THE MINDE OF THE FRONT.

From Death, *and darke* Obliuion (*neere the same*)
The Mistresse of Mans life, *graue* HISTORIE,
Raising the VVorld *to good, or euill* FAME,
Doth vindicate it to ETERNITIE.

High PROVIDENCE *would so: that nor the Good*
Might be defrauded, nor the Great secur'd,
But both might know their waies are vnderstood,
And the reward, and punishment assur'd.

This makes, that lighted by the beamie hand
Of TRVTH, *which searcheth the most hidden things,*
And guided by EXPERIENCE, *whose streight Wand,*
Doth mete, whose Line *doth sound the depth of things;*

Shee chearefully supporteth what she reares:
Assisted by no strengths, but are her owne.
Some note of which each varied Pillar *beares,*
By which, as proper Titles, she is knowne,

Times VVitnesse, Herald of Antiquitie,
The Light of Truth, and Life of Memorie.

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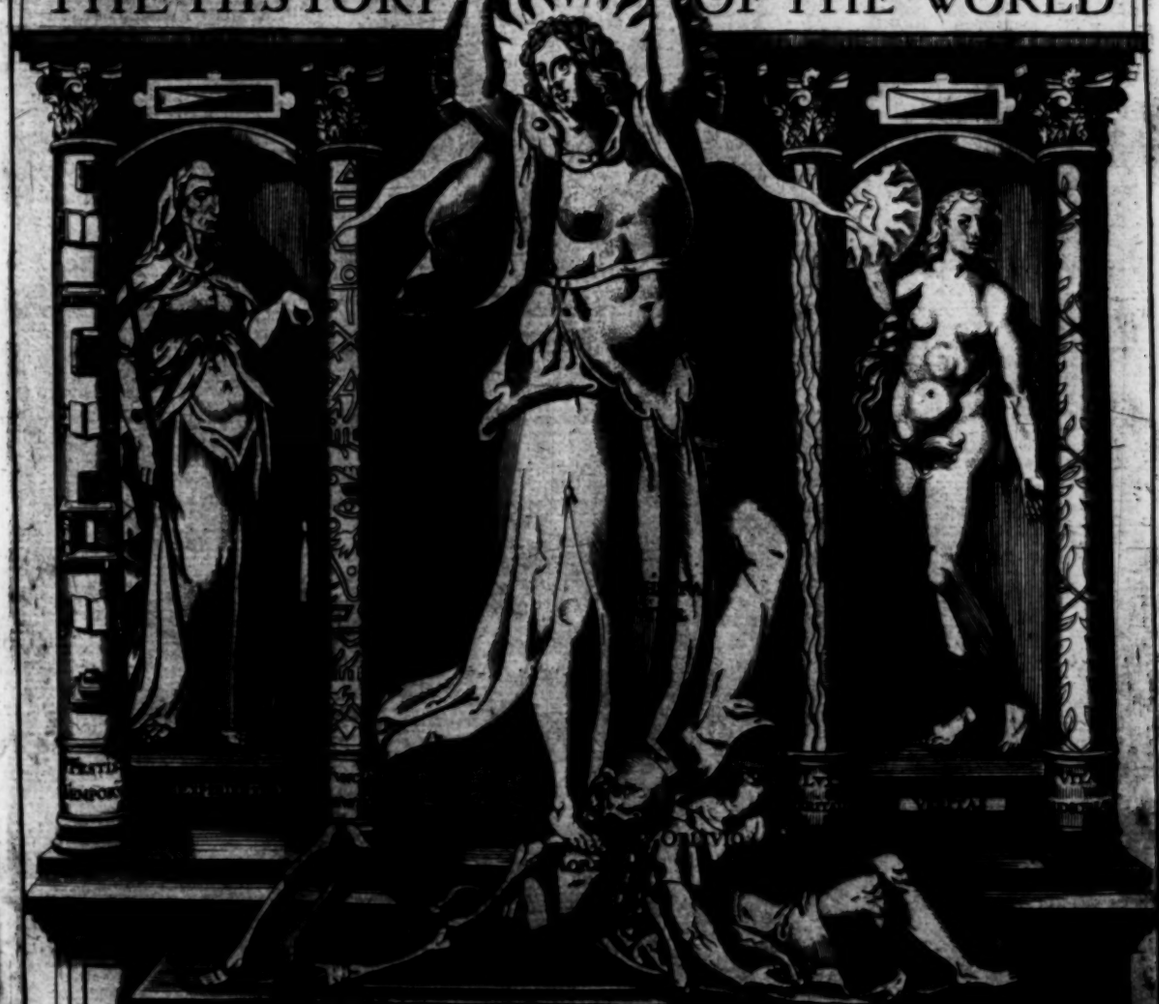
THE HISTORY OF THE WORLD



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1614

THE HISTORY OF THE WORLD.

A. 8. 6

In Fiue Bookes.

1. INtreating *of the Beginning and firſt Ages of the ſame from the Creation vnto* Abraham.
2. *Of the Times from the Birth of* Abraham, *to the deſtruction of the Temple of* Salomon.
3. *From the deſtruction of* Ieruſalem, *to the time of* Philip *of* Macedon.
4. *From the Reigne of* Philip *of* Macedon, *to the eſtabliſhing of that Kingdome, in the Race of* Antigonus.
5. *From the ſetled rule of* Alexanders *ſucceſſors in the Eaſt, vntill the* Romans *(preuailing ouer all) made Conqueſt of* Aſia *and* Macedon.

By Sir Walter Ralegh, *Knight.*

432.94
49-18

THE PREFACE.

HOw vnfit, and how vnworthy a choice I haue made of my ſelfe, to vndertake a worke of this mixture; mine owne reaſon, though exceeding weake, hath ſufficiently reſolued me. For had it beene begotten then with my firſt dawne of day, when the light of common knowledge began to open it ſelfe to my yonger yeares: and before any wound receiued, either from Fortune or Time, I might yet well haue doubted that the darkneſſe of Age and Death would haue couered ouer both It and Mee, long before the performance. For beginning with the Creation, I haue proceeded with the Hiſtory of the World; and laſtly purpoſed (ſome few ſallies excepted) to confine my Diſcourſe, within this our renowmed Iland of Great Britaine. I confeſſe that it had better ſorted with my diſability, the better part of whoſe times are run out in other trauailes, to haue ſet together (as I could) the vnioynted and ſcattered frame of our Engliſh affaires, then of the Vniuerſall: in whom, had there bin no other defect (who am all defect) then the time of the day, it were enough; the day of a tempeſtuous life, drawne on to the very euening of it, I began. But thoſe inmoſt, and ſoule-peircing wounds, which are euer aking while vncured: with the deſire to ſatisfie thoſe few friends, which I haue tryed by the fire of Aduerſitie, the former enforcing, the latter perſwading, haue cauſed me to make my thoughts legible, and my ſelfe the ſubiect of euery opinion wiſe or weake.

To the World I preſent them, to which I am nothing indebted: neither haue others that were, (Fortune changing) ſped much better in any age. For, Proſperity and Aduerſity haue euer more tryed and vntied vulgar Affections. And as we ſee it in experience, That dogs doe alwayes barke at thoſe they know not, and that it is their nature to accompany one another in thoſe clamours: ſo it is with the inconſiderate multitude, who, wanting that vertue which we call Honeſty in all men and that eſpeciall gift of GOD which we call Charity in Chriſtian men, condemne without hearing, and wound, without offence giuen: led thereunto by vncertaine report only, which his Maieſty truly acknowledgeth for the Author of all lies. Blame no man (ſaith Siracides) before thou haue enquired the matter: vnderſtand firſt, and then reforme righteouſly. *Rumor, yes ſine teſte, ſine iudice, maligna, fallax*; Rumor is without witneſſe, without iudge, malicious and deceiueable. This vanity of vulgar opinion it was, that gaue Saint Auguſtine Argument to affirme, That he feared the praiſe of good men, and deteſted that of the euill. And herein no man hath giuen a better rule, then this of Seneca; Conſcientiæ ſatisfaciamus: nihil in famam laboremus; ſequatur vel mala, dum bene mercaris. Let vs ſatisfie our owne conſciences, and not

Dæmonolog. l. 3. c. 1.

Eccl. c. 11. v. 7.

Laudari à bonis timet, & amari à malis deteſtat. Sen. de ira l. 3. c. 12.

not trouble our ſelues with fame: bee it neuer ſo ill, it is to be deſpiſed ſo we deſerue well.

For my ſelfe, if I haue in any thing ſerued my Country, and priſed it before my priuate: the general acceptation can yeeld me no other profit at this time than doth a faire ſunſhine day to a Sea-man after ſhipwrack; & the contrary no other harme than an outragious tempeſt after the Port attained. I know that I loſt the loue of many, for my fidelity towards Her, whom I muſt ſtill honor in the duſt; though further then the defence of her excellent perſon, I neuer perſecuted any man. Of thoſe that did it, and by what deuice they did it, He that is the Supreame Iudge of all the world, hath taken the accompt: ſo as for this kinde of ſuffering, I muſt ſay with Seneca, Mala opinio, bene parta, delectat.

As for other men; if there be any that haue made themſelues Fathers of that fame, which hath beene begotten for them: I can neither enuy at ſuch their purchaſed glory, nor much lament mine owne miſhap in that kind; but content my ſelfe to ſay with Virgil, Sic vos non vobis, *in many particulars. To labour other ſatisfaction, were an effect of phrenzy, not of hope: ſeeing it is not Truth, but Opinion, that can trauell the World without a paſs port. For were it otherwiſe; and were there not as many internall formes of the minde, as there are externall figures of men; there were then ſome poſsibility, to perſwade by the mouth of one Aduocate, euen Equity alone.*

But ſuch is the multiplying & extenſiue vertue of dead Earth, & of that breathgiuing life which God hath caſt vpon ſlime & duſt, as that among thoſe that were, of whom we read & heare, and among thoſe that are, whom we ſee & conuerſe with; euery one hath receiued a ſeuerall picture of face, & euery one a diuers picture of minde; euery one a forme apart, euery one a fancy & cogitation differing: there being nothing wherin Nature ſo much triumpheth as in diſſimilitude. From whence it commeth that there is found ſo great diuerſity of opinions; ſo ſtrong a contrariety of inclinations; ſo many naturall & vnnatural; wiſe, fooliſh; manly, & childiſh affections, and paſſions in mortall Men. For it is not the viſible faſhion and ſhape of plants, and of reaſonable Creatures, that makes the difference of working in the one, and of condition in the other; but the forme internall.

And though it hath pleaſed God, to reſerue the Art of reading mens thoughts to himſelfe: yet, as the fruit tells the name of the Tree; ſo do the outward workes of men (ſo far as their cogitatiõs are acted) giue vs wherof to gueſſe at the reſt. Nay, it were not hard to expreſſe the one by the other, very neare the life: did not craft in many feare in the moſt, and the worlds loue in all, teach euery capacity, according to the compaſſe it hath, to qualifie and maske ouer their inward deformities for a time. Though it be alſo true, Nemo poteſt diu perſonam ferre fictam: cito in naturam ſuam reſidunt, quibus veritas non ſubeſt. No man can long continue masked in a counterfeit behauiour: the things that are forced for pretences hauing no ground of truth, cannot long diſſemble their owne natures. *Neither can any man (ſaith* Plutarch) *ſo change himſelfe, but that his heart may be ſometimes ſeene at his tongues end.*

Iuſtly this great diſcord and diſſimilitude of reaſonable Creatures, if we direct our [illegible] the Multitude; Omnis honeſtæ rei malus iudex eſt vulgus: The [illegible] people are euill Iudges of honeſt things, *and* whoſe Wiſedome [illegible] *Eccleſiaſtes*) is to be deſpiſed; *if to the better ſort, euery vnderſtanding hath*

hath a peculiar iudgement, by which it both censureth other men, & valueth it self. And therefore vnto me it will not seeme strange, though I finde these my worthles papers torne with Rats: seeing the slothfull Censurers of al ages haue not spared to taxe the Reuerend Fathers of the Church, with Ambitiō; the seuerest men to themselues, with Hypocrisie; the greatest louers of Iustice, with Popularity; and those of the truest valour and fortitude, with vaine-glory. But of these natures which lye in wait to finde fault, and to turne good into euill, seeing Salomon complained long since: & that the very age of the world renders it euery day after other more malicious; I must leaue the professors to their easie wayes of reprehension, than which there is nothing of more facility. Eccle. 11. *Nihil facilius, quam reprehendere alium.*

To me it belongs in the first part of this Preface, following the common & approued custome of those, who haue left the memories of time past to after ages; to giue, as neare as I can, the same right to History which they haue done. Yet seeing therein I should but borrow other mens words; I will not trouble the Reader with the repetition. True it is that among many other benefits, for which it hath bin honoured; in this one it triumpheth ouer all humane knowledge, That it hath giuen vs life in our vnderstanding, since the world it selfe had life & beginning, euen to this day: yea it hath triumphed ouer time; which besides it nothing but eternity hath triumphed ouer: for it hath carried our knowledge ouer the vast and deuouring space of many thousands of yeares, & giuen so faire & peircing eies to our minde; that we plainly behold liuing now (as if we had liued then) that great world, Magni Dei sapiens opus, the wise worke (saith Hermes) of a great GOD, as it was then, when but new to it selfe. By it (I say) it is, that we liue in the very time when it was created: we behold how it was gouerned: how it was couered with waters, and againe repeopled. How Kings and Kingdomes haue flourished & fallen, and for what vertue and piety God made prosperous; and for what vice and deformity he made wretched, both the one & the other. And it is not the least debt which we owe vnto History, that it hath made vs acquainted with our dead Auncestors; and, out of the depth and darkenesse of the earth, deliuered vs their memory and fame. In a word, wee may gather out of History a policy no lesse wise than eternall; by the comparison and application of other mens forepassed miseries with our owne like errours & ill deseruings. But it is neither of Examples the most liuely instruction, nor the words of the wisest men, nor the terror of future torments, that hath yet so wrought in our blind and stupified mindes, as to make vs remember, That the infinite eye and wisdome of God doth peirce through all our pretences; as to make vs remember, That the iustice of God doth require none other accuser, than our owne consciences: which neither the false beauty of our apparent actions, nor all the formalitie, which (to pacifie the opinions of men) we put on; can in any, or the least kind, couer from his knowledge. And so much did that Heathan wisedome confesse, no way as yet qualified by the knowledge of a true God. If any (saith Euripides) hauing in his life committed wickednesse, thinke he can hide it from the euerlasting gods, he thinkes not well.

To repeat GODS iudgements in particular, vpon those of all degrees, which haue plaied with his mercies; would require a volume apart: for the Sea of examples hath no bottome. The markes, set on priuate men, are with their bodies cast into the earth, and their fortunes, written onely in the memories of those that liued with them: so as they who succeed, and haue not seene the fall of others,

doe not feare their owne faults. GODS iudgements vpon the greater & greateſt haue beene left to poſteritie; firſt, by thoſe happy hands which the Holy Ghoſt hath guided; and ſecondly, by their vertue, who haue gathered the acts and ends of men, mighty and remarkeable in the world. Now to poynt farre off, and to ſpeake of the conuerſion of Angells into Deuills, for Ambition: Or of the greateſt and moſt glorious Kings, who haue gnawne the graſſe of the earth with beaſts for pride and ingratitude towards GOD: Or of that wiſe working of Pharao, when he ſlue the Infants of Iſrael, ere they had recouered their Cradles: Or of the policy of Iezabel, in couering the Murder of Naboth by a triall of the Elders, according to the Law: with many thouſands of the like: what were it other, than to make an hopeleſſe proofe, that farre-off examples would not be left to the ſame farre-off reſpects, as heretofore? For who hath not obſerued, what labour, practiſe, perill, bloudſhed, and cruelty, the Kings and Princes of the world haue vndergone, exerciſed, taken on them, and committed; to make them-ſelues and their iſſues maiſters of the world? And yet hath Babilō, Perſia, Egypt, Syria, Macedon, Carthage, Rome, & the reſt, no fruit, flower, graſſe, nor leafe, ſpringing vpon the face of the earth, of thoſe ſeeds: No; their very roots & ruines do hardly remaine. Omnia quæ manu hominum facta ſunt, vel manu hominum euertuntur, vel ſtando & durando deficiunt: All that the hand of man can make, is either ouerturnd by the hand of man, or at length by ſtanding and continuing conſumed. The reaſons of whoſe ruines, are diuerſly giuen by thoſe that ground their opinions on ſecond cauſes. All Kingdomes & States haue fallen (ſay the Politicians) by outward & forrain force, or by inward negligence & diſſenſion, or by a third cauſe ariſing from both. Others obſerue, That the greateſt haue ſunck downe vnder their own weight; of which Liuie hath a touch: eo grauit, vt magnitudine laboret ſua: Others, That the diuine prouidence (which Cratippus obiected to Pompey) hath ſet downe the date and period of euery Eſtate; before their firſt foundation and erection. But hereof I will giue my ſelfe a day ouer to reſolue.

For ſeeing the firſt bookes of the following ſtory, haue vndertaken the diſcourſe of the firſt Kings and Kingdomes: and that it is impoſſible for the ſhort life of a Preface, to trauaile after and ouer-take farre off Antiquity, and to iudge of it; I will, for the preſent, examine what profit hath beene gathered by our owne Kings, and their Neighbour Princes: who hauing beheld, both in diuine and humane letters, the ſucceſſe of infidelitie, iniuſtice, and crueltie; haue (notwithſtanding) planted after the ſame patterne.

True it is, that the iudgements of all men are not agreeable; nor (which is more ſtrange) the affection of any one man ſtirred vp a-like with examples of like nature: But euery one is touched moſt, with that which moſt neerely ſeemeth to touch his owne priuate; Or otherwiſe beſt ſuteth with his apprehenſion. But the iudgements of GOD are for euer vnchangeable; neither is hee wearied by the long proceſſe of time, and won to giue his bleſſing in one age, to that which he hath curſed in another. Wherefore thoſe that are wiſe, or whoſe wiſedome, if it bee not great, yet is true and well grounded; will be able to diſcerne the bitter fruites of irreligious policie, as well among thoſe examples that are found in ages remoued farre from the preſent, as in thoſe of latter times. And that it may no leſſe

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appeare by euident proofe, than by asseueration, That ill doing hath alwaies beene attended with ill successe; I will here, by way of preface, runne ouer some examples, which the worke ensuing hath not reached.

Among our Kings of the Norman race, we haue no sooner passed ouer the violence of the Norman Conquest, than we encounter with a singular and most remarkable example of Gods Iustice, vpon the children of Henry the first. For that King, when both by force, craft and cruelty, he had dispossest, ouerreacht, and lastly made blinde and destroyed his elder Brother Robert Duke of Normandy, to make his owne sonnes Lords of this Land: GOD cast them al, Male and Female, Nephewes and Neeces (Maud excepted) into the bottome of the Sea, with aboue a hundred and fifty others that attended them; whereof a great many were Noble, and of the King dearely beloued.

To passe ouer the rest, till we come to Edward the Second; it is certaine, that after the murder of that King, the issue of blood then made, though it had some times of stay and stopping, did againe breake out, and that so often and in such aboundance, as all our Princes of the Masculine race (very few excepted) dyed of the same disease. And although the young yeares of Edward the Third, made his knowledge of that horrible fact no more then suspitious: yet in that he afterwards caused his owne Vncle the Earle of Kent to die, for no other offence than the desire of his Brothers redemption, whom the Earle as then supposed to be liuing; the King making that to be treason in his Vncle, which was indeed treason in himselfe, (had his Vncles intelligence been true) this I say made it manifest, that he was not ignorant of what had past, nor greatly desirous to haue had it other wise; though he caused Mortimer to dye for the same.

This cruelty the secret and vnsearchable iudgement of GOD reuenged on the Grand-child of Edward the Third: and so it fell out, euen to the last of that line, that in the second or third descent they were all buried vnder the ruines of those buildings, of which the Mortar had beene tempered with innocent bloud. For Richard the second, who saw, both his Treasurers, his Chancellor, and his Steward, with diuers others of his Counsailours, some of them slaughtered by the people, others in his absence executed by his enemies; yet he alwayes tooke himselfe for ouer-wise, to be taught by examples. The Earles of Huntingdon and Kent, Montague & Spencer, who thought themselues as great Politicians in those daies as others haue done in these: hoping to please the King, and to secure themselues, by the Murder of Glouceſter; died soone after, with many other their adherents, by the like violent hands; and farre more shamefully then did that Duke. And as for the King himselfe (who in regard of many deedes, vnworthy of his Greatnesse, cannot be excused, as the disauowing himselfe by breach of Faith, Charters, Pardons and Patents:) Hee was in the prime of his youth deposed, and murdered by his Cosen Germane and vassall, Henry of Lancaster, afterwards Henry the fourth.

This King, whose Title was weake, & his obtaining the Crowne traiterous: who brake faith with the Lords at his landing, protesting to intend onely the recouerie of his proper inheritance, brake faith with Richard himselfe; and brake Faith with all the Kingdome in Parliament, to whom hee swore that the deposed King should liue. After that hee had enioyed this Realme some few yeares, and in that time had beene set vpon on all sides by his Subiects, and neuer free from

conſpiracies & rebellions: he ſaw (if ſoules immortall ſee & diſcerne any things after the bodies death) his Grand-childe Henry the ſixt, & his Son the Prince, ſuddenly & without mercy, murdered; the poſſeſſion of the Crowne (for which he had cauſed ſo much blood to be poured out) transferred from his race; & by the Iſſues of his enemies worne & enioyd: enemies, whom by his own practiſe he ſuppoſed that he had left no leſſe power-leſſe, than the ſucceſſion of the Kingdom queſtionleße; by entailing the ſame vpon his own Iſſues by Parliament. And out of doubt, humane reaſon could haue iudged no other wiſe, but that theſe cautious prouiſions of the father, ſeconded by the valour & ſignall victories of his ſon Henry the fift, had buried the hopes of euery Competitor, vnder the deſpaire of all reconqueſt and recouery. I ſay, that humane reaſon might ſo haue iudged: were not this paſſage of Caſaubon *alſo true;* Dies, hora, momentum, euertendis dominationibus ſufficit, quæ adamãtinis credebantur radicibus eſſe fundatæ; A day, an houre, a moment, is enough to ouerturne the things, that ſeemed to haue beene founded & rooted in Adamant.

Now for Henry the ſixt, vpon whom the great ſtorme of his Grandfathers grieuous faultes fell, as it formerly had done vpon Richard the Grand-childe of Edward: although he was generally eſteemed for a gentle & innocent Prince, yet as he refuſed the daughter of Armaignac, of the Houſe of Nauarre, the greateſt of the Princes of France, to whom he was affianced (by which match he might haue defended his inheritance in France) & maried the Daughter of Aniou, (by which he loſt all that hee had in France) ſo in condeſcending to the vnworthy death of his Vncle of Gloceſter, the maine and ſtrong Pillar of the houſe of Lancaſter; He drew on himſelfe & this kingdome the greateſt ioynt-loſſe & diſhonor that euer it ſuſtained ſince the Norman Conqueſt. Of whom it may truly be ſaid which a Counſellor of his own ſpake of Henry the third of France, Qu'il eſtoit vne fort gentile Prince; mais ſon reigne eſt aduenu en vne fort mauuois temps. That he was a very gentle Prince; but his reigne happened in a very vnfortunate ſeaſon.

It is true that Buckingham & Suffolke were the practiſers and contriuers of the Dukes death: Buckingham and Suffolk, becauſe the Duke gaue inſtructions to their authority, which otherwiſe vnder the Queene had bin abſolute; the Queene in reſpect of her perſonall wound, ſpretæque iniuria formæ, becauſe Gloceſter diſſwaded her marriage. But the fruit was anſwerable to the ſeed; the ſucceſſe to the Counſaile. For after the cutting downe of Glouceſter, Yorke grew vp ſo faſt, as he dared to diſpute his right both by arguments & armes; in which quarrel, Suffolke and Buckingham, with the greateſt number of their adherents, were diſſolued. And although for his breach of Oath by Sacrament, it pleaſed God to ſtrike downe Yorke: yet his ſon the Earle of March, following the plaine path which his Father had troden out, deſpoyled Henry the Father, and Edward, the ſon, both of their liues and Kingdome. And what was the end now of that politique Lady the Queene, other then this, That ſhe liued to behold the wretched ends of all her partakers: that ſhe liued to looke on, while her Husband the King, & her onely ſon the Prince, were hewen in ſunder; while the Crowne was ſet on his head that did it. Shee liued to ſee her ſelfe diſpoyled of her Eſtate, and of her moueables: and laſtly, her father, by rendering vp to the Crowne of France the Earledome of Prouence and other places, for the payment of fifty thouſand crownes for her Ranſome, to be-

came a ſtarke Begger. And this was the end of that ſubtilty, which Siracides calleth fine but vnrighteous: for other fruit hath it neuer yealded ſince the world was. Siracb. 19.

And now it came to Edward the fourth his turne (though after many difficulties) to triumph. For all the plants of Lancaſter were rooted vp, one only Earle of Richmond excepted, whom alſo he had once bought of the Duke of Brittain, but could not hold him. And yet was not this of Edward ſuch a Plantation, as could any way promiſe it ſelfe ſtability. For this Edward the King (to omit more than many of his other cruelties) beheld and allowed the ſlaughter, which Glouceſter, Dorſet, Haſtings, and others, made of Edward the Prince in his owne preſence: of which tragicall Actors, there was not one that eſcaped the iudgement of GOD in the ſame kinde. And He, which (beſides the execution of his brother Clarence, for none other offence then he him-ſelf had formed in his own imagination) inſtructed Glouceſter to kil Henry the ſixt, his Predeceſſour; taught him alſo by the ſame Art to kill his owne ſons & ſucceſſors Edward and Richard. For thoſe Kings which haue ſold the blood of others at a low rate, haue but made the market for their owne enemies, to buy of theirs at the ſame price.

To Edward the fourth ſucceeded Richard the Third, the greateſt Maiſter in miſchiefe of all that fore-went him: who although, for the neceſſity of his Tragedie, he had more parts to play, and more to performe in his owne perſon, then all the reſt; yet he ſo well fitted euery affection that played with him, as if each of them had but acted his owne intereſt. For he wrought ſo cunningly vpon the affections of Haſtings, and Buckingham, enemies to the Queene and to all her kindred, as he eaſily allured them to conſpire the end, that Riuers and Grey, the Kings Maternall Vncle and halfe brother, ſhould (for the firſt) be ſeuered from him: ſecondly, he wrought their conſent to haue them impriſoned and laſtly (for the auoyding of future inconuenience) to haue their heads ſeuered from their bodies. And hauing now brought thoſe his chiefe inſtruments to exerciſe that common precept, which the Deuill hath written on euery poſt, namely, To depreſſe thoſe whom they had grieued, and to deſtroy thoſe whom they had depreſt; Hee vrged that argument ſo farre and ſo forcibly, as nothing but the death of the yong king himſelfe, & of his brother, could faſhion the concluſion. For he cauſed it to be hammered into Buckinghams head, That, whenſoeuer the King or his brother, ſhould haue able yeares to exerciſe their power, they would take a moſt ſeuere reuenge of that cureleſſe wrong, offered to their Vncle and Brother, Riuers and Grey. Scelera ſceleribus tuenda Sen. de clem.

But this was not his manner of reaſoning with Haſtings, whoſe fidelity to his Maſters Sonnes was without ſuſpect: and yet the Diuell, who neuer diſſwades by impoßibility, taught him to try him. And ſo he did. But when hee found by Graes-by who ſounded him, that he was not for dable, He firſt reſolued to kill him ſitting in councell: wherein hauing failed with his ſword; He ſet the Hangman vpon him, with a weapon of more weight. And becauſe nothing elſe could moue his appetite, He cauſed his head to be ſtricken off, before hee eate his dinner. A greater iudgement of God, than this vpon Haſtings I haue neuer obſerued in any ſtorie. For the ſelfe ſame day that the Earle Riuers, Grey, and others, were (without triall of Law, or offence giuen) by Haſtings aduice executed at Pomfret. I ſay Haſtings himſelfe in the ſame day, & (as I take it) in the ſame houre, in the ſame leſſe maner, had his head ſtricken off in the Tower of London.

But Buckingham liued a while longer, and with an eloquent oration perswaded the Londoners to elect Richard for their king. And hauing receiued the Earldome of Hereford for reward, besides the high hope of marrying his daughter to the Kings onely sonne; after many grieuous vexations of mind, and vnfortunate attempts, being in the end betrayed and deliuered vp by his trustiest seruant; He had his head seuered from his body at Salisbury, without the trouble of any of his Peeres. And what successe had Richard himselfe after all these mischiefes & murders, policies, and counter-policies to Christian religion? & after such time, as with a most mercilesse hand he had prest out the breath of his Nephews and Naturall Lords; other than the prosperitie of so short a life, as it tooke end, ere himselfe could well looke ouer and discerne it? The great outcry of innocent bloud, obtained at GODS hands the effusion of his; who became a spectacle of shame and dishonor, both to his friends and enemies.

This cruell King, Henry the 7. cut off; & was therein (no doubt) the immediate instrument of Gods iustice. A politicke Prince he was if euer there were any, who by the engine of his wisdome, beate downe & ouerturned as many strong oppositions both before & after he wore the crowne, as euer King of England did: I say by his wisdome, because as he euer left the raines of his affections in the hands of his profit, so he alwaies wayed his vndertakings by his abilities, leauing nothing more to hazard than so much as cannot be denied it in all humaine actions. He had wel obserued the proceedings of Loys the eleuenth, whom he followed in all that was royall or royall-like; but he was farre more iust, and begun not their processes whom he hated or feared by the execution, as Loys did.

He could neuer endure any mediation in rewarding his seruants, & therein exceeding wise; for whatsoeuer him-selfe gaue, he him-selfe receiued backe the thanks & the loue, knowing it well that the affections of men (purchased by nothing so readily as by benefits) were traynes that better became great kings, than great subiects. On the contrary, in whatsoeuer he greeued his subiects, he wisely put it off on those, that he found fit ministers for such actions. How-so-euer, the taking off of Stanlies head, who set the Crowne on his; & the death of the yong Earle of Warwick, son to George D. of Clarence, shewes, as the successe also did, that he held somewhat of the errors of his Ancestors; for his possession in the first line ended in his grãd-children as that of Edward the third and Henry the fourth had done.

Now for King Henry the eight: if all the pictures and Patternes of a mercilesse Prince were lost in the World, they might all againe be painted to the life, out of the story of this King. For how many seruants did he aduãce in hast (but for what vertue no man could suspect) and with the change of his fancy ruined againe; no man knowing for what offence? To how many others of more desert gaue he aboundant flowers from whence to gather hony, and in the end of Haruest burnt them in the Hiue? How many wiues did he cut off, & cast off, as his fancy & affection chãged? How many Princes of the bloud (whereof some of them for age could hardly crawle towards the block) with a world of others of all degrees (of whom our common Chronicles haue kept the accompt) did he execute? yea, in his very death-bed, and when he was at the point to haue giuen his accompt to GOD for the abundance of bloud already spilt. He imprisoned the Duke of Norfolke the Father, & executed the Earle of Surrey the son; the one, whose deseruings he knew not how to value, hauing neuer omitted any thing that concerned his own ho-

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nour, & the Kings ſeruice; the other, neuer hauing committed any thing worthy of his leaſt diſpleaſure: the one exceeding valiant and aduiſed; the other no leſſe valiant than learned, & of excellent hope. But beſides the ſorrowes which he heaped vpon the Fatherleſſe, & widdowes at home: and beſides the vaine enterpriſes abroad, wherein it is thought that he conſumed more Treaſure, than all our victorious Kings did in their ſeuerall Conqueſts: what cauſeleſſe and cruell warres did he make vpon his owne Nephew King Iames the firſt? What Lawes & Wills did he deuiſe, to eſtabliſh this Kingdome in his owne iſſues? vſing his ſharpeſt weapons to cut off, and cut downe thoſe branches, which ſprang from the ſame roote that himſelfe did. And in the end (notwithſtanding theſe his ſo many irreligious prouiſions) it pleaſed God to take away all his owne, without increaſe; though, for themſelues in their ſeuerall kindes, all Princes of eminent vertue. For theſe words of Samuel to Agag King of the Amalikites, haue beene verified vpon many others: As thy ſword hath made other women childleſſe, ſo ſhall thy mother be childleſſe among other women. And that blood, which the ſame King Henry affirmed, that the cold aire of Scotland had frozen vp in the North, God hath diffuſed by the ſunſhine of his grace: from whence His Maieſtie now liuing, & long to liue, is deſcended. Of whom I may ſay it truely, That if all the malice of the world were infuſed into one eie: yet could it not diſcerne in his life, euen to this day, any one of thoſe foule ſpots, by which the conſciences of all the forenamed Princes (in effect) haue bene defiled; nor any droppe of that innocent blood on the ſword of his iuſtice, with which the moſt that fore-went him, haue ſtayned both their hands and fame. And for this Crowne of England; it may truely be auowed: That he hath receiued it euen from the hand of God, and hath ſtayed the time of putting it on, howſoeuer he were prouoked to haſten it: That He neuer tooke reuenge of any man, that ſought to put him beſide it: That he refuſed the aſſiſtance of Her enemies, that wore it long, with as great glory as euer Princeſſe did: That his Maieſtie entred not by a breach, nor by blood; but by the Ordinary gate, which his owne right ſet open; and into which, by a generall loue and Obedience, Hee was receiued. And howſoeuer His Maieſties præceding title to this Kingdome, was perferred by many Princes (witneſſe the Treaty at Cambray in the yeare, 1559) yet he neuer pleaſed to diſpute it, during the life of that renowned Lady his Predeceſſor; no, notwithſtanding the iniury of not being declared Heire, in all the time of Her long raigne.

Neither ought we to forget, or neglect our thankfulneſſe to GOD for the vniting of the Northern parts of Brittany to the South, to wit of Scotland to England, which though they were ſeuered but by ſmall brookes and bankes, yet by reaſon of the long continewed warre, and the cruelties exerciſed vpon each other, in the affection of the Nations, they were infinitly ſeuered. This I ſay is not the leaſt of Gods bleſſings which His Maieſtie hath brought with him vnto this Land: No, put all our petty greeuances together, & heap them vp to their hight, thy wil appeare but as a Mole-hill compared with the Mountaine of this concord. And if all the Hiſtorians ſince then, haue acknowledged the vniting of the Red-Roſe, and the White, for the greateſt happineſſe, (Chriſtian Religion excepted) that euer this Kingdome receiued from GOD, certainly the peace betweene the two Lions of gold & gules, and the making them one, doth by many degrees exceed the former; for by it, beſides the ſparing of our britiſh blood, heretofore and during the difference, ſo often & abundantly ſhed, the ſtate of England is more aſſured, the Kingdome more

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inabled to recouer her ancient honor and rights, and by it made more inuincible, than by all our former alliances, practices, policies & conquests. It is true that hereof we do not yet finde the effect. But had the Duke of Parma in the yeare 1588. ioyned the army which hee commanded, with that of Spaine, and landed it on the south coast, & had his Maiesty at the same time declared himselfe against vs in the north: it is easie to diuine what had become of the liberty of England, certainely we would then without murmur haue brought this vnion a farre greater praise than it hath since cost vs. It is true, that there was neuer any Cõmon weale or Kingdom in the world, wherein no man had cause to lament. Kings liue in the world & not aboue it. They are not infinit to examine euery mans cause, or to relieue euery mans wants, And yet in the latter, (though to his owne preiudice) His Maiestie hath had more compassion of other mens necessities, than of his own Coffers. Of whom it may be said as of Salomon, Dedit Deus Salomoni latitudinem cordis: *Which if other men do not vnderstãd with* Pineda, *to be meant by* Liberality, *but by* Latitude of knowledge; *yet may it be better spoken of* His Maiestie, *than of any King that euer* Englãd *had; who as well in diuine, as humane vnderstãding, hath exceeded all that fore-went him, by many degrees.*

Pin comment. in Sal. 1. K. 4.

I could say much more of the Kings Maiesty, *without flatterie: did I not feare the imputation of presumption, & withall suspect, that it might befall these papers of mine, (though the losse were little) as it did the Pictures of* Queene Elizabeth, *made by vnskilfull and common Painters, which by her owne commandement were knockt in peeces and cast into the fire. For ill Artists, in setting out the beauty of the externall: and weake writers, in describing the vertues of the internall: doe often leaue to posterity, of well formed faces a deformed memory; and of the most perfect and Princely mindes, a most defectiue representation. It may suffice, and there needes no other discourse, if the honest* Reader *but compare the cruell & turbulent passages of our former Kings, and of other their Neighbour-Princes (of whom for that purpose I haue inserted this breife discourse) with* His Maiesties *temperate, reuengelesse, and liberall disposition: I say, that if the honest Reader weigh them iustly, and with an euen hand: & withall but bestow euery deformed child on his true Parent; He shall finde, that there is no man that hath so iust cause to complaine, as the King himselfe hath. Now as we haue tolde the successe of the trumperies and cruelties of our owne Kings, and other great personages: so we finde, that* GOD *is euery where the same* GOD. *And as it pleased him to punish the vsurpation, & vnnatural cruelty of* Henry *the first, & of our third* Edward, *in their Children for many generations: so dealt* He *with the sons of* Loys Debonaire, *the son of* Charles *the great, or* Charlemaine. *For after such time as* Debonaire *of* France, *had torne out the eies of* Bernard *his Nephew, the son of* Pepin *the eldest son of* Charlemaine, *& heire of the Empire, and then caused him to die in prison, as did our* Henry *to* Robert *his eldest brother: there followed nothing but murders vpon murders, poysoning, imprisonments, & ciuill warre, till the whole race of that famous Emperour was extinguished. And though* Debonaire, *after he had rid himselfe of his Nephew by a violent death, & of his bastard Brothers by a ciuil death (hauing inclosed them with sure gard, al the daies of their liues, within a Monastery) held himself secure from all opposition: Yet God raised vp against him (which he suspected not) his own sons, to vex him, to inuade him, to take him prisoner, & to depose him; his owne sons, with whom (to satisfie their ambition)*

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he had ſhared his eſtate, and giuen them Crownes to weare, and Kingdomes to gouerne, during his owne life. Yea his eldeſt ſon Lothaire (*for he had foure, three by his firſt wife, & one by his ſecond; to wit,* Lothaire, Pepin, Loys, *and* Charles) *made it the cauſe of his depoſition, That he had vſed violence towards his brothers and kinſmen; and that he had ſuffered his Nephew (whom he might haue deliuered) to be ſlaine,* eo quod, *ſaith the Text,* fratribus, et propinquis violentiam intulerit, et nepotem ſuum, quem ipſe liberare poterat, interfici permiſerit: Because he vſed violence to his Brothers and Kinſmen, & ſuffered his Nephew to be ſlaine whom he might haue deliuered. *Step. Paſquier recher. l. 5. c. 1.*

Yet did he that which few Kings doe; namely, repent him of his crueltie. For among many other things, which he performed in the Generall Aſſemblie of the States, it followes: Poſt hæc autem palam ſe erraſſe confeſſus, & imitatus Imperatoris *Theodoſii* exemplum, pœnitentiam ſponte eam ſuſcepit, tam de his, quam quæ in *Bernardum* proprium nepotem geſſerat. *Paſq. Ibidem.* After this he did openly confeſſe him-ſelfe to haue erred, and following the example of the Emperour *Theodoſius*, hee vnder-went voluntary penance, as well for his other offences, as for that which he had done againſt *Barnard* his own Nephew.

This he did: and it was praiſe-worthie. But the bloud that is vniuſtly ſpilt, is not againe gathered vp from the ground by repentance. Theſe Medicines, miniſtred to the dead, haue but dead rewards.

This King, as I haue ſaid, had foure Sonnes. To Lothaire *his eldeſt he gaue the Kingdome of* Italy, *as* Charlemaine, *his father, had done to* Pepin *the father of* Bernard, *who was to ſucceed him in the Empire. To* Pepin *the ſecond ſon he gaue the Kingdome of* Aquitaine: *to* Loys *the Kingdome of Bauier: and to* Charles, *whom hee had by a ſecond wife called* Iudith, *the remainder of the Kingdome of* France. *But this ſecond wife, being a Mother-in-law to the reſt, perſwaded* Debonaire *to caſt his ſon* Pepin *out of* Aquitaine, *therby to greaten* Charls *which, after the death of his ſon* Pepin, *he proſequuted to effect, againſt his Grandchild bearing the ſame name. In the meane while, being inuaded by his ſon* Loys *of* Bauier, *he dies for greife.*

Debonaire *dead:* Loys *of* Bauier, *and* Charles *afterwards called the* bald, *& their Nephew* Pepin *of* Aquitaine, *ioyne in league againſt the Emperour* Lothaire *their eldeſt brother. They fight neare to* Auxerre *the moſt bloody battaile that euer was ſtroken in* France: *in which, the marueilous loſſe of Nobility, & men of warre, gaue courage to the* Saracens *to inuade* Italie, *to the* Hunnes *to fal vpõ* Almaine; *& the* Danes, *to enter vpon* Normandy. Charles *the* bald *by treaſon ſeizeth vpon his Nephew* Pepin, *kills him in a* Cloyſter, Carloman *rebells againſt his Father* Charles *the* Bald, *the Father burnes out the eies of his ſon* Carloman; Bauier *inuades the Emperour* Lothaire *his brother,* Lothaire *quits the Empire, Hee is aſſailed and wounded to the heart by his owne conſcience, for his rebellion againſt his Father, and for his other crueltie, and dies in a Monaſterie.* Charles *the* Bald, *the Vncle oppreſſeth his Nephewes the ſonnes of* Lothaire, *hee vſurpeth the Empire to the preiudice of* Loyes *of* Bauier *his elder Brother,* Bauiers *armies and his ſonne* Carloman *are beaten, hee dies of griefe, & the Vſurper* Charles *is poyſoned by* Zedechias *a Iew his Phiſitian, his ſonne* Loys le Beque *dies of the ſame drinke.* Beque *had* Charles the ſimple

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and two Baſtards, Loys and Carloman; they rebell againſt their Brother, but the eldeſt breakes his Neck, the younger is ſlaine by a wild Bore; the ſon of Bauiere had the ſame ill deſtiny, and brake his neck by a fall out of a Window in ſporting with his companions. Charles the groſſe becomes Lord of all that the ſonnes of Debonaire held in Germanie; wherewith not contented, he inuades Charles the ſimple: but being forſaken of his Nobility, of his wife, and of his vnderſtanding, he dies a diſtracted begger. Charles the ſimple is held in Wardſhip by Eudes Maior of the Pallace, then by Robert the Brother of Eudes, and laſtly being taken by the Earle of Vermandois, hee is forced to die in the priſon of Peron: Loyes the ſonne of Charles the ſimple breakes his neck in chaſing a Wolfe, & of the two ſonnes of this Loys, the one dies of poyſon, the other dies in the priſon of Orleans; after whom Hugh Capet, of another race, and a ſtranger to the French makes himſelfe King.

Theſe miſerable ends had the iſſues of Debonaire: who after he had once apparelled iniuſtice with authority, his ſonnes and ſucceſſours tooke vp the faſhion: and wore that Garment ſo long without other prouiſion, as when the ſame was torne from their ſhoulders, euery man deſpiſed them as miſerable & naked beggers. The wretched ſucceſſe they had, (ſaith a learned French-man) ſhewes, que en ceſte mort il y avoit plus du fait des hommes que de Dieu, ou de la iuſtice: that in the death of that Prince, to wit, of Bernard the ſon of Pepin, the true heire of Charlemaine, men had more medling, than either God, or Iuſtice had.

But to come nearer home; it is certaine that Francis the firſt, One of the worthieſt Kings (except for that fact,) that euer the French men had, did neuer enioy himſelfe, after hee had commended the deſtruction of the Proteſtants of Mirandol & Cabrieres, to the Parliament of Prouence, which poore people were thereupon burnt, and murdered; men, women, and children. It is true, that the ſaid King Francis repented himſelfe of the fact, and gaue charge to Henry his ſonne, to do iuſtice vpon the Murderers; threatning his ſonne with GODS iudgments, if hee neglected it. But this vnſeaſonable care of his, GOD was not pleaſed to accept for payment. For after Henry himſelfe was ſlaine in ſport by Montgomery; wee all may remember what became of his foure ſonnes; Francis, Charles, Henry, and Hercules. Of which although three of them became Kings, and were married to beautifull and vertuous Ladies: Yet were they, one after another, caſt out of the world, without ſtock or ſeed. And not-with-ſtanding their ſubtilty, and breach of faith; with all their Maſſacres vpon thoſe of the religion, and great effuſion of bloud; the Crowne was ſet on his head, whom they all laboured to diſſolue, the Proteſtants remaine more in number than euer they were; and hold to this day more ſtrong cities than euer they had.

Let vs now ſee if God be not the ſame God in Spaine, as in England & France. Towards whom wee will looke no further backe than to Don Pedro of Caſtile: in reſpect of which Prince, all the Tyrants of Sicil, our Richard the third, and the great Euan Vaſilowick of Moſcouia, were but pettie ones: this Caſtilian, of all Chriſtian and Heathen Kings, hauing beene the moſt mercileſſe. For beſides thoſe of his owne bloud and Nobility which he cauſed to be ſlaine in his owne Court & Chamber, as Sancho Ruis the great Maſter of Calatraua, Ruis Gonſales, Alphonſo Tello, and Don Iohn of Arragon, whom he cut in peeces and caſt into the ſtreets, denying him Chriſtian buriall: I ſay, beſides theſe, and the ſlaughter

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of Gomes Manriques, Diego Peres, Alphonſo Gomes, and the great Commander of Caſtile; He made away the two Infants of Arragon his Coſen-germans; his brother Don Frederick, Don Iohn de la Cerde, Albuquergues; Nugnes de Guzmã, Cornel, Cabrera, Tenorio, Mendes de Toledo, Gutiere his great Treaſurer, and all his Kindred; & a world of others. Neither did he ſpare his two youngeſt brothers, innocent Princes: whom after he had kept in cloſe priſon from their Cradles, till one of them had liued ſixteene yeares, and the other, foureteene; he murdered them there. Nay he ſpared not his Mother, nor his wife the Lady Blanch of Bourbon. Laſtly, as he cauſed the Archbiſhop of Toledo, & the Deane, to be killed of purpoſe to enioy their treaſures: ſo did he put to death Maho met Aben Alhamar King of Barbary, with 37. of his Nobilitie; that came vnto him for ſuccour, with a great ſumme of money, to leuy (by his fauour) ſome companies of ſouldiers to returne withall. Yea, he would needs aſſiſt the Hangman with his owne hand, in the execution of the old King; in ſo much as Pope Vrban declared him an enemie both to God and Man. But what was his end? Hauing beene formerly beaten out of his Kingdome, and re-eſtabliſhed by the valour of the Engliſh Nation, led by the famous Duke of Lancaſter: He was ſtabbed to death by his younger Brother the Earle of Aſtramara, who diſpoſſeſt all his Children of their inheritance; which, but for the Fathers iniuſtice and cruelty, had neuer beene in danger of any ſuch thing. *Hiſt. of Spaine.*

If we can parallel any man with this King, it muſt be Duke Iohn of Burgoigne who, after his traiterous murder of the Duke of Orleans, cauſed the Conſtable of Armagnac, the Chancelour of France, the Biſhops of Coſtance, Bayeux, Eureux Senlis, Saintes, and other religious and reuerend Church-men, the Earle of gran Prè, Hector of Chartres, and (in effect) all the Officers of iuſtice, of the Chamber of Accompts, Treaſurie, and Requeſt, (with ſixteene hundred others to accompany them) to be ſuddenly and violently ſlaine. Hereby, while he hoped to gouerne, and to haue maiſtred France: He was ſoone after ſtrucken with an axe in the face, in the preſence of the Dauphin; and, without any leiſure to repent his miſdeeds, preſently ſlaine. Theſe were the Louers of other mens miſeries: and miſerie found them out. *French Inuent. in Anno, 1418.*

Now for the Kings of Spaine, which liued both with Henry the ſeuenth, Henry the eight, Queene Mary, and Queene Elizabeth; Ferdinand of Arragon was the firſt: and the firſt that layd the foundation of the preſent Auſtrian greatneſſe. For this King did not contem himſelfe to hold Arragon by the vſurpation of his Anceſtor; & to faſten thereunto the Kingdome of Caſtile and Leon, which Iſabel his wife held by ſtrong hand, and his aſſiſtance, from her owne Neece the Daughter of the laſt Henry: but moſt cruelly and craftily, without all colour or pretence of right, Hee alſo caſt his owne Neece out of the Kingdome of Nauarre, and, contrarie to faith, and the promiſe that he made to reſtore it, fortified the beſt places, and ſo waſted the reſt, as there was no meanes left for any army to inuade it. This King I ſay, that betrayed alſo Ferdinand and Frederick Kings of Naples, Princes of his owne bloud, and by double alliance tied vnto him; ſold them to the French: and with the ſame Army, ſent for their ſuccour vnder Gonſaluo, caſt them out; and ſhared their Kingdome with the French, whom afterwards he moſt ſhamefully betrayed.

This wiſe and politique King, who ſold Heauen and his owne Honour, to make his

his ſonne, the Prince of Spaine, the greateſt Monarch of the world: ſaw him die in the flower of his yeares; and his wife great with childe, with her vntimely birth, at once & together buried. His eldeſt daughter maried vnto Don Alphõſo Prince of Portugall, beheld her firſt husband breake his necke in her preſence; and being with childe by her ſecond, dyed with it. A iuſt iudgement of God vpon the race of Iohn, father to Alphonſo, now wholly extinguiſhed: who had not onely left many diſconſolate Mothers in Portugall, by the ſlaughter of their children; but had formerly ſlaine with his owne hand, the ſonne and onely comfort of his Aunt the Lady Beatrix, Ducheſſe of Viſeo. The ſecond Daughter of Ferdinand, married to the Arch-duke Philip, turned foole, and died mad and depriued. His third daughter, beſtowed on King Henry the eight, He ſaw caſt off by the King: the mother of many troubles in England; & the mother of a Daughter, that in her vnhappy zeale ſhed a world of innocent bloud; loſt Calice to the French; and died heart-broken without increaſe. To conclude: all thoſe Kingdomes of Ferdinand haue maiſters of a new name; and, by a ſtrange family are gouerned and poſſeſt.

Charles the fift ſon to the Arch-duke, Philip, in whoſe vaine enterpriſes vpon the French, vpon the Almans, & other Princes and States, ſo many multitudes of Chriſtian ſouldiers, and renowned Captaines, were conſumed: who gaue the while a moſt perilous entrance to the Turkes, and ſuffered Rhodes the Key of Chriſtendom, to be taken; was in concluſion chaced out of France, and in a ſort out of Germany; and left to the French, Mentz, Toule, and Verdun, places belonging to the Empire, ſtole away from Inſpurg; and ſcaled the Alpes by torch-light, purſued by Duke Maurice; hauing hoped to ſwallow vp al thoſe dominions wherin hee concocted nothing ſaue his owne diſgraces. And hauing, after the ſlaughter of ſo many Millions of men, no one foote of ground in eyther: Hee crept into a Cloyſter, and made himſelfe a Penſioner of an hundred thouſand Duckets by the yeare to his ſonne Philip, from whom he very ſlowly receiued his meane and ordinary maintenance.

Nether. Hiſt. l. 7. fol. 313.

His Son againe King Philip the ſecond, not ſatiſfied to hold Holland and Zeland, (wreſted by his anceſtors from Iaqueline their lawfull Princeſſe) & to poſſeſſe in peace many other Prouinces of the Netherlands: perſwaded by that miſchieuous Cardinall of Granuile, and other Romiſh Tyrants; not onely forgot the moſt remarkable ſeruices, done to his Father the Emperour by the Nobilitie of thoſe countries; not onely forgot the Preſent made him vpon his entrie, of forty millions of Florens, called the Nouale aide; nor onely forgot, that hee had twice moſt ſolemnly ſworne to the Generall States, to maintaine and preſerue their auncient rights, priuiledges, and cuſtomes, which they had enioyed vnder their thirty and fiue Earles before him, Conditionall Princes of thoſe Prouinces: but beginning firſt to conſtraine them, and enthrall them by the Spaniſh Inquiſition, and then to impouerish them by many new deuiſed and intollerable impoſitions; he laſtly, by ſtrong hand and maine force, attempted to make himſelfe not onely an abſolute Monarch ouer them, like vnto the Kings and Soueraignes of England and France, but Turke-like, to tread vnder his feet all their Nationall and fundamentall Lawes, Priuiledges, and ancient Rights. To effect which, after he had eaſily obtained from the Pope a Diſpenſation of his former Oathes (which Diſpenſation was the true cauſe of the warre & bloudſhed ſince then;) and after he had tryed what he could performe, by diuiding of their owne Nobilitie, vnder the gouern-

Hiſto: of the Netherlands.

ment

ment of his base sister, Margaret of Austria, & the Cardinall Granuile; He employed that most mercilesse Spaniard Don Ferdinãd Aluarez of Toledo, Duke of Alua, followed with a powerfull army of strange Nations: by whom he first slaughtered that renowned Captaine the Earle of Egmont, Prince of Gauare: & Philip Montmorency Earle of Horn: made away Montigue, & the Marquis of Bergues, & cut off in those sixe yeares (that Alua gouerned) of Gentlemen & others, eighteene thousand & sixe hundred, by the hands of the Hangman, besides al his other barbarous murders & massacres. By whose ministry when he could not yet brings his affaires to their wished ends, hauing it in his hope to worke that by subtlety, which he had failed to performe by force: He sent for gouernour his bastard brother Don Iohn of Austria, a Prince of great hope, & very gracious to those people. But he, vsing the same Papall aduantage that his predecessors had done, made no scruple to take Oath vpon the Holy Euangelists, to obserue the treaty made with the Generall States; & to discharge the Low Countries of all Spaniards, & other strangers, therein garrisond. Towards whose Pay & Pasport, the Netherlands strained themselues to make payment of 600 thousand pounds. Which monies receiued, He suddenly surprised the Citadells of Antwerp & Nemeures: not doubting (being vnsuspected by the States) to haue possest himselfe of al the maistring places of those Prouinces. For whatsoeuer he ouertly pretended, He held in secret a contrary councell with the Secretary Escouedo, Rhodus, Barlemont, & others, Ministers of the Spanish tyranny, formerly practised, & now againe intended. But let vs now see the effect & end of this periurie, & of all other the Dukes cruelties. First, for himselfe; after he had murdered so many of the Nobilitie, executed (as aforesaid) eighteen thousad six hundred in sixe yeeres, & most cruelly slaine Man, Woman, and Childe, in Mecklin, Zutphen, Naerden and other places: & after he had consumed sixe and thirty millions of treasure in six yeares: notwithstanding his Spanish vaunt, That he would suffocate the Hollanders in their owne butter-barrells, and milke-tubbs: Hee departed the country no otherwise accompanied, than with the curse & detestation of the whole Nation, leauing his Maisters affaires in a tenfold worse estate, then he found them at his first arriuall. For Don Iohn, whose haughty conceipt of him-selfe ouer-came the greatest difficulties; though his iudgement were ouer-weake to mannage the least: what wonders did his fearefull breach of faith bring forth, other than the King his brothers iealousie & distrust, with the vntimely death that seized him, euen in the flowre of his youth? And for Escouedo his sharpe-witted Secretarie, who in his owne imagination had conquered for his Maister both England & the Netherlands; being sent into Spaine vpon some new proiect, He was at the first arriuall, & before any accesse to the King, by certaine Ruffians appointed by Anthony Peres (though by better warr at than his) rudely murdered in his owne lodging. Lastly, if we consider the King of Spaines carriage, his counsaile, & successe in this businesse, there is nothing left to the memory of man more remarkeable. For he hath paid aboue an hundred Millions, & the liues of aboue foure hundred thousand Christians, for the losse of all those countries; which, for beauty, gaue place to none; & for reuenue, did equall his West Indies: for the losse of a nation, which most willingly obeyed him; & who at this day, after forty yeares warre, are in despight of all his forces become a free Estate, & far more rich and powerfull, than they were, when hee first beganne to impouerish and oppresse them.

Oh by what plots, by what forswearings, betrayings, oppressions, imprisonments, tortures, poysonings, and vnder what reasons of State, and politique subtelty, haue these forenamed Kings, both strangers, and of our owne Nation, pulled the vengeance of GOD vpon themselues, vpon theirs, and vpon their prudent ministers? and in the end haue brought those things to passe for their enemies, and seene an effect so directly contrary to all their owne counsailes and cruelties, as the one could neuer haue hoped for themselues; and the other neuer haue succeeded; if no such opposition had euer bene made. GOD hath sayd it and performed it euer: Perdam sapientiam sapientum, I will destroy the wisedome of the wise.

But what of all this? and to what end doe we lay before the eyes of the liuing, the fall and fortunes of the dead: seeing the world is the same that it hath bin; and the children of the present time, will still obey their parents? It is in the present time, that all the wits of the world are exercised. To hold the times we haue, we hold all things lawfull: and either we hope to hold them for euer; or at least wee hope, that there is nothing after them to be hoped for. For as wee are content to forget our owne experience, and to counterfeit the ignorance of our owne knowledge, in all things that concerne our selues; or perswade our selues, that GOD hath giuen vs letters patents to pursue all our irreligious affections, with a non obstante: so we neither looke behind vs what hath bene, nor before vs what shal be. It is true, that the quantity which we haue, is of the body: wee are by it ioyned to the earth: we are compounded of earth; and we inhabite it. The Heauens are high, farre off and vnsearchable: we haue sense and feeling of corporall things; and of eternall grace, but by reuelation. No meruaile then that our thoughts are also earthly: and it is lesse to be wondred at, that the words of worthlesse men cannot cleanse them; seeing their doctrine and instruction, whose vnderstanding the Holy Ghost vouchsafed to inhabite, haue not performed it. For as the Prophet Esai cryed out long agone, Lord, who hath beleeued our reports? And out of doubt, as Esai complained then for himselfe and others: so are they lesse beleeued, euery day after other. For although Religion, and the truth thereof, be in euery mans mouth, yea in the discourse of euery woman, who for the greatest number are but Idols of vanity: what is it other than an vniuersall dissimulation? We professe that we know GOD: but by workes we deny him. For Beatitude doth not consist in the knowledge of diuine things, but in a diuine life: for the Diuells know them better than men. Beatitudo non est diuinorum cognitio, sed vita diuina. And certainely there is nothing more to be admired, and more to be lamented, than the priuate contention, the passionate dispute, the personall hatred, and the perpetuall war, massacres, and murthers, for Religion among Christians: the discourse whereof hath so occupied the World, as it hath well neare driuen the practise thereof out of the world. Who would not soone resolue, that tooke knowledge but of the religious disputations among men, and not of their liues which dispute, that there were no other thing in their desires, than the purchase of Heauen; and that the World it selfe were but vsed as it ought, and as an Inne or place, wherein to repose our selues in passing on towards our celestiall habitation? when on the contrary, besides the discourse and outward profession, the soule hath nothing but hypocrisie. We are all (in effect) become Comedians in religion: and while we act in gesture and voyce, diuine vertues, in all the course of our liues we renounce our Persons, and the parts we play. For Charity, Iustice, and Truth,

Paule to Titus Ch. 1. ver. 10.

haue

haue but their being in termes, *like the Philosophers* Materia prima.

Neither is it that wisdome, which Salomon *defineth to be the* Schoole-Mistresse of the knowledge of *God, that hath valuation in the world: it is enough that we giue it our good word; but the same which is altogether exercised in the seruice of the World, as the gathering of riches chiefly, by which we purchase and obtaine honour, with the many respects which attend it. These indeed be the markes, which (when we haue bent our consciences to the highest) we all shoote at. For the obtaining whereof it is true, that the care is our owne; the care our owne in this life, the perill our owne in the future: and yet when we haue gathered the greatest abundance, we our selues enioy no more thereof, than so much as belongs to one man. For the rest, He that had the greatest wisdome, and the greatest ability that euer man had, hath told vs that this is the vse.* When goods in- Eccles.5.10.
crease (*sayth Salomon*) they also increase that eate them; and what good commeth to the Owners, but the beholding thereof with their eyes? *As for those that deuour the rest, and follow vs in faire weather: they againe forsake vs in the first tempest of misfortune, and steere away before the Sea and Winde; leauing vs to the malice of our destinies. Of these, among a thousand examples, I will take but one out of Maister* Dannet, *and vse his owne words:* Whilest the Emperour *Charles* the fift, after the resignatiō of his Estates, stayed at Vlushing for winde, to carry him his last iourny into Spaine; He conferred on a time with *Seldius*, his brother *Ferdinands* Embassadour, till the deepe of the night. And when *Seldius* should depart: the Emperour calling for some of his seruants, and no body answering him (for those that attended vpon him, were some gone to their lodgings, and all the rest asleepe) the Emperour tooke vp the candle himselfe, and went before *Seldius* to light him downe the staires; and so did, notwithstanding al the resistance that *Seldius* could make. And when He was come to the staires foote, He sayd thus vnto him: *Seldius*, remember this of *Charles* the Emperour, when he shall be dead and gone, That Him, whom thou hast knowne in thy time enuironed with so many mighty Armies, and Guards of souldiers, thou hast also seene alone, abandoned, and forsaken, yea euen of his owne domesticall seruants, &c. I acknowledge this change of Fortune to proceed from the mighty hand of GOD; which I will by no meanes go about to withstand.

But you will say that there are some things else, and of greater regard than the former. The first, is the reuerend respect that is held of great men, and the Honor done vnto them by all sorts of people. And it is true indeed: prouided, that an inward loue for their iustice and piety, accompany the outward worship giuen to their places and power; without which what is the applause of the Multitude, but as the outcrie of an Heard of Animals, *who without the knowledge of any true cause, please themselues with the noyse they make? For seeing it is a thing exceeding rare, to distinguish Vertue and Fortune: the most impious (if prosperous) haue euer bene applauded; the most vertuous (if vnprosperous) haue euer bene despised. For as Fortunes man rides the Horse, so Fortune herselfe rides the* Man. *Who, when he is descended and on foote: the Man taken from his Beast, and Fortune from the Man; a base groome beates the one, and a bitter contempt spurnes at the other, with equall liberty.*

The ſecond, is the greatning of our poſterity, and the contemplation of their glory whom we leaue behind vs. Certainely, of thoſe which conceiue that their ſoules departed take any comfort therein, it may truly be ſayd of them, which Lactantius *ſpake of certaine Heathen Philoſophers,* quod ſapientes ſunt in re ſtulta. *For when our ſpirits immortall ſhall be once ſeparate from our mortall bodies, & diſpoſed by GOD: there remaineth in them no other ioy of their poſterity which ſucceed, than there doth of pride in that ſtone, which ſleepeth in the Wall of a Kings Palace; nor any other ſorrow for their pouerty, than there doth of ſhame in that, which beareth vp a Beggers cotage.* Neſciunt mortui, etiam ſancti, quid agunt viui, etiam eorum filij, quia animæ mortuorum rebus viuentium non interſunt. The dead though holy, know nothing of the liuing, no, not of their owne children: for the ſoules of thoſe departed, are not conuerſant with their affaires that remaine. *And if we doubt of Saint* Auguſtine, *we cannot of* Iob; *who tells vs,* That wee know not if our ſonnes ſhall bee honourable: neither ſhall wee vnderſtand concerning them, whether they ſhalbee of low degree. *Which* Eccleſiaſtes *alſo confirmeth*: Man walketh in a ſhaddow, and diſquieteth himſelfe in vaine: hee heapeth vp riches, and cannot tell who ſhall gather them. The liuing (*ſayth he*) know that they ſhall die, but the dead know nothing at all: for who can ſhew vnto man, what ſhall be after him vnder the Sun? *He therefore accompteth it among the reſt of worldly vanities, to labour and trauaile in the world, not knowing after death, whether a foole or a wiſe man ſhould enioy the fruits thereof:* which made me (*ſaith he*) endeauour euen to abhorre mine owne labour. *And what can other men hope, whoſe bleſſed or ſorrowfull eſtates after death God hath reſerued? mans knowledge lying but in his hope, ſeeing the Prophet* Eſai *confeſſeth of the elect, That* Abraham is ignorant of vs, and Iſrael knowes vs not. *But hereof wee are aſſured, that the long and darke night of death, (of whoſe following day wee ſhall neuer behold the dawne, till his returne that hath triumphed ouer it) ſhall couer vs ouer, till the world be no more. After which, and when we ſhall againe receiue Organs glorified and incorruptible, the ſeats of Angelicall affections: in ſo great admiration ſhall the ſoules of the bleſſed be exerciſed, as they cannot admit the mixture of any ſecond or leſſe ioy, nor any returne of foregone & mortall affection towards friends, kindred, or children. Of whom whether we ſhall retaine any particular knowledge, or in any ſort diſtinguiſh them: no man can aſſure vs; & the wiſeſt men doubt. But on the contrary; If a diuine life retaine any of thoſe faculties, which the ſoule exerciſed in a mortall body; we ſhall not at that time ſo diuide the ioyes of Heauen, as to caſt any part thereof on the memory of their felicities which remaine in the World. No, be their eſtates greater than euer the World gaue, we ſhall (by the difference knowne vnto vs) euen deteſt their conſideration. And whatſoeuer comfort ſhall remaine of all forepaſt, the ſame will conſiſt in the charity, which we exerciſed liuing: and in that Piety, Iuſtice, and firme Faith, for which it pleaſed the infinite mercy of God to accept of vs, and receiue vs. Shal we therefore value honor and riches at nothing? and neglect them, as vnneceſſary & vaine? Certainly no. For that infinite wiſedome of God, which hath diſtinguiſhed his Angells by degrees: which hath giuen greater and leſſe light and beauty, to Heauenly bodies: which hath made differences betweene beaſts and birds: created*

Lact. de falſa ſap. 3. c. 29.

S. Aug. de cura pro mori.

Iob 1. 14. 21.

Pſal. 39.

Eccl. 9. 5. & 1. 2.

Eſai. 63. 16.

ted the Eagle and the Flye, the Cedar and the Shrub, among ſtones, giuen the faireſt tincture to the Ruby, and the quickeſt light to the Diamond; hath alſo ordained Kings, Dukes or Leaders of the people, Magiſtrates, Iudges, and other degrees among men. And as honour is left to poſterity, for a marke and enſigne of the vertue and vnderſtanding of their Anceſtors: ſo, ſeeing Siracides preferreth Death before Beggary: and that titles, without proportionable eſtates, fall vnder the miſerable ſuccour of other mens pitty; I accompt it fooliſhneſſe to condemne ſuch a care. Prouided, that worldly goods be well gotten, and that we raiſe not our owne buildings out of other mens ruines. For as Plato doth firſt preferre the perfection of bodily health; ſecondly, the forme and beauty; and thirdly, Diuitias nulla fraude quæſitas: ſo Ieremy cries, Woe vnto them that erect their houſes by vnrighteouſneſſe, and their chambers without equity: and Eſai the ſame, Woe to thoſe that ſpoyle and were not ſpoyled. And it was out of the true wiſdome of Salomon, that he commandeth vs, not to drinke the wine of violence, not to lie in wait for bloud, and not to ſwallow them vp aliue, whoſe riches we couet: for ſuch are the wayes (ſayth hee) of euery one that is greedy of gaine.

Sira. c. 40. v. 28.

Plat. de leg. l. 2. & 6. et in Gorgia.

Ier. 22. 13.

Eſay 33.

Prou. 1. 18. 12. Prou. 23. 1. 3. 8. 9. 25. 9. 8.

And if we could affoord our ſelues but ſo much leiſure as to conſider, That hee which hath moſt in the world, hath, in reſpect of the world, nothing in it: and that he which hath the longeſt time lent him to liue in it, hath yet no proportion at all therein, ſetting it either by that which is paſt, when wee were not, or by that time which is to come, in which we ſhall abide for euer: I ſay, if both, to wit, our proportion in the world, and our time in the world, differ not much from that which is nothing; it is not out of any excellency of vnderſtanding, that we ſo much priſe the one, which hath (in effect) no being: and ſo much neglect the other, which hath no ending: coueting thoſe mortall things of the world, as if our ſoules were therein immortall, and neglecting thoſe things which are immortall, as if our ſelues after the world were but mortall.

But let euery man value his owne wiſdome, as he pleaſeth. Let the Rich man thinke all fooles, that cannot equall his abundance; the Reuenger eſteeme all negligent, that haue not trodde downe their oppoſites; the Politician, al groſſe, that cannot merchandize their faith: Yet when we once come in ſight of the Port of death, to which all windes driue vs; and when by letting fall that fatall Anchor, which can neuer be weighed againe, the Nauigation of this life takes end. Then it is, I ſay, that our owne cogitations (thoſe ſad & ſeuere cogitations, formerly beaten frō vs by our Health and Felicity) returne againe, and pay vs to the vttermoſt for all the pleaſing paſſages of our liues paſt. It is then that we crie out to God, for mercy; then, when our ſelues can no longer exerciſe cruelty to others: and it is onely then, that we are ſtrucken through the ſoule with this terrible ſentence, That God will not be mockt. For if according to S. Peter, The righteous ſcarcely be ſaued: and that God ſpared not his Angels: where ſhall thoſe appeare, who, hauing ſerued their appetites all their liues, preſume to thinke, that the ſeuere Commandements of the All-powerfull God were giuen but in ſport; and that the ſhort breath, which we draw when death preſſeth vs, if we can but faſhion it to the ſound of Mercy (without any kind of ſatisfaction or amends) is ſufficient? O quam multi, ſaith a reuerend Father, Cum hac ſpe ad æternos labores & bella deſcendunt! I confeſſe that it is a great comfort to our friends, to haue it ſaid, that we ended wel; for we al

Gal. 6. 7.

1. Pet. 4.

deſire (as Balaam *did)* to die the death of the righteous. *But what ſhall wee call a diſesteeming, an apposing, or (indeed) a mocking of God: if thoſe men do not appoſe him, diſesteeme him, and mocke him, that thinke it enough for God, to aske him forgiueneſſe at leiſure, with the remainder and laſt drawing of a malicious breath? For what doe they otherwiſe, that die this kinde of wel-dying, but ſay vnto God as followeth? We beſeech thee O God, that all the falſhoods, forſwearings, and treacheries of our liues paſt, may be pleaſing vnto thee; that thou wilt for our ſakes (that haue had no leiſure to do any thing for thine) change thy nature (though impoſſible) and forget to be a iuſt God; that thou wilt loue iniuries and oppreſsions, call ambition wiſedome, and charity fooliſhneſſe. For I ſhall preiudice my ſonne (which I am reſoluednot to doe) if I make reſtitution; and confeſſe my ſelfe to haue bene vniuſt, (which I am too proud to do) if I deliuer the oppreſſed. Certainly, theſe wiſe worldlings haue either found out a new God; or made One: and in all likelihood ſuch a Leaden One, as* Lewis *the eleuenth ware in his Cappe; which when he had cauſed any that he feared, or hated, to be killed, he would take it from his head and kiſſe it: beſeeching it to pardon him this one euill act more, and it ſhould be the laſt; which (as at other times) he did, when by the practiſe of a* Cardinal *and a falſified Sacrament, he cauſed the Earle of* Armagnack *to be ſtabbed to death; mockeries indeed fit to be vſed towards a Leaden, but not towards the euerliuing God. But of this compoſition are all deuout louers of the World, that they feare all that is dureleſſe and ridiculous: they feare the plots and practiſes of their oppoſites, and their very whiſperings: they feare the opinions of men which beate but vpon ſhadowes: they flatter and forſake the proſperous and vnproſperous, be they friends or Kings: yea they diue vnder water, like Ducks, at euery pebble ſtone, that's but throwne towards them by a powerfull hand: and on the contrary, they ſhew an obſtinate and Gianlike valour, againſt the terrible iudgements of the Al-powerfull God: yea they ſhew themſelues gods againſt God, and ſlaues towards men; towards men whoſe bodies and conſciences are alike rotten.*

Now for the reſt: If we truly examine the difference of both conditions; to wit, of the rich and mighty, whom we call fortunate; and of the poore & oppreſſed, whom we account wretched: we ſhall find the happineſſe of the one, and the miſerable eſtate of the other ſo tied by God to the very inſtant, and both ſo ſubiect to enterchange (witneſſe the ſodaine downefall of the greateſt Princes, and the ſpeedy vpriſing of the meaneſt perſons) as the one hath nothing ſo certaine, whereof to boaſt; nor the other ſo vncertaine, whereof to bewaile it ſelfe. For there is no man ſo aſſured of his honor, of his riches, health, or life; but that hee may be depriued of either or all, the very next houre or day to come. Quid veſper vehat, incertum eſt, What the euening will bring with it, it is vncertaine. And yet yee cannot tell (*ſayth S. Iames*) what ſhall be to morrow. To day he is ſet vp, and to morrovv he ſhall not be found: for he is turned into duſt, and his purpoſe periſheth. *And although the aire which compaſſeth aduerſity, be very obſcure: yet therin we better diſcerne God, than in that ſhining light which enuironeth worldly glory; through which, for the clearneſſe thereof, there is no vanity which eſcapeth our ſight. And let aduerſity ſeeme what it will; to happy men, ridiculous, who make themſelues merry at other mens miſfortunes; and to thoſe vnder the* croſſe, *grieuous: yet this is true, That for all that is paſt, to the very inſtant, the portions remaining are equall to either. For be it that we*

haue

haue liued many yeares, and (*according to* Salomon) *in them all we haue reioyced; or be it that we haue measured the same length of dayes, and therein haue euermore sorrowed: yet looking backe from our present being, wee finde both the one and the other, to wit, the ioy and the woe, sayled out of sight; and death, which doth pursue vs & hold vs in chace, from our infancy, hath gathered it.* Quicquid ætatis retro est, mors tenet: Whatsoeuer of our age is past, death holds it. *So as who-so-euer he be, to whom Fortune hath beene a seruant, and the Time a friend: let him but take the accompt of his memory (for we haue no other keeper of our pleasures past) and truly examine what it hath reserued eyther of beauty and youth, or fore-gone delights, what it hath saued, that it might last, of his dearest affections, or of whatsoeuer else the amorous Spring time gaue his thoughts of contentment, then vnualuable; and he shall finde that all the art which his elder yeares haue, can draw no other vapour out of these dissolutions, than heauy, secret, and sad sighes. He shall finde nothing remaining, but those sorrowes, which grow vp after our fast-springing youth; ouertake it, when it is at a stand; and ouer-top it vtterly, when it beginnes to wither: in so much as looking backe from the very instant time, & frō our now being, the poore, diseased, & captiue creature, hath as little sence of all his former miseries and paines: as he, that is most blest in common opinion, hath of his fore-passed pleasures & delights. For whatsoeuer is cast behind vs, is iust nothing: and what is to come, deceiptfull hope hath it.* Omnia quæ euentura sunt, in incerto iacent. *Onely those few blacke Swannes I must except: who hauing had the grace to value worldly vanities at no more than their owne price; doe, by retayning the comfortable memory of a well acted life, behold death without dread, and the graue without feare; and embrace both, as necessary guides to endlesse glory.*

For my selfe, this is my consolation, and all that I can offer to others, that the sorrowes of this life, are but of two sorts: whereof the one hath respect to GOD; *the other, to the World. In the first we complaine to* GOD *against our selues, for our offences against him; and confesse,* Etsi iustus es in omnibus quæ venerunt super nos, And thou O Lord art iust in all that hath befallen vs. *In the second wee complaine to our selues against* GOD: *as if he had done vs wrong, either in not giuing vs worldly goods and honours, answering our appetites: or for taking them againe from vs hauing had them; forgetting that humble & iust acknowledgment of* Iob, The Lord hath giuen, & the Lord hath taken. *To the first of which Saint Paul hath promised blessednesse; to the second, death. And out of doubt he is either a foole or vngratefull to* GOD, *or both, that doth not acknowledge, how meane soeuer his estate be, that the same is yet far greater, than that which God owes him: or doth not acknowledge, how sharpe soeuer his afflictions be, that the same are yet far lesse, than those which are due vnto him. And if an Heathen wise man cal the aduersities of the world but* tributa viuendi, the tributes of liuing: *a wise Christian man ought to know them, & beare the, but as the tributes of offending. He ought to beare them manlike, and resoluedly; & not as those whining souldiers do,* qui gementes sequuntur imperatorem.

For seeing God, who is the Author of all our tragedies, hath written out for vs, & appointed vs all the parts we are to play: and hath not, in their distribution, bene partiall to the most mighty Princes of the world; That gaue vnto Darius *the part of the greatest Emperour, and the part of the most miserable begger,*

a begger begging water of an Enemie, to quench the great drougth of death; That appointed Baiazet *to play the* Grand Signior *of the* Turks *in the morning, & in the same day the* Footstoole *of* Tamerlane (*both which parts* Valerius *so plaid, being taken by* Sapores:) *that made* Belisarius *play the most victorious Captaine, & lastly the part of a blinde begger; of which examples many thousands may be produced. Why should other men, who are but as the least wormes, complaine of wrongs? Certainly there is no other account to be made of this ridiculous world, than to resolue, That the change of fortune on the great Theater, is but as the change of garments on the lesse. For when on the one and the other, euery man weares but his owne skin; the Players are all alike. Now if any man, out of weaknes prise the passages of this world otherwise (for saith* Petrarch, Magni ingenij est reuocare mentem a sensibus) *it is by reason of that vnhappy fantasie of ours, which forgeth in the braines of Man all the miseries (the corporall excepted) whereunto he is subiect: Therein it is, that Misfortune & Aduersitie worke all that they worke. For seeing Death, in the end of the Play, takes from all, whatsoeuer Fortune or Force takes from any one: it were a foolish madnesse in the shipwracke of worldly things, where all sinkes but the Sorrow, to saue it. That were, as* Seneca *saith,* Fortunæ succumbere, quod tristius est omni fato, to fall vnder Fortune, of all other the most miserable destinie.

But it is now time to sound a retrait, and to desire to be excused of this long pursuit: and withall, that the good intent, which hath moued me to draw the picture of time past (which we call Historie) *in so large a Table, may also be accepted in place of a better reason.*

The examples of diuine prouidence, euery where found (the first diuine Histories being nothing else but a continuation of such examples) haue perswaded me to fetch my beginning from the beginning of all things; to wit, Creation. *For though these two glorious actions of the Almightie be so neare, and (as it were) linked together, that the one necessarily implyeth the other: Creation, inferring Prouidence (for what father forsaketh the childe that he hath begotten?) and Prouidence presupposing Creation: Yet many of those that haue seemed to excell in worldly wisedome, haue gone about to disioyne this coherence; the* Epicure *denying both Creation and Prouidence, but granting that the world had a Beginning; the* Aristotelian *granting Prouidence, but denying both the Creation and the Beginning. Now although this doctrine of Faith, touching the Creation in time (for* by faith we vnderstād, that the world was made by the word of God) *be too weighty a worke for* Aristotles *rotten ground to beare vp, vpō which he hath (notwithstanding) founded the Defences and Fortresses of all his* Verball *Doctrine: Yet that the necessity of infinite power, and the worlds beginning, and the impossibility of the contrary euen in the iudgement of Naturall reason, wherein he beleeued, had not better informed him; it is greatly to be marualled at. And it is no lesse strange, that those men which are desirous of knowledge (seeing* Aristotle *hath failed in this maine point; and taught little other than* termes *in the rest) haue so retrenched their mindes from the following and ouertaking of truth, and so absolutely subiected themselues to the law of those Philosophicall principles, as all contrary kinde of teaching, in the search of causes, they haue condemned either for phantasticall, or curious. But doth it follow, that the positions of Heathen Philosophers, are vndoubted grounds and principles*

indeed,

indeed, because so called? Or that ipsi dixerunt, *doth make them to be such? Certainly no. But this is true, That where naturall reason hath built any thing so strong against it selfe, as the same reason can hardly assaile it, much lesse batter it downe: the same in euery question of Nature, and finite power, may be approued for a fundamentall law of humane knowledge.* For saith Charron *in his booke of wisdome,* Tout proposition humaine a autant d'authorite quel' autre, si la raison n'on fait la difference; Euery humane proposition hath equall authoritie, if reason make not the difference, *the rest being but the fables of principles. But hereof how shall the vpright and vnpartiall iudgement of man giue a sentence, where opposition and examination are not admitted to giue in euidence? And to this purpose it was well said of* Lactantius, Sapientiam sibi adimunt, qui sine vllo iudicio inuenta maiorum probant, & ab alijs pecudum more ducuntur. They neglect their owne wisdome, who without any iudgement approue the inuention of those that fore-went them, & suffer themselues, after the manner of Beasts, to be led by them. *By the aduantage of which sloath and dulnesse, ignorance is now become so powerfull a Tyrant: as it hath set true Philosophie, Phisick, and Diuinity, in a Pillory, and written ouer the first,* Contra negantem Principia; *ouer the second,* Virtus specifica; *and ouer the third,* Ecclesia Romana.

Charron de Sagesse.

Lact. de orig. Erroris, l. 2. c. 8.

But for my selfe, I shall neuer be perswaded, that God hath shut vp all light of Learning within the lanborne of Aristotles *braines: or that it was euer said vnto him, as vnto* Eldras, Accendam in Corde tuo Lucernam intellectus: *that God hath giuen inuention but to the Heathen, and that they onely inuaded Nature, and found the strength and bottome therof; the same Nature hauing consumed all her store, and left nothing of price to after-ages. That these and these be the causes of these and these effects, Time hath taught vs; and not reason: and so hath experience, without Art. The Cheese-wife knoweth it as well as the Philosopher, that sowre Rennet doth coagulate her milke into a curd. But if wee aske a reason of this cause, why the sowrenesse doth it? whereby it doth it? and the manner how? I thinke that there is nothing to be found in vulgar Philosophie, to satisfie this and many other like vulgar questions. But man to couer his ignorance in the least things, who canot giue a true reason for the Grasse vnder his feete, why it should be greene rather then red, or of any other colour; that could neuer yet discouer the way and reason of Natures working, in those which are farre lesse noble creatures than himselfe, who is farre more Noble than the Heauens themselues:* Man (*saith Salomon*) that can hardly discerne the things that are vpon the Earth, and with great labour finde out the things that are before vs; *that hath so short a time in the world, as he no sooner beginnes to learne, than to die that hath in his memory but borrowed knowledge; in his vnderstanding, nothing truly; that is ignorant of the Essence of his owne soule, and which the wisest of the Naturalists (if* Aristotle *be he) could neuer so much as define, but by the Action & effect telling vs what it workes (which all men know as well as he) but not what it is, which neither he, nor any else, doth know, but* GOD *that created it;* (For though I were perfect, yet I know not my soule, *saith* Iob.) *Man I say, that is but an Idiot in the next cause of his owne life, and in the cause of all actions of his life: will (notwithstanding) examine the Art of* GOD *in creating the World; of* GOD, *who (saith Iob) is so excellent as wee know him not;*

Salomon. 1. 9.

Iob. 26.

and

and examine the beginning of the worke, which had end before Man-kinde had a beginning of being. He will disable Gods power to make a world, without matter to make it of. He will rather giue the mothes of the Aire for a cause; cast the worke on necessity or chance; bestow the honour thereof on Nature; make two powers, the one to be the Author of the Matter, *the other of the* Forme; *and lastly, for want of a worke-man, haue it Eternall: which latter opinion* Aristotle *to make himselfe the Author of a new Doctrine, brought into the World: and his Sectatours haue maintained it*; parati ac coniurati, quos sequuntur, Philosophorum animis inuictis opiniones tueri. *For* Hermes, *who liued at once with, or soone after* Moses, Zoroaster, Musæus, Orpheus, Linus, Anaximenes, Anaxagoras, Empedocles, Melissus, Pherecydes, Thales, Cleanthes, Pythagoras, Plato, *and many others (whose opinions are exquisitely gathered by* Steuchius Eugubinus) *found in the necessitie of inuincible reason,* One eternal and infinite Being, *to be the Parent of the vniuersall.* Horum omnium sententia quamuis sit incerta, eodem tamen spectat, vt Prouidẽtiam vnam esse consentiant. siue enim Natura, siue AEther, siue Ratio, siue mens, siue fatalis necessitas, siue diuina Lex; idem esse quod a nobis dicitur Deus: All these mens opinions (*saith Lactãtius*) though vncertaine, come to this; That they agree vpon one Prouidence; whether the same be Nature, or light, or Reason, or vnderstanding, or destinie, or diuine ordinance, that it is the same which we call GOD. *Certainly, as all the Riuers in the world, though they haue diuers risings, and diuers runnings; though they some-times hide themselues for a while vnder ground, & seeme to be lost in Sea-like Lakes, doe at last finde, & fall into the great* Ocean: *so after all the searches that humaine capacitie hath, & after all Philosophicall contemplation and curiositie, in the necessitie of this infinite power, all the reason of man ends and dissolues it selfe.*

Lact. 5.

As for others, and first touching those, which conceiue the matter *of the World to haue beene* eternall, *and that God did not create the World,* ex nihilo, *but* ex materia præexistẽte: *the Suppositiõ is so weake, as it hardly worth the answering. For* (*saith* Eusebius) Mihi videntur qui hoc dicunt, fortunam quoque Deo annectere, They seeme vnto me, which affirme this, to giue part of the work to God, & part to Fortune: *insomuch as if God had not found this* first matter *by chance. He had neither beene Author, nor Father, nor Creator, nor Lord of the Vniuersall. For were the* Matter or Chaos, *eternall: it then followes, That either this suppos'd* Matter *did fit it selfe to God, or God, accommodate himselfe to the* matter, *For the first; it is impossible, that things without sense could proportion themselues to the Workmans will. For the second; it were horrible to conceiue of God, That as an Artificer he applyed himselfe, according to the proportion of* matter *which he lighted vpon.*

Eusеb. de prep. Euang. l. 7. c. 8.

But let it be supposed, That this matter *hath bin made by any Power, not Omnipotent, and infinitely wise: I would gladly learne how it came to passe, that the same was proportionable to his intention, that was Omnipotent & infinitely wise; & no more, nor no lesse, than serued to receiue the forme of the Vniuersall. For, had it wanted any thing of what was sufficient; then must it be granted, That God created* out of nothing *so much of new* matter, *as serued to finish the worke of the World: Or had there bin more of this matter, than sufficed; then God did dissolue & annihilate whatsoeuer remained and was superfluous. And this must euery reasonable*

ſonable ſoule confeſſe, That it is the ſame worke of God alone, to create any thing out of nothing. And by the ſame art and power, and by none other, can thoſe things, or any part of that eternall matter, be againe changed into Nothing; by which thoſe things, that once were nothing, obtained a beginning of being.

Againe, to ſay that this matter was the cauſe of it ſelfe; this, of all other, were the greateſt idotiſme. For, if it were the cauſe of it ſelfe at any time; then there was alſo a time when it ſelfe was not: at which time of not being, it is eaſie enough to conceiue, that it could neither procure it ſelfe, nor any thing elſe. For to be, and not to be, at once, is impoſsible. Nihil autem ſeipſum præcedit, neq; ſeipſum componit corpus. There is nothing that doth præcede it ſelfe, neither doe bodies compound themſelues.

For the reſt; Thoſe that faine this matter to be eternall, muſt of neceſsity confeſſe, that Infinite cannot be ſeparate from Eternity. And then had infinite matter left no place for infinite forme, but that the firſt matter was finite, the forme which it receiued proues it. For concluſion of this part, whoſoeuer will make choice, rather to beleeue in eternall deformity, or in eternall dead matter, than in eternall light and eternall life: let eternall death be his reward. For it is a madnes of that kind, as wanteth tearmes to expreſſe it. For what reaſon of man (whom the curſe of preſumption hath not ſtupified) hath doubted, That infinite power (of which we can comprehend but a kind of ſhadow, quia comprehenſio eſt intra terminos, qui infinito repugnant) hath any thing wanting in it ſelf, either for matter or forme; yea for as many worlds (if ſuch had bene Gods will) as the Sea hath ſands? For where the power is without limitation, the worke hath no other limitation, than the workmans will. Yea Reaſon it ſelfe findes it more eaſie for infinite power, to deliuer from it ſelfe a finite world, without the helpe of matter prepared; than for a finite man, a foole and duſt, to change the forme of matter made to his hands. They are Dionyſius his words; Deus in vna exiſtentia omnia præhabet: and againe, Eſſe omnium eſt ipſa Diuinitas, omne quod vides, & quod non vides; to wit, cauſaliter, or in better tearmes, non tanquam forma, ſed tanquam cauſa vniuerſalis. Neither hath the world vniuerſall cloſed vp all of GOD: For the moſt part of his workes (ſayth Siracides) are hid. Neither can the depth of his wiſedome be opened, by the glorious worke of the world: which neuer brought to knowledge all it can; for then were his infinite power bounded, and made finite. And heereof it comes; That wee ſeldome entitle GOD the all-ſhewing, or the all-willing; but the Almighty, that is, infinitely able. c. 16. v. 21.

But now for thoſe, who from that ground, That out of nothing nothing is made, inferre the Worlds eternity; and yet not ſo ſaluage therein, as thoſe are, which giue an eternall being to dead matter: It is true, if the word (nothing) be taken in the affirmatiue; and the making, impoſed vpon Naturall Agents and finite power; That out of nothing, nothing is made. But ſeeing their great Doctor Ariſtotle himſelfe confeſſeth, quod omnes antiqui decreuerunt quaſi quoddam rerum principium, ipſumq; infinitum, That all the ancient decree a kind of beginning, and the ſame to be infinite: and a little after, more largely and plainly, Principium eius eſt nullum, ſed ipſum omnium cernitur eſſe principium, ac omnia complecti ac regere. It is ſtrange that this Philoſopher, with his followers ſhould rather make choice out of falſhood, to conclude falſly; than out of truth, to reſolue truly. For if wee compare the world Vniuerſall, and all the Stoic. Epiſt. l. 3. c. 9. ex Ariſt. phyſ. 3. 10.

vnmeasurable Orbes of Heauen, and those marueilous bodies of the Sun, Moone, and Stars, with ipsum Infinitum: it may truly be said of them all, which himselfe affirmeth of his imaginary Materia prima, That they are neither quid, quale, nor quantum; and therefore to bring finite (which hath no proportion with infinite) out of infinite (qui destruit omnem proportionē) is no wonder in Gods power. And therefore Anaximander, Melissus, & Empedocles, cal the world vniuersal, but particulam Vniuersitatis and infinitatis, a parcell of that which is the vniuersality and the infinity it selfe; & Plato, but a shadow of God. But the other, to proue the worlds eternity, vrgeth this Maxime, That, A sufficient & effectual cause being granted, an answerable effect thereof is also granted: inferring that God being for euer a sufficient and effectuall cause of the world, the effect of the cause should also haue bene for euer, to wit, the world vniuersal. But what a strange mockery is this in so great a Master, to cōfesse a sufficient and effectuall cause of the world, (to wit, an almighty God) in his Antecedent; & the same God to be a God restrained in his conclusion; to make God free in power, & bound in wil; able to effect, vnable to determine; able to make all things, and yet vnable to make choice of the time when? For this were impiously to resolue of God, as of natural necessity; which hath neither choice, nor will, nor vnderstanding; which cannot but worke matter being present; as fire, to burne things combustible. Againe he thus disputeth, That euery Agent which can worke, and doth not worke: if it afterward worke, it is either thereto moued by it selfe, or by somewhat else; and so it passeth from power to Act. But God (sayth he) is immoueable, and is neither moued by himselfe, nor by any other; but being alwaies the same, doth alwayes worke: Whence he concludeth, if the world were caused by God, that he was for euer the cause thereof; and therefore eternall. The answere to this is very easie; For that Gods performing in due time that, which he euer determined at length to performe, doth not argue any alteration or change, but rather constancy in him. For the same action of his will, which made the world for euer, did also with-hold the effect to the time ordained. To this answere, in it selfe sufficient, others adde further, that the patterne or Image of the World may be sayd to be eternall: which the Platonicks call, spiritualem mundum; and doe in this sort distinguish the Idæa and Creation in time.

Mar. Ficin. de immort. Anim. l. 18. c. 1.

Spiritualis ille mundus, mundi huius exemplar, primumque Dei opus, vita æquali est Architecto, fuit semper cum illo, eritque semper. Mundus autem corporalis, quod secundum opus est Dei, decedit iam ab opifice ex parte vna, quia non fuit semper; retinet alteram, quia sit semper futurus. That representatiue, or the intentionall world (*say they*) the sampler of this visible world, the first worke of GOD, was æqually ancient with the Architect; for it was for euer with him, and euer shalbe. This materiall world, the second worke or creature of GOD, doth differ from the worker in this, That it was not from euerlasting; and in this it doth agree, that it shall be for euer to come. *The first point, That it was not for euer, all Christians confesse: The other they vnderstand no other wise, than that after the consummation of this world, there shalbe* a new Heauen and a new Earth; without any new creation of matter. *But of these things we need not here stand to argue: though such opinions be not vnworthy the propounding; in this consideration, of an eternall and vnchangeable cause, producing a changeable and temporall effect. Touching which point* Proclus *the* Platonist *disputeth,*

That

That the compounded essence of the World (and because compounded, therefore dissipable) is continued, & knit to the Diuine Being, by an individual & inseparable power, flowing from diuine vnity; and that the Worlds naturall appetite of God sheweth, that the same proceedeth from a good and vnderstanding diuine; and that this vertue, by which the World is continued and knit together, must be infinite, that it may infinitely and euerlastingly continue, and preserue the same. Which infinite Vertue, the finite World (sayth he) is not capable of, but receiueth it from the diuine infinite, according to the temporal Nature it hath, successiuely euery moment by litle & litle; euen as the whole Material World is not altogether, but the abolished parts are departed by smal degrees, and the parts yet to come, do by the same smal degrees succeed; as the shadow of a tree in a Riuer, seemeth to haue continued the same a long time in the water, but it is perpetually renued, in the continuall ebbing and flowing thereof.

But to returne to them, which denying that euer the World had any beginning, withall deny that euer it shall haue any end, and to this purpose affirme, That it was neuer heard, neuer read, neuer seene, no not by any reason perceiued, that the Heauens haue euer suffered corruption; or that they appeare any way the older by continuance; or in any sort other wise than they were; which had they beene subiect to finall corruption, some change would haue bene discerned in so long a time. To this it is answered, That the little change as yet perceiued, doth rather proue their newnesse, and that they haue not continued so long; than that they will continue for euer as they are. And if coniecturall arguments may receiue answer by coniectures: it then seemeth that some alteration may be found. For either Aristotle, Plinie, Strabo, Beda, Aquinas, and others, were grossely mistaken: or else those parts of the world, lying within the burnt Zone, were not in elder times habitable, by reason of the Sunnes heate, neither were the Seas, vnder the Equinoctiall, nauigable. But we know by experience, that those Regions so situate, are filled with people, and exceeding temperate, and the Sea, ouer which we Nauigate, passable enough. We reade also many Histories of deluges: and how that in the time of Phaeton, diuers places in the world were burnt vp, by the Sunnes violent heate.

Arist. Met. 2. Plin. l. 2. c. 8. Strab. l. 3. Beda de ratione tem. 11. c. 32. Thom. 1. p. q. 102. art. 2.

But in a Word, this obseruation is exceeding feeble. For we know it for certaine, That stone-wals, of matter moldring and friable, haue stood two, or three thousand yeares: that many things haue bene digged vp out of the earth, of that depth, as supposed to haue bene buried by the generall floud; without any alteration either of substance or figure: yea it is beleeued, and it is very probable, that the gold which is daily found in Mynes, and Rockes, vnder ground, was created together with the Earth.

And if bodies elementary, and compounded, the eldest times haue not inuaded and corrupted: what great alteration should we looke for in Caelestiall and quintessentiall bodies? And yet we haue reason to thinke, that the Sunne, by whose helpe all Creatures are generate, doth not in these latter Ages assist Nature, as heretofore. We haue neither Gyants, such as the eldest world had: nor mighty men, such as the elder world had; but all things in generall are reputed of lesse vertue, which from the Heauens receiue vertue. Whence, if the nature of a Preface, would permit a larger discourse, we might easily fetch store of proofe; as that this world shall at length haue end, as that once it had beginning.

And I see no good answere that can be made to this obiection: If the World

were eternall; why not all things in the World Eternall? If there were no first, *no* cauſe, *no* Father, *no* Creator, *no* incomprehenſible wiſedome, *but that euery* Nature *had bene alike eternall: and Man more rationall than euery other* Nature: *Why had not the eternall reaſon of Man prouided for his eternall being in the World? For if all were equall, why not equall conditions to all? why ſhould heauenly bodies liue for euer; and the bodies of Men rot and die?*

Againe, who was it that appointed the Earth to keepe the center, and gaue Order that it ſhould hang in the Aire: that the Sunne *ſhould trauaile betweene the Tropicks, and neuer exceed thoſe bounds, nor faile to performe that Progreſſe once in euery yeare: the* Moone *to liue by borrowed light: the firſt Stars (according to common opinion) to be faſtned like Nailes in a Cart-wheele; and the Planets to wander at their pleaſure? Or if none of theſe had power ouer other: was it out of Charity and Loue, that the* Sunne *by his perpetuall trauaile within thoſe two Circles, hath viſited, giuen light vnto, and releiued all parts of the Earth, and the Creatures therein, by turnes and times? Out of doubt, if the* Sunne *haue of his owne accord kept this courſe in all eternity: He may iuſtly be called eternall Charity, and euerlaſting Loue. The ſame may be ſayd of all the Stars: who being all of them moſt large and cleare fountaines of vertue and operation, may alſo be called eternall vertues: the Earth may be called eternall patience; the Moone, an eternall borrower and begger; and man of all other the moſt miſerable, eternally mortall. And what were this, but to beleeue againe in the old Play of the gods? Yea in more gods by Millions, than euer* Heſiodus *dreamt of. But in ſteed of this mad folly, we ſee it well enough with our feeble and mortall eyes: and the eyes of our reaſon diſcerne it better; That the Sun, Moone, Stars, & the Earth, are limited, bounded, and conſtrained: themſelues they haue not conſtrained,* nor *could.* Omne determinatum cauſam habet aliquam efficientem, quæ illud determinauerit. Euery thing bounded hath ſome efficient cauſe, by which it is bounded.

Now for Nature; *As by the ambiguity of this name, the ſchoole of* Ariſtotle *hath both commended many errours vnto vs, and ſought alſo thereby to obſcure the glory of the high Moderator of all things, ſhining in the Creation, and in the gouerning of the World: ſo if the beſt definition be taken out of the ſecond of* Ariſtotles phyſicks, *or* primo de Cœlo, *or out of the fifth of his* Metaphyſicks; *I ſay that the beſt is but nominall, and ſeruing onely to difference the beginning of Naturall motion from Artificiall: which yet the* Academicks *open better; when they call it* A Seminary ſtrength, infuſed into matter by the Soule of the World: *who giue the firſt place to* Prouidence, *the ſecond to* Fate, *and but the third to* Nature. Prouidentia (*by which they vnderſtand* GOD) dux & caput; Fatum, medium ex prouidentia prodiens; Natura poſtremum. *But be it what he will, or be it any of theſe (*God *excepted) or participating of all: yet that it hath choice or vnderſtanding (both which are neceſſarily in the cauſe of all things) no man hath a vowed. For this is vnanſwerable of* Lactantius, Is autem facit aliquid, qui aut voluntatem faciendi habet, aut ſcientiam, He only can be ſaid to be the doer of a thing, that hath either will or knowledge in the doing it.

But the wil and ſcience of Nature, are in theſe words truely expreſt by Ficinus: Poteſt vbiq; Natura, vel per diuerſa media, vel ex diuerſis materijs, diuerſa facere: ſublata vero mediorũ materiarumq; diuerſitate, vel vnicũ, vel ſimi-

Ficin. in Plat.

limum

limum operatur, neque potest quando adest materia non operari; It is the power of Nature by diuersity of meanes, or out of diuersity of matter, to produce diuers things: but taking away the diuersity of meanes, and the diuersity of matter, it then workes but one or the like worke; neither can it but worke, matter being present. *Now if* Nature *made choice of diuersity of matter, to worke all these variable workes of Heauen and Earth, it had then both vnderstanding and will; it had counsaile to beginne, reason to dispose; vertue and knowledge to finish, and power to gouerne: without which all things had bene but one and the same: all of the matter of Heauen; or all of the matter of Earth. And if we grant* Nature *this will, and this vnderstanding, this counsaile, reason, and power*; Cur Natura potius quam Deus nominetur? *Why should we then call such a cause rather Nature, than God? God, of whom all men haue notion, and giue the first and highest place to Diuine power*: Omnes homines notionem deorum habent, omnesq; summum locum diuino cuidam numini assignant. *And this I say in short; that it is a true effect of true reason in man (were there no authority more binding than reason) to acknowledge and adore the first and most sublime power.* Vera Philosophia, est ascensus ab his quæ fluunt, & oriuntur, & occidunt, ad ea quæ vere sunt, & semper eadem: *True Philosophy, is an ascending from the things which flow, and rise, and fall, to the things that are for euer the same.*

Lact. de ira Dei. l. 1. c. 10.

Arist. l. 1. de Cælo, c. 3. T. 22.

For the rest; I do also account it not the meanest, but an impiety monstrous, to confound God and Nature: be it but in termes. For it is God, that only disposeth of all things according to his owne will, and maketh of one Earth, Vessels *of* honor and dishonor. *It is Nature that can dispose of nothing, but according to the will of the matter wherein it worketh. It is God, that cõmandeth al: It is Nature that is obedient to all. It is God, that doth good vnto al, knowing and louing the good he doth: It is Nature, that secondarily doth also good, but is neither knoweth nor loueth the good it doth. It is God, that hath all things in himselfe: Nature, nothing in it selfe. It is God, which is the Father, and hath begotten all things: It is Nature, which is begotten by all things, in which it liueth and laboureth; for by it selfe it existeth not. For shall we say, that it is out of affection to the Earth, that heauy things fall towards it? Shall we call it Reason, which doth conduct euery Riuer into the salt Sea? Shall we termes it knowledge in fire, that makes it to consume combustible matter? If it be Affection, Reason, and Knowledge in these: by the same Affection, Reason, and Knowledge it is, that Nature worketh. And therefore seeing all things worke as they do (call it by* Forme, *or* Nature, *or by what you please) yet because they worke by an impulsion, which they cannot resist, or by a faculty, infused by the supremest power: we are neither to wonder at, nor to worship, the faculty that worketh, nor the Creature wherein it worketh. But herein lyes the wonder: and to him is the worship due, who hath created such a Nature in things, and such a faculty, as neither knowing it selfe, the matter wherein it worketh, nor the vertue and power which it hath, doth yet worke all things to their last and vttermost perfection. And therefore euery reasonable man, taking to himselfe for a ground that which is granted by all Antiquity, and by all men truly learned that euer the world had; to wit; That there is a power infinite, and eternall (which also necessity doth proue vnto vs, without the helpe of Faith, and Reason, without the force of Authority) all things do as easily follow which haue bene deliuered by diuine letters, as the*

waters of a running riuer do ſucceſſiuely purſue each other frō the firſt fountaines.
This much I ſay it is, that Reaſon it ſelfe hath taught vs: and this is the beginning of knowledge. Sapientia præcedit, Religio ſequitur: quia prius eſt Deum ſcire, conſequens colere; Sapience goes before, Religion followes: because it is first to know God, and then to worſhip him. This Sapience Plato calleth abſoluti boni ſcientiam, The ſcience of the abſolute good: and another, ſcientiam rerum primarum, ſempiternarum, perpetuarum. For Faith (ſayth Iſidore) is not extorted by violence; but by reaſon and examples perſwaded: fides nequaquam vi extorquetur, ſed ratione & exemplis ſuadetur. I confeſſe it, That to enquire further, as of the eſſence of God, of his power, of his Art, and by what meane He created the world: Or of his ſecret iudgement, and the cauſes; is not an effect of Reaſon: Sed cum ratione inſaniunt, but they grow mad with reaſon, that inquire after it: For as it is no ſhame nor diſhonor (ſaith a French Author) de faire arreſt au but qu'on naſceu ſurpaſſer, For a man to reſt himſelfe there, where he finds it impoßible to paſſe on further: ſo whatſoeuer is beyond, and out of the reach of true reaſon, it acknowledgeth it to be ſo; as vnderſtanding it ſelf not to be infinite, but according to the Name and Nature it hath, to be a Teacher, that beſt knowes the end of his own Art. For ſeeing both Reaſon & Neceßity teach vs (Reaſon, which is pars diuini ſpiritus in corpus humanum merſi) that the world was made by a power infinite; and yet how it was made, it cannot teach vs: and ſeeing the ſame Reaſon and Neceßity make vs know, that the ſame infinite power is euery where in the world; and yet how euery where, it cannot informe vs: our beleefe her of is not weakned, but greatly ſtrengthened, by our ignorance, becauſe it is the ſame Reaſon that tels vs, That ſuch a Nature cannot be ſaid to be God, that can be in all conceiued by man.

Laſt. l. 4. c. 4. de vera Sapientia.

Iſaac de defin.

Quod eſt infinitum & non ſecundum naturam terminatū non continetur à ſcientia. Ariſt. poſter.

I haue bene already ouer-long, to make any large diſcourſe either of the parts of the following Story, or in mine owne excuſe: eſpecially in the excuſe of this or that paſſage; ſeeing the whole is exceeding weak and defectiue. Among the groſſeſt, the vnſutable diuiſion of the bookes, I could not know how to excuſe, had I not bene directed to inlarge the building after the foundation was laid, and the firſt part finiſhed. All men know that there is no great Art in the diuiding euenly of thoſe things, which are ſubiect to number and meaſure. For the reſt, it ſutes well enough with a great many Bookes of this age, which ſpeake too much, and yet ſay little; Ipſi nobis furto ſubducimur; We are ſtollen away from our ſelues, ſetting a high price on all that is our owne. But hereof, though a late good Writer make complaint, yet ſhall it not lay hold on me, becauſe I beleeue as he doth; that who ſo thinkes himſelfe the wiſeſt man, is but a poore and miſerable ignorant. Thoſe that are the beſt men of war, againſt all the vanities and fooleries of the World, do alwayes keepe the ſtrongeſt guards againſt themſelues, to defend them from themſelues, from ſelfe loue, ſelfe eſtimation, and ſelfe opinion.

Generally concerning the order of the worke, I haue onely taken counſaile from the Argument. For of the Aſſyrians, which after the downefall of Babel take vp the firſt part, and were the firſt great Kings of the World, there came little to the view of poſterity. ſome few enterpriſes, greater in fame than faith, of Ninus and Semiramis excepted.

It was the ſtory of the Hebrewes, of all before the Olympiads, that ouercame the conſuming diſeaſe of time, and preſerued it ſelfe, from the very cradle and beginning

ginning to this day: and yet not so entire, but that the large discourses thereof (to which in many Scriptures we are referred) are no where found. The Fragments of other Stories, with the actions of those Kings and Princes which shot vp here and there in the same time; I am driuen to relate by way of digression: of which we may say with Virgil:

Apparent rari nantes in gurgite vasto;

They appeare here and there floting in the great gulfe of time.

To the same first Ages do belong the report of many Inuentions therein found, and from them deriued to vs; though most of the Authors Names, haue perished in so long a Nauigation. For those Ages had their Lawes; they had diuersity of Gouernment; they had Kingly rule, Nobility, Policy in war, Nauigation, and all, or the most of needfull Trades. To speak therefore of these (seeing in a generall History we should haue left a great deale of Nakednes, by their omission) it cannot properly be called a digression. True it is that I haue made also many others: which if they shall be layd to my charge, I must cast the fault into the great heape of humane error. For seeing we digresse in all the wayes of our liues: yea, seeing the life of man is nothing else but digression; I may the better be excused, in writing their liues & actions. I am not altogether ignorant in the Lawes of History, and of the Kindes. The same hath bene taught by many, but by no man better, and with greater breuity, than by that excellent learned Gentleman Sir Francis Bacon. Christian Lawes are also taught vs by the Prophets and Apostles; and euery day preacht vnto vs. But we still make large digressions: yea, the teachers themselues doe not (in all) keepe the path which they point out to others.

For the rest, after such time as the Persians had wrested the Empire from the Chaldæans, and had raised a great Monarchy, producing Actions of more importance then were elsewhere to be found: it was agreeable to the Order of Story, to attend this Empire; whilest it so florished, that the affaires of the nations adioyning had reference thereunto. The like obseruance was to be vsed towards the fortunes of Greece, when they againe began to get ground vpon the Persians, as also towards the affaires of Rome, whē the Romans grew more mighty thē the Greekes.

As for the Medes, the Macedonians, the Sicilians, the Carthaginians, and other Nations, who resisted the beginnings of the former Empires, and afterwards became but parts of their composition and enlargement: it seemed best to remember what was knowne of them from their seuerall beginnings, in such times and places, as they in their flourishing estates opposed those Monarchies, which in the end swallowed them vp. And herein I haue followed the best Geographers; who seldome giue names to those small brookes, whereof many, ioyned together, make great Riuers; till such time as they become vnited, and run in maine streame to the Ocean Sea. If the Phrase be weake, & the Stile not euery where like it self; the first shewes their legitimation and true Parent; the second will excuse it selfe vpon the Variety of Matter. For Virgil, who wrote his Eclogues, gracili auena, vsed stronger pipes, when he sounded the wars of Aeneas. It may also be layd to my charge that I vse diuers Hebrew words in my first booke, and elsewhere: in which language others may thinke, and I my selfe acknowledge it, that I am altogether ignorant: but it is true, that some of them I find in Montanus, others in latine Caracter in S. Senensis; and of the rest I haue borrowed the interpretatiō of some of my friends. But say I had bin beholding to neither, yet were it not to be wondred at, hauing had

a eleuen yeares leasure, to attaine the knowledge of that, or of any other tongue; Howsoeuer, I know that it will be sayd by many, That I might haue bene more pleasing to the Reader, if I had written the Story of mine owne times, hauing bene permitted to draw water as neare the Well-head as another. To this I answere, that whosoeuer in writing a moderne History, shall follow truth too neare the heeles, it may haply strike out his teeth. There is no Mistresse or Guide, that hath led her followers and seruants into greater miseries. He that goes after her too far off, loseth her sight, and loseth himselfe: and he that walkes after her at a middle distance; I know not whether I should call that kind of course Temper or Baseneſſe. It is true, that I neuer trauailed after mens opinions, when I might haue made the best vse of them: and I haue now too few dayes remaining, to imitate those, that either out of extreame ambition, or extreame cowardise, or both, do yet, (when death hath them on his shoulders) flatter the world, betweene the bed and the graue. It is enough for me (being in that state I am) to write of the eldest times: wherein also why may it not be said, that in speaking of the past, I point at the present, and taxe the vices of those that are yet liuing, in their persons that are long since dead; and haue it laid to my charge? But this I cannot helpe, though innocent. And certainely if there be any, that finding themselues spotted like the Tigers of old time, shall find fault with me for painting thē ouer anew; they shall therin accuse thēselues iustly, & me falsly.

For I protest before the Maiesty of God, That I malice no man vnder the Sun. Impoßible I know it is to please all: seeing few or none are so pleased with themselues, or so assured of themselues, by reason of their subiection to their priuate passions; but that they seeme diuers persons in one & the same day. Seneca *hath said it, and so do I:* Vnus mihi pro populo erat: *and to the same effect* Epicurus, Hoc ego non multis sed tibi; *or (as it hath since lamentably fallen out) I may borrow the resolutiō of an ancient Philosopher,* Satis est vnus, Satis est nullus. *For it was for the seruice of that ineſtimable Prince* Henry, *the succeſſiue hope, and one of the greatest of the Christian World, that I vndertooke this Worke. It pleased him to peruse some part thereof, and to pardon what was amiſſe. It is now left to the world without a Maister: from which al that is presented, hath receiued both blowes and thankes,* Eadem probamus, eadem reprehendimus: hic exitus est omnis iudicij, in quo lis secundum plures datur. *But these discourses are idle. I know that as the charitable will iudge charitably: so against those,* qui gloriantur in malitia, *my present aduersity hath disarmed me. I am on the ground already; & therefore haue not far to fall: and for rising againe, as in the Naturall priuation there is no receſſion to habit; so it is seldome seene in the priuation politique. I do therefore forbeare to stile my Readers* Gentle, Courteous, *and* Friendly, *thereby to beg their good opinions, or to promiſe a second and third volume (which I also intend) if the first receiue grace and good acceptance. For that which is already done, may be thought enough; and too much: and it is certaine, let vs claw the Reader with neuer so many courteous phrases; yet shall we euermore be thought fooles, that write foolishly. For conclusion, al the hope I haue lies in this. That I haue already found more vngentle and vncourteous Readers of my Loue towards them, and well-deseruing of them, than euer I shall do againe. For had it beene otherwiſe, I should hardly haue had this leiſure, to haue made my selfe a foole in print.*

THE

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§. I.

OF the cause and reuenge of Cains *sinne: and of his going out from God.*

§. II.

Of Cains *dwelling in the Land of* Nod: *and of his City* Enoch.

§. III.

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§. IIII.

Of the diuersities in the Age of the Patriarchs, when they begat their children.

§. V.

Of the long liues of the Patriarches: and some of late memory.

§. VI.

Of the Patriarchs deliuering their knowledge by Tradition: and that Enoch *writ before the Floud.*

§. VII.

Of the men of Warre before the Floud.

§. VIII.

That the Giants, by Moses *so called, were indeede men of huge bodies: as also diuers in later times.*

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Of Idolatrous corruptions, quickely rising, and hardly at length vanishing in the World: and of the Reliks of Truth touching these auncient times, obscurely appearing in Fables and old Legends.

§. I.

THat in old corruptions we may find some signes of more ancient truth.

§. II.

That the corruptions themselues were very ancient: as in the Family of Noah, *and in the old* Ægyptians.

§. III.

That in processe of time these lesser errours drew on greater, as appeareth in the grosse Superstitions of the Ægyptians.

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That from the Reliques of ancient Records among the Ægyptians *and others, the first Idols & Fables were inuented: & that the first* Iupiter *was* Cain, Vulcan, Tubalcain, *&c.*

§. V.

Of the three cheefest Iupiters, *and also the strange story of the third.*

§. VI.

Of Cham, *and other wicked ones, whereof some gat, some affected the name of Gods.*

§. VII.

That the wiser of the ancient Heathen had farre better opinions of God.

§. VIII.

That Heathenisme, and Iudaisme, after many wounds, were at length about the same time vnder Iulian *miraculously confounded.*

§. IX.

Of the last refuges of the Deuill, to maintaine his Kingdome.

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OF Gods forewarning: and some humane testimonies: and some doubting touching the truth of Noahs *Floud.*

§. II.

Of the floud in the time of Ogyges: *and that this was not* Noahs *Floud.*

§. III.

Of Deucalions *floud: and that this was not* Noahs *Floud: nor the* Vmbri *in* Italie *a remnant of any vniuersall floud.*

§. IIII.

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§. V.

That the Floud of Noah *was supernaturall, though some say it might haue bene foreseene by the starres.*

§. VI.

That there was no need of any new Creation of matter to make the vniuersall Floud: and what are Cataractæ Cœli, *Gen. 7. v. 11.*

§. VII.

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§. VIII.

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§. IX.

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§. X.

That the Arke rested vpon part of the Hill

Hill Taurus (*or* Caucasus) *between the East* Indies *and* Scythia.

†. I.

A *Preterition of some questions lesse materiall: with a note of the vse of this question, to find out the Metropolis of Nations.*

†. II.

A proposall of the common opinion, that the Arke rested vpon some of the Hilles of Armenia.

†. III.

The first Argument against the common opinion. They that came to build Babel, *would haue come sooner, had they come from so nere a place as* Armenia.

†. IIII.

The second Argument; That the Easterne people were more ancient in populosity, and in all humane glory.

†. V.

The third Argument; From the wonderfull resistance which Semiramis *found in the East-*Indies.

†. VI.

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†. VII.

Of the senseleſſe Opinion of Annius, *the Commenter vpon* Berosus, *That the Arke rested vpon* Montes Caspij *in* Armenia; *& yet vppon* Gordiæi, *which are three hundered miles distant also in* Armenia, *& yet in* Scythia.

†. VIII.

The fift Argument; The Vine must grow Naturally neere the place where the Arke rested.

†. IX.

Answere to an obiection out of the wordes of the Text, The Lord scattered them from thence vpon the face of the whole Earth.

†. X.

An answer to the Obiection from the name of Ararat *taken for* Armenia: *& the heighth of the Hils there.*

†. XI.

Of Caucasus, *and diuers farre higher hils than the* Armenian.

†. XII.

Of diuers incongruities, if in this Story we should take Ararat *for* Armenia.

†. XIII.

Of the contrary situation of Armenia *vnto the place noted in the Text: and that it is no marualle, that the same ledge of hils running from* Armenia *to* India, *should keep the same name all a-long, and euen in* India, *bee called* Ararat.

†. XIIII.

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†. XV.

✕ *The conclusion, with a briefe repeating of diuers chiefe points.*

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Of the first Planting of Nations after the Floud: and of the Sonnes of Noah; Sem, Ham, *and* Iaphet, *by whom the Earth was re-peopled.*

§. I.

W *Hether* Shem *and* Ham *were elder then* Iaphet.

§. II.

Of diuers things that in all reason are to be presumed, touching the first planting of the World; as that all Histories must yeeld to Moses: *that the world was not planted all at once, nor without great direction: and, that the knowne great Lords of the first Ages were of the issue of* Ham.

§. III.

✕ *Of the Iles of the Gentiles in* Iaphets *portion: of* Berosus *his too speedie seating* Gomer *the sonne of* Iaphet *in* Italie; *and another of* Iaphets *sonnes* Tubal, *in* Spaine: *and also of the Antiquitie of Longinque Nauigation.*

§. IIII.

Of Gog *and* Magog, Tubal, *and* Mesech, *seated first about* Asia *the lesse, out of* Ezech. Chap. 38, 39.

§. V.

Against the fabulous Berosus *his Fiction, That the Italian* Ianus *was* Noah.

§. VI.

That Gomer *also, and his Son* Togorma, *of the Posterity of* Iaphet, *were first seated about* Asia *the lesse: and that from thence they spred Westward into* Europe, *& Northward into* Sarmatia.

§. VII.

Of Iauan *the fourth sonne of* Iaphet, *and of* Mesch, *of* Aram, *&* Meshech *of* Iaphet.

§. VIII.

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§. IX.

Of the foure sons of Iauan: *and of the double signification of* Tharsis, *either for a proper name, or for the Sea.*

§. X.

§. X.

That the seate of Chush, *the eldest son of* Ham, *was in* Arabia, *not in* Æthiopia: *and of strange Fables, & ill translations of Scripture, grounded vpon the mistaking of this point.*

†. I.

OF Iosephus *his Tale of an* Æthiopesse, *wife to* Moses, *grounded on the mistaking of the seate of* Chush.

†. II.

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†. III

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†. IIII.

*Another place of Ezechiel, chap.*30. *v.*9. *in like manner mistaken.*

†. V.

A place, Esay 18.*v.*1. *in like manner corrupted by taking* Chush *for* Æthiopia.

†. VI.

That vpon the like mistaking, both Terhaka *in the Story of* Senacherib, *and* Zera *in the Story of* Asa, *are vnaduisedly made* Æthiopians.

†. VII.

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§. XI.

Of the Plantation and Antiquities of Ægypt.

†. I.

THat Mizraim *the chiefe Planter of* Ægypt, *and the rest of the sonnes of* Ham, *were seated in order one by another.*

†. II.

Of the time, about which the name of Ægypt *began to be knowne: and of the* Ægyptians *Lunarie yeeres, which made their Antiquities seeme the more fabulous.*

†. III.

Of certaine vaine assertions of the Antihuity of the Ægyptians.

†. IIII.

Against Pererius, *That it is not vnlikely, but that* Ægypt *was peopled within two hundred yeeres after the Creation: at least, that both it, and the most parts of the world were peopled before the Flaud.*

†. V.

Of some other reasons against the opinion of Pererius.

†. VI.

Of the words of Moses, Genes.10. vers.2 *whereupon* Pererius *grounded his opinion.*

†. VII.

A conclusion, resoluing of that which is most likely, touching the Ægyptian *Antiquities: with somewhat of* Phut, *another son of* Ham, *which peopled* Lybia.

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†. I.

OF the bounds of the Land of Canaan; *with the names of his eleuen sonnes.*

†. II.

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†. III.

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†. IIII.

Of the Gergesites, Heuites, *&* Harkites.

†. V.

Of Sini *and* Aruadi.

†. VI.

Of Zemari.

†. VII.

Of Hamathi.

§. XIII.

Of the sonnes of Chush, *excepting* Nimrod, *of whom hereafter.*

†. I.

THat *the most of the sons of* Chush, *were seated in* Arabia *the happy: and of the* Sabæans *that robbed* Iob: *and of the Queen that came to* Salomon.

†. II.

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§. XIIII.

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§. XV.

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†. I.

OF Elam, Assur, Arphaxad, *and* Lud.

†. II.

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†. III.

Of the diuision of the earth in the time of Phaleg, *one of the sons of* Heber, *&c.*

†. IIII.

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†. V.

Of Ophir, *one of* Ioctans *sons, and of* Peru: *and of that voyage of* Salomon.

†. VI.

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Of the beginning and eſtabliſhing of Gouernment.

§. I.

Of the proceeding from the firſt Gouernement vnder the eldeſt of families to Regall, and from Regall abſolute to Regall tempered with Lawes.

§. II.

Of the three commendable ſorts of Gouernment, with their oppoſites: & of the degrees of humane ſociety.

§. III.

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§. I.

That Nimrod *was the firſt after the flood that reigned like Soueraign Lord: and that his beginning ſeemeth to haue bene of iuſt authority.*

§. II.

That Nimrod, Belus, *and* Ninus, *were three diſtinct perſons.*

§. III.

That Nimrod, *not* Aſſur, *built* Niniuie: *and that it is probable out of* Eſay 23, 13. *that* Aſſur *built* Vr *of the* Chaldees.

§. IIII.

Of the acts of Nimrod *and* Belus, *as farre as now they are knowne.*

§. V.

That we are not to meruaile how ſo many kingdoms could be erected about theſe times: and of Vexoris *of* Ægypt; *and of* Tanais *of* Scythia.

§. VI.

Of the Name of Belus, *and other Names affine vnto it.*

§. VII.

Of the worſhipping of Images, begun from Belus *in* Babel.

§. VIII.

Of the Warres of Ninus: *and laſtly, of his Warre againſt* Zoroaſter.

CHAP. XI.

Of Zoroaſter, *ſuppoſed to haue beene the chiefe Author of Magicke Arts; and of diuers kindes of Magicke.*

§. I.

That Zoroaſter *was not* Cham, *nor the firſt Inuenter of Aſtrologie, or of Magicke: and that there were diuers great Magitians of this name.*

§. II.

Of the Name of Magia: *and that it was anciently farre diuers from Coniuring and Witchcraft.*

§. III.

That the good knowledge in the auncient Magicke is not to be condemned; though the Deuill here, as in other kinds, hath ſought to obtrude euill things vnder the name and colour of good things.

§. IIII.

That Daniels *miſliking* Nabuchodonoſors *condemning of the Magicians, doth not iuſtifie all their practices.*

§. V.

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§. VI.

Of the diuers kinds of vnlawfull Magick.

§. VII.

Of diuers wayes by which the Deuill ſeemeth to worke his wonders.

§. VIII.

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§. I.

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§. II.

Of the end of Ninus: *and beginning of* Semiramis *reigne.*

§. III.

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§. IIII.

§. IIII.

Of her Expedition into India, *and death after discomfiture: with a note of the improbability of her vices.*

§. V.

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§. II.

A proposall of reasons or arguments, that are brought to proue Abraham *was borne in the yeere 292. after the Floud, and not in the yeere 352.*

§. III.

The answere to one of the Obiections proposed, shewing that Abraham *made but one iourney out of* Mesopotomia *into* Canaan; *and it, after his Fathers death.*

§. IIII.

The answere to another of the Obiections proposed, shewing that it was not vnlikely that Terah *should beget* Abraham *in his hundred and thirtieth yeere.*

§. V.

The answere to two more of the obiections, shewing that wee may haue certainty of Abrahams *age from the Scripture, though wee make not* Abraham *the eldest sonne: and that there was great cause, why in the storie of* Abraham *his two Brethren should bee specified.*

§. VI.

That the naming of Abraham *first of the three Brethren,* Ge. 11. v. 26. *doth not proue that hee was the eldest: together with diuers reasons, proouing that* Abraham *was not the eldest son of* Terah.

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§. VIII.

A computation of the times of the Assyrians *and others, grounded vpon the times noted in the story of* Abraham.

§. IX.

That Amraphel, *one of the foure Kings whom* Abraham *ouerthrew,* Gen. 14. *may probably be thought to haue beene* Ninias *the sonne of* Ninus.

§. X.

Of Arioch, *another of the foure Kings: and that* Ellas, *whereof he is said to haue bin King, lyes betweene* Cœlesyria, *and* Arabia Petræa.

§. XI.

Of Tidal, *another of the foure Kings.*

§. XII.

That Chedorlaomer, *the cheefe of the foure Kings, was not of* Assyria, *but of* Persia: *and that the* Assyrian *Empire at this time was much impaired.*

§. XIII.

That it is not vnprobable, that the foure Kings had no Dominion in the Countries named, but that they had elsewhere with their Colonies planted themselues, and so retayned the names of the countries whence they came: which if it be so, we need not to say that Amraphel *was* Ninias, *nor trouble our selues with many other difficulties.*

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Of the Kings of Ægypt from the first peopling of it after the Floud, to the time of the deliuery of the Israelites from thence.

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§. II.

That by the account of the Ægyptian Dynasties, *& otherwise, it appears that* Chams *reigne in* Ægypt *began in the yeere after the Floud* 191.

§. III.

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§. IIII.

Of Cham, *and his sonne* Mizraim, *or* Osiris.

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§. IX.

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Of the written Law of God.
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A proposall of nine other points to be considered, with a touch of the fiue first.
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†. I.
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Lucius Scipio, *hauing with him* Publius *the African his elder brother, for his Lieutenant, is sent into Greece. He grants long truce to the Ætolians, that so hee might at leysure passe into Asia. Much troublesome businesse by Sea, and diuers fights. An inuasion vpon* Eumenes *his Kingdome: with the siege of* Pergamus, *raysed by an handfull of the Achaans.* L. Scipio *the Consull comes into* Asia, *where* Antiochus *most earnestly desires peace and is denied it. The battell of Magnesia: wherein* Antiochus *being vanquished, yeeldeth to the Romans good pleasure. The conditions of the peace. In what sort the Romans vsed their victory.* L. Cornelius Scipio, *after a most sumptuous Triumph ouer* Antiochus, *is surnamed* The Asiatique, *as his Brother was stiled the* African, §. IX.

The Ætolians *and the* Gallo-greeks, *vanquished by the* Roman *Consulls* Fuluius *and* Manlius, *&c.*

CHAP. VI.

The second Macedon Warre.

§. I.

THe condition wherein those Princes and Estates remained, which were associates of the Romans, *when the warre with* Antiochus *was finished. The* Romans *quarrel with* Philip, *&c.*

§. II.

The death of Philopœmen, Hanniball, *&* Scipio, *&c.*

§. III.

Philip *making prouision for war against the* Romans, *deales hardly with many of his owne subiects. His Negotiation with the* Bastarnæ. *His cruelty. He suspected his son* Demetrius. Demetrius *accused by his Brother* Perseus: *and shortly after slain by his fathers appointment, &c.*

§. IIII.

How the Bastarnæ *fel vpon* Dardania. *The behauiour of* Perseus *in the beginning of his reigne. Some wars of the* Romans: *and how they suffered* Masanissa, *cruelly to oppresse the* Carthaginians. *They quarrell with* Perseus, *&c.*

§ V.

How Eumenes *King of* Pergamus, *was busied, with* Pharnaces, *the* Rhodians, *and others. His hatred to the* Macedonian: *whom he accuseth to the* Roman *Senate, &c.*

§. VI.

The Romans *solicit the* Greekes *to ioyne with them in the war against* Perseus. *How the* Greekes *stood affected in that warre. The timorousnesse of* Perseus. Martius *a* Roman *Embassador deludes him with the hope of peace. His forces. He takes the field, & wins part of* Thessalie. *The forces of* Licinius *the* Roman *Consul: and what assistants the* Romans *had in this warre, &c.*

§. VII.

Q. Martius *the* Roman *Consul, with extreme difficulty & danger, enters into* Tempe. *The cowardize of* Perseus *in abandoning* Tempe. *The Towne of* Dium *quitted by* Martius, *repaired and fortified by the King. The* Romans *attempt manie places, with ill successe.* Martius *a cunning and a bad man.*

§. VIII.

Of L. Æmylius Paulus, *the Consull. His iourney. He forceth* Perseus *to discampe. He will not hazard battaile with any disaduantage. Of an Eclipse of the Moone.* Æmylius *his superstition. The battel of* Pydna. Perseus *his flight. He forsakes his Kingdome; which hastily yeilds to* Æmylius. Perseus *at* Samothrace. *He yeelds himself to the* Roman *Admirall: and is sent prisoner to* Æmylius.

§. IX.

Gentius *King of the* Illyrians, *taken by the* Romans.

§. X.

How the Romans *behaued themselues in* Greece *and* Macedon, *after their victory ouer* Perseus.

§. XI.

The warre of Antiochus *vppon* Ægypt, *brought to end by the* Roman *Embassadors.*

§. XII.

How the Romans *were dreadfull vnto all Kings. Their demeanour towardes* Eumenes, Prusias, Masanissa, *and* Cotys. *The end of* Perseus *and his children. The instabilitie of Kingly Estates. The Triumphes of* Paulus, Anicius, *and* Octauius: *With the Conclusion of the Worke.*

FINIS.

The Rutilians and the Gallo-grecks vanquished by the Roman Consuls Fulvius and Manlius, &c.

CHAP. VI.

The second Macedonian War, &c.

§. I.

The conditions of peace granted to Philip. Affairs remained, where they were left, between the Romans, when the army with Sulpicius was finished. The Romans, &c. Philip, &c.

§. II.

The death of Philopoemen, Hannibal, Scipio, &c.

§. III.

Philip makes war against the Romans. His cruelty. Dimenius revolted to Perseus. Thessaly forsaken by Perseus, &c.

§. IV.

The Romans [illegible] Illyricum. Some wars of the Romans against Gentius. Perseus made Captain-general. The Illyrians with Perseus.

§. V.

How Eumenes King of Pergamus, and the Rhodian Ambassadors were received at Rome. The Greeks [illegible] Romans, &c.

§. VI.

The Romans [illegible] Perseus. His preparations. The Romans [illegible] Perseus. Perseus [illegible] Thessaly. The Romans [illegible] Perseus. Perseus [illegible] Macedonia. Perseus [illegible] Paulus. Paulus [illegible] Perseus. Perseus [illegible] Paulus. Paulus [illegible] Perseus. Perseus [illegible] Paulus. Paulus [illegible] Perseus

THE FIRST PART OF THE HISTORY OF THE WORLD:

INTREATING OF THE BEGINNING, AND first Ages of the same, from the Creation, vnto ABRAHAM.

THE FIRST BOOKE.

CHAP. I.

Of the Creation, and Preseruation of the World.

§. I.

That the inuisible God is seene in his Creatures.

GOD, whom the wisest men acknowledge to be a Power vneffable, and Vertue infinite, a Light by abundant claritie inuisible; an Vnderstanding, which it selfe can onely comprehend, an Essence eternall and spirituall, of absolute pureneſse and simplicitie; was, and is pleased to make himselfe knowne by the worke of the World: in the wonderfull magnitude whereof, (all which Hee imbraceth, filleth, and sustayneth) we behold the Image of that glorie, which cannot be measured, and withall that one, and yet vniuersall Nature, which cannot be defined. In the glorious Lights of Heauen, we perceiue a shadow of his diuine Countenance; in his mercifull prouision for all that liue, his manifold goodnesse: and lastly, in creating and making existent the World vniuersall, by the absolute Arte of his owne Word, his Power and Almightinesse; which Power, Light, Vertue, Wisedome, and Goodnesse, being all but attributes of one simple Essence, and one God, we in all admire, and in part discerne *per speculum creaturarum*, that is, in the disposition, order, and varietie of Celestiall and Terrestriall bodies: Terrestriall, in their strange and manifold diuersities; Celestiall, in their beautie and magnitude; which in their continuall and contrary motions, are neither repugnant, intermixt, nor confounded. By these potent effects, we approch to the knowledge of the Omnipotent cause, and by these motions, their Almightie Mouer.

In these more then wonderfull works, God (saith *Hugo*) speaketh vnto man, and it is true, that these be those discourses of God, whose effects, all that liue, witnesse in themselues; the sensible, in their sensible natures; the reasonable, in their reasonable soules: for according to S. GREGORY, *Omnis homo eo ipso quod rationalis conditus est, ex ipsa ratione, illum qui se condidit, Deum esse colligere debet*: Euery man, in that he is reasonable, out of the same reason may know, that he which made him, is God. This God all men behold (saith *Iob*,) which is according to the *Fathers*, *Dominationem illius conspicere in creaturis*, *To discerne him in his prouidence by his Creatures*. That God hath beene otherwise seene, to wit, with corporall eyes, exceedeth the small proportion of my vnderstanding,

Hugo super Eccles. Homil 8. Greg. in Moral. Herm. ad fil. Tat. Lib. Vnus verò ingenitus, & non apparens & immanifestus, omnia autem manifestans, per omnia apparet, & in omnibus. Apparentia solum generatorum est, nihil apparitio quàm generatio.

Ioh. 5. 3. 1. Tim. 6. 16. Origen. l. 2. περὶ ἀρχῶν, c. 22. Cyril. & Chrys. in Ioh. hom. 14. Greg. Naz. l. 2. Theolog. Hier. in Esaiam. Aug. l. 2. de Trin. c. 12. & 13. Greg. Mag. l. 18. Mor. Euar. epist. 1. Decret. Alcuin. l. 2. de Trin. c. 16. D. Areop. cap. 4. Cæl. Hierar. Thom. p. 2. q. 12. art. 11. & alibi. Deus, qui natura inuisibilis est, vt à visibilibus posset sciri, opus fecit, quod Opificem sui visibiliter manifestaret, vt per certum incertum sciretur, & ille Deus omnium esse crederetur, Amb. in Epist. ad Rom. c. 1. Cusan. de gen. dialog. Rom. 1. 20.

ding, grounded on these places of S. *Iohn*, and S. *Paul*, *Yee haue not heard his voice at any time, neither haue yee seene his shape.* And againe, *Whom neuer man saw, nor can see.*

And this, I am sure, agreeth with the nature of Gods simplicitie, of which S. *Augustine*, *Ipsa enim natura, vel substantia, vel quolibet alio nomine appellandum est, idipsum quod Deus est, corporaliter videri non potest*; That nature, or that substance, or by whatsoeuer name that is to be called which is God, whatsoeuer that be, the same cannot be corporally perceiued. And of this opinion were *Origen*, *Cyril*, *Chrysostome*, *Gregory Nazianzenus*, *Hierome*, *Augustine*, *Gregory* the great, *Euaristus*, *Alcuinus*, *Dionysius Areopagita*, *Aquinas*, and all others of authoritie. But by his owne Word, and by this visible World, is God perceiued of men, which is also the vnderstood language of the Almightie, vouchsafed to all his Creatures, whose Hieroglyphicall Characters, are the vnnumbred Starres, the Sunne and Moone, written on these large Volumes of the Firmament: written also on the Earth and the Seas, by the letters of all those liuing Creatures, and Plants, which inhabit and reside therein. Therefore said that learned CVSANVS, *Mundus vniuersus nihil aliud est, quàm Deus explicatus*; The World vniuersall, is nothing else but God expresst. And the inuisible things of God (saith S. *Paul*) are seene by creation of the World, being considered in his Creatures. Of all which, there was no other cause preceding, then his owne Will, no other matter then his owne Power, no other workman then his owne Word, no other consideration then his owne infinite Goodnesse. The example and patterne of these his Creatures, as hee beheld the same in all eternitie in the abundance of his owne loue, so was it at length in the most wise order, by his vnchanged Will mooued, by his high Wisedome disposed, and by his almightie Power perfected, and made visible. And therefore (saith *Mirandula*) we ought to loue God, *Ex fide, & ex effectibus*, (that is) both perswaded by his Word, and by the effects of the Worlds creation: *Neq; enim qui causa caret, ex causa & origine sciri, cognosciq; potest, sed vel ex rerum, quæ factæ sunt, quæq; fiunt & gubernantur obseruatione & collatione, vel ex ipsius Dei verbo:* For he of whom there is no higher cause, cannot be knowne by any knowledge of cause or beginning, (saith *Montanus*) but either by the obseruing and conferring of things, which he hath, or doth create and gouerne, or else by the Word of God himselfe.

A. Mont. Nat. Hist. fol. 7.

§. II.

That the wisest of the Heathen, whose authoritie is not to be despised, haue acknowledged the world to haue beene created by God.

THis worke and creation of the World, did most of the ancient and learned Philosophers acknowledge, though by diuers termes, and in a different manner expresst, I meane all those who are entitled by S. AVGVSTINE, *Summi Philosophi*, Philosophers of highest iudgement and vnderstanding. *Mercurius Trismegistus* calleth God, *Principium vniuersorum*; The originall of the vniuersall: to whom hee giueth also the attributes of *Mens*, *Natura*, *Actus*, *Necessitas*, *Finis*, & *Renouatio*. And wherein hee truely, with S. *Paul*, casteth vpon God all power; confessing also, that the world was made by Gods almightie Word, and not by hands: *Verbo*, *non manibus fabricatus est mundus*. *Zoroaster* (whom *Heraclitus* followed in opinion) tooke the word *Fire*, to expresse God by (as in *Deuteronomy*, and in Saint *Paul* it is vsed) *Omnia ex vno igne genita sunt*; *All things* (saith he) *are caused, or produced out of one fire.*

Herm. in Pimandro, & in sermone sacro. Deut. 4. 24. Heb 12. 19.

So did *Orpheus* plainely teach, that the world had beginning in time, from the Will of the most High God; whose remarkeable words are thus conuerted: *Cùm abscondisset omnia Iupiter summus, deindè in lumen gratum emisit, ex sacro corde operans cogitata & mirabilia*: Of which I conceiue this sense; *When great Iupiter had hidden all things in himselfe; working out of the loue of his sacred heart, he sent thence*, or brought forth *into gratefull light, the admirable works which he had fore-thought.*

Orph. de sum. Ioue.

Pindarus the Poet, and one of the wisest, acknowledged also one God, the most High, to be the Father and Creator of all things; *Vnus Deus, Pater, Creator summus.* PLATO calleth God the cause and originall, the nature and reason of the vniuersall; *Totius rerum natura, causa, & origo Deus.* But hereof more at large hereafter.

Vid. cap. 6.

Now, although the curiositie of some men haue found it superfluous, to remember the opinions of Philosophers, in matters of Diuinitie: (it being true, that the Scripture hath

hath not want of any forraine testimony) yet as the *Fathers*, with others excellently learned, are my examples herein; so Saint *Paul* himselfe did not despise, but thought it lawfull, and profitable, to remember whatsoeuer hee found agreeable to the Word of God, among the Heathen, that he might thereby take from them all escape, by way of ignorance, God rendring vengeance to them that know him not: as in his Epistle to *Titus*, he citeth *Epimenides* against the *Cretians*, and to the *Corinthians*, *Menander*, and in the seuenteenth of the *Acts*, *Aratus*, &c. for Truth (saith S. *Ambrose*) by whomsoeuer vttered, is of the holy Ghost; *Veritas à quocunq; dicatur, à Spiritu sancto est*: and lastly, let those kind of men learne this rule; *Quæ sacris seruiunt, prophana non subit*; *Nothing is prophane that serueth to the vse of holy things.*

§. III.

Of the meaning of In Principio, *Genes.* 1. 1.

THis visible World of which *Moses* writeth, God created in the beginning; or, first of all: in which (saith *Tertullian*) things began to be. This word *Beginning* (in which the *Hebrewes* seeke some hidden mysterie, and which in the *Iewes Targum* is conuerted by the word *Sapientia*) cannot be referred to succession of time, nor to order, as some men haue conceiued, both which are subsequent: but onely to Creation then. For before that Beginning, there was neither primary matter to be informed, nor forme to informe, nor any being, but the Eternall. Nature was not, nor the next Parent of Time begotten, Time properly and naturally taken; for if God had but disposed of Matter already in being, then as the word *Beginning* could not be referred to all things, so must it follow, that the institution of Matter proceeded from a greater Power, then that of God. And by what name shall we then call such an One (saith *Lactantius*) as exceedeth God in potency: for it is an act of more excellency to make, then to dispose of things made? whereupon it may be concluded, that Matter could not be before this Beginning: except we faine a double Creation, or allow of two Powers, and both infinite, the impossibilitie whereof scorneth defence. *Nam impossibile plura esse infinita: quoniam alterum esset in altero finitum*; *There cannot bee more infinites then one; for one of them would limit the other.* *Cusan. de Mente lib. 3.*

§. IIII.

Of the meaning of the words Heauen *and* Earth: *Genesis* 2. 1.

THe vniuersall matter of the world (which *Moyses* comprehendeth vnder the names of *Heauen and Earth*) is by diuers diuersly vnderstood: for there are that conceiue, that by those words, was meant the first matter, as the *Peripatetikes* vnderstand it, to which, S. *Augustine* and *Isidore* seeme to adhere. *Feciſti mundum* (saith S. *Augustine*) *de materia informi, quam feciſti de nulla re, penè nullam rem*: (that is) *Thou hast made the world of a matter without forme; which matter thou madest of nothing, and being made, it was little other then nothing.*

But this potentiall and imaginarie *materia prima*, cannot exist without forme. *Peter Lombard, the Schoole-men, Beda, Lyranus, Comestor, Tostatus* and others, affirme, that it pleased God first of all to create the Empyrean Heauen: which at the succeeding instant (saith *Beda* and *Strabo*) he filled with *Angels*. This Empyrean Heauen *Steuchius Eugubinus* calleth *Diuine claritie, and vncreated*: an errour, for which he is sharply charged by *Pererius*, though (as I conceiue) he rather fayled in the subsequent, when he made it to be a place, and the seate of Angels, and iust Soules, then in the former affirmation: for of the first, That God liueth in eternall Light, it is written; *My soule, praise thou the Lord, that couereth himselfe with light*: and in the Reuelation; *And the Citie hath no neede of Sunne, neither of the Moone to shine in it: for the glory of God did light it.* And herein also *Iohn Mercer* vpon *Genesis*, differeth not in opinion from *Eugubinus*: for as by Heauen created in the beginning, was not meant the inuisible or superceleſtiall; so in his iudgement, because it was in all Eternitie, the glorious seate of God himselfe, it was not necessary to be created; *Quem mundum supercœlestem meo iudicio creari* (saith Mercer) *non erat necesse*.

Beda Hex. Strabo super Genes. Eug. Cos. & de nat. incorp.

Psal. 104. 12. Claritas diuina nõ est lux facta, sed sapientia Dei, non creata, sed nata. Apoc. 21. 23. Mercer. in Gen. cap. 1. vers. 1.

But as *Moses* forbare to speake of Angels, and of things inuisible, and incorporate, for

the weakneſſe of their capacities, whom he then cared to informe of thoſe things, which were more manifeſt, (to wit) that God did not only by a ſtrong hand deliuer them from the bondage of *Egypt*, according to his promiſe made to their forefathers: but alſo that he created, and was the ſole cauſe of this aſpectable, and perceiueable Vniuerſall; ſo on the other ſide I dare not thinke, that any ſuperceleſtiall Heauen, or whatſoeuer elſe (not himſelfe) was increate & eternall: and as for the place of God before the world created, the finite wiſdome of mortall men hath no pereeption of it, neither can it limit the ſeate of infinite power, no more then infinite power it ſelfe can be limited: for his place is in himſelfe, whom no magnitude elſe can cõtain: *How great is the houſe of God* (ſaith BARVCH) *how large is the place of his poſſeßions! it is great, and hath no end, it is high and vnmeaſurable.*

Bar. 3. 24. 25.

But leauing multiplicitie of opinion, it is more probable & allowed, that by the words *Heauen and Earth*, was meant the ſolid matter and ſubſtance, aſwell of all the Heauens, and Orbes ſupernall, as of the Globe of the Earth and Waters, which couered it ouer, (to wit) that very matter of all things, *materia, Chaos, poßibilitas, ſiue poſſe fieri.* Which matter (ſaith *Caluin*) was ſo called, *quòd totius mundi ſemen fuerit; Becauſe it was the ſeed of the Vniuerſall:* an opinion of ancient Philoſophers long before.

Cuſan. in compend. fol. 224. Operu.

Caluin in Gen.

§. V.

That the ſubſtance of the waters, as mixt in the body of the earth, is by MOSES *vnderſtood in the word Earth: and that the Earth, by the attributes of vnformed and voide, is deſcribed as the Chaos of the ancient Heathen.*

MOSES firſt nameth Heauen and Earth (putting waters but in the third place) as comprehending waters in the word Earth; but afterwards hee nameth them apart, when God by his Spirit began to diſtinguiſh the confuſed Maſſe, and (as *Baſil* ſaith) *præparare naturam aquæ ad fœcunditatem vitalem; to prepare the nature of water to a vitall fruitfulneſſe.*

For vnder the word *Heauen*, was the matter of all heauenly bodies, and natures expreſt: and by the name of *Earth and Waters*, all was meant, whatſoeuer is vnder the Moone, and ſubiect to alteration. Corrupt ſeedes bring forth corrupt plants; to which the pure heauens are not ſubiect, though ſubiect to periſhing. *They ſhall periſh* (ſaith *Dauid*) *and the heauens ſhall vaniſh away like ſmoke*, ſaith *Eſay*. Neither were the waters the matter of Earth: for it is written, *Let the waters vnder the heauens be gathered into one place, and let the drie land appeare:* which proueth that the drie land was mixt and couered with the waters, and not yet diſtinguiſhed; but no way, that the waters were the matter or ſeede of the Earth, much leſſe of the Vniuerſall. *Initio tu Domine terram fundaſti, Thou, O Lord, in the beginning haſt founded the Earth:* and againe, *The Earth was couered with the Deepe* (meaning with waters) *as with a garment*, ſaith *Dauid*. And if by naturall arguments it may be proued, that water by condenſation may become earth, the ſame reaſon teacheth vs alſo, that earth rarified may become water: water, aire: aire, fire; and ſo on the contrarie. *Deus ignis ſubſtantiam per aerem in aquam conuertit, God turneth the ſubſtance of fire, by aire, into water.* For the Heauens and the Earth remained in the ſame ſtate, in which they were created, as touching their ſubſtance, though there was afterwards added multiplicitie of perfection, in reſpect of beautie and ornament. *Cælum verò & terra in ſtatu creationis remanſerunt, quantum ad ſubſtantiam, licet multiplex perfectio decoris & ornatus eis poſtmodùm ſuperaddita eſt.* And the word which the Hebrewes cal *Maim*, is not to be vnderſtood according to the Latine tranſlation ſimply, and as ſpecificall water; but the ſame more properly ſignifieth liquor. For (according to *Montanus*) *Eſt autem Maim liquor geminus, & hoc nomen propter verborum penuriam, Latina lingua plurali numero aquas fecit. For Maim* (ſaith he) *is a double liquor*, (that is, of diuers natures) *and this name or word the Latines wanting a voice to expreſſe it, call it in the Plurall*, Aquas, *Waters.*

Pſal. 102. 26. Eſay 51. 6.

Gen. 1. v. 9.

Pſal. 104. 6.

Zeno.

Gul. Paris. 600.

A. Mont. de nat.

This Maſſe, or indigeſted matter, or Chaos created in the beginning, was without forme, that is, without the proper forme, which it afterwards acquired, when the Spirit of God had ſeparated the Earth, and digeſted it from the waters: *And the earth was voide*: that is, not producing any creatures, or adorned with any plants, fruits, or flowers. But after *the Spirit of God had moued vpon the waters*, and wrought this indigeſted matter into that forme, which it now retayneth, then did *the earth bud forth the herbe, which ſeedeth ſeede, and the fruitfull tree according to his kind, and God ſaw that it was good*; which

Gen. 1. 2.

11.

attribute

attribute was not giuen to the Earth, while it was confuſed; nor to the Heauens, before they had motion, and adornement. *God ſaw that it was good*; that is, made perfect: for perfection is that, to which nothing is wanting. *Et perfecti Dei perfecta ſunt opera; The works of the perfect God, are perfect.*

From this lump of imperfect Matter had the ancient Poets their inuention of *Demogorgon: Heſiodus* and *Anaxagoras* the knowledge of that Chaos, of which *Ouid:*

Ante Mare, & Terras, & (quod tegit omnia) Cœlum,
Vnus erat toto naturæ vultus in Orbe, Ouid. m. Meta. lib. 1.
Quem dixêre Chaos, rudis indigeſtaq; moles.

Before the Sea and Land was made, and Heauen, that all doth hide,
In all the World one onely face of Nature did abide:
Which Chaos hight, a huge rude heape.

§. VI.

How it is to bee vnderſtood that the Spirit of God mooued vpon the Waters, and that this is not to bee ſearched curiouſly.

AFter the Creation of Heauen and Earth, then void and without forme, the Spirit of God moued vpon the Waters. The *Seuenty Interpreters* vſe the word *ſuperferebatur*, moued vpon or ouer: *incubabat*, or *fouebat* (ſaith *Hierome*) out of *Baſil*; and *Baſil* out of a Syrian Doctor; *Equidem non meam tibi, ſed viri cuiuſdam Syri ſententiam recenſebo* (ſaith *Baſil:*) which words *incubare* or *fouere* importing warmth, hatching, or quickning, haue a ſpeciall likeneſſe. *Verbum tranſlatum eſt ab auibus pullitiei ſuæ incubantibus, quamuis ſpirituali, & planè inenarrabili, non autem corporali modo; The word is taken of birds hatching their yong, not corporally, but in a ſpirituall and vnexpreſſible manner.* Baſil. Hexam. Iunius.

Some of the Hebrewes conuert it to this effect, *Spiritus Dei volitabat; The Spirit of God did flutter:* the Chaldæan Paraphraſt in this ſenſe, *Ventus à conſpectu Dei ſufflabat:* or as other vnderſtand the Chaldæan, *Flabat, pellebat, remouebat: The wind from the face of God did blow vnder, driue, or remoue*, or *did blow vpon*, according to the 147. *Pſalme*, *He cauſed his wind to blow, and the waters increaſe: but there was yet no wind nor exhalation.* *Arias Montanus* in theſe words, *Et Spiritus Elohim Meracheſet, id eſt, efficaciter motitans, confouens, ac agitans ſuper facies gemini liquoris; The Spirit of God effectually and often moouing, keeping warme, and cheriſhing, quickning and ſtirring vpon the face of this double liquor.* For he maketh foure originals, whereof three are agents, and the laſt paſſiue and materiall, to wit, *Cauſa*, which is the diuine goodneſſe: *Iehi*, which is, *fiat, ſiue erit, Let it be*, or *it ſhall be. Quæ vox verbo Dei prima prolata fuit: Which voice* (ſaith he) *was the firſt that was vttered by the word of God.* The third, *Spiritus Elohim*, the Spirit of God, *id eſt, vis quædam diuina, agilis ac præſens, per omnia pertingens, omnia complens*, that is, *A certayne diuine power, or ſtrength euery where, actiue and extending, and ſtretching through all, filling and finiſhing all things.* The fourth he calleth *Maim, id eſt, materies ad omnem rem conficiendam habilis; Matter apt to become euery thing.* For my ſelfe I am reſolued (*Cùm Deus ſit ſuperrationale omni ratione; Seeing God is in all reaſon aboue reaſon*) that although the effects which follow his wonderfull wayes of working, may in a meaſure be perceiued by mans vnderſtanding, yet the manner & firſt operation of his diuine power, cannot be conceiued by any mind, or ſpirit, compaſſed with a mortall body. *Animalis homo quæ Dei ſunt non percipit: For my thoughts* (ſaith the Lord in ESAY) *are not your thoughts, neither are your wayes my wayes.* And as the world hath not knowne God himſelfe: ſo are his wayes (according to S. PAVL) *paſt finding out. O righteous Father, the world hath not knowne thee*, ſaith Chriſt. And therefore, whether that motion, vitalitie and operation, were by incubation or how elſe, the manner is onely knowne to God, *Quomodo in omnibus ſit rebus vel per eſſentiam, vel per potentiam, intellectus noſter non capit; For, how God* (ſaith S. *Auguſtine*, ſpeaking of his Vbiquitie) *is in all things, either by eſſence, preſence, or power, our vnderſtanding cannot comprehend. Nihil inter Deum hominemq; diſtaret, ſi conſilia, & diſpoſitiones illius maieſtatis æternæ, cogitatio aſſequeretur humana: There would be no difference betweene God and Man, if mans vnderſtanding could conceiue the counſels and diſpoſing of that eternall Maieſtie*; and therefore to bee ouer-curious in ſearching how the all-powerfull Word of God wrought in the Creation of the World, or his all-piercing and operatiue Spirit diſtinguiſhing, gaue forme to the Matter

Pſal. 147. 18. Ar. Mont. vt ſup. Eugub. in Coſ. fol. 13.

Ar. Mont. de natura, pag. 149.

Eſay 55. 8.

Aug. Tract. 20. in Iohan. 17. 25.

Lact. in Præfat.

of the Vniuerſall, is a labour and ſearch like vnto his, who not contented with a knowne and ſafe Foord, will preſume to paſſe ouer the greateſt Riuer in all parts, where he is ignorant of their depths: for ſo doth the one loſe his life, and the other his vnderſtanding. We behold the Sunne, and enioy his light, as long as we looke towards it, but tenderly, and circumſpectly: we warme our ſelues ſafely, while we ſtand neare the fire; but if we ſeeke to out-face the one, to enter into the other, we forthwith become blind or burnt.

But to eſchew curioſitie: this is true, that the Engliſh word *(moued)* is moſt proper and ſignificant: for of motion proceedeth all production, and all whatſoeuer is effected. And this omnipotent Spirit of God, which may indeed be truely called, *Principium motus*, and with MIRANDVLA, *Vis cauſæ efficientis*; *The force of the efficient cauſe*, S. *Auguſtine* ſometimes taketh for the holy Ghoſt; ſometime for a wind or breath, *Sub nomine Spiritus, vnder the name of a Spirit*, which is ſometimes ſo taken: or for *virtualis creatura, For a created virtuality*: *Tertullian* and *Theodoret* call it alſo a breath or wind: *Mercurius* nameth it, *Spiritum tenuem intelligibilem, A pure or thin intelligible Spirit*: ANAXAGORAS, *Mentem*: TOSTATVS, *Voluntatem & mentem Dei*; *The will and minde of God*; which *mens, Plato in Timæo*, maketh *Animam mundi, The ſoule of the world*: and in his ſixt Booke *de Republica*, he calleth it *the Law of Heauen*; in his Epiſtles, *The Leader of things to come, and the preſence of things paſt*. But as *Cyprian* wrote of the Incarnation of Chriſt our Sauiour, *Mens deficit, vox ſilet, & non mea tantùm, ſed etiam Angelorum*; *My minde fayleth, my voice is ſilent, and not mine onely, but euen the voice of Angels*: ſo may all men elſe ſay in the vnderſtanding, and vtterance of the wayes and works of the Creation; for to him (ſaith *Nazianzenus*) there is not one ſubſtance by which he is, and another, by which he can, *Sed conſubſtantiale illi eſt, quicquid eius eſt, & quicquid eſt*; *Whatſoeuer attribute of him there is, and whatſoeuer he is, it is the very ſame ſubſtance that himſelfe is.*

Nazian. lib. 2. Theol.

But the Spirit of God which moued vpon the waters, cannot be taken for a breath or wind, nor for any other creature, ſeparate from the infinite actiue power of God, which then formed and diſtinguiſhed, and which now ſuſtayneth, and giueth continuance to the Vniuerſall. For the Spirit of the Lord filleth all the world; and the ſame is it *which maintayneth all things*, ſaith SALOMON. *If thou ſend forth thy Spirit* (ſaith DAVID) *they are created*: And GREGORY, *Deus ſuo præſentiali eſſe, dat omnibus rebus eſſe, ita quòd, ſi ſe rebus ſubtraheret, ſicut de nihilo facta ſunt omnia, ſic in nihilum defluerent vniuerſa*; *God giueth being to all things, by being preſent with all things, ſo as if he ſhould withdraw himſelfe from them, then as of nothing the world was made, it would againe fall away and vaniſh into nothing*. And this working of Gods Spirit in all things, *Virgil* hath expreſt excellently:

Wiſd. cap. 1. v. 7.

Virg. Æneid. lib. 8. 724.

Principio Cœlum ac Terras, campoſq́; liquentes,
Lucentemq́; globum Lunæ, Titaniaq́; aſtra,
Spiritus intus alit: totamq́; infuſa per artus,
Mens agitat molem, & magno ſe corpore miſcet.

The Heauen, the Earth, and all the liquid Mayne,
The Moones bright Globe, and Starres Titanian,
A Spirit within maintaynes: and their whole maſſe,
A Mind, which through each part infus'd doth paſſe,
Faſhions, and works, and wholly doth tranſpierce
All this great Body of the Vniuerſe.

And this was the ſame Spirit, which moued in the Vniuerſall, and thereby both diſtinguiſhed and adorned it. *His Spirit hath garniſhed the Heauens*, ſaith *Iob*. So then the Spirit of God moued vpon the waters, and created in them their ſpiritualitie, and naturall motion; motion brought forth heate; and heate rarifaction, and ſubtilitie of parts. By this Spirit (which gaue heate and motion, and thereby, operation to euery nature, while it moued vpon the waters, which were in one indigeſted lump, and Chaos, diſpoſed to all formes alike) was begotten Aire: an element ſuperior, as lighter then the waters, through whoſe vaſt, open, ſubtile, diaphanicke, or tranſparent body, the light afterwards created might eaſily tranſpierce: Light, for the excellency thereof, being the firſt creature which God called good, whoſe creation immediately followed. This Spirit *Chryſoſtome* calleth a vitall Operation, *Aquis à Deo inſitam, ex qua aquæ non ſolùm motionem, ſed & vim procreandi animalia habuerint*. He calleth it, *A vitall Operation giuen by God vnto the waters, whereby the waters had not onely motion, but alſo power to procreate or bring forth liuing Creatures.*

Iob c. 26. v. 13.

Gen. 1. 5.

§. VII.

§. VII.

Of the light created, as the materiall substance of the Sunne: and of the nature of it, and difficultie of knowledge of it: and of the excellency and vse of it: and of motion, and heate annexed vnto it.

THese waters were afterwards congregated, and called the Sea: and this Light afterwards (in the fourth day) gathered and vnited, and called the Sunne, the Organ, and instrument of created light. For this first and dispersed light did not (as I conceiue) distinguish the night from the day, but with a reference to the Sunnes creation, and the vniting of the dispersed light therein. This is proued by these words, *Let there be lights in the Firmament, to separate the day from the night*: which lights in the firmament of Heauen were also made for signes, and for seasons, and for dayes, and for yeares, implying a motion instantly to follow, by which, dayes and yeares are distinguished; after which succeeded Time, or together with which, that Time (which was the measure of motion) began. For that space of the first three dayes which preceded the Sunnes creation, or formall perfection, when as yet there was not any motion to be measured, and the day named in the fift Verse, was but such a space, as afterwards by the Sunnes motion made a ciuill or naturall day. And as Waters were the matter of Aire, of the firmament, and of the lower and vpper waters, and of the Seas, and Creatures therein: Earth, the matter of Beasts, Plants, Minerals, and Mans body: so may Light (for expression sake) be called the Chaos, or materiall substance of the Sunne, & other lights of heauen: Howbeit, neither the Sunne, nor any thing sensible, is that Light it selfe, *Quæ causa est lucidorum, Which is the cause that things are lightsome* (though it make it selfe & all things else visible) but a body most illightned, which illuminateth the Moone, by whom the neighbouring Region (which the *Greeks* call *Æther*, the place of the supposed Element of fire) is affected and qualified, and by it all bodies liuing in this our aire. For this light *Auicenna* calleth *vehiculum & fomentum omnium cœlestium virtutum, & impressionum: The conducter, and preseruer or nourisher of all celestiall vertues and impressions*, nothing descending of heauenly influences, but by the *medium*, or meanes of light. *Aristotle* calleth light, a qualitie, inherent, or cleauing to a Diaphanous body, *Lumen est qualitas inherens Diaphano*: but this may be better auouched of the heate, which it transporteth and bringeth with it, or conducteth: which heate (say the Platonicks) *Abeunte lumine residet in subiecto, The light being departed, doth reside in the subiect*, as warmth in the aire, though the same be depriued of light. This light *Plotinus* and all the *Academikes* make incorporall, and so doth MONTANVS, *Cui nec duritia resistit, nec spatium; Which neither hardnesse resisteth, nor space leaueth.*

Gen. 1. 14.

Lux dicitur, quæ se, & omnia visibilia facit. Cusan. in Compend. cap. 7. & exercit. lib. 5.

Aristotle findeth corporalitie in the beames of light; but it is but by way of repetition of other mens opinions, saith *Picolomineus*, *Democritus*, *Leucippus*, and *Epicurus*, giue materialitie to light it selfe, but improperly: for it passeth at an instant, from the Heauen to the Earth, nor is it resisted by any hardnesse, because it pierceth through the solid body of glasse, or other Cristalline matter; and whereas it is withstood by vncleane, and vnpure earthy substances, lesse hard, and more easie to inuade then the former, the same is, *Quòd obstaculum naturâ terreum atq; sordidum, non capit candidam luminis puritatem; Because an obstacle, by nature earthy and foule, doth not receiue the pure clearnesse of light*: alluding to that most diuine Light, which onely shineth on those minds, which are purged from all worldly drosse, and humane vncleannesse.

Pic. de finit.

Plotin.

But of this created light, there is no agreement in opinion; neither doe I maruaile at it, for it cannot be found either in the Fathers, Philosophers, or Schoole-men, or other ancient or later Writers, that any of them vnderstood either it or themselues therein: all men (to cast off ignorance) haue disputed hereof, but there is no man that hath beene taught thereby. *Thomas Aquinas* (not inferiour to any in wit) as hee hath shewed little strength of argument in refuting the opinions of *Beda*, *Hugo*, *Lombard*, *Lyranus*, and others: so is his owne iudgement herein, as weake as any mans; and most of the Schoolemen were rather curious in the nature of termes, and more subtile in distinguishing vpon the parts of doctrine already laid downe, then discouerers of any thing hidden, either in Philosophie or Diuinitie: of whom it may be truely said, *Nihil sapientiæ odiosius acumine nimio; Nothing is more odious to true wisedome, then too acute sharpnesse.* Neither hath the length of time, and the search of many learned men, (which the same time hath brought

Ficin. lib de Lumine, cap. 11.

brought forth and deuoured) reſolued vs, whether this light be ſubſtantiall, corporall, or incorporall: Corporall they ſay it cannot bee, becauſe then it could neither pierce the aire, nor thoſe hard, ſolid, and Diaphanous bodies, which it doth, and yet euery day we ſee the aire illightned: incorporall it cannot bee, becauſe it ſometime affecteth the ſight of the eye with offence, and therefore by moſt of the Fathers ſo eſteemed: others ſay, (as *Patricius*) that it cannot be matter, becauſe no forme ſo excellent as it ſelfe to informe it: neither can it be any accident, which is not ſeparable without the deſtruction of the ſubiect: for light being taken from the Sunne, the Sunne is no more the Sunne in exiſtence. Secondly, if light were proceeding from matter and forme, then either, or both muſt be one of theſe, lucide or bright, darke or opake, Diaphanous or tranſparent; but darkneſſe cannot be parent of light; and things Diaphanous (being neither light, nor darkneſſe, but capable of either) cannot be the cauſe of either, and therefore muſt the matter, or forme, or both, be lucide and ſhining. Lucide and ſhining obtayne their ſo being of the light; and therefore, if wee deriue this being of light from a former, then would the progreſſe goe on infinitely, and againſt nature; and therefore he concludeth, that light in the Sunne hath his being primarily, and immediately of it ſelfe, and is therefore the Sunnes forme, and the forme of all lucide and ſhining bodies: but what is taught hereby, let others iudge.

Lucida corpora ſunt plena ſua luce, alieuis tenebris impernia. Opaca ſunt plena ſuis tenebris alieno lumine. Tranſparentia ſeu Diaphana carent ſuis & lumine & tenebris: alienis & lumine & tenebris permeantur. Scal. ſubt. ex. 71.

But in my vnderſtanding, *Lumen*, (which may be Engliſhed by the word *Shine*) is an intentionall Species of that, which may be Engliſhed by Light, and ſo, this ſhining which proceedeth from the Sunne, or other lights of Heauen, or from any other light, is an Image, or intentionall Species thereof; and an intentionall Species may be vnderſtood by the example of a red, or greene colour, occaſioned by the ſhining of the Sun through red or greene glaſſe: for then we perceiue the ſame colour caſt vpon any thing oppoſite; which redneſſe or other colour, we call the *intentionall Species* of the colour in that glaſſe. And againe, as this light, touching his ſimple nature, is no way yet vnderſtood: ſo it is diſputed, whether this light firſt created, bee the ſame which the Sunne inholdeth and caſteth forth, or whether it had continuance any longer then till the Sunnes creation.

Geneſ. 1.

Verſ. 11.

9.

But by the moſt wiſe and vnchanged order, which God obſerued in the worke of the World, I gather, that the Light, in the firſt day created, was the ſubſtance of the Sunne: for *Moſes* repeateth twice the mayne parts of the Vniuerſall; firſt, as they were created in matter; ſecondly, as they were adorned with forme: firſt, naming the Heauens, the Earth, the Waters, all confuſed; and afterward, the Waters congregated, the Earth made drie Land, and the Heauens diſtinguiſhed from both, and beautified. And therefore the Earth, as it was earth, before it was vncouered, and before it was called *Arida*, or drie Land; and the Waters were waters, before they were congregated, and called the Sea, though neither of them perfect, or inriched with their vertuall formes: ſo the Sunne, although it had not his formall perfection, his circle, beautie, and bounded magnitude, till the fourth day, yet was the ſubſtance thereof in the firſt day (vnder the name of Light) created; and this Light formerly diſperſed, was in the ſame fourth day vnited, and ſet in the Firmament of Heauen: for to Light created in the firſt day, God gaue no proper place or fixation; and therefore the effects named by *Anticipation*, (which was, to ſeparate day from night) were preciſely performed, after this Light was congregated, and had obtayned life and motion. Neither did the wiſedome of God finde cauſe why it ſhould mooue (by which motion, dayes and nights are diſtinguiſhed) till then: becauſe there was not yet any Creature produced, to which, by mouing, the Sunne might giue light, heate, and operation.

But after the Earth (diſtinguiſhed from Waters) began to bud forth the bud of the herbe, &c. God cauſed the Sunne to moue, and (by interchange of time) to viſite euery part of the inferiour world; by his heate to ſtirre vp the fire of generation, and to giue actiuitie to the ſeeds of all natures: For, as a King, which commandeth ſome goodly building to be erected, doth accommodate the ſame to that vſe and end, to which it was ordayned; ſo it pleaſed God (ſaith *Procopius*) to command the Light to be; which by his all-powerfull Word he approued, and approuing it, diſpoſed thereof, to the vſe and comfort of his future Creatures.

Quemadmodum Rex aliquis &c. Procop. in Gen. 1.

Iob 38. 24. 9.

But in that it pleaſed God to aske of IOB, *By what way is the light parted, and where is the way where light dwelleth?* we thereby know, that the nature thereof falleth not vnder mans vnderſtanding; and therefore let it ſuffice, that by Gods grace we enioy the effects

fects thereof. *For this light is of the treaſure of God* (ſaith ESDRAS.) *And thoſe which inhabite the Heauens, doe onely know the Eſſence thereof. Nihil ignotum in cœlo, nihil notum in terra: Nothing vnknowne in Heauen, nothing perfectly knowne on earth. Res verâ ſunt in mundo inuiſibili, in mundo viſibili vmbræ rerum: Things themſelues are in the inuiſible world, in the world viſible, but their ſhadowes:* Surely, if this Light be not ſpirituall, yet it approcheth neareſt vnto ſpiritualitie; and if it haue any corporalitie, then of all other the moſt ſubtile and pure; for howſoeuer, it is of all things ſeene, the moſt beautifull, and of the ſwifteſt motion, of all other the moſt neceſſary and beneficiall. For it miniſtreth to men, and other creatures, all celeſtiall influences; it diſſipateth thoſe ſad thoughts and ſorrowes, which the darkneſſe both begetteth and maintayneth; it diſcouereth vnto vs the glorious works of God, and carryeth vp with an Angelicall ſwiftneſſe, our eyes vnto Heauen, that by the ſight thereof, our minds being informed of his viſible maruailes, may continually trauaile to ſurmount theſe perceiued Heauens, and to finde out their omnipotent Cauſe and Creator. *Cognitio non quieſcit in rebus creatis; Our knowledge doth not quiet it ſelfe in things created. Et ipſa lux facit, vt cætera mundi membra digna ſint laudibus, cùm ſuam bonitatem & decorem omnibus communicet; It is the Light* (ſaith Saint AMBROSE) *that maketh the other parts of the world ſo worthy of praiſe, ſeeing that it ſelfe communicateth its goodneſſe and beauty vnto all:* of which *Ouid* out of *Orpheus:*

Ille ego ſum, qui longum metior annum,
Omnia qui video, per quem videt omnia mundus,
Mundi oculus.

The World diſcernes it ſelfe, while I the World behold,
By me the longeſt yeares, and other times are told,
I the worlds eye.

Laſtly, if we may behold in any creature, any one ſparke of that eternall fire, or any far-off dawning of Gods glorious brightneſſe, the ſame in the beautie, motion, and vertue of this Light, may be perceiued. Therefore was God called *Lux ipſa*, and the Light, by *Hermes* named *Lux ſancta*, and *Chriſt* our Sauiour ſaid to be *that Light, which lighteth euery man that commeth into the world.* Yet in reſpect of Gods incomprehenſible ſublimitie, and puritie, this is alſo true, that God is neither a minde, nor a Spirit of the nature of other ſpirits; nor a light, ſuch as can be diſcerned. *Deus profectò non mens eſt, at verò vt ſit mens cauſa eſt; nec ſpiritus, ſed cauſa qua ſpiritus extat; nec lumen, ſed cauſa qua lumen exiſtit. God* (ſaith HERMES *in* Pœmandro) *certainly is not a minde, but the cauſe that the minde hath his being; nor ſpirit, but the cauſe by which euery ſpirit is; nor light, but the cauſe by which the light exiſteth.*

So then the *Maſſe* and *Chaos* being firſt created, void, darke, and imformed, was by the operatiue Spirit of God, pierced and quickned, and the Waters hauing now receiued Spirit and motion, reſolued their thinner parts into Aire, which God illightned: the Earth alſo by being contiguat, and mixt with waters (participating the ſame diuine vertue) brought forth the bud of the herbe that ſeedeth ſeede, &c. and for a meane and organ, by which this operatiue vertue might be continued, God appointed the Light to be vnited, and gaue it alſo motion and heate, which heate cauſed a continuance of thoſe ſeuerall *ſpecies*, which the Earth (being made fruitfull by the Spirit) produced, and with motion begate the time and times ſucceeding.

Eſd. l. 2. c. 6. 40.

Herm.

Ficin.

Ouid. Met. l. 1.

Ioh. 1. 9. & 14. 46.

Gen. 1. 10.

§. VIII.

Of the Firmament, and of the waters aboue the Firmament: and whether there be any Criſtalline Heauen, or any Primum mobile.

AFter that the Spirit of God had moued vpon the waters, and light was created, God ſaid, *Let there be a Firmament in the middeſt of the waters, and let it ſeparate the waters from the waters:* that is, thoſe waters which by rarifaction and euaporation were aſcended, and thoſe of the Earth and Sea.

But theſe waters ſeparate aboue this extenſion, which the Latine Tranſlation calleth *firmamentum*, or *expanſum* (for ſo *Vatablus*, *Pagninus*, and *Iunius* turne it) are not the Criſtalline Heauens, created in the imaginations of men; which opinion *Baſilius Magnus* calleth a childiſh ſuppoſition, making in the ſame place many learned arguments againſt

againſt this fancy. For the waters aboue the Firmament, are the waters in the Aire aboue vs, where the ſame is more ſolid and condenſe, which God ſeparated from the neather waters by a Firmament, that is, by an extended diſtance and vaſt ſpace: the words *Raquia*, which *Montanus* writeth *Rakiagh*, and *Shamaïm*, being indifferently taken for the Heauen and for Aire, and more properly for the Aire and *Æther*, then for the Heauens, as the beſt Hebricians vnderſtand them, *Quo ſuprema ac tenuia ab infimis craſsis diducta, interſectaq. diſtarent*, for that *whereby the ſupreme and thin bodies were placed in diſtance, being ſeuered and cut off from low and groſſe matters*: and the waters aboue the Firmament, expreſt in the word *Maïm*, are in that tongue taken properly for the waters aboue the Aire, or in the vppermoſt Region of the ſame.

Mont. Nat. hiſt. fol. 152.

And that the word Heauen is vſed for the Aire, the Scriptures euerywhere witneſſe, as in the bleſſings of *Ioſeph*, and in the 104. Pſalme. * *By theſe Springs ſhall the fowle of the Heauen dwell*; and a *vpon Sodom and Gomorrha it rayned brimſtone and fire out of the Heauen*; and in *Iſaacs* bleſſing to *Iacob*, GOD *giue thee therefore of the dew of Heauen*; and in *Deuteronomie* the 11. *But the land whither you goe to poſſeſſe it, is a land, that drinketh water of the rayne of Heauen*; and in IOB, *Who hath ingendred the froſts of Heauen*; and in S. MATTHEW, *Behold the Fowles of Heauen, for they ſow not*. So as in all the Scriptures of the old Teſtament throughout, is the word Heauen very often vſed for aire, and taken alſo hyperbolically for any great heigth, as, *Let vs build vs a Tower, whoſe top may reach to Heauen, &c.* And in this very place *Baſil* auoucheth, that this appellation of Heauen for the Firmament, is but by way of ſimilitude: his owne words be theſe; *Et vocauit Deus firmamentum cœlum. Hæc appellatio alij quidem propriè accommodatur, huic autem nunc ad ſimilitudinem*; *And God called the firmament Heauen: This appellation* (ſaith *Baſil*) *is properly applyed to another* (that is, to the Starry Heauen) *but to this*, (that is, to the Firmament diuiding the waters) *it is impoſed by ſimilitude*: and if there were no other proofe, that by the Firmament was meant the Ayre, and not the Heauen, the words of MOSES in the eighth Verſe, conferred with the ſame word Firmament in the twentieth Verſe, makes it manifeſt: for in the eighth Verſe it is written, that God called the Firmament, which diuided waters from waters, Heauen; and in the 20. Verſe he calleth the Firmament of Heauen, Ayre, in theſe words: *And let the Fowle flye vpon the earth in the open firmament of Heauen.* And what vſe there ſhould be of this ycie, or criſtalline, or waterie Heauen, I conceiue not, except it be to moderate and temper the heate, which the *Primum nobile* would otherwiſe gather and increaſe: though in verie truth, in ſtead of this helpe, it would adde an vnmeaſurable greatneſſe of circle, whereby the ſwiftneſſe of that firſt Moueable would exceede all poſſibilitie of beliefe. *Sed nemo tenetur ad impoſsibilia*; *but no man ought to be held to impoſsibilities*; and faith it ſelfe (which ſurmounteth the heighth of all humane reaſon) hath for a forcible Conducter, the Word of Truth, which alſo may be called *lumen omnis rationis & intellectus*; *the light of all reaſon and vnderſtanding*. Now that this ſuppoſed firſt Moueable, turneth it ſelfe ſo many hundred thouſand miles in an inſtant (ſeeing the Scriptures teach it not) let thoſe that can beleeue mens imaginations, apprehend it, for I cannot. But of theſe many Heauens, let the Reader that deſireth ſatisfaction, ſearch *Orontius*, and of this waterie Heauen, *Baſilius Magnus* in his *Hexam. fol. 40. 41. &c.* and *Matth. Beroaldus*, his ſecond Booke, and ſixt Chapter. For my ſelfe, I am perſwaded, that the waters, called, The waters aboue the Heauens, are but the cloudes and waters ingendred in the vppermoſt Ayre.

Gen. 49. 25.
* *Pſal. 104. 12.*
a *Gen. 19. 24. Cap. 27. 28. Deu. 11. 11. Iob. 38. 29.*
Matth. 6. 26.
Gen. 11. 4.

§. IX.

A concluſion repeating the ſumme of the workes in the Creation, which are reduced to three heads: The creation of matter, The forming of it, The finiſhing of it.

TO conclude, it may be gathered out of the firſt Chapter of *Geneſis*, that this was the order of the moſt wiſe GOD in the beginning, and when there was no other nature, or being, but Gods incomprehenſible eternitie. Firſt, hee created the matter of all things: and in the firſt three dayes he diſtinguiſhed and gaue to euery nature his proper forme; the forme of leuitie to that which aſcended, to that which deſcended, the forme of grauitie: for he ſeparated light from darkeneſſe, diuided waters from waters, and gathered the waters vnder the Firmament into one place. In the laſt three

three daies, God adorned, beautified, and replenithed the World: he ſet in the Firmament of Heauen, the Sunne, Moone, and Starres; filled the Earth with Beaſts, the Aire with Fowle, and the Sea with Fiſh, giuing to all that haue life, a power generatiue, thereby to continue their Species and kindes; to Creatures vegetatiue and growing, their ſeedes in themſelues; for *he created all things, that they might haue their being: and the generations of the world are preſerued.* Wiſd. Sal. 1. 14.

§. X.

That Nature is no Principium per ſe; *nor forme the giuer of being: and of our ignorance, how ſecond cauſes ſhould haue any proportion with their effects.*

AND for this working power, which we call Nature, the beginning of motion and reſt, according to *Ariſtotle*, the ſame is nothing elſe, but the ſtrength and facultie, which God hath infuſed into euerie creature, hauing no other ſelfe-abilitie, then a Clocke, after it is wound vp by a mans hand, hath. Theſe therefore that atttribute vnto this facultie, any firſt or ſole power, haue therein no other vnderſtanding, then ſuch a one hath, who looking into the Sterne of a Ship, and finding it guided by the Helme and Rudder, doth aſcribe ſome abſolute vertue to the peece of wood, without all conſideration of the hand that guides it, or of the iudgement, which alſo directeth and commandeth that hand; forgetting in this and in all elſe, that by the vertue of the firſt act, all Agents worke whatſoeuer they worke: *Virtute primi actus agunt agentia omnia quicquid agunt:* for as the minde of man ſeeth by the Organ of the eye, heareth by the eares, and maketh choyce by the will: and therefore we attribute ſight to the eye, and hearing to the eares, &c. and yet it is the minde onely, that giueth abilitie, life, and motion to all theſe his inſtruments and Organs; ſo God worketh by Angels, by the Sunne, by the Starres, by Nature, or infuſed properties, and by men, as by ſeuerall Organs, ſeuerall effects; all ſecond cauſes whatſoeuer, being but inſtruments, conduits, and pipes, which carrie and diſperſe what they haue receyued from the head and fountaine of the Vniuerſall. For as it is Gods infinite power, and euerie-where-preſence (compaſſing, embracing, and piercing all things) that giueth to the Sunne power to draw vp vapours, to vapours to be made cloudes, cloudes to containe raine, and raine to fall: ſo all ſecond and inſtrumentall cauſes, together with Nature it ſelfe, without that operatiue facultie which God gaue them, would become altogether ſilent, vertueleſſe, and dead: of which excellentlie ORPHEVS; *Per te vireſcunt omnia, All things by thee ſpring forth in youthfull greene.* I enforce not theſe things, thereby to annihilate thoſe variable vertues which God hath giuen to his creatures, animate and inanimate, to heauenly and earthly bodies, &c. for all his workes in their vertues prayſe him: but of the manner how God worketh in them, or they in or with each other, which the Heathen Philoſophers, and thoſe that follow them, haue taken on them to teach: I ſay, there is not any one among them, nor any one among vs, that could euer yet conceiue it, or expreſſe it, euer enrich his owne vnderſtanding with any certaine truth, or euer edifie others (not fooliſh by ſelfe-flatterie) therein. For (ſaith *Lactantius*, ſpeaking of the wiſedome of the Philoſophers) *Si facultas inueniendæ veritatis huic ſtudio ſubiaceret, aliquandò eſſet inuenta; cùm verò tot temporibus, tot ingeniis in eius inquiſitione contritis, non ſit comprehenſa, apparet nullam ibi eſſe ſapientiam; If in this ſtudie* (ſaith he) *were meanes to find out the truth, it had ere this beene found out: but ſeeing it is not yet comprehended, after that ſo much time, and ſo many wits haue beene worne out in the inquirie of it, it appeareth, that there is no wiſedome there to be had. Nam ſi de vnare præciſa ſcientia haberetur, omnium rerum ſcientia neceſſariò haberetur: If the preciſe knowledge of any one thing were to be had, it ſhould neceſſarily follow, that the knowledge of all things were to be had.* And as the Philoſophers were ignorant in Nature, and the wayes of her working: ſo were they more curious, then knowing, in their firſt matter and Phyſicall forme. For if their firſt matter had any being, it were not then the firſt matter: for, as it is the firſt matter, it hath only a power of being, which it altogether leaueth, when it doth ſubſiſt. And ſeeing it is neither a ſubſtance perfect, nor a ſubſtance inchoate, or in the way of perfection, how any other ſubſtance ſhould thence take concreſcence, it hath not beene taught, neyther are theſe formes (ſaith a learned Author) any thing, *ſi ex ea exprimatur potentia, quæ nihil eſt.* Againe, how this firſt matter ſhould be *ſubiectum*

Natura enim remota prouidentia & poteſtate diuina, prorſus nihil eſt. Lact. de falſ. Sapientia, l. 3. cap. 28.

Cyprian. de unitate, lib. 3.

iectum formarum, and passiue, which is vnderstood to precede the forme, it is hard to conceiue: for to make forme which is the cause, to be subsequent to the thing caused (to wit, to the first matter) is contrarie to all reason, diuine and humane: onely it may be said, that originally there is no other difference betweene matter and forme, then betweene heate and fire, of which the one cannot subsist without the other, but in a kinde of rationall consideration. Leauing therefore these Riddles to their Louers, who by certaine scholasticall distinctions wrest and peruert the truth of all things, and by which *Aristotle* hath laboured to proue a false eternitie of the World, I thinke it farre safer to affirme with Saint AVGVSTINE, *That all species and kindes are from God, from whom, whatsoeuer is naturall proceedeth, of what kinde or estimation soeuer, from whence are the seedes of all formes, and the formes of all seedes and their motions*; *A quo est omnis species, à quo est quicquid naturaliter est, cuiuscunq; generis est, cuiuscunq; æstimationis est, à quo sunt semina formarum, formæ seminum, motus seminum atq; formarum.* And thus much *Auerrois* is forced to confesse. *For all formes* (saith hee) *are in primo motore*; which is also the opinion of *Aristotle* in the twelfth of his *Metaph.* and of *Albertus* vpon *Dionysius*.

12. *Metaph.*

§. XI.

Of Fate; and that the Starres haue great influence: and that their operations may diuersly be preuented or furthered.

AND, as of Nature, such is the dispute and contention concerning Fate or Destinie, of which the opinions of those learned men that haue written thereof, may be safely receiued, had they not thereunto annexed and fastened an ineuitable necessitie, and made it more generall, and vniuersally powerfull then it is, by giuing it Dominion ouer the minde of man, and ouer his will; of which *Ouid* and *Iuuenal*:

Iuuen. sat. 7. 201

Ratio fatum vincere nulla valet.
Seruis regna dabunt, captiuis Fata triumphos.

'Gainst Fate no counsell can preuaile.
Kingdomes to Slaues by Destinie,
To Captiues triumphs giuen be.

Basil. Esa. 4. Aug. de hæres. 70. c. 35. Tho. cont. Gent. 3. cap. 83. 3. cap. 83. Ficin. in 12. de leg. Cic. de fat.

An errour of the *Chaldæans*, and after them of the Stoicks, the Pharisees, Priscillianists, the Bardisanists, and others, as *Basil*, *Augustine*, and *Thomas* haue obserued: but that Fate is an obedience of second causes to the first, was well conceiued of *Hermes*, and *Apuleius* the Platonist. *Plotinus* out of the Astronomers calleth it a disposition from the acts of celestiall Orbes, vnchangeably working in inferiour bodies, the same being also true enough, in respect of all those things, which a rationall minde doth not order nor direct. *Ptolomie*, *Seneca*, *Democritus*, *Epicurus*, *Chrysippus*, *Empedocles*, and the *Stoicks*, some of them more largely, others more strictly, ascribe to Fate a binding and ineuitable necessitie; and that it is the same which is spoken and determined by God (*quod de vnoquoq; nostrûm fatus est Deus*) and the definite lot of all liuing. And certainely it cannot be doubted, but the Starres are instruments of farre greater vse, then to giue an obscure light, and for men to gaze on after Sunne-set: it being manifest, that the diuersitie of seasons, the Winters, and Summers, more hote and colde, are not so vncertained by the Sunne and Moone alone, who alway keepe one and the same course, but that the Starres haue also their working therein.

And if we cannot denie, but that God hath giuen vertues to Springs and Fountaines, to colde earth, to plants and stones, Mineralls, and to the excrementall parts of the basest liuing creatures, why should we robbe the beautifull Starres of their working powers? for seeing they are many in number, and of eminent beautie and magnitude, wee may not thinke, that in the treasurie of his wisedome, who is infinite, there can be wanting (euen for euerie Starre) a peculiar vertue and operation; as euery herbe, plant, fruit, and flower adorning the face of the Earth, hath the like. For as these were not created to beutifie the earth alone, and to couer & shadow her dustie face, but otherwise for the vse of man and beast, to feed them and cure them; so were not those vncountable glorious bodies set in the Firmament, to no other end, then to adorne it, but for instruments and Organs of his diuine prouidence, so farre as it hath pleased his iust will

to

to determine. *Origen* vpon this place of *Geneſis, Let there be light in the Firmament, &c.* affirmeth, that the Starres are not cauſes (meaning perchance binding cauſes) but are as open Bookes, wherein are contained and ſet downe all things whatſoeuer to come; but not to be read by the eyes of humane wiſedome: which latter part I beleeue well, and this ſaying of *Syracides* withall: *That there are hid yet greater things then theſe be, and we haue ſeene but a few of his workes.* And though, for the capacitie of men, wee know ſomewhat, yet in the true and vttermoſt vertues of herbes and plants, which our ſelues ſow and ſet, and which grow vnder our feet, wee are in effect ignorant, much more in the powers and working of celeſtiall bodies. for *hardly* (ſaith SALOMON) *can we diſcerne the things that are vpon the Earth, and with great labour finde we out thoſe things that are before vs: who can then inueſtigate the things that are in Heauen? Multum eſt de rebus cœleſtibus aliquid cognoſcere: It is much to know a little of heauenly things.* But in this queſtion of Fate, the middle courſe is to be followed, that as with the Heathen wee doe not binde God to his creatures, in this ſuppoſed neceſſitie of deſtinie, ſo on the contrarie, wee doe not robbe thoſe beautifull creatures of their powers and offices. For be any of theſe ſecond cauſes deſpoyled God of his prerogatiue, or had God himſelfe conſtrayned the minde and will of man to impious acts by any celeſtiall inforcements, then ſure the impious excuſe of ſome were iuſtifiable; of whom Saint AVGVSTINE: *Impiè peruerſitate in malis factis rectiſſimè reprehendendis ingerunt accuſandum potius auctorē ſyderum, quàm commiſſarem ſcelerum. Where we reprehend them of euill deeds, they againe, with wicked peruerſeneſſe vrge, that rather the Author and Creatour of the Starres, then the doer of the euill is to be accuſed.*

Gen.1.15. Eccl.42.c.32. Wisd.9.16. Ariſtotle. Aug.2.ſuper Gen.ad lit.

But that the Starres and other celeſtiall bodies incline the will by mediation of the ſenſitiue appetite, which is alſo ſtirred by the conſtitution and complexion, it cannot be doubted. *Corpora cœleſtia* (ſaith DAMASCENE) *conſtituunt in nobis habitus, complexiones, & diſpoſitiones, The heauenly bodies* (ſaith hee) *make in vs habits, complexions, and diſpoſitions:* for the bodie (though *Galen* inforce it further) hath vndoubtedly a kinde of drawing after it the affections of the minde, eſpecially bodies ſtrong in humour, and weake in vertues; for thoſe of cholericke complexion are ſubiect to anger, and the furious effects thereof; by which they ſuffer themſelues to bee tranſported; where the minde hath not reaſon to remember, that paſſions ought to be her Vaſſals, not her Maſters. And that they wholly direct the reaſonleſſe mind I am reſolued; For of all thoſe which were created mortall, as birds, beaſts, and the like, are left to their naturall appetites, ouer all which, celeſtiall bodies (as inſtruments and Executioners of Gods prouidence) haue abſolute dominion. What we ſhould iudge of men, who little differ from beaſts, I cannot tell: for as hee that contendeth againſt thoſe inforcements, may eaſily maſter or reſiſt them: ſo whoſoeuer ſhall neglect the remedies by vertue and pietie prepared, putteth himſelfe altogether vnder the power of his ſenſuall appetite; *Vincitur fatum ſi reſiſtas, vincit ſi contempſerù: Fate will be ouercome, if thou reſiſt it, if thou neglect, it conquereth.*

Gal.1.mor.an. ſeq.temp. Quint.

But that either the Starres or the Sunne haue any power ouer the mindes of men immediately, it is abſurd to thinke, other then as aforeſaid, as the ſame by the bodies temper may be effected. *Lumen ſolis ad generationem ſenſibilium corporum conſunt, & ad vitam ipſam mouet, & nutrit, & auget, & perficit: The light of the Sunne* (ſaith Saint AVGVSTINE) *helpeth the generation of ſenſible bodies, moueth them to life, and nouriſheth, augmenteth, and perfecteth them:* yet ſtill as a Miniſter, not as a Maſter: *Bonus quidem eſt Sol, in miniſterio, non imperio; The Sunne is good to ſerue, not to ſway* (ſaith S. Ambroſe) And Saint AVGVSTINE: *Deus regit inferiora corpora per ſuperiora; God ruleth the bodies below by thoſe aboue,* but hee auoucheth not, that ſuperiour bodies haue rule ouer mens mindes, which are incorporeall.

Aug.de Ciuit. Dei,lib.5. Hex.lib.4.de terra.3.

But howſoeuer we are by the Starres inclined at our birth, yet there are many things both in Nature and Art, that encounter the ſame, and weaken their operation: and *Ariſtotle* himſelfe confeſſeth, that the Heauens doe not alwaies worke their effects in inferiour bodies, no more then the ſignes of raine and winde doe alwaies come to paſſe. And it is diuers times ſeene, that paternall vertue and vice hath his counter-working to theſe inclinations. *Eſt in ingenijs patrum virtus; In the young off-ſpring the Fathers vertue is,* and ſo the contrarie, *patrum vitia:* and herein alſo there is often found an enterchange; the Sonnes of vertuous men, by an ill conſtellation become inclinable to vice, and of vicious men, to vertue.

Hor.lib.4.Od.4.

Egregia eſt ſoboles, ſcelerato nata parente.

A worthie ſonne is borne of a wicked father.

But there is nothing (after Gods reſerued power) that ſo much ſetteth this art of influence out of ſquare and rule, as education doth: for there are none in the World ſo wickedly inclined, but that a religious inſtruction and bringing vp may faſhion anew and reforme them; nor any ſo well diſpoſed, whom (the reines being let looſe) the continuall fellowſhip and familiaritie, and the examples of diſſolute men may not corrupt and deforme. Veſſels will euer retaine a ſauour of their firſt liquor: it being equally difficult eyther to cleanſe the minde once corrupted, or to extinguiſh the ſweet ſauour of vertue firſt receyued, when the minde was yet tender, open, and eaſily ſeaſoned; but where a fauourable conſtellation (allowing that the Starres incline the will) and a vertuous education doe happily arriue, or the contrarie in both, thereby it is that men are found ſo exceeding vertuous or vicious, Heauen and Earth (as it were) running together, and agreeing in one: for as the ſeedes of vertue may by the art and huſbandrie of Chriſtian counſaile produce better and more beautifull fruit, then the ſtrength of ſelfe-nature and kind could haue yeelded them; ſo the plants apt to grow wilde, and to change themſelues into weedes, by beeing ſet in a ſoyle ſutable, and like themſelues, are made more vnſauourie and filled with poyſon. It was therefore truely affirmed, *Sapiens adiuuabit opus aſtrorum, quemadmodum agricola terræ naturam; A wiſe man aſſiſteth the worke of the Starres, as the Husbandman helpeth the nature of the ſoyle.* And *Ptolomie* himſelfe confeſſeth thus much, *Sapiens, & omina ſapientis medici dominabuntur aſtris, A wiſeman, and the ominous art of a wiſe Phyſician ſhall preuaile againſt the Starres.* Laſtly, we ought all to know, that God created the Starres, as he did the reſt of the Vniuerſal, whoſe influences may be called his reſerued and vnwritten Lawes. But let vs conſider how they bind: euen as the Lawes of men doe; for although the Kings and Princes of the World haue by their Lawes decreed, that a Thiefe and a Murderer ſhall ſuffer death; and though their Ordinances are daily by Iudges and Magiſtrates (the Starres of Kings) executed accordingly, yet theſe Lawes doe not depriue Kings of their naturall or religious compaſſion, or binde them without prerogatiue, to ſuch a ſeuere execution, as that there ſhould be nothing left of libertie to iudgement, power, or conſcience: the Law in his owne nature, being no other then a deafe Tyrant. But ſeeing that it is otherwiſe, and that Princes (who ought to imitate God in all they can) doe ſometimes for cauſes to themſelues knowne, and by mediation, pardon offences both againſt others and themſelues, it were then impious to take that power and libertie from God himſelfe, which his Subſtitutes enioy; God being mercie, goodneſſe, and charitie it ſelfe. Otherwiſe that example of Prayer by our Sauiour taught; *And let vs not be led into temptation, but deliuer vs from euill*, had beene no other but an expence of words and time; but that God (which onely knoweth the operation of his owne creatures truely) hath aſſured vs, that there is no inclination or temptation ſo forcible, which our humble Prayers and deſires may not make fruſtrate, and breake aſunder: for were it (as the *Stoicks* conceiue) that Fate or Deſtinie, though depending vpon eternall power, yet being once ordered and diſpoſed, had ſuch a connexion and immutable dependencie, that God himſelfe ſhould in a kind haue ſhut vp himſelfe therein: *How miſerable then were the condition of men* (ſaith S. AVGVSTINE) *left altogether without hope!*

Mat. 6. 13.

And if this ſtrength of the Starres were ſo transferred, as that God had quitted vnto them all dominion ouer his creatures; be hee Pagan or Chriſtian that ſo beleeueth, the onely true God of the one, and the imaginarie gods of the other would thereby be deſpoyled of all worſhip, reuerence, or reſpect.

And certainly, God which hath promiſed vs the reward of well-doing, which Chriſt himſelfe claimed at the hands of the Father, (*I haue finiſhed the worke which* thou gaueſt mee to doe:) and the ſame God, who hath threatned vnto vs the ſorrow and torment of offences, could not contrary to his mercifull nature be ſo vniuſt, as to bind vs ineuitably to the Deſtinies or influences of the Starres, or ſubiect our ſoules to any impoſed neceſſitie. But it was well ſaid of *Plotinus*, that the Starres were ſignificant, but not efficient, giuing them yet ſomething leſſe then their due: and therefore as I do not conſent with them, who would make thoſe glorious creatures of God vertueleſſe: ſo I thinke that wee derogate from his eternall and abſolute power and prouidence, to aſcribe to them

Iohn 18. 4.

them the same dominion ouer our immortall soules, which they haue ouer all bodily substances, and perishable natures: for the soules of men, louing and fearing God, receiue influence from that diuine light it selfe, whereof the Sunnes claritie, and that of the Starres is by *Plato* called but a shadow. *Lumen est vmbra Dei, & Deus est lumen luminis; Light is the shadow of Gods brightnesse, who is the light of light:* But to end this question, because this Destinie, together with Prouidence, Prescience, and Predestination are often confounded, I thinke it not impertinent to touch the difference in a word or two, for euery man hath not obserued it, though all learned men haue. *Plat. pol. 6. Ficin. in l. 7. pol.*

§. XII.

Of Prescience.

PRescience, or fore-knowledge (which the Greekes call *Prognosis*, the Latines *præcognitio*, or *præscientia*) considered in order and nature (if we may speake of God after the manner of men) goeth before Prouidence: for God fore-knew all things, before he had created them, or before they had being to be cared for; and Prescience is no other then an infallible fore-knowledge. For whatsoeuer our selues fore-know, except the same be to succeede accordingly, it cannot be true that we fore-know it. But this Prescience of God (as it is Prescience onely) is not the cause of any thing futurely succeeding: neyther doth Gods foreknowlege impose any necessitie, or binde. For in that we fore-know that the Sunne will rise, and set; that all men borne in the World shall dye againe; that after Winter, the Spring shall come; after the Spring Summer and Haruest, and that according to the seuerall seedes that we sow, we shall reape seuerall sorts of graine, yet is not our fore-knowledge the cause of this, or any of these: neyther doth the knowledge in vs binde or constraine the Sunne to rise and set, or men to dye; for the causes (as men perswade themselues) are otherwise manifest and knowne to all. *The eye of man* (saith BOETIVS) *beholdeth those things subiect to sense, as they are; the eye seeth that such a beast is an horse, it seeth men, trees, and houses, &c. but our seeing of them (as they are) is not the cause of their so being, for such they be in their owne nature.* And againe out of the same Authour; *Diuina prouidentia rebus generandis non imponit necessitatem, quia si omnia euenirent ex necessitate, præmia bonorum, & pœna malorũ periret; Diuine Prouidence* (saith he) *imposeth no necessity vpon things that are to exist, for if all came to passe of necessity, there should neither be reward of good, nor punishment of euil.* *Boetius de consol.*

§. XIII.

Of Prouidence.

NOw Prouidence (which the *Greekes* call *Pronoia*) is an intellectuall knowledge, both fore-seeing, caring for, and ordering all things, and doth not onely behold all past, all present, and all to come, but is the cause of their so being, which Prescience (simply taken) is not: and therefore Prouidence by the Philosophers (saith S. *Augustine*) is diuided into Memorie, Knowledge, and Care: Memorie of the past, Knowledge of the present, and Care of the future: and wee our selues account such a man for prouident, as, remembring things past, and obseruing things present, can by iudgement, and comparing the one with the other, prouide for the future, and times succeeding. That such a thing there is as Prouidence, the Scriptures euery-where teach vs, *Moses* in many places, the Prophets in their Predictions: Christ himselfe and his Apostles assure vs hereof; and, besides the Scriptures, *Hermes, Orpheus, Euripides, Pythagoras, Plato, Plotinus*, and (in effect) all learned men acknowledge the Prouidence of God: yea the *Turkes* themselues are so confident therein, as they refuse not to accompany and visit each other, in the most pestilent diseases, nor shun any perill whatsoeuer, though death therein doe manifestly present it selfe.

The places of Scripture prooving prouidence, are so many, both in generall and particular, as I shall need to repeate but a few of them in this place. *Sing vnto God* (saith DAVID) *which couereth the Heauens with cloudes, and prepareth raine for the earth, and maketh the grasse to grow vpon the Mountaines, which giueth to beasts their food, and feedeth the yong Rauen that cries: All these wait vpon thee, that thou mayest giue them food in due season. And thou shalt drinke of the Riuer Chereth* (saith God to ELIAH) *and I haue com-* Psal. 147. 8. 9. Psal. 104. 27. 145. 15.

1.Reg.17.4. Math.6.26. Luke 12.6.7. 1.Pet 5.7. Pſal.36.6. *commanded the Rauens to feed thee there. Behold, the Fowles of the Ayre, they ſow not, nor reape, and yet your heauenly Father feedeth them:* Againe, *Are not two Sparrowes ſold for a farthing? and one of them ſhall not fall on the ground without your Father: yea all the haires of your head are numbred:* And S. PETER, *Caſt all your care on him, for he careth for you: And his iudgements are written,* ſaith DAVID.

Ier.23.24. God therefore, who is euerie-where preſent, *who filleth the Heauens and the Earth, whoſe eyes are vpon the righteous, and his countenance againſt them that doe euill,* was therefore by *Orpheus* called, *oculus infinitus, an infinite eye,* beholding all things, and cannot therefore be eſteemed as an idle looker on, as if he had transferred his power to any other: for it is contrary to his owne Word: *Gloriam meam alteri non dabo: I will not* Eſai. 42.8. *giue my glorie to another.* No man commandeth in the Kings preſence, but by the Kings direction; but God is euery-where preſent, and King of Kings. The example of Gods vniuerſall Prouidence is ſeene in his creatures. The Father prouideth for his children: beaſts and birds and all liuings for their young ones. If prouidence bee found in ſecond Fathers, much more in the firſt and Vniuerſall: and if there be a naturall louing care in men, and beaſts, much more in God, who hath formed this nature, and whoſe Diuine loue was the beginning, and is the bond of the Vniuerſall: *Amor diuinus rerum omnium eſt principium, & vinculum vniuerſi* (ſaith PLATO.) *Amor Dei eſt nodus perpetuus, mundi copula, partiumq; eius immobile ſuſtentaculum, ac vniuerſæ machinæ fundamentum; The loue of God is the perpetuall knot, and linke or chayne of the world, and the immoueable pillar of euery part thereof, and the Baſis and foundation of the vniuerſall.* God therefore who could only be the cauſe of all, can only prouide for all, and ſuſtaine all; ſo as to abſolute power; to euery-where preſence; to perfect goodneſſe; to pure and diuine loue; this attribute tranſcendent hability of Prouidence is only proper and belonging.

Ioh.ep.1.c.4. ver.8. God is loue.

§. XIV.

Of Predeſtination.

NOw for Predeſtination; we can difference it no otherwiſe, from Prouidence and Preſcience, then in this, that Preſcience onely fore-ſeeth: Prouidence fore-ſeeth & careth for, and hath reſpect to all creatures, euen from the brightſt Angels of Heauen, to the vnworthieſt Wormes of the Earth, and Predeſtination (as it is vſed ſpecially by Diuines) is onely of men, and yet not of all to men belonging, but of their ſaluation properly, in the common vſe of Diuines, or perdition, as ſome haue vſed it. Yet *Peter Lombard, Thomas, Bernenſis Theologus,* and others, take the word Predeſtination more ſtrictly, and for a preparation to felicitie: diuers of the Fathers take it more largely ſometimes: among whom S. *Auguſtine* ſpeaking of two Cities, and two Societies, vſeth theſe words, *Quarum eſt vna, qua prædeſtinata eſt in æternũ regnare cum Deo, altera æternum ſupplicium ſubire cum Diabolo; Whereof one is it, which is predeſtinated to reigne for euer with God, but the other is to vndergoe euerlaſting torment with the Deuill:* for according to NONIVS MARCELLVS, *deſtinare eſt præparare;* and of the ſame opinion are many Proteſtant writers, as *Caluin, Beza, Buchanus, Daneus,* and ſuch like: and as for the manifold queſtions hereof ariſing, I leaue them to the Diuines; and why it hath pleaſed God to create ſome veſſels of honour, and ſome of diſhonour, I will anſwer with *Gregorie*, who ſaith, *Qui in factis Dei rationem non videt, infirmitatem ſuam conſiderans, cur non videat, rationem videt; He that ſeeth no reaſon in the actions of God, by conſideration of his owne infirmity perceyueth the reaſon of his blindneſſe.* And againe with S. AVGVSTINE, *Occulta eſſe cauſa poteſt, iniuſta eſſe non poteſt; Hidden the cauſe of his Predeſtination may be, vniuſt it cannot be.*

Rom.8.& 9. Lomb.l.1.diſt. 39. Thom.part.1. diſt.23. Bern.de Probl. de p.d. Aug.l.15.c.1.de Ciuit Dei Cal.in cap.9.ad Rom v.11. Bez.in magn. annot.in cap.9. ad Rom. Daneus,l.3.de Salut. Greg.Magn. Iob 9. Aug.ad Polin. ep.59.

§. XV.

Of Fortune: and of the reaſon of ſome things that ſeeme to be by fortune, and againſt Reaſon and Prouidence.

LAſtly, ſeeing Deſtinie or Neceſſitie is ſubſequent to Gods prouidence, and ſeeing that the Starres haue no other dominion, then is before ſpoken, and that Nature is nothing, but as *Plato* calleth it, *Dei artem, vel artificioſum Dei Organum; The art, or artificiall Organ of God:* and CVSANVS, *Diuini præcepti inſtrumentum;*

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The art, or artificiall Organ of God: and CVSANVS, *Diuini præcepti instrumentum; The instrument of the diuine precept:* we may then with better reason reiect that kinde of Idolatrie, or God of fooles, called *Fortune* or Chance: a Goddesse, the most reuerenced, and the most reuiled of all other, but not ancient; for *Homer* maketh her the Daughter of *Oceanus*, as *Pausanias* witnesseth in his *Messeniacks*. The *Greekes* call her τύχη, signifying a relatiue being, or betiding, so as before *Homers* time this great Ladie was scarce heard of; and *Hesiodus*, who hath taught the birth and beginning of all these counterfait gods, hath not a word of *Fortune*: yet afterward she grew so great and omnipotent, as from Kings and Kingdomes, to Beggers and Cottages, she ordered all things, resisting the wisdome of the wisest, by making the Possessor therof miserable; valuing the folly of the most foolish by making their successe prosperous, insomuch as the actions of men were said to be but the sports of Fortune, and the variable accidents happening in mens liues, but her pastimes: of which * PALLADIVS, *Vita hominum ludus fortunæ est; The life of man is the play of Fortune:* and because it often falleth out, that enterprises guided by ill counsels haue equal successe to those by the best iudgement conducted, therfore had Fortune the same external figure with Sapience: wherof *Athenæus:*

Sen. Ep. 91. Aur. Vict. de pertinace Sen. ep. 74 Demetrius Poliorcetes in the great and often changes of his Fortune, is said to haue vsed to crye out vpon *Fortune*, applying to her a Verse of Æschylus, *Tu me extulisti, eadem me is (lentio) perditum.*

Longissimè à Sapientia Fors dissidet,
Sed multa perficit tamen similima:

From Wisedome Fortune differs farre,
And yet in workes most like they are.

But I will forbeare to be curious in that, which (as it is commonly vnderstood) is nothing else but a power imaginarie, to which the successe of humane actions and endeuours were for their varietie ascribed; for when a manifest cause could not be giuen, then was it attributed to fortune, as if there were no cause of those things, of which most men are ignorant, contrary to this true ground of PLATO: *Nihil est ortum sub Sole, cuius causa legitima non præcesserit; Nothing euer came to passe vnder the Sunne, of which there was not a iust preceding cause.* But *Aquinas* hath herein answered in one distinction, whatsoeuer may be obiected; for many things there are (saith he) which happen, *besides the intention of the Inferior, but not besides the intention of the Superior; Præter intentionem inferioris, sed non præter intentionem superioris,* (to wit, the ordinance of God;) and therefore (saith MELANCHTON) *Quod Poetæ fortunam, nos Deum appellamus; Whom the Poets call Fortune, we know to be God;* and that this is true, the Scripture in many places teacheth vs, as in the Law of Murder. *He that smiteth a man, and he die, shall die the death; and if a man hath not laid waite, but God hath offered him into his hands, then I will appoint thee a place whither he shall flee.* Now, where the Scripture hath these words, *God hath offered him into his hands*, we say, if he hurt him by Chance: and in *Deuteronomie* the nineteenth, where the slipping of an Axe from the helue, whereby another is slaine, was the worke of God himselfe, we in our phrase attribute this accident to Chance or Fortune: and in the *Prouerbs*, the sixteenth, *The lot is cast into the lap, but the whole disposition thereof is of the Lord:* so as that which seemeth most casuall and subiect to Fortune, is yet disposed by the ordinance of God, as all things else; and hereof the wiser sort, and the best learned of the Philosophers were not ignorant, as *Cicero* witnesseth for them, gathering the opinion of *Aristotle* and his Sectators, with those of *Plato*, and the *Academicks* to this effect, That the same power which they called *animam mundi; The soule of the World*, was no other then that incomprehensible wisdome, which we expresse by the name of God, gouerning euery being aswell in heauen as in earth; to which wisdome and power they sometime gaue the title of Necessitie or Fate, because it bindeth by inexitable ordinance; sometime, the style of Fortune, because of many effects there appeare vnto vs no certain causes. To this effect speaketh S. *Augustine* in his questions vpon *Genesis*, the first Booke: the same hath *Seneca* in his fourth of *Benefits*; which was also the doctrine of the *Stoicks*, of which Sect he was: *For whatsoeuer* (saith he) *thou callest God, be it Nature, Fate, or Fortune, all are but one and the same, differenced by diuers termes, according as he vseth, and exerciseth his power diuersly.*

Terentius Fortuna Deum, cæcam, locamus. Sat. 10. 366. *Exod. 21. 12. 13.* *Vers. 5.* *Vers. 33.* *Cic. ac. quæst. l. 1* *Sen. l. 4. c. 7.*

But it may be obiected, that if Fortune and Chance were not sometimes the causes of good and euill in men, but an idle voice, whereby we expresse successe; how comes it then, that so many worthie and wise men depend vpon so many vnworthy and empte-headed fooles; that riches and honor are giuen to externall men, and without ker-

nell: and so many learned, vertuous, and valiant men weare out their liues in poore and deiected estates. In a word, there is no other inferior, or apparent cause, beside the partialitie of mans affection, but the fashioning and not fashioning of our selues according to the nature of the time wherein we liue: for whosoeuer is most able, and best sufficient to discerne, and hath withall an honest and open heart and louing truth; if Princes, or those that gouerne, endure no other discourse then their owne flatteries, then I say such an one, whose vertue and courage forbiddeth him to be base and a dissembler, shall euermore hang vnder the wheele; which kinde of deseruing well and receiuing ill, we alwaies falsly charge Fortune withall. For whosoeuer shall tell any great Man or Magistrate, that he is not iust; the Generall of an Armie, that he is not valiant, and great Ladies that they are not faire; shall neuer be made a Counseller, a Captaine, or a Courtier. Neither is it sufficient to be wise with a wise Prince, valiant with a valiant, and iust with him that is iust, for such a one hath no estate in his prosperitie; but he must also change with the successor, if he be of contrarie qualities; saile with the tyde of the time, and alter forme and condition, as the Estate or the Estates Master changeth: Otherwise how were it possible, that the most base men, and separate from all imitable qualities, could so often attaine to honour and riches, but by such an obseruant slauish course? These men hauing nothing else to value themselues by, but a counterfait kinde of wondring at other men, and by making them beleeue that all their vices are vertues, and all their dustie actions crystalline, haue yet in all ages prospered equally with the most vertuous, if not exceeded them. For according to MENANDER, *Omnis insipiens arrogantia & plausibus capitur; Euerie foole is wonne with his owne pride, and others flattering applause:* so as whosoeuer will liue altogether out of himselfe, and studie other mens humours, and obserue them, shall neuer be vnfortunate; and on the contrarie, that man which prizeth truth and vertue (except the season wherein he liueth be of all these, and of all sorts of goodnesse fruitfull) shall neuer prosper by the possession or profession thereof. It is also a token of a worldly wise man, not to warre or contend in vaine against the nature of times wherein he liueth: for such a one is often the authour of his owne miserie; but best it were to follow the aduice, which the Pope gaue the Bishops of that age, out of *Ouid*, while the Arian Heresie raged:

Ouid. sem. am. lib. 1.

Dum furor in cursu est, currenti cede furori.

While furie gallops on the way,
Let no man furies gallop stay.

And if *Cicero* (then whom that world begat not a man of more reputed iudgement) had followed the counsaile of his brother QVINTVS, *Potuisset* (saith PETRARCH) *in lectulo suo mori, potuisset integro cadauere sepeliri; He might then haue dyed the death of nature, and beene with an vntorne and vndisseuered bodie buried*; for as *Petrach* in the same place noteth: *Quid stultius quàm desperantem (præsertim de effectu) litibus perpetuis implicari; What more foolish then for him that despaires, especially of the effect, to be intangled with endlesse contentions?* Whosoeuer therefore will set before him MACHIAVELS *two markes to shoote at* (to wit) riches, and glorie, must set on and take off a back of yron to a weak woodden Bow, that it may fit both the strong and the feeble: for as he, that first deuised to adde sayles to rowing vessels, did either so proportion them, as being fastened aloft, and towards the head of his Mast, he might abide all windes and stormes, or else he sometime or other perished by his owne inuention: so that man which prizeth vertue for it selfe, and cannot endure to hoise and strike his sailes, as the diuers natures of calmes and stormes require, must cut his sailes and his cloth, of meane length and bredth, and content himselfe with a slow and sure nauigation, (to wit) a meane and free estate. But of this dispute of Fortune, and the rest, or of whatsoeuer Lords or Gods, imaginarie powers, or causes, the wit (or rather foolishnesse) of man hath found out: let vs resolue with S. *Paul*, who hath taught vs, that there is *but one God, the Father, of whom are all things, and we in him; and one Lord, Iesus Christ, by whom are all things, and we by him*; there are diuersities of operations, but God is the same which worketh all in all.

1. Cor. 8. v. 6. Cap. 12. vers. 6.

Cor. 12.

CHAP. II.

Of mans estate in his first Creation, and of Gods rest.

§. I.

Of the Image of God, according to which man was first created.

THe creation of all other creatures being finished, the heauens adorned, and the earth replenished, GOD said, *Let vs make man in our owne Image, according to our likenesse.* Gen. 1. 26.

Man is the last and most admirable of Gods workes to vs knowne, *ingens miraculum homo, Man is the greatest wonder* (saith PLATO out of MERCVRIVS:) *Naturæ ardentissimæ artificium, The artificiall worke of the most ardent or fire-like nature* (as saith *Zoroaster*) though the same be meant, not for any excellencie externall, but in respect of his internall forme, both in the nature, qualities, and other attributes thereof: in nature, because it hath an essence immortall, and spirituall; in qualities, because the same was by God created holy and righteous in truth; in other attributes, because Man was made Lord of the world, and of the creatures therein. *Trist. Aſcl. 2. & de volunt. Dei. Plat. leg. l. 1.*

Sanctius his animal mentisq; capacius altæ
Deerat adhuc: & quod dominari in cætera posset,
Natus homo est.

Sanctum, quia pars potior immortalis; animal, quia in mortali. In locum Ouid. Met. l. 1. 76.

More holy then the rest, and vnderstanding more,
A liuing creature wants, to rule all made before:
So man began to be.

Of this Image and similitude of God, there is much dispute among the Fathers, Schoole-men, and late Writers: Some of the Fathers conceiue, that man was made after the Image of God, in respect chiefly of Empire and Dominion, as S. *Chrysostome*, *Ambrose*, and some others: which S. *Ambrose* denieth to the woman in these words, *Vt sicut Deus vnus, ab eo fieret homo vnus, & quomodò ex Deo vno omnia, ità ex vno homine omne genus esset super faciem totius terræ: Vnus igitur vnum fecit, qui vnitatis eius haberet imaginem; That as God is one, one man might be made by him, and that in what manner all things are of one God, likewise of one man the whole kinde should be vpon the face of the whole earth: Therefore he being one, made one, that should haue the Image of his vnitie.* But whereas it is gathered out of the following words of the same Verse, that man was after the Image of God in respect of rule and power, it is written *Dominamini* in the plurall number, *and let them rule ouer the fish in the Sea, &c.* and therefore cannot the woman be excluded. Others conceiue, that man is said to be after the image of God in respect of his immortall soule onely, because as God is inuisible, so the soule of man is inuisible; as God is immortall and incorporall, so is the soule of man immortall and incorporall; and as there is but one God which gouerneth the world, so but one soule which gouerneth the bodie of man; and as God is wholly in euery part of the world, so is the soule of man wholly in euery part of the bodie: *Anima est tota in toto, & tota in qualibet parte; The soule is wholly in the whole bodie, and wholly in euery part thereof*, according to *Aristotle*; though *Chalcidius*, and other learned men denie that doctrine; which that it is otherwise then potentially true, all the *Aristotelians* in the world shall neuer proue. These and the like arguments doe the *Iewes* make (saith *Tostatus*) and these resemblances, betweene the infinite God, and the finite Man.

The Schoole-men resemble the Minde or Soule of Man to God, in this respect especially; because that as in the Minde there are three distinct powers, or faculties (to wit) Memorie, Vnderstanding, and Will; and yet all these, being of reall differences, are but one minde: so in God there are three distinct persons, the Father, Sonne, and holy Ghost, and yet but one God. They also make the Image and Similitude diuers; and againe, they distinguish betweene *imaginem Dei*, and *ad imaginem Dei*, and spinne into small threds, with subtile distinctions, many times the plainenesse and sinceritie of the Scriptures: their wits being like that strong water, that eateth thorow and dissolueth the purest gold. *Victorinus* also maketh the Image of God to be substantiall; but not the

the similitude: *sed in substantia nomen qualitatis declaratiuum*; *A word declaring qualitie in the substance.* Out of which words, and that which followeth, it is inferd, that as the image and similitude doe greatly differ: so the sinfull soule doth not therefore leaue to be the image of God, but it hath not his similitude, except it be holy and righteous. S. *Augustine* also against *Adimantus* the *Manichee* affirmeth, that by sinne, the perfection of this image is lost in man, and in his Retractations maintayneth the same opinion, and also affirmeth that the Similitude is more largely taken, then the Image.

But howsoeuer the Schoole-men and others distinguish, or whatsoeuer the Fathers conceiue, sure I am that S. *Paul* maketh the same sense of the image, which *Victorinus*
1. Cor. 15. 49. doth of the similitude, who saith: *As we haue borne the image of the earthly, so shall we beare the image of the heauenly*; and it cannot be gathered out of the Scriptures, that the words image and similitude were vsed but in one sense, and in this place the better to expresse each other; whatsoeuer *Lombard* hath said to the contrarie. For God knowes, what a multitude of meanings the wit of man imagineth to himselfe in the Scriptures, which neither *Moses*, the *Prophets*, or *Apostles*, euer conceiued. Now as S. *Paul* vseth the word (image) for both: so S. *Iames* vseth the word (similitude) for both in these
Iam. 3. 9. words: *Therewith bl esse we God euen the Father, and therewith curse we Men, which are made after the similitude of God*: Howsoeuer therefore S. *Augustine* seemeth, out of a kind
Vt supra. of elegancie in writing, to make some difference, as where he writeth, *Confitemur imaginem in aeternitate, similitudinem in moribus inueniri*; *We confesse that this image is found in eternitie, but his similitude in manners*, that is, in the spirituall dispositions and qualities of the minde; yet thus he elsewhere speaketh plainly: *Quasi verò possit esse imago*
Aug. vt supr. *aliqua in qua similitudo non sit: si enim omninò similis non est, procùl dubio nec imago est*; *As if* (saith he) *there could be any image, where the similitude is not: no, out of doubt, where there is no likenesse, there is no image*. The verie words of the Text make this most manifest, as, *Let vs make man in our image, according to our likenesse*: which is, Let vs make man in our image, that he may be like vs; and in the next Verse following, God himselfe maketh it plaine, for there he vseth the word (image) onely, as thus: *God created the man in his image, in the image of God created he him.* And to take away all dispute or ambiguitie, in the first Verse of the fift Chapter, the word (similitude) is vsed againe by it selfe, as, *In the day that God created* ADAM, *in the likenesse of God made he him.* And
Vers. 1. this similitude S. *Paul Colos.* the third, calleth the image. *Put on* (saith he) *the new man, which is renewed in knowledge after the image of him, that created him.* And in *Syracides* it is written, *He made them according to his image*. Now if we may beleeue S. *Paul* before *Peter Lombard* and other Schoole-men, then it is as manifest as wordes can make it, that the image and similitude is but the same, for S. *Paul* vseth both the wordes directly in one sense.
Rom. 1. 23. *For they turned the glorie of the incorruptible God, to the similitude of the image of a corruptible man.*

Zanchius laboureth to proue, that man was formed after the image of God, both
Zanch. de op. Dei l. 3. ca. 1. in bodie and minde: *Nulla pars in homine quae non fuerit huiusce imaginis particeps, No part in a man* (saith he) *which was not participating Gods image: for God said, Let vs make man according to our owne image*. But the soule alone is not man, but the *Hypostasis* or whole man compounded of bodie and soule. The bodie of man (saith he) *is the image of the world, and called therefore Microcosmus*; but the *Idea* and exemplar of the world was first in God, so that man, according to his bodie must needes be the image of God. Against which opinion of this learned man, his owne obiection seemeth to me sufficient, where he alleageth, that it may be said, that *Moses* spake by the figure *Synecdoche*, as when a man is called a mortall man, yet is not the whole man mortall, but the bodie onely: so when God said, Let vs make man after our image, he meant the soule of man, and not the bodie of earth and dust: *Maledictus qui deitatem ad hominis lineamenta refert* (saith S. AVGVSTINE,) *Cursed is he that referreth the Deitie of God to the lineaments of mans bodie*. *Deus enim non est humanae formae particeps, neque corpus humanum diuinae* (saith PHILO,) *God is not partaker of humane forme, nor humane body of the forme diuine*. The *Hebrew* word for image, is *Tselem*, which signifieth a shadow or obscure resemblance: *In imagine pertransit homo*; *Man passeth away in a shaddam*; Let vs then know and consider, that God, who is eternall and infinite, hath not any bodily shape or composition, for it is both against his Nature and his Word; an error of the *Anthropomorphitæ*, against the verie essence and Maiestie of God.

Surely

Surely *Cicero*, who was but a *Heathen*, had yet a more diuine vnderſtanding then theſe groſſe Heretikes: *Ad ſimilitudinem Dei proprius accedebat humana virtus, quàm figura; The vertue which is in man* (ſaith he) *came neerer the ſimilitude of God, then the figure.* For God is a ſpirituall ſubſtance, inuiſible, and moſt ſimple; God is a iuſt God: God is Mercifull: God is Charitie it ſelfe, and (in a word) Goodneſſe it ſelfe, and none elſe ſimply good. And thus much it hath pleaſed God himſelfe to teach vs, and to make vs know of himſelfe. What then can be the ſhadow of ſuch a ſubſtance, the image of ſuch a nature, or wherein can man be ſaid to reſemble his vnexcogitable power and perfectneſſe? certainely, not in dominion alone: for the Deuill is ſaid to be the Prince of this World, and the Kingdome of Chriſt was not thereof, who was the true and perfect image of his Father; neither, becauſe man hath an immortall ſoule, and therein the faculties of Memorie, Vnderſtanding, and Will, for the Deuils are alſo immortall, and participate thoſe faculties, being called *Dæmones*, becauſe *ſcientes* of Knowledge, and ſubtilitie; neither becauſe we are reaſonable creatures, by which we are diſtinguiſhed from beaſts: for who haue rebelled againſt God? who haue made Gods of the vileſt beaſts, of Serpents, of Cats, of Owles, yea, euen of ſhamefull parts, of luſts and pleaſures, but reaſonable men? Yet doe I not condemne the opinion of S. *Chryſoſtome* and *Ambroſe*, as touching dominion, but that, in reſpect thereof, man was in ſome ſort after the image of God, if we take Dominion, ſuch as it ought to be, that is, accompanied with Iuſtice and Pietie: for God did not onely make man a Ruler and Gouernor ouer the Fiſhes of the Sea, the Fowles of Heauen (or of the aire) and ouer the Beaſts of the Field; but God gaue vnto man a dominion ouer men, he appointed Kings to gouerne them, and Iudges, to iudge them in equitie. Neither doe I exclude Reaſon, as it is the abilitie of Vnderſtanding. For I doe not conceiue, that *Irenæus* did therefore call man, the image of God, becauſe he was *animal rationale* onely; but that he vnderſtood it better, with SYBILLA: *Imago mea eſt homo, rectam rationem habens: Man, that is endued with right reaſon, is ſaid to reſemble God,* (that is) by right reaſon to know and confeſſe God his Creatour, and the ſame God to ſerue, loue, and obey: and therefore ſaid Saint *Auguſtine* (who herein came neerer the Truth) *Fecit Deus hominem ad imaginem & ſimilitudinem ſuam in mente, God made man, in reſpect of the intellect, after his owne Image and ſimilitude*; and REYNERIVS; *Homo, quòd habet mentem, factus eſt ad imaginem Dei, Man was made after the Image of God, in minde,* or *in that he had a minde*.

Eph. 6. 12. Io. 18. 36.

Plat. in Cratyl.

Oſorius de Iuſt. lib. 5.

Reyn. de ment.

§. II.

Of the intellectuall minde of man, in which there is much of the Image of God: and that this Image is much deformed by Sinne.

BVt *Mens* is not taken here for *anima phyſica*, according to *Ariſtotle*, which is *forma, vel natura hominis: The forme or nature of man*; but this faculty or gift of God, called *Mens*, is taken for *prima vis animi, the principall ſtrength of the minde*, or ſoule, *cuius actus eſt perpetua veritatis contemplatio*; *whoſe act*, exerciſe, or office, *is the perpetuall contemplation of truth*; and therefore it is alſo called *intellectus diuinus, intellectus contemplatiuus, & anima contemplatiua, A diuine vnderſtanding, and an intellect or minde contemplatiue*. *Eſt autem mens noſtra* (ſaith CVSANVS) *vis comprehendendi, & totum virtuale ex omnibus comprehendendi virtutibus compoſitum: Our intellectuall minde* (ſaith he) *is a power of comprehending, euen the whole, that is in this kinde powerfull, compounded of all the powers of comprehenſion:* vnto which *Mercurius* attributeth ſo much (if his meaning accompany his words) that hee eſteemeth it to be the very eſſence of God (which was alſo the errour of the *Manichees*, and others) and no otherwiſe ſeparate from God (ſaith he) then the light from the Sunne: for this *Mens* or vnderſtanding (ſaith MERCVRIVS) *eſt Deus in hominibus: Is God in men*, or rather (and which I take to be his meaning) is the image of God in man. For as the Sunne is not of the ſame eſſence or nature with the diuine light, but a body illightned, and an illumination created; ſo is this *Mens* or vnderſtanding in men, not of the eſſence of Gods infinite vnderſtanding, but a power and faculty of our ſoules the pureſt; or the *lumen animæ rationalis*, by the true and eternall light illightned. And this *Mens* others call *animam animæ, The ſoule of the ſoule*, or with S. *Auguſtine*, the eye of the ſoule, or receptacle of Sapience and diuine knowledge, *quæ amorē ſapientiæ tanquàm ducē ſequitur, Which followeth*

Pamander. De mente. Idiota. l. 3.

Sen. Ep. 65. f. & 31. f.

after

after the loue of ſapience as her guide (ſaith *Philo*) betweene which and reaſon, betweene which and the mind, called *anima*, between which & that power which the Latines call *animus*, there is this difference. Reaſon is that facultie by which we iudge and diſcourſe; *Anima*, by which we liue. Hereof it is ſaid, *Anima corpus animat, id eſt, viuificat; or the ſoule is that which doth animate the body, that is, giueth it life:* for death is the ſeparation of body and ſoule; and the ſame ſtrength (ſaith *Philo*) which God the great Director hath in the World, the ſame hath this *Anima*, or mind, or ſoule in man. *Animus*, is that, by which we will and make election; and to this *Baſil* agreeth, which calleth this *Mens*, or diuine vnderſtanding, *perſpicacem animæ partem, the perceiuing part of the mind*, or the light by which the Soule diſcerneth: *dormientium mens, non anima, ſopitur, & in furioſis mens extinguitur, anima manet, In men that ſleepe it is this (mens) or vnderſtanding, and not the mind or ſoule, which reſteth*, during which time it is but habitual in wiſe men, *& in mad men this (mens) is extinguiſhed, and not the ſoule:* for mad men doe liue, though diſtract.

Therefore this word being often vſed for the Soule giuing life, is attributed abuſiuely to mad men, when we ſay that they are of a diſtract minde, in ſtead of a broken vnderſtanding, which word (mind) we vſe alſo for opinion, as, I am of this minde, or that mind: and ſometimes for mens conditions or vertues, as, he is of an honeſt minde, or, a man of a iuſt minde: ſometimes for affection, as, I do this for my mindes ſake; and *Ariſtotle* ſometimes vſeth this word *(Mens)* for the phantaſie, which is the ſtrength of the imagination: ſometimes for the knowledge of principles, which we haue without diſcourſe: oftentimes for Spirits, Angels and Intelligences: but as it is vſed in the proper ſignification, including both the vnderſtanding agent and poſſible, it is deſcribed to bee a pure, ſimple, ſubſtantiall act, not depending vpon matter, but hauing relation to that which is intelligible, as to his firſt obiect: or more at large thus; a part or particle of the Soule, whereby it doth vnderſtand, not depending vpon matter, nor needing any organ, free from paſſion comming from without, and apt to bee diſſeuered, as, eternall from that which is mortall. Hereof excellently MERCVRIVS: *Anima eſt imago mentis, mens imago Dei. Deus menti præeſt, mens animæ, anima corpori; The Soule* (meaning that which giueth life) *is the Image of this vnderſtanding*, or *Mens, and this (Mens)* or *vnderſtanding is the Image of God. God is Preſident or Ruler ouer this vnderſtanding, this vnderſtanding ouer the Soule, and this Soule ouer the bodie.* This diuiſion and diſtinction out of the *Platonikes* and *Peripatetickes*, I leaue to the Reader to iudge of. That, *Mens humana* hath no need of any organ, *Marſilius Ficinus* in his ninth Booke of the Soules immortalitie laboureth to proue. *Zanchius* doth not differ from *Ficinus* in words, for (ſayth he) *Ad facultatem intelligentem exercendam non eget Mens organo, tanquàm medio, per quod intelligat, quanquàm eget obiecto in quod intueatur, & ex quo intellectionem concipiat: hoc autem obiectum ſunt phantaſmata, ſeù rerum à ſenſibus perceptarum ſimulachra ad phantaſiam prolata: To exerciſe the facultie of vnderſtanding, the mind of man* (ſayth he) *needeth no inſtrument, as a meane, by which it may vnderſtand: but it needeth an obiect, whereon to looke, and whence to conceiue the act of vnderſtanding. This obiect are the phantaſmes, or the reſemblances of things receiued from the ſenſe & caryed to the phantaſie:* But in effect his concluſion ſeemeth to carry a contrary ſenſe, when he maketh the Phantaſie, in repreſenting the obiect to the vnderſtanding, to be a corporall *Organum*; neither can it be vnderſtood to be an *Organũ* of any thing; but of the vnderſtanding. And he addeth that the reſemblance of things in mans imaginatiõ, are to his vnderſtanding & mind, as colours are to the ſight: whence it ſo followeth, that the imagination or phantaſie it ſelf is to the facultie of vnderſtanding, as the eye is to the faculty of ſeeing; & as this is an *organum*, ſo that. Of this queſtion, How the minde in all her actions maketh vſe of the bodie, & hath communion with the body, I referre the Reader to a moſt graue & learned Diſcourſe in the laſt Reply of M. D. *Bilſon*, late Biſhop of *Wincheſter*, vnto *Henry Iacob*. Howſoeuer the Truth be determined, we muſt conclude, that it is neither in reſpect of reaſon alone, by which we diſcourſe, nor in reſpect of the minde it ſelfe by which wee liue, nor in reſpect of our ſoules ſimply, by which we are immortall, that wee are made after the Image of God. But moſt ſafely may we reſemble our ſelues to God *in mente*, and in reſpect of that pure facultie which is neuer ſeparate from the contemplation and loue of God. Yet this is not all. For Saint *Bernard* maketh a true difference betweene the nature and faculties of the Minde or Soule, and betweene the infuſion of qualities, endowments and gifts of grace, wherewith it is adorned and enriched, which, being

Lib. 9. cap. 5.
Zanch. de oper. Dei, part. 3 lib. 1 cap. 2.

Pag. 185. & ſequent.
Ad imaginem Dei creauit illum, id eſt, ſapientiæ, virtutis, ac bonitatis compotem, qui ſeſe intuitus Creatorem agnoſceret ſuum, atq; imitari, proq; ingenij, proq; auctoritatis, ſibi conceſſa ratione ſtuderet. Exam.

being added to the nature, essence, and faculties, maketh it altogether to bee after the Image of God, whose words are these: *Non propterea imago Dei est, quia sui meminit Mens, sed, intelligit & diligit* (which also was the opinion of Saint AVGVSTINE) *sed quia potest meminisse, intelligere ac diligere eum à quo facta est*, (that is) *The minde* (or *Mens*) *was not therefore the Image of God, because it remembreth, vnderstandeth, and loueth it selfe, but because it can remember, vnderstand, and loue God, who created it.* And that this Image may be deformed and made vnprofitable, heare BASIL: *Homo ad imaginem & similitudinem Dei factus est, peccatum verò imaginis huius pulchritudinem deformauit: & inutilem reddidit, dum animam corruptis concupiscentiæ affectibus immersit*: *Man was made after the Image and similitude of* GOD, *but sinne hath deformed the beautie of this Image, and made it vnprofitable by drawing our minds into corrupt concupiscence.*

It is not therefore (as aforesaid) by reason of Immortalitie, nor in Reason, nor in Dominion, nor in any one of these by it selfe, nor in all these ioyned, by any of which, or by all which we resemble, or may be called the shaddow of God, though by reason and vnderstanding, with the other faculties of the Soule, wee are made capable of this print; but chiefly, in respect of the habit of Originall righteousnesse, most perfectly infused by God into the minde and Soule of man in his first Creation. For it is not by nature, nor by her liberalitie, that we were printed with the seale of Gods Image (though Reason may be said to be of her gift, which ioyned to the soule is a part of the Essentiall Constitution of our proper *Species*) but from the bountifull grace of the Lord of all goodnesse, who breathed life into Earth, and contriued within the Trunke of Dust and Clay, the inimitable habilitie of his owne Pietie, and Righteousnesse.

So long therefore (for that resemblance which Dominion hath) doe those that are powerfull retaine the Image of God, as according to his Commandements they exercise the Office or Magistracie to which they are called, and sincerely walke in the wayes of God, which in the Scriptures is called, *walking with God*; and all other men so long retayne this Image, as they feare, loue and serue God truly, that is, for the loue of God alone, and doe not bruise and deface his Seale by the weight of manifold and voluntary offences, and obstinate sinnes. For the vniust minde cannot be after the Image of God, seeing God is Iustice it selfe; The bloud-thirstie hath it not; for God is Charitie, and Mercie it selfe: Falshood, cunning practice, and ambition, are properties of Sathan; and therefore cannot dwell in one soule, together with GOD; and to be short, there is no likelihood betweene pure light and blacke darknesse, betweene beautie & deformity, or betweene righteousnesse and reprobation. And though Nature, according to common vnderstanding, haue made vs capable by the power of reason, and apt enough to receiue this Image of Gods goodnesse which the sensuall soules of beasts cannot perceiue; yet were that aptitude naturall more inclinable to follow and imbrace the false and dureleſſe pleasures of this Stage-play World, then to become the shaddow of God by walking after him, had not the exceeding workmanshippe of GODS Wisedome, and the liberalitie of his Mercy, formed eyes to our soules, as to our bodies, which, piercing through the impuritie of our flesh, behold the highest Heauens, and thence bring Knowledge and Obiect to the Minde and Soule, to contemplate the euer-during Glorie, and termeleſſe Ioy, prepared for those, which retaine the Image and similitude of their Creatour, preseruing vndefiled and vnrent the garment of the new man, which, after the Image of GOD, is created in Righteousnes and Holinesse, as saith S. *Paul*. Now, whereas it is thought by some of the Fathers, as by Saint *Augustine*, with whom Saint *Ambrose* ioyneth, that, by sinne, the perfection of the Image is lost, and not the Image it selfe; both opinions by this distinction may be well reconciled (to wit) that the Image of God, in man, may be taken two wayes; for either it is considered, according to naturall gifts, and consisteth therein: namely to haue a reasonable and vnderstanding nature, &c. and in this sense, the Image of God is more lost by sinne, then the very reasonable or vnderstanding nature, &c. is lost, (or sinne doth not abolish and take away these naturall gifts:) or, the Image of God is considered, according to supernaturall gifts, namely, of Diuine Grace and heauenly Glorie, which is indeed the perfection and accomplishment of the naturall Image; and this manner of similitude and Image of God is wholly blotted out and destroyed by sinne.

Gen. 5. 22.

2. Cor. 6. 14.

2. Cor. 3. 9.

S. Ambrose.

§. III.

§. III.

Of our base and fraile bodies: and that the care thereof should yeeld to the immortall Soule.

THE externall man God formed out of the dust of the Earth, or according to the signification of the word, *Adam* of *Adamath*, of red Earth, or, *ex limo terræ*, out of the slime of the Earth, or a mixed matter of Earth and Water. *Non ex qualibet humo, sed ex ghaphar adamath (id est) ex pinguissima & mollissima: Not that God made an Image or Statue of Clay, but out of Clay, Earth or dust God formed and made flesh, bloud, and bone, with all parts of man.*

Arias Mont. de nat. f. 156.

That man was formed of Earth and Dust, did *Abraham* acknowledge, when in humble feare he called vnto God, to saue *Sodome*: *Let not my Lord now be angry, if I speake, I, that am but dust and ashes*: And *In these Houses of Clay, whose foundation is in the dust, doe our soules inhabite*, according to *Iob*. And though our owne eyes doe euery-where behold the sudden and resistlesse assaults of Death, and Nature assureth vs by neuer-stiling Experience, and Reason by infallible demonstration, that our times vpon the Earth haue neither certaintie nor durabilitie, that our Bodies are but the Anduiles of paine and diseases, and our Minds the Hiues ōf vnnumbred cares, sorrowes and passions: and that (when we are most glorified) we are but those painted posts, against which Enuie and Fortune direct their darts; yet such is the true vnhappinesse of our condition, and the darke ignorance which couereth the eyes of our vnderstanding, that wee only prize, pamper, and exalt this Vassall and Slaue of death; and forget altogether (or only remember at our cast-away leisure) the imprisoned immortall Soule, which can neither dye with the Reprobate, nor perish with the mortall parts of vertuous men: seeing Gods Iustice in the one, and his goodnesse in the other is exercised for euermore, as the euer-liuing subiects of his reward and punishment. But when is it that wee examine this great account? Neuer while we haue one vanitie left vs to spend: wee plead for Titles, till our breath faile vs; digge for Riches whiles our strength enableth vs; exercise malice, while we can reuenge; and then, when Time hath beaten from vs both youth, pleasure, and health, and that Nature it selfe hateth the house of old age, we remember with *Iob*, that *we must goe the way from whence we shall not returne, and that our bed is made ready for vs in the darke*; And then I say, looking ouer-late into the bottome of our conscience (which Pleasure and Ambition had locked vp from vs all our liues,) we behold therein the fearefull Images of our actions past, and withall this terrible Inscription: *That God will bring euery worke into iudgement, that man hath done vnder the Sunne.*

Gen. 18. 27. Iob 4. v. 27.

Iob 10. 21. 17. 13

Eccl. 12. 14.

But what examples haue euer mooued vs? what perswasions reformed vs? or what threatnings made vs afraid? we behold other mens Tragedies plaid before vs, we heare what is promised and threatned: but the Worlds bright glorie hath put out the eyes of our minds; and these betraying lights, (with which wee only see) doe neither looke vp towards termelesse ioyes, nor downe towards endlesse sorrowes, till wee neither know, nor can looke for any thing else, at the Worlds hands. Of which excellently *Marius Victor:*

Nil hostes, nil dira fames, nil deniq; morbi
Egerunt, fuimus, qui nunc sumus, ijsq; periclis
Tentati, nihilo meliores reddimur vnquam,
Sub vitijs nullo culparum fine manentes.

Diseases, Famine, Enemies, in vs no change haue wrought,
What erst we were, we are; still in the same snare caught:
No time can our corrupted manners mend,
In Vice we dwell, in Sinne that hath no end.

But let vs not flatter our immortall Soules herein: for to neglect God all our liues, and know that wee neglect him, to offend God voluntarily, and know that wee offend him, casting our hopes on the Peace, which wee trust to make at parting, is no other then a rebellious presumption, and (that which is the worst of all) euen a contemptuous laughing to scorne, and deriding of God, his Lawes and Precepts. *Frustrà sperant, qui sic de misericordia Dei sibi blandiuntur*; *They hope in vaine*, saith BERNARD, *which in this sort flatter themselues with Gods mercie.*

Bern. in Ps. Qui habitat.

§. IV.

§. IV.

Of the Spirit of Life, which God breathed into man in his Creation.

IN this frame and carcasse God breathed the breath of life; and the man was a liuing Soule: (that is) God gaue a body of Earth and of corruptible matter, a Soule spirituall and incorruptible; not that God had any such bodily instruments as men vse, but God breathed the Spirit of Life and Immortalitie into man, as he breatheth his grace daily into such as loue and feare him. *The Spirit of God* (saith ELIHV in IOB) *hath made me, and the breath of the Almightie hath giuen me Life: In qua sententia* (saith RABANVS) *vitanda est paupertas sensus carnalis, nè forte putemus Deum, vel manibus corporeis de limo formasse corpus hominis, vel faucibus aut labijs suis inspirâsse in faciem formati, vt viuere posset & spiraculum vitæ habere: Nam & Propheta cùm ait, Manus tuæ fecerunt me, &c. Tropica hâc locutione magis quàm propria, (id est) iuxta consuetudinẽ, qua solent homines operari, loquutus est: In which sentence* (saith he) *the beggerlinesse of carnall sense is to be auoided, lest perhaps we should thinke, either that God with bodily hands made mans body of slime, or breathed with iawes or lips vpon his face (being formed) that he might liue, and haue the Spirit of Life: for the Prophet also when he saith; Thy hands haue made me, spake this Tropically, rather then properly (that is) according to the custome which men vse in working. Quantum est periculi hijs, qui Scripturas sensu corporeo legunt? In what danger are they that reade the Scriptures in a carnall sense?* By this breath was infused into man both life and soule; and therefore this (Soule) the Philosophers call *Animam, quæ viuificat corpus, & animat, Which doth animate, and giue life to the bodie. The inspiration of the Almightie giueth vnderstanding*, saith *Iob*; and this spirit, which God breathed into man, which is the reasonable soule of man, returneth againe to God that gaue it, as the bodie returneth vnto the Earth, out of which it was taken, according to *Ecclesiastes: And dust shall returne to the Earth, out of which it was taken, and the spirit shall returne to God that gaue it.* Neither is this word (spirit) vsually otherwise taken in the Scriptures, then for the soule; as when *Stephen* cryed vnto God: *Domine, suscipe spiritum meum; Lord Iesus, receiue my spirit: and in* S. IOHN, *And Iesus bowed his head, and gaue vp the ghost*, or spirit, (which was) that his life and soule left his body dead. And that the immortall soule of man differeth from the soules of beasts, the manner of creation maketh it manifest: for it is written, *Let the waters bring forth in abundance euery creeping thing, and let the Earth bring forth the liuing thing, according to his kinde, the beast of the Earth, &c.* But of Man it is written, *Let vs make man in our owne Image, &c.* and further, that *the Lord breathed in his face the breath of life.* Wherefore, as from the Water and Earth were those creatures brought forth, and thence receiued life: so shall they againe be dissolued into the same first matter, when they were taken: but the life of breath euerlasting, which God breathed into man, shall according to *Ecclesiastes, returne againe to God that gaue it.*

Iob 33.4.

Eccles. 12.7.

Act. 7.59. Iohn 9.30.

Gen. 1.20. 24. 26.

Gen. 2.7.

Eccl. 12.7.

§. V.

That man is (as it were) a little World: with a digression touching our mortalitie.

MAN, thus compounded and formed by God, was an abstract or modell, or briefe Storie of the Vniuersall: in whom God concluded the Creation, and worke of the World, and whom hee made the last and most excellent of his Creatures, being internally endued with a diuine vnderstanding, by which hee might contemplate and serue his Creatour, after whose Image hee was formed, and endued with the powers and faculties of Reason and other abilities, that thereby also he might gouerne and rule the World, and all other Gods creatures therein. And whereas God created three sorts of liuing natures, (to wit) Angelicall, Rationall, and Brutall; giuing to Angels an intellectuall, and to Beasts a sensuall nature, he vouchsafed vnto Man, both the intellectuall of Angels, the sensitiue of Beasts, and the proper rationall belonging vnto man, and therefore (saith GREGORY NAZIANZENE:) *Homo est vtriusq; naturæ vinculum, Man is the bond and chaine which tyeth together both natures:* and because in the little frame of mans body there is a representation of the Vniuersall, and (by allusion) a kind of participation of all the parts there, therefore was man called *Microcosmos*, or the little World. *Deus igitur hominem factum, velut alterum quendam mundum,*

Arist. Phys. l. 8. c. 2. l. 17. f. Greg. Nazi. 5 pist. Omnis in homine creatura, & cælum & terra. Aug. l. qu. 83. 4. 67. retr. l. 1. c. 2.

dum, in breui magnum, atq; exiguo totum, in terris statuit, God therefore placed in the Earth the man whom he had made, as it were another World, the great and large World in the smal and little World: for out of the Earth and Dust was formed the flesh of Man, and therefore heauie and lumpish; the bones of his body we may compare to the hard Rockes and Stones, and therefore strong and durable; of which OVID:

Ouid. Met. l. 1.

Inde genus durum sumus, experiensq; laborum,
Et documenta damus, qua simus origine nati:

From thence our kind hard-hearted is, enduring paine and care,
Approouing, that our bodies of a stonie nature are.

His bloud, which dispersеth it selfe by the branches of veines through all the body, may be resembled to those waters, which are carryed by Brookes and Riuers ouer all the Earth; his breath to the Aire, his naturall heate to the inclosed warmth which the Earth hath in it selfe, which stirred vp by the heate of the Sunne, assisteth Nature in the speedier procreation of those varieties, which the Earth bringeth forth; Our radicall moisture, Oyle, or Balsamum (whereon the naturall heate feedeth and is maintained) is resembled to the fat and fertilitie of the Earth; the haires of mans bodie, which adornes or ouer-shaddowes it, to the grasse, which couereth the vpper face and skin of the Earth; our generatiue power, to Nature, which produceth all things; our determinations, to the light, wandering & vnstable clouds, carried euery where with vncertaine winds; our eies, to the light of the Sun and Moone, and the beautie of our youth, to the flowers of the Spring, which, either in a very short time, or with the Sunnes heat dry vp, and wither away, or the fierce puffes of winde blow them from the stalkes; the thoughts of our mind, to the motion of Angels; and our pure vnderstanding (formerly called *Mens*, and that which alwayes looketh vpwards) to those intellectuall natures, which are alwayes present with God; and lastly our immortall soules (while they are righteous) are by God himselfe beautified with the title of his owne image and similitude: And although, in respect of God, there is no man iust, or good, or righteous: for

Iob 4.18.

in Angelis deprehensa est stultitia, Behold, hee found folly in his Angels (saith *Iob*) yet with such a kind of difference, as there is betweene the substance and the shadow, there may be found a goodnesse in man: which God being pleased to accept, hath therefore called man, the image and similitude of his owne righteousnesse. In this also is the little World of man compared, and made more like the Vniuersall (man being the measure of all things; *Homo est mensura omnium rerum*, saith *Aristotle* and *Pythagoras*) that the foure Complexions resemble the foure Elements, and the seuen Ages of man the seuen Planets: Whereof our Infancie is compared to the *Moone*, in which wee seeme onely to liue and grow, as Plants; the second Age to *Mercurie*, wherein wee are taught and instructed; our third Age to *Venus*, the dayes of Loue, Desire, and Vanitie; the fourth to the *Sunne*, the strong, flourishing, and beautifull age of mans life; the fifth to *Mars*, in which we seeke honour and victorie, and in which our thoughts trauaile to ambitious ends; the sixth Age is ascribed to *Iupiter*, in which we beginne to take accompt of our times, iudge of our selues, and grow to the perfection of our vnderstanding; the last and seuenth to *Saturne*, wherin our dayes are sad and ouer-cast, and in which we find by deare and lamentable experience, & by the losse which can neuer be repaired, that of all our vaine passions and affections past, the sorrow only abideth: Our attendants are sicknesses, and variable infirmities, and by how much the more wee are accompanied with plentie, by so much the more greedily is our end desired, whom when *Time* hath made vnsociable to others, we become a burthen to our selues: being of no other vse, then to hold the riches we haue, from our Successors. In this time it is, when (as aforesaid) we, for the most part, and neuer before, prepare for our eternall habitation, which we passe on vnto, with many sighes, grones, and sad thoughts, and in the end, by the workmanship of death, finish the sorrowfull businesse of a wretched life, towards which wee alwaies trauel both sleeping and waking: neither haue those beloued companions of honor & riches any power at all, to hold vs any one day, by the glorious promise of entertainments; but by what crooked path soeuer we walk, the same leadeth on directly to the house of death: whose dores lye open at all houres, and to all persons. For this tyde of mans life, after it once turneth and declineth, euer runneth with a perpetuall Ebbe and falling Streame, but neuer floweth againe: our Leafe once fallen, springeth no more,

Arist. 10. Metaph. c. 1. s.

neither

neither doth the Sunne or the Summer adorne vs againe, with the garments of new Leaues and Flowers.

Redditur arboribus florens reuirentibus ætas,
Ergo non homini, quod fuit antè, redit.

To which I giue this sense,

The Plants and Trees made poore and old	But neuer Man repayr'd againe
By Winter enuious,	His youth and beautie lost,
The Spring-time bounteous	Though Art, and care, and cost,
Couers againe from shame and cold:	Doe promise Natures helpe in vaine.

And of which,

CATVLLVS, EPIGRM. 53.	*Nobis cùm semel occidit breuis lux,*
Soles occidere & redere possunt:	*Nox est perpetua vna dormienda.*
The Sunne may set and rise:	Sleepe after our short light
But we contrariwise	One euerlasting night.

For if there were any bayting place, or rest, in the course or race of mans life, then, according to the doctrine of the *Academicks*, the same might also perpetually be maintained; but as there is a continuance of motion in naturall liuing things, and as the sap and iuyce, wherein the life of Plants is preserued, doth euermore ascend or descend: so is it with the life of man, which is alwayes either increasing towards ripenesse and perfection, or declining and decreasing towards rottennesse and dissolution.

§. VI.

Of the free power, which man had in his first Creation, to dispose of himselfe.

THese be the miseries which our first Parents brought on all Mankinde, vnto whom God in his creation gaue a free and vnconstrayned will, and on whom he bestowed the liberall choice of all things, with one only prohibition, to try his gratitude and obedience. God set before him, a mortall and immortall Life, a nature celestiall and terrene, and (indeed) God gaue man to himselfe, to bee his owne guide, his owne Workeman, and his owne Painter, that hee might frame or describe vnto himselfe what hee pleased, and make election of his owne forme. *God made man in the beginning* (saith SIRACIDES) *and left him in the hands of his owne counsaile.* Ecclus.15.14. Such was the liberalitie of God, and mans felicitie: whereas beasts, and all other creatures reasonlesse, brought with them into the World (saith *Lucilius*) and that euen when they first fell from the bodies of their Dams, the nature, which they could not change; and the supernall Spirits or Angels were from the beginning, or soone after, of that condition, in which they remaine in perpeuall eternitie. But (as aforesaid) God gaue vnto man all kind of Seeds and Grafts of life (to wit) the vegetatiue life of Plants, the sensuall of Beasts, the rationall of Man, and the intellectuall of Angels; whereof which soeuer he tooke pleasure to plant and cultiue, the same should futurely grow in him, and bring forth fruit, agreeable to his owne choice and plantation. This freedome of the first man *Adam*, and our first Father, was ænigmatically described by *Asclepius Atheniensis* (saith *Mirandula*) in the person and Fable of *Proteus*, who was said, as often as he pleased, to change his shape. To the same end were all those celebrated *Metamorphoses* among the Pythagorians, and ancient Poets, wherein it was fained, that men were tranformed into diuers shapes of beasts, thereby to shew the change of mens conditions, from Reason to Brutalitie, from Vertue to Vice, from Meeknesse to Crueltie, and from Iustice to Oppression. For by the liuely Image of other creatures did those *Ancients* represent the variable passions, and affections of mortall men; as by Serpents were signified Deceiuers; by Lyons, Oppressors, and cruell men; by Swine, Men giuen ouer to lust and sensualitie; by Wolues, rauening, and greedie Men; which also S. *Matthew* resembleth to false prophers, *Which come to you in sheepes clothing, but inwardly they are rauening Wolues:* by the images of stones and stockes, foolishand ignorant men; by Vipers, vngratefull men: of which S. IOHN BAPTIST, *O yee generation of Vipers, &c.* Matth.7.15. Matth.3.7.

§. VII.

Of Gods ceasing to create any more: and of the cause thereof, because the Vniuersall created was exceeding good.

IN this worke of Man, God finished the Creation; not that God laboured as a man, and therefore rested: for God commanded, and it was finished, *Cui voluisse est fecisse*; *With whom, to will is to make*, saith *Beda*. Neither did God so rest, that he left the World made, and the creatures therein to themselues: for *my Father worketh to this day* (saith *Christ*) *and I worke*; but God rested (that is) he created no new *species* or kinds of creatures, (but as afore-said) gaue vnto man a power generatiue, and so to the rest of liuing creatures, and to Plants and Flowers their seeds in themselues; and commanded man to multiply and fill the Earth, and the Earth and Sea to bring forth creatures according to their seuerall kinds: all which being finished, God saw that his works were good; not that he fore-knew not, and comprehended not the beginning and end before they were; for God made euery Plant of the field before it was in the Earth, but he gaue to all things which he had created the name of good, thereby to teach men, that from so good a God there was nothing made, but that which was perfect good, and from whose simple puritie and from so excellent a cause, there could proceed no impure or imperfect effect. For man hauing a free will and liberall choice, purchased by disobedience his owne death and mortalitie, and for the crueltie of mans heart, was the Earth afterward cursed, and all creatures of the first Age destroyed: but the righteous man *Noah* and his Family, with those creatures which the Arke contayned, reserued by God to repleniſh the Earth.

John 5.17.

Gen. 1.28. 22.24.

CHAP. III.

Of the place of Paradise.

§. I.

That the seate of Paradise is greatly mistaken: and that it is no maruell that men should erre.

COncerning the first Habitation of man we reade, that *the Lord God planted a Garden, Eastward, in Eden, and there he put the man whom he made*, GEN. 2.6. Of this seate and place of *Paradise*, all Ages haue held dispute; and the opinions and iudgements haue beene in effect, as diuers, among those that haue written vpon this part of *Genesis*, as vpon any one place therein, seeming most obscure: some there are, that haue conceiued the being of the terrestriall *Paradise*, without all regard of the Worlds Geographie, and without any respect of East and West, or any consideration of the place where *Moses* wrote, and from whence he directed (by the quarters of the Heauens) the way how to find out and iudge, in what Region of the World this Garden was by God planted, wherein hee was exceeding respectiue and precise. Others, by being themselues ignorant in the *Hebrew*, followed the first Interpretation, or trusting to their owne iudgements, vnderstood one place for another; and one Errour is so fruitfull, as it begetteth a thousand Children, if the licentiousnesse thereof bee not timely restrayned. And thirdly, those Writers which gaue themselues to follow and imitate others, were in all things so obseruant Sectatours of those Masters, whom they admired and beleeued in, as they thought it safer to condemne their owne vnderstanding, then to examine theirs. For (saith *Vadianus* in his Epistle of *Paradise*) *Magnos errores (magnorum virorum auctoritate persuasi) transmittimus*; *Wee passe ouer many grosse errours, by the authoritie of great men led and perswaded.* And it is true, that many of the Fathers were farre wide from the vnderstanding of this place. I speake it not, that I my selfe dare presume to censure them, for I reuerence both their Learning and their Pietie, and yet not bound to follow them any further, then they are guided by truth: for they were men; *Et humanum est errare.* And to the end that no man should bee proude of himselfe, God hath distributed vnto men such a proportion of Knowledge, as the wisest may behold in themselues their owne weakenesse:

Nulli

Nulli vnquam dedit omnia Deus; God neuer gaue the knowledge of all things to any one. S. *Paul* confeſt that he knew not, whether he were taken vp into the third heauen in the fleſh, or out of the fleſh; and Chriſt himſelfe acknowledgeth thus much, that neither Men, nor Angels knew of the latter day; and therefore, ſeeing knowledge is infinite, it is God (according to S. *Iude*) who is only wiſe. *Sapientia vbi inuenitur?* (ſaith Iob) *but where is wiſedome found? and where is the place of vnderſtanding? man knoweth not the price thereof, for it is not found in the Land of the liuing.* And therefore ſeeing God found folly in his Angels, mens iudgements (which inhabite in houſes of clay) cannot be without their miſtakings: and ſo the Fathers, and other learned men excuſable in particulars, eſpecially in thoſe whereupon our ſaluation dependeth not.

1 *Cor.* 12. 2. *Matt.* 24. 36. *Iude Ep. v.* 27. *Iob* 28. 12. 13. 4. 18.

§. II.

A recitall of ſtrange opinions, touching Paradiſe.

NOw touching *Paradiſe*, firſt it is to be inquired, whether there were a *Paradiſe*, or no? or whether *Moſes* deſcription were altogether myſticall, & allegoricall? as *Origen*, *Philo*, *Fran. Georgius*, with others haue affirmed, and that vnder the names of thoſe foure Riuers, *Piſon*, *Gehon*, *Hidekel*, and *Perath*, *the tree of life*, *and the tree of Knowledge*, there were deliuered vnto vs other myſteries and ſignifications; as, that by the foure Riuers were meant the foure Cardinall vertues, *Iuſtice*, *Temperance*, *Fortitude*, and *Prudence*, or (by other) Oyle, Wine, Milke, and Honny. This Allegoricall vnderſtanding of *Paradiſe* by *Origen* diuulged, was againe by *Franciſcus Georgius* receiued, (ſaith *Sixtus Senenſis*) whoſe friuolous imaginations *Sixtus* himſelfe doth fully and learnedly anſwere, in the 34. Annotation of his fift Booke. *fol.* 338. the laſt Edition.

Bartaſ. ſem. 2. *l.* 1. 143.

S. *Ambroſe* alſo leaned wholly to the Allegoricall conſtruction, and ſet *Paradiſe* in the third Heauen, and in the vertues of the mind, *& in noſtro principali*, which is, as I conceiue it, *in mente*, or in our ſoules: to the particulars whereof he alludeth in this ſort. By the place or garden of *Paradiſe*, was meant the ſoule or mind; by *Adam*, *Mens*, or Vnderſtanding; by *Eue*, the Senſe; by the *Serpent*, Delectation; by the *Tree* of good and euill, Sapience; and by the reſt of the Trees, the vertues of the minde, or in the minde planted, or from thence ſpringing. Notwithſtanding all which, vpon the firſt of the *Corinth. cap.* 6. he in direct words alloweth both of a celeſtiall and terreſtriall *Paradiſe*; the one, into which S. *Paul* was rapt; the other, into which *Adam* was put by God. *Aug. Chryſamenſis* was of opinion, that a *Paradiſe* had beene, but that there was not now any marke thereof on the earth: the ſame being not only defaced, but withall the places now not ſo much as exiſting. To which *Luther* ſeemeth to adhere.

Amb. de Parad.

The *Manichees* alſo vnderſtood, that by *Paradiſe* was meant the whole Earth; to which opinion, *Vadianus* inclineth, as I conceiue his words in two ſeuerall places. Firſt, vpon this: *Fill the earth*, GEN. 10. Of which he giueth this iudgement. *Hoc ipſo etiam quod dixit, Replete terram, dominamini vniuerſis animantibus, ſubijcite terram, clariſſime docet, totam terram extantem, & omnigenis (vt tum erat) fructibus conſitam, ſedem & hortum illum* Adæ, *& poſteritatis futuræ fuiſſe*; *These words* (ſaith he) *in which God ſaid, Bring forth fruite and multiplie, and fill the earth, and ſubdue it and rule ouer euery creature, doe cleerely ſhew, that the Vniuerſall earth ſet or filled with all ſorts of fruits (as then it was) was the garden and ſeate of* ADAM, *and of his future poſteritie.* And afterward he acknowledgeth the place, out of the *Acts* the 17. *Apoſtolus ex vno ſanguine omne genus humanum adeo factum docet, vt habitarent ſuper vniuerſam faciem terræ: tota igitur terra Paradiſus ille erat*; *The Apoſtle* (ſaith he) *teacheth, that God hath made of one bloud all mankinde, to dwell ouer all the face of the earth: and therefore all the earth* (ſaith hee) *was that Paradiſe.* Which coniectures I will anſwere in order. *Goropius Becanus* differeth not much from this opinion, but yet he acknowledgeth that *Adam* was firſt planted by God in one certaine place, and peculiar Garden; which place *Goropius* findeth neere the Riuer of *Aceſines*, in the confines of *India*.

Vad. l. 2. *de Poet. fol.* 26.

Tertullian, *Bonauenture*, and *Durandus*, make *Paradiſe* vnder the *Æquinoctiall*, and *Poſtellus*, quite contrarie, vnder the *North* pole: the *Chaldeans* alſo for the moſt part, and all their Sectators, followed the opinion of *Origen*, or rather *Origen* theirs, who would either make *Paradiſe* a figure, or Sacrament only, or elſe would haue it ſeated out of this ſenſible word, or rayſed into ſome high and remote Region of the Aire. *Strabus*, and *Raba-*

Bart. 16. 116.

Rabanus, were both sicke of this vanitie, with *Origen*, and *Philo*: so was our venerable *Beda*, and *Pet. Comestor*, and *Moses Barcephas* the *Syrian*, translated by *Masius*. But as *Hopkins* sayes of *Philo Iudeus*, that he wondred, *Quo malo genio afflatus*; *By what euill Angell he was blowne vp into this error*: so can I not but greatly maruaile at the learned men, who so grosly and blindly wandred; seeing *Moses*, and after him the *Prophets*, doe so plainly describe this place, by the Region in which it was planted, by the Kingdoms and Prouinces bordering it, by the Riuers which watered it, and by the points of the Compasse vpon which it lay, in respect of *Iudea*, or *Canaan*.

Red in Gen. Pet. Comest. l. 1. cap. 3. Moses Barc de Par.

Nouiomagus also, vpon *Beda*, *De natura rerum*, beleeueth that all the earth was taken for *Paradise*, and not any one place. For the whole earth (saith he) hath the same beautie adscribed to *Paradise*. He addeth, that the *Ocean* was that Fountaine, from whence the foure Riuers, *Pison*, *Gehon*, *Tigris*, and *Euphrates*, had their beginning: for he could not thinke it possible, that these Riuers of *Ganges*, *Nilus*, *Tigris*, and *Euphrates*, (whereof the one ranne through *India*, the other through *Ægypt*, and the other through *Mesopotamia* and *Armenia*) could rise out of one Fountaine, were it not out of the Fountaine of the *Ocean*.

§. III.

That there was a true locall Paradise Eastward, in the Countrie of Eden.

To the first therefore, that such a place there was vpon the earth, the words of *Moses* make it manifest, where it is written, *And the Lord God planted a garden Eastward in Eden, and there he put the man whom he had made.* And howsoeuer the vulgar translation, called *Hieromes* translation, hath conuerted this place thus, *Plantauerat Dominus Deus Paradisum voluptatis à principio*; *The Lord God planted a Paradise of pleasure from the beginning*; putting the word (*pleasure*) for *Eden*, and (*from the beginning*) for *Eastward*: It is manifest, that in this place *Eden* is the proper name of a Region. For what sense hath this translation (saith our *Hopkins*, in his Treatise of *Paradise*) that he planted a garden in pleasure, or that a Riuer went out of pleasure to water the garden? But the seuentie Interpreters call it *Paradisum Edenis*, the *Paradise of Eden*, and so doth the *Chaldean Paraphrast* truly take it for the proper name of a place, & for a *Noune* appellatiue; which Region, in respect of the fertilitie of the soile, of the many beautifull Riuers, and goodly Woods, and that the trees (as in the *Indies*) doe alwaies keepe their leaues, was called *Eden*, which signifieth in the *Hebrew*, pleasantnesse or delicacie, as the *Spaniards* call the Countrie, opposite to the *Isle of Cuba*, *Florida*: and this is the mistaking, which may end the dispute, as touching the double sense of the word, that as *Florida*, was a Countrie, so called for the flourishing beautie thereof, so was *Eden* a Region called pleasure, or delicacie, for the pleasure, or delicacie: and as *Florida* signifieth flourishing: so *Eden* signifieth pleasure, & yet both are the proper names of Countries; for *Eden* being the proper name of a Region (called pleasure in the *Hebrew*) and *Paradise* being the choice seate of all that Region, *Paradise* was truely the Garden of *Eden*, and truely the Garden of Pleasure.

Gen. cap. 2.

Now, for Eastward, to translate it, *from the beginning*, it is also contrarie to the translation of the Seuentie; to the ancient *Greeke* Fathers, as *Basil*, *Chrysostome*, *Theodoret*, *Gregorie*, and to the *Rabines*, as *Rambun*, *Rabbi Salomon*, *R. Abraham*, and *Chimchi*; and of the *Latines*, *Seuerinus*, *Damascenus* &c. who plainely take *Eden* for the proper name of a Region, and set the word (*Eastward*) for *ab initio*: for *Damascens* owne words are these, *Paradisus est locus Dei manibus in Eden ad Orientem mirabiliter consitus*; *Paradise is a place, marueilously planted by the hands of God, in Eden, toward the East.*

And after all these Fathers, *Guilhelmus Parisiensis*, a great learned man, and *Sixtus Senensis*, of later times, doe both vnderstand these words of *Eden*, and of the *East*, contrarie to the vulgar translation; *Parisiensis*, as indifferent to both, and *Sixtus Senensis*, directly against the vulgar: of which these are their owne words: *After this I will begin to speake of Paradise terrestriall, which God planted from the beginning, or Eastward, &c. Post hæc incipiam loqui de Paradiso terrestri, quem plantâsse Deum ab initio vel ad Orientem, &c.* And then *Senensis*; MOSES *enim clarissimè prodit, Paradisum à Deo consitum in regione terræ Orientalis, quæ dicitur Heden: Hedan autem esse proprium nomen apparet ex quarto capite Gen. vbi legimus* CAIN *habitâsse ad Orientalem plagam Heden*. For MOSES (saith

(ſaith he) *doth ſhew moſt cleerely, that Paradiſe was planted of God in a Region of the Eaſt Countrie, which is called Heden: but that Heden is a proper name, it appeareth by the fourth Chapter of Geneſis, where we reade, that* CHAM *dwelt on the Eaſt border of Heden.* PERERIVS endeuoureth to qualifie this tranſlation: for this particle (ſaith he) *ab initio*, is referred to all the time of the creation, and not to the very firſt day; alleaging this place of Chriſt that although the Deuill was ſaid to be a man-ſlayer from the beginning, yet that was meant but after the ſixth day. But ſurely, as I thinke (referring my ſelfe to better iudgement) the Deuill was from the inſtant of his fall a man-ſlayer in diſpoſition, though he had not whereon to practiſe till mans creation. And for concluſion, S. *Hierome* (if that be his tranſlation) aduiſeth himſelfe better in the end of the third Chapter of *Geneſis*, conuerting the word *(Eden)* by *(ante)* and not *(à principio)* as, *God did ſet a Cherubin before the Garden of Eden, Collocauit Deus ante Paradiſum voluptatis Cherubin*; and *Pererius* himſelfe acknowledgeth, that this is the true ſenſe of this place, preciſely taken, according to the Hebrew. *Poſuit à parte Orientali horti Heden, Cherubin*; *He ſet on the Eaſt-ſide of the Garden of Heden, Cherubin.* BEGANVS affirmeth, that the *Hebrew* word *(Be)* ſignifieth (with) as well as (in) and ſo the Text beareth this ſenſe; That God planted a Garden with pleaſure (that is to ſay) full of pleaſure. But *Beganus* followeth this conſtruction, onely to the end, to find *Paradiſe* vpon the Riuer of *Aceſines*: for there he hath heard of the *Indian* Fig-tree in great aboundance, which he ſuppoſeth to be the tree of Knowledge of good, and euill, and would therefore draw *Paradiſe* to the Fig-tree: which conceit of his I will anſwere hereafter.

Verſ. 16.

Iohn 8. 44.

Gen. 3. 24.

Now, becauſe *Paradiſe* was ſeated by *Moſes* toward the Eaſt, thence came the cuſtome of praying towards the Eaſt, and not by imitation of the *Chaldeans*: and therefore all our Churches are built Eaſt and Weſt, as to the point where the Sunne riſeth in *March*, which is directly ouer *Paradiſe* (ſaith *Damaſcenus:*) affirming, that wee alwayes pray towards the Eaſt, as looking towards *Paradiſe*, whence we were caſt out; and yet the Temple of *Salomon* had their Prieſts and Sacrifices, which turned them ſelues in their ſeruice and diuine ceremonies, alwayes towards the Weſt, thereby to auoid the ſuperſtition of the *Ægyptians* and *Chaldeans*.

But becauſe Eaſt and Weſt are but in reſpect of places; (for although *Paradiſe* were Eaſt from *Iudea*, yet it was Weſt from *Perſia*) and the ſeruing of God is euery where in the world, the matter is not great which way we turne our faces, ſo our hearts ſtand right, other than this, that we who dwell weſt from *Paradiſe*, and pray turning our ſelues towards the Eaſt, may remember thereby to beſeech God, that as by *Adams* fall we haue loſt the *Paradiſe* on Earth: ſo by Chriſts death and paſſion wee may bee made partakers of the *Paradiſe* celeſtiall, & the Kingdom of Heauen. To conclude, I conceiue, that there was no other myſterie in adding the word (Eaſt) to *Eden* by *Moſes*, then to ſhew, that the Region of *Eden*; in which *Paradiſe* was, lay Eaſtward from *Iudea* and *Canaan*; for the Scriptures alwayes called the people of thoſe Nations, the Sonnes of the Eaſt, which inhabited *Arabia*, *Meſopotamia*, *Chaldea*, and *Perſia*: of which *Ouid*:

Eurus ad Auroram, Nabataeaq́, regna receſſit,
Perſidaq́, & radijs iuga ſubdita matutinis.

The Eaſt wind with *Aurora* hath abiding
Among th' *Arabian*, and the *Perſian* Hils,
Whom *Phœbus* firſt ſalutes at his vp-riſing.

And if it be obiected, that *Hieremie* the Prophet threatning the deſtruction of *Hieruſalem*, doth often make mention of Northerne Nations, it is to be noted, that the North is there named, in reſpect of thoſe nations that followed *Nabuchodonoſor*, and of whom the greateſt part of his Armie was compounded; not that *Babylon* it ſelfe ſtood North from *Hieruſalem*, though inclining from the Eaſt towards the North.

Now to the difference of this Tranſlation, *Peter Comeſtor* giueth beſt ſatisfaction: for he vſeth the word, *From the beginning, that is, from the firſt part of the World, (à principio) id eſt* (ſaith he) *à prima orbis parte*, and afterward he affirmeth, that *(à principio,* and *ad Orientem)* haue the ſame ſignification; *From the beginning & Eaſt-ward is all one, à principio idem eſt quod ad Orientem.*

But to returne to the proofe of this place, and that this Story of Mankind was not Allegoricall, it followeth in the Text of the 2. Chap. & 9. Verſ. in theſe words: *For out of the ground made the Lord God to grow euery Tree pleaſant to the ſight, & good for meate, &c.* ſo as firſt it appeared that God created *Adam* elſewhere, as in the World at large, & then, *put him into the Garden*: and the end why, is expreſt: *that he might dreſſe it & keepe*

Verse 18. keepe it; *Paradise* being a Garden or Orchard filled with Plants, and Trees, of the most excellent kinds, pleasant to behold, and (withall) good for meate: which proueth that *Paradise* was a terrestiall Garden, garnished with Fruits, delighting both the eye and taste. And to make it more plaine, and to take away all opinion of Allegoricall construction, he affirmeth that it was watered and beautified with a Riuer; expressing also the Region, out of which this Riuer sprang, which hee calleth *Heden*; and that *Heden* is also a Countrie neere vnto *Charan* in *Mesopotamia*, *Ezechiel* witnesseth.

Verse 10. Ezech. 27. 23.

But to all these *Cabalists*, which draw the Truth and Story of the Scriptures into Allegories, *Epiphanius* answereth in these words: *Si Paradisus non est sensibilis, non est etiam fons, si non est fons, non est flumen, si non est flumen, non sunt quatuor principia, non Pison, non Gehon, non Tigris, nec Euphrates, non est ficus, non folia, non comedit* EVA *de arbore, non est* ADAM, *non sunt homines, sed veritas iam fabula est, & omnia ad Allegorias reuocantur: If Paradise be not sensible, then there was no fountaine, and then no Riuer, if no Riuer, then no such foure heads or branches, and then not any such Riuer as Pison, or Gehon, Tigris, or Euphrates, no such Fig-tree, or fruit, or leaues,* EVE *then did not eate of the fruit, neither was there any* ADAM, *or any man, the truth was but a Fable, and all things esteemed are called backe into Allegories.* Words to the same effect hath S. *Hierome* vpon DANIEL: *Conticescant eorum deliramenta, qui vmbras & imagines in veritate sequentes, ipsam conantur euertere veritatem, vt Paradisum & flumina, & arbores putent Allegorias Legibus se debere subruere, Let the dotage of them be silent, who following shadowes and Images in the Truth, endeuour to subuert the Truth it selfe, and thinke that they ought to bring Paradise, and the Riuers and the Trees vnder the rules of Allegorie.*

Furthermore, by the continuation and order of the Storie is the place made more manifest. For God gaue *Adam* free libertie to eate of euery Tree of the Garden, (the Tree of knowledge excepted) which Trees *Moses* in the ninth verse saith that they were good to eate; meaning the fruit which they bare. Besides, God left all beasts to *Adam* to be named, which he had formerly made; and these beasts were neither in the third Heauen, nor neere the Circle of the Moone, nor beasts in imagination: for if all these things were Enigmaticall or Mysticall, the same might also be said of the creation of all things. And *Ezechiel* speaking of the glory of the *Assyrian* Kings vseth this speech: *All the Trees of Eden, which were in the Garden of God, enuied him,* which proueth both *Eden*, and *Paradise* therein seated to be terrestiall: for the Prophets made no imaginary comparisons. But *Moses* wrote plainely, and in a simple stile, fit for the capacities of ignorant men, and he was more large and precise in the description of *Paradise*, then in any other place of Scripture; of purpose to take away all scruple from the incredulitie of future ages, whom he knew (one of the gift of Prophecie) to be apt to fabulous inuentions, and that if he had not described both the Region and the Riuers, and how it stood from *Canaan*, many of the vnbeleeuing *Israelites* and others after them, would haue misconstrued this Storie of Mankind. And is it likely, there would haue beene so often mention made of *Paradise* in the Scriptures, if the same had beene an *Vtopia*? For we find that the Valley, wherein *Sodome* and *Gomorrha* stood, (sometimes called *Pentapolis*, of the fiue principall Cities therein) was before the destruction (which their vnnaturall sinne purchased) compared to the *Paradise* of the Lord, and like to the Land of *Egypt* toward *Zoar*; In like manner was *Israel* resembled to the *Paradise* of God, before the *Babylonians* wasted it: which proueth plainely, that *Paradise* it selfe exceeded in beautie and fertilitie, and that these places had but a resemblance thereof: being compared to a scare and soyle of farre exceeding excellencie.

Ezech. 31. 9.

Gen. 13. 10.

Besides, whence had *Homer* his inuention of *Alcinous* Gardens, as *Iustin Martyr* noteth, but out of *Moses* his description of *Paradise*? *Gen.* 2. and whence are their prayses of the *Elizian* fields, but out of the Storie of *Paradise*? to which also appertaine those Verses of the Golden Age in *Ouid*:

Ouid. Metam. l. 1

Vere erat aeternum, placidi, tepentibus auris
Mulcebant Zephyri natos sine semine flores.

The ioyfull spring did euer last, | Sweete flowers by his gentle blast,
And *Zephyrus* did breede | Without the helpe of seed.

And it is manifest, that *Orpheus*, *Linus*, *Pindarus*, *Hesiodus*, and *Homer*, and after him, *Ouid*, one out of another, and all these together with *Pythagoras* and *Plato*, and their Secta-

Sectatours, did greatly enrich their inuentions, by venting the ſtolne Treaſures of Diuine Letters, altered by prophane additions, and diſguiſed by poeticall conuerſions, as if they had bin conceiued out of their owne ſpeculations and contemplations.

But beſides all theſe teſtimonies, if we finde what Region *Heden* or *Eden* was; if we proue the Riuer that ran out of it, and that the ſame afterwards was diuided into foure branches; together with the Kingdomes of *Hauila* and *Cuſh*, & that all theſe are Eaſtward from *Canaan*, or the Deſerts of the *Amorites*, where *Moſes* wrote; I then conceiue, that there is no man that will doubt, but that ſuch a place there was. And yet I do not exclude the Allegoricall ſenſe of the Scripture; for aſwell in this there were many figures of Chriſt, as in all the old Teſtament throughout: the Storie being directly true notwithſtanding. And to this purpoſe (ſaith Saint *Auguſtine*) *Tres ſunt de Paradiſo generales ſententiæ: vna eſt eorum, qui tantummodò corporaliter Paradiſum intelligi volunt: alia eorum, qui ſpiritualiter tantùm (id eſt) Eccleſiam: tertia eorum, qui vtroq; modo Paradiſum accipiunt*, (that is) *There are three opinions of Paradiſe: the one of thoſe men, which will haue it altogether corporall: a ſecond of thoſe which conceiue it altogether ſpirituall, and to be a figure of the Church: the third of thoſe, which take it in both ſenſes*; which third opinion S. *Auguſtine* approueth, and of which *Suidas* giueth this allowable iudgement: *Quemadmodum homo ſenſibilis, & intelligibilis ſimul conditus erat: ſic & huius ſanctiſſimum nemus, ſenſibile ſimul & intelligibile, & duplici ſpecie eſt præditum*, (that is) *As man was created at one time both ſenſible and intelligible: ſo was this holy Groue or Garden to be taken both wayes, and endued with a double forme*.

Aug. de Ciuit. Dei. l. 13. c. 21. Suidas in verbo Paradiſus.

§. IV.

Why it ſhould be needfull to intreate diligently of the place of Paradiſe.

BVt it may be obiected, that it is needleſſe, and a kind of curioſitie to enquire ſo diligently after this place of *Paradiſe*, and that the knowledge thereof is of little or no vſe. To which I anſwer, that there is nothing written in the Scripture, but for our inſtruction; and if the truth of the Storie be neceſſarie, then by the place proued, the ſame is alſo made more apparent. For if wee ſhould conceiue that *Paradiſe* were not on the Earth, but lifted vp as high as the Moone; or that it were beyond all the *Ocean*, and in no part of the knowne World, from whence *Adam* was ſaid to wade through the Sea, and thence to haue come into *Iudea*, (out of doubt) there would be few men in the World, that would giue any credit vnto it. For what could ſeeme more ridiculous then the report of ſuch a place? and beſides, what maketh this ſeate of *Paradiſe* ſo much diſputed and doubted of, but the conceit that *Piſhon* ſhould be *Ganges*, which watereth the Eaſt *India*, and *Gehon*, *Nilus*, which enricheth *Ægypt*, and theſe two Riuers ſo farre diſtant, as (except all the World were *Paradiſe*) theſe ſtreames can no way be comprized therein?

Secondly, if the birth and workes, and death of our Sauiour, were ſaid to haue beene in ſome ſuch Countrey, of which no man euer heard tell, and that his Miracles had bin performed in the Ayre, or no place certainly knowne: I aſſure my ſelfe, that the Chriſtian Religion would haue taken but a ſlender roote in the mindes of men: for times and places are approued witneſſes of worldly actions.

Thirdly, if we ſhould rely, or giue place to the iudgement of ſome Writers vpon this place of *Geneſis* (though otherwiſe for their doctrine in general, they are worthy of honour & reuerence) I ſay that there is no fable among the *Grecians* or *Ægyptians* more ridiculous: for who would beleeue that there were a piece of the World ſo ſet by it ſelfe & ſeparated, as to hang in the Ayre vnder the circle of the Moone? or who ſo doltiſh to conceiue, that from thence the foure riuers of *Ganges*, *Nilus*, *Euphrates*, and *Tigris*, ſhould fall downe, and run vnder all the Ocean, & riſe vp againe in this our habitable world, & in thoſe places where they are now found? Which leſt any man think, that I enforce or ſtraine to the worſt, theſe are *Peter Comeſtors* own words. *Eſt autẽ locus amœniſſimus, longo terræ & maris tractu à noſtra habitabili Zona ſecretus, adeò eleuatus, vt vſq; ad lunarẽ globũ attingat, &c.* (that is) *It is a moſt pleaſãt place, ſeuered frõ our habitable Zone by a long tract of Land and Sea, eleuated ſo, that it reacheth to the Globe of the Moone.*

And *Moſes Barcephas* vpon this place writeth in this maner: *Deinde hoc quoq; reſponſũ volumus, Paradiſũ multò ſublimiore poſitum eſſe regione, atq; hac noſtra extet terra, eoq; fieri vt*

Barc. conuerted by *Maſius.*

vt illinc per præcipitium delabantur fluuij tanto cum impetu, quantum verbis exprimere non possis; eoq; impetu impulsi pressiq; sub Oceani vado rapiuntur, vnde rursus prosiliant ebulliantq; in hoc à nobis culto orbe. which haue this sense: *Furthermore* (saith he) *we giue this for an answer, that Paradise is set in a Region farre raised aboue this part which we inhabite; whereby it comes to passe, that from thence these Riuers fall downe with such a headlong violence, as words cannot expresse; and with that force so impulsed and prest, they are carried vnder the deepe Ocean, and doe againe rise and boyle vp in this our habitable World.* and to this he addeth the opinion of *Ephram*, which is this. *Ephram dicit Paradisum ambire terram, atq; vltra Oceanũ ita positum esse, vt totũ terrarũ orbem ab omni circumdet regione, non aliter atq; Lunæ orbis Lunã cingit,* (which is) *That Paradise doth compasse or embrace the whole Earth, and is so set beyond the Ocean Sea, as it enuironeth the whole Orbe of the Earth on euery side, as the Orbe of the Moone doth embrace the Moone.* To the end therfore that these ridiculous expositions and opinions doe not bring question vnto Truth it selfe, or make the same subiect to doubts or disputes, it is necessarie to discouer the true place of *Paradise*, *which God in his wisdome* appointed in the very Nauel of this our World, and (as *Melanchton* saies) *in parte terræ meliore, in the best part thereof*, that from thence, as from a Centre, the Vniuersal might be filled with people and planted; and by knowing this place, we shall the better iudge of the beginning of Nations, & of the worlds inhabitation: for neere vnto this did the Sons of *Noah* also disperse themselues after the floud, into all other remote regions & countries. And if it be a generous desire in men, to know from whence their owne forefathers haue come, & out of what regions and Nations, it cannot be displeasing to vnderstand the place of our first Ancester, from whence all the streames & branches of Mankind haue followed & bin deduced. If then it doe appeare by the former, that such a place there was as *Paradise*, and that the knowledge of this place cannot be vnprofitable, it followeth in order to examine seueral opinions before remembred, by the Truth it selfe; & to see how they agree with the sense of the Scripture, and with common reason, and afterward to proue directly, and to delineate the Region in which God first planted this delightfull Garden.

§. V.

That the Floud hath not vtterly defaced the markes of Paradise, nor caused Hils in the Earth.

AND first, whereas it is supposed by *Aug. Chysamensis*, that the Floud hath altered, deformed, or rather annihilated this place, in such sort, as no man can finde any marke or memorie thereof: (of which opinion there were others also, ascribing to the Floud the cause of those high Mountaines, which are found on all the Earth ouer, with many other strange effects) for mine owne opinion, I thinke neither the one nor the other to be true. For although I cannot denie, but that the face of *Paradise* was after the Floud withered, and growne old, in respect of the first beautie: (for both the ages of men, and the nature of all things Time hath changed) yet if there had beene no signe of any such place, or if the soile and seate had not remayned, then would not *Moses*, who wrote of *Paradise* about 850. yeares after the Floud, haue described it so particularly, and the Prophets long after *Moses* would not haue made so often mention thereof. And though the verie Garden it selfe were not then to be found, but that the Floud, and other accidents of time made it one common field and pasture with the Land of *Eden*, yet the place is still the same, and the Riuers stil remaine the same Riuers. By two of which (neuer doubted of) to wit, *Tigris*, and *Euphrates*, we are sure to finde in what longitude *Paradise* lay; & learning out one of these Riuers, which afterward doth diuide it selfe into foure branches, we are sure that the partition is at the very border of the Garden it selfe. For it is written, that out of *Eden* went a Riuer to water the Garden, and from thence it was diuided and became into foure heads: Now whether the word in the Latine Translation *(Inde) from thence*, be referred to *Eden* it selfe, or to *Paradise*, yet the diuision & branching of those riuers must be in the North or South side of the very Garden (if the riuers run as they doe, North & South) & therfore these riuers yet remaining, & *Eden* manifestly known, there could be no such defacing by the floud, as is supposed. Furthermore, as there is no likelihood, that the place could be so altered as future ages know it not, so is there no probability, that

Gen. 2. 10.

that eyther these Riuers were turned out of their courses, or new Riuers created by the Floud which were not, or that the Floud (as aforesaid) by a violent motion, when it began to decrease, was the cause of high Hils, or deepe Vallies. For what descent of waters could there be in a Spherical and round bodie, wherein there is nor high nor low? seeing that all violent force of waters is eyther by the strength of winde, by descent from a higher to a lower, or by the ebbe or floud of the Sea. But that there was any winde (whereby the Seas are most inraged) it appeareth not, rather the contrarie is probable: for it is written, *Therefore God made a winde to passe vpon the Earth, and the waters ceased.* So as it appeareth not, that, vntill the waters sanke, there was any wind at all, but that God afterward, out of his goodnesse, caused the wind to blow, to drye vp the abundant slime and mudde of the Earth, and make the Land more firme, and to cleanse the Ayre of thicke vapours, and vnwholsome mists; and this we know by experience, that all downe-right raines doe euermore dissever the violence of outragious windes, and beat downe, and leuell the swelling and mountainous billow of the Sea: for any ebbes and flouds there could be none, when the waters were equall and of one heighth ouer all the face of the Earth, and when there were no Indraughts, Bayes, or Gulfes to receiue a Floud, or any descent, or violent falling of waters in the round forme of the Earth and Waters, as aforesaid: and therefore it seemeth most agreeable to reason, that the waters rather stood in a quiet calme, then that they moued with any raging or ouer-bearing violence. And for a more direct proofe that the Floud made no such destroying alteration, *Ioseph.* auoweth that one of those pillars erected by *Seth*, the third from *Adam*, was to be seene in his dayes, which Pillars were set vp aboue 1426. yeares before the Floud, counting *Seth* to be an hundred yeares old at the erection of them; and *Ioseph* himselfe, to haue liued some fortie or fiftie yeares after Christ: of whom although there be no cause to beleeue all that he wrote, yet that, which hee auouched of his owne time, cannot (without great derogation) bee called in question. And therefore it may be possible, that some foundation or ruine thereof might then be seene. Now that such Pillars were raised by *Seth*, all Antiquitie hath auowed. It is also written in *Berosus* (to whom although I giue little credit, yet I cannot condemne him in all) that the Citie of *Enoch*, built by *Cain*, about the Mountaines of *Libanus*, was not defaced by length of time: yea the ruines therof *Annius* (who commented vpon that inuented Fragment) saith, were to be seene in his daies, who liued in the Reigne of *Ferdinand* and *Isabella* of *Castile*; and if these his words be not true, then was he exceeding impudent. For, speaking of this Citie of *Enoch*, he concludeth in this sort: *Cuius maxima & ingentis molis fundamenta visuntur, & vocatur ab incolis regionis, Ciuitas Cain, vt nostri mercatores, & peregrini referunt; The foundation of which huge Masse is now to be seene, and the place is called by the people of that Region, the City of Cain, as both our strangers and Merchants report.* It is also auowed by *Pomponius Mela*, (to whom I giue more credit in these things) that the Citie of *Ioppa* was built before the Floud, ouer which *Cepha* was King: whose name with his Brother *Phineus*, together with the grounds and principles of their Religion, was found grauen vpon certaine Altars of stone; and it is not vnpossible, that the ruines of this other Citie, called *Enoch* by *Annius*, might bee seene, though founded in the first Age: but it could not be of the first City of the world, built by *Cain*, the place, rather then the time, denying it. *Gen. 4. 17.*

Gen. 8. 1.

And to proue directly, that the floud was not the cause of Mountains, but that there were Mountains from the Creation, it is written, that *the waters of the floud ouerflowed by fifteene Cubits the highest Mountaines.* And *Masius Damascenus* speaking of the Floud, writeth in this manner: *Est supra Minyadam excelsus mons in Armenia (qui Baris appellatur) in quo confugientes multos fermo est diluuij tempore liberatos.* *And vpon Minyada there is an high Mountaine, in Armenia (called Baris) vnto which (as it is said) that many fled in the time of the Deluge, and that they saued themselues thereon.* Now although it is contrary to Gods Word, that any more were saued then eight persons (which *Masius* doth not auouch, but by report) yet it is a testimonie, that such Mountaines were before the Floud, which were afterwards, and euer since, knowne by the same names; & on which Mountaines it is generally receiued that the *Arke* rested: but vntruely, as I shall proue hereafter. And againe it appeareth, that the Mount *Sion* (though by another name) was knowne before the Floud: on which the *Thalmudists* report, that many Giants saued themselues also; but (as *Annius* saith) without all authoritie, either Diuine or Humane.

Lastly,

Lastly, it appeareth that the Floud did not so turne vpside-downe the face of the Earth, as thereby it was made past knowledge, after the waters were decreased, by this that *when* NOAH *sent out the Doue the second time, she returned with an Oliue-leafe in her mouth*, which she had pluckt, and which (vntill the Trees were discouered) she found not: for otherwise she might haue found them floting on the water; a manifest proofe, that the Trees were not torne vp by the rootes, nor swamme vpon the waters, for it is written: *folium Oliuæ, raptum* or *decerptum, a leafe pluckt*, (which is) to take from a Tree, or to teare off. By this it is apparent, (there being nothing written to the contrarie) that the Floud made no such alteration, as was supposed, but that the place of *Paradise* might be seene to succeeding Ages, especially vnto *Moses*, by whom it pleased God to teach the truth of the Worlds Creation; and vnto the Prophets which succeeded him: both which I take for my warrant, and to guide me in this Discouerie.

Gen. 8. 11.

§. VI.

That Paradise was not the whole Earth, as some haue thought: making the Ocean to be the fountaine of those foure Riuers.

THis conceit of *Aug. Chrysanensis* being answered, who onely giueth *his opinion for reason*, I wil in a few words examine that of the *Manichees*, of *Nouiomagus*, *Vadianus*, *Goropius Becanus*, and all those that vnderstood, that by *Paradise* was meant the whole Earth. But in this I shall not trouble the Reader with many words, because by those places of Scripture formerly remembred, this Vniuersalitie will appeare altogether improper. The places which *Vadianus* alleageth, *Bring forth fruit and multiply, fill the Earth and subdue it, rule ouer euerie Creature, &c.* with this of the *Acts*, *and hath made of one blood all Mankind, to dwell on all the face of the Earth*, doe no way proue such a generalitie: for the World was made for man, of which hee was Lord and Gouernor, and all things therein were ordained of God for his vse: Now although all men were of one and the same fountaine of bloud originally; and *Adams* Posteritie inhabited in processe of time ouer all the face of the Earth; yet it disproueth in nothing the particular Garden, assigned to *Adam*, to dresse and cultiue, in which hee liued in so blessed an estate before his transgression. For if there had beene no other choice, but that *Adam* had bin left to the Vniuersall; *Moses* would not then haue said, *Eastward in Eden*, seeing the World hath nor East nor West, but respectiuely. And to what end had the Angell of God beene set to keepe the East-side, and entrance into *Paradise* after *Adams* expulsion, if the Vniuersall had beene *Paradise*? for then must *Adam* haue beene chased also out of the World. For if All the Earth were *Paradise*, that place can receiue no better construction then this, That *Adam* was driuen out of the World into the World, and out of *Paradise* into *Paradise*, except we should beleeue with *Metrodorus*, that there were infinite Worlds. Which to denie, he thinkes all one, as to affirme, *That in so large a field, as the Vniuersall, there should grow but one Thistle*. NOVIOMAGVS vpon *Beda*, seemeth to be led by this, that it was vnpossible for those three Riuers, *Ganges*, *Nilus*, and *Euphrates* (which water three portions of the World so farre distant) to rise out of one Fountaine, except the Ocean be taken for the Well, and the World for the Garden.

Gen. 1. 28.
Acts 17. 26.
Gen. 2. 8.
3. 24.

And it is true, that those foure Riuers, being so vnderstood, there could be no coniecture more probable; but it shall plainly appeare, that *Pison* was falsly taken for *Ganges*, and *Gehon* falsly for *Nilus*, although *Ganges* be a Riuer by *Hauilah* in *India*, and *Nilus* run through *Æthiopia*. The *Seuentie* write *Chus* for *Æthiopia*, and thereby the errors of the *Manichees*, and the mistakings of *Nouiomagus*, *Goropius*, and *Vadianus*, with others, are made manifest. Yet was their coniecture farre more probable, then that of *Ephrem*, *Cyrillus*, and *Athanasius*: That *Paradise* was seated farre beyond the Ocean Sea, and that *Adam* waded through it, and at last came toward the Country in which he was created, and was buried at *Mount Caluary* in *Hierusalem*. And certainly, though all those of the first Age were of great stature, and so continued many yeares after the Floud, yet *Adams* shin-bones must haue contayned a thousand fadome, and much more, if he had foorded the Ocean; but this opinion is so ridiculous, as it needes no argument to disproue it.

§. VII.

§. VII.

Of their opinion, which make Paradiſe as high as the Moone: and of others, which make it higher than the middle Region of the Ayre.

THirdly, whereas *Beda* ſaith, and as the Schoole-men affirme, *Paradiſe* to be a place, altogether remoued from the knowledge of men (*locus à cognitione hominum remotiſsimus*) and *Barcephas* conceiued, that *Paradiſe* was farre in the Eaſt, but mounted aboue the Ocean, and all the Earth, and neere the Orbe of the Moone (which opinion, though the Schoole-men charge *Beda* withall, yet *Pererius* layes it off from *Beda* vpon *Strabus*, and his Maſter *Rabanus*:) and whereas *Rupertus*, in his Geographie of *Paradiſe*, doth not much differ from the reſt, but findes it ſeated next or neereſt heauen; It may ſeeme, that all theſe borrowed this doctrine out of *Plato*, and *Plato* out of *Socrates*; but neyther of them (as I conceiue) well vnderſtood: who (vndoubtedly) tooke this place for Heauen it ſelfe, into which the Soules of the bleſſed were carried after death.

True it is, that theſe Philoſophers durſt not for feare of the *Areopagites* (in this and many other diuine apprehenſions) ſet downe what they beleeued in plaine termes, eſpecially *Plato*: though *Socrates* in the end ſuffered death, for acknowledging one onely powerfull God; and therefore did the Deuill himſelfe doe him that right, as by an Oracle, to pronounce him the wiſeſt man. *Iuſtine Martyr* affirmeth, that *Plato* had read the Scriptures; and S. *Auguſtine* gaue this iudgement of him, as his opinion, that (few things changed) he might be counted a Chriſtian. And it ſeemeth to mee, that both *Tertullian* and *Euſebius* conceiue, that *Socrates*, by that place aforeſaid, meant the celeſtiall *Paradiſe*, and not this of *Eden*. *Solinus*, I grant, reporteth, that there is a place exceeding delightfull and healthfull, vpon the top of Mount *Atho* (called *Acrothonos*) which being aboue all Clouds of Raine, or other inconuenience, the people (by reaſon of their ſo many yeares) are called *Macrobici* (that is) *Long-liued*. A further Argument is vſed, for proofe of the height of this place, becauſe therein was *Enoch* preſerued from the violence of the floud: approued by *Iſidore*, and *Peter Lombard*; in which place alſo *Tertullian* conceiued, that the bleſſed Soules were preſerued till the laſt iudgement; which *Irenæus*, and *Iuſtine Martyr* alſo beleeued. But this opinion was of all *Catholique Diuines* reproued, and in the *Florentine Counſell* damned; of which Saint *Auguſtine* more modeſtly gaue this iudgement: *Sicut certum eſt*, ENOCH *&* ELIAM *nunc viuere: ita vbi nunc ſunt: an in Paradiſo an alibi, incertum eſt*; (that is) *As it is certaine that* ENOCH *and* ELIAS *doe now liue; ſo where they now liue, in Paradiſe or elſewhere, it is vncertaine.* But *Barcephas* giues a third cauſe, though of all other the weakeſt. For (ſaith he) it was neceſſarie that *Paradiſe* ſhould be ſet at ſuch a diſtance and height, becauſe the foure Riuers (had they not fallen ſo precipitate) could not haue had ſufficient force to haue thruſt themſelues vnder the great Ocean, and afterward haue forced their paſſage through the earth, and haue riſen againe in the farre diſtant Regions of *India*, *Ægypt*, and *Armenia*.

Diog. Laert. in Sca.

Iuſtin. Mart. adm. ad Gent. Aug.

Theſe ſtrange fancies and dreames haue beene anſwered by diuers learned men long ſince, and lately by *Hopkins*, and *Pererius*, writing vpon this ſubiect; of whoſe arguments I will repeate theſe few: for to vſe long diſcourſe againſt thoſe things, which are both againſt Scripture and Reaſon, might rightly be iudged a vanitie in the Anſwerer, not much inferior to that of the Inuenter.

It is firſt therefore alleaged, that ſuch a place cannot be commodious to liue in: for being ſet ſo neere the Moone, it had beene too neere the Sunne, and other heauenly bodies. Secondly, becauſe it muſt haue beene too ioynct a Neighbour to the Element of fire. Thirdly, becauſe the ayre in that Region is ſo violently moued, and carried about with ſuch ſwiftneſſe, as nothing in that place can conſiſt or haue abiding. Fourthly, becauſe the place betweene the Earth and the Moone (according to *Ptolemie* and *Alfraganus*) is ſeuenteene times the *Diameter* of the Earth, which makes a groſſe account about one hundred and twentie thouſand miles. Hereupon it muſt follow, that *Paradiſe*, being raiſed to this height, muſt haue the compaſſe of the whole earth for a *Baſis* and foundation. But had it bin ſo raiſed, it could hardly be hidden from the knowledge, or eyes of men: ſeeing it would depriue vs of the Sunnes light, all the fore-part

of the day, being seated in the East, as they suppose. Now, to fortifie the former opinions *Tostatus* addeth this, that those people which dwell neere those falls of waters, are deafe from their infancie, like those which dwell neere the *Catadupæ*, or ouer-falls of *Nilus*. But this I hold as fained. For I haue seene in the *Indies*, far greater water-falls, than those of *Nilus*, and yet the people dwelling neere them, are not deafe at all. *Tostatus* (the better to strengthen himselfe) citeth *Basil* and *Ambrose* together: to which *Pererius*, *Sed ego hæc apud Basilium & Ambrosiũ in eorũ scriptis, quæ nunc extant, nusquã me legere memini*; *But I doe not remember* (saith he) *that I euer read those things, either in* BASIL *or* AMBROSE.

Cicero Somn. Scip.

But for the bodies of *Enoch* & *Elias*, God hath disposed of them according to his wisdome. Their taking vp might be into the celestiall *Paradise*, for ought we know. For although flesh and bloud, subiect to corruption, cannot inherit the Kingdome of heauen, and the seed must rot in the ground before it grow, yet we shall not all die (saith S. *Paul*) *but all shall be changed*: which change, in *Enoch* & *Elias*, was easie to him that is Almightie. But for the rest, the Scriptures are manifest, that by the floud all perished on the earth, sauing eight persons, and therefore in the terrestriall *Paradise* they could not be.

1. *Cor.* 15. 36. 51.

1. *Pet.* 3. 20.

For *Tostatus* his owne opinion, who soared not altogether so high as the rest, but beleeued that *Paradise* was raised aboue the middle Region of the Aire, and twentie cubits aboue all Mountaines, that the floud did not therfore reach it: (which *Scotus* and other later Schoole-men also beleeued; for, say they, there were no sinners in *Paradise*, and therefore no cause to ouer-whelme it:) this is also contrarie to the expresse letter of the Scripture: which directly, and without admitting of any distinction teacheth vs, that *the waters ouer-flowed all the mountains vnder heauen*. And were it otherwise, then might we aswell giue credit to *Masius*, *Damascenus*, & the *Thalmudists*, who affirme, that there were of the Giants that saued themselues on the Mountaine *Baris*, and on *Sion*. But to helpe this, *Scotus*, being (as the rest of the Schoolemen are) full of distinctions, saith; That the waters stood at *Paradise*, as they did in the Red Sea, and at *Iordan*; and as the floud was not naturall, so was *Paradise* saued by miracle. And *Thomas Aquinas* qualifieth this high conceit with this supposition, That it was not beleeued, that *Paradise* was so seated, as *Beda* and others seeme to affirme in words, but by *Hyperbole* and comparatiuely, for the delicacie and beautie so resembled. But this I dare auow of all those Schoole-men, that though they were exceeding wittie, yet they better teach all their Followers to shift, then to resolue, by their distinctions. Wherefore not to stay long in answering this opinion of *Tostatus*, I confesse that it is written, that the Mountaines of *Olympus*, *Athos*, and *Atlas*, ouer-reach and surmount all winds and clouds, and that (notwithstanding) there is found on the heads of the Hils both springs and fruits; and the Pagan Priests, sacrificing on these mountaine tops, do not find the ashes (remaining of their sacrifices) blowne thence, nor thence washt off by raines, when they returne: yet experience hath resolued vs, that these reports are fabulous, and *Plinie* himself (who was not sparing in the report of wonders) auoweth the contrarie. But were it granted, yet the heighth of these Mountaines is far vnder the supposed place of *Paradise*; and on these selfe Hills the ayre is so thinne (saith S. *Augustine*, whom herein I mistrust) that it is not sufficient to beare vp the body of a bird, hauing therein no feeling of her wings, or any sensible resistance of ayre to mount her selfe by.

Exod. 14. 21.

§. VIII.

Of their opinion that seate Paradise vnder the Æquinoctiall: and of the pleasant habitation vnder those Climats.

THose which come neerer vnto Reason, finde *Paradise* vnder the *Æquinoctiall line*, as *Tertullian*, *Bonauenture*, and *Durandus*: iudging, that thereunder might be found most pleasure, and the greatest fertility of soile: but against it *Thomas Aquinas* obiecteth the distemperate heate, which he supposeth to be in all places so directly vnder the Sunne; but this is (*non causa pro causa*,) for although *Paradise* could not bee vnder the Line, because *Eden* is farre from it, in which *Paradise* was; and because there is no part of *Euphrates*, *Tigris*, or *Ganges* vnder it, (*Ganges* being one of the foure riuers, as they suppose) yet this conceit of distemper, (being but an old opinion) is found to be very vntrue, though for the coniecture not to be condemned, considering the age when those Fathers wrote, grounded chiefly on this: that whereas

it

it appeared, that euerie Countrie, as it lay by degrees neerer the Tropick, and so toward the *Æquinoctiall*, did so much the more exceede in heat; It was therefore a reasonable coniecture, that those Countries which were situated directly vnder it, were of a distemper vninhabitable: but it seemeth that *Tertullian* conceiued better, and so did *Auicenne*, for they both thought them habitable enough; and though (perchance) in those daies it might be thought a fantasticall opinion (as all are which goe against the vulgar) yet we now find, that if there be any place vpon the earth of that nature, beautie, and delight, that *Paradise* had, the same must be found within that supposed vninhabitable burnt Zone, or within the Tropicks, and neerest to the line it selfe. For hereof experience hath informed Reason, and Time hath made those things apparent, which were hidden and could not by any contemplation be discouered. Indeed it hath so pleased God to prouide for all liuing creatures, wherewith he hath filled the world, that such inconueniences which we contemplate a farre off, are found by triall and the witnesse of mens trauailes, to be so qualified, as there is no portion of the earth made in vaine, or as a fruitlesse lump to fashion out the rest. For *God himselfe* (saith ISAY) *that formed the earth and made it, he that prepared it, he created it not in vaine, he formed it to be inhabited.* Now we finde that these hottest Regions of the world, seated vnder the *Æquinoctiall line*, or neere it, are so refreshed with a daily gale of Easternely winde (which the *Spaniards* call the *Brize*) that doth euermore blow strongest in the heate of the day, as the downe-right beames of the Sun cannot so much master it, that there is any inconuenience or distemperate heat found thereby. Secondly, the nights are so cold, fresh, and equall, by reason of the entire interposition of the earth, as (for those places which my selfe haue seen, neere the Line & vnder it) I know no other part of the world of better, or equall temper: Onely there are some tracts, which by accident of high Mountaines are barr'd from this ayre and fresh wind, and some few sandie parts without trees, which are not therefore so well inhabited as the rest; and such difference of soiles we finde also in all other parts of the world. But (for the greatest part) those Regions haue so many goodly Riuers, Fountaines, and little Brookes, abundance of high Cedars, and other stately trees casting shade, so many sorts of delicate fruits, euer bearing, and at all times beautified with blossome and fruit both greene and ripe, as it may of all other parts be best compared to the *Paradise* of *Eden*: the boughes and branches are neuer vnclothed and left naked, their sap creepeth not vnder ground into the root, fearing the iniury of the frost: neither doth *Pomona* at any times despise her withered Husband *Vertumnus*, in his winter quarters and old age. Therefore are these Countries called *Terræ vitiosæ*, *Vicious Countries*: for Nature being liberall to all without labour, necessitie imposing no industrie or trauell, idlenesse bringeth forth no other fruits then vaine thoughts, and licentious pleasures. So that to conclude this part, *Tertullian* and those of his opinion were not deceiued in the nature of the place: but *Aquinas*, who misliked this opinion, and followed a worse. And (to say the truth) all the Schoolemen were grosse in this particular.

Isay 45. 18.

§. IX.

Of the change of the names of places: and that besides that Eden in Cœlesyria, there is a Country in Babylon, once of this name, as is proued out of ESA. 37. *and* EZECH. 27.

THese opinions answered, and the region of *Eden* not found in any of those imaginary worlds, nor vnder *Torrida Zona*; it followeth that now we discouer and find out the seat thereof, for in it was *Paradise* by God planted. The difficultie of which search resteth chiefly in this, That as all Nations haue often changed names with their Masters; so are most of these places, by *Moses* remembred, forgotten by those names of all Historians and Geographers, as well ancient as moderne.

Besides, we find that the *Assyrians*, *Babylonians*, *Medes* and *Persians* (*Cyrus* onely and few other excepted) sought to extinguish the *Hebrewes*. The *Grecians* hated both their Nation and their Religion; and the *Romanes* despised once to remember them in any of their Stories. And as those three Monarchies succeeded each other: so did they transforme the names of all those principall Places and Cities in the East: and after them, the *Turke* hath sought (what he could) to extinguish in all things, the ancient memorie of those people; which he hath subiected and inthralled.

Now besides those notable markes, *Euphrates* and *Tigris*, the better to find the way, which leadeth to the Country of *Eden*, we are to take for guides these two considerations (to wit) That it lay Eastward from *Canaan* and *Iudæa*; and that it was of all other the most beautiful and fertile. First then in respect of situation, the next Country to *Iudæa* Eastward was *Arabia Petræa*; but in this region was *Moses* himselfe when he wrote: and the next vnto it Eastward also was *Arabia* the *Desart*, both which in respect of the infertility could not bee *Eden*, neither haue any of the *Arabians* any such Riuers, as are expreſt to run out of it: So as it followeth of necessitie, that *Eden* must be Eastward, and beyond both *Arabia Petræa*, and *Deserta*. But because *Eden* is by *Moses* named by it selfe, and by the fertility, & the riuers only described, we must seeke it in other Scriptures, and where it is by the additions of the neighbour Nations better described. In the Prophet *Isay* I find it coupled and accompanied with other adjacent Countries, in

Isai.37.v.12. these words, spoken in the person of *Senacherib* by RABSAKEH: *Haue the gods of the Nations deliuered them, which my Fathers haue destroyed, as* GOSAN, *and* HARAN, *&* RESEPH, *and the children of* EDEN, *which were at Telassar?* and in *Ezechiel*, where he pro-

Cap.27.vers.23. phecieth against the *Tyrians*: *They of Haran, and Canneh, & Eden, the merchants of Sheba, Ashur, and Chilmad, were thy merchants, &c.*

But to auoid confusion, wee must vnderstand that there were 2. *Edens*, one of which the Prophet *Amos* remembreth, where he diuideth *Syria* into three Prouinces, where-

Cap.1.vers.1. of, the first he maketh *Syria Damascene*, or *Decapolitan*: the second part is that Valley called *Auenis*, otherwise *Conuallis*, or the tract of *Chamath*, where *Assyria* is ioyned to

Strabo. *Arabia* the *Desart*, & where *Ptolemie* placeth the City of *Aueria*: & the third is knowne by the name of *Domus Edenis*, or *Cœlesyria*, otherwise *Vallis cana*, or *the hollow Valley*, because the mountaines of *Libanus* and *Antilibanus*, take all the length of it on both sides, and border it: for *Coele* in *Greeke* is *Cana* in *Latine*. But this is not that *Eden*, which we seeke: neither doth this Prouince lye East from *Canaan*, but North, and so ioyneth vnto it, as it could not be vnknowne to the *Hebrewes*. Yet, because there is a little Citie therein called *Paradise*, the *Iewes* beleeued this *Cœlesyria* to be the same which *Moses* describeth. For the same cause doth *Hopkins* in his Treatise of *Paradise* reprehend *Beroaldus*, in that he confoundeth this *Eden*, with the other *Eden* of *Paradise*; though to giue *Beroaldus* his right, I conceiue that he led the way to *Hopkins*, and to all other later Writers, sauing, That hee fayled in distinguishing these two Regions, both called *Eden*: and that he altogether misvnderstood two of the foure riuers (to wit) *Pison* and *Gehon*, as shall appeare hereafter. Now to finde out *Eden*, which (as *Moses* teacheth vs) lay Eastward from the Desarts, where he wrote, after he had passed the Red Sea; wee must consider where those other Countries are found, which the Prophet *Isay* and *Ezechiel* ioyneth with it. For (saith ESAIAH) *Gosan, Haran, and Re-*

Ezech.27.v.23. *seph, and the children of Eden, which were at Telassar.* Also *Ezechiel* ioyneth *Haran* with *Eden*, who, together with those of *Sheba*, *Ashur*, and *Chilmad*, were the Merchants that traded with the Citie of *Tyre*, which was then (saith EZECHIEL) *the Mart of the people for many Isles.* And it hath euer beene the custome, that the *Persians* conueyed their Merchandise to *Babylon*, and to those Cities vpon *Euphrates*, and *Tigris*, and from thence transported them into *Syria*, now *Soria*, and to the Port of the *Mediterrane* Sea: as in ancient times to the Citie of *Tyre*, afterward to *Tripoly*, and now to *Aleppo*, from whence they imbarque them at the Port of *Alexandretta*, in the *Bay* of *Issicus*, now *Laiazzo*. *Ezechiel* in the description of the magnificence of *Tyre*, and of the exceeding trade that it had with all the Nations of the East, as the onely Mart-towne of that part of the world, reciteth both the people, with whom they had commerce, and also what commodities euerie Countrie yeelded: and hauing counted the seuerall People and Countries, he addeth the particular trade, which each of them ex-

Vers.24. erciſed: *They were thy merchants* (saith the Prophet) *in all sorts of things, in rayments of blue silke, and of broydered workes, fine linnen, corrall, and pearle*: and afterwards speaking of the Merchants of *Sheba* and *Raamah*, and what kinds they traded, he hath these words: *The merchants of Sheba & Raamah were thy merchants, they occupied in thy Faires, with the chiefe of all Spices, and with all precious stones and gold.* Now these be indeed the riches which *Persia* and *Arabia Fœlix* yeeld: & because *Sheba* & *Raamah* are those parts of *Arabia*, which border the Sea, called the *Persian Gulfe*, therefore did those Nations both vent such Spice, sweet Gummes, and Pearles, as their owne Countries yeelded;

and

and (withall) hauing trade with their Neighbours of *India*, had from them alſo all ſorts of ſpices, and plentie of gold. The better to conuey theſe commodities to that great Mart of *Tyre*, the *Shebans* or *Arabians* entred by the mouth of *Tigris*, and from the Citie of *Terredon* (built or enlarged by *Nabuchodonozor*, now called *Balſara*) thence ſent vp all theſe rich merchandiſes by boat to *Babylon*, from whence by the body of *Euphrates*, as farre as it bended Weſtward, and afterward by a branch thereof, which reacheth within three daies iourney of *Aleppo*, and then ouer Land they paſt to *Tyre*, as they did afterward to *Tripoly*, (formerly *Hieropolis*) and thence to *Alexandretta*, as aforeſaid. Now the Merchants of *Canneh*, which *Ezechiel* ioyneth with *Eden*, inhabited farre vp the Riuer, and receiued this trade from *Arabia* and *India*, beſides thoſe proper commodities which themſelues had, and which they receiued out of *Perſia*, which bordered them. S. *Hierome* vnderſtandeth by *Canneth*, *Seleucia*, which is ſeated vpon *Euphrates*, *where it breaketh into foure heads*, and which tooke that name from *Seleucus*, who made thereof a magnificent Citie. *Hieroſolymitanus* thinkes it to be *Cteſiphon*, but *Cteſiphon* is ſeated downe low vpon *Tigris*, and *Canneh* cannot be on that ſide, I meane on the Eaſt-ſide of *Tigris*, for then were it out of the Valley of *Shinar*. *Plinie* placeth *Plin. l. 6. c. 26.* the *Schenite* vpon *Euphrates*, where the ſame beginneth to be foordable, which is toward the border of *Syria*, after it leaueth to be the bound of *Arabia* the *Deſart*, and where the Riuer of *Euphrates* reflecteth from the *Deſart* of *Palmirena*: for theſe people of *Canneh* (afterward *Schenitæ*) inhabited both borders of *Euphrates*, ſtretching themſelues from their owne Citie of *Canneh* in *Shinar* Weſtward along the bankes of *Euphrates*, as far as the Citie of *Thapſacus*, where *Ptolemie* appointed the Foords of *Euphrates*: which alſo agreeth with the deſcription of the *Schenitæ* by *Strabo*, whoſe *Strabo l. 16.* words are theſe: *Mercatoribus ex Syria Seleuciâ & Babyloniâ euntibus iter eſt per Schenitas*; *The Merchants which trauaile frõ Syria to Seleucia and Babylon, take their way by the Schenites.* Therefore thoſe which take *Canneth* for *Charran*, doe much miſtake it. For *Gen. 11. 31.* *Charran*, to which *Abraham* came from *Vr* in *Chaldea* (called by God) ſtandeth alſo in *Meſopotamia*, not vpon *Euphrates* it ſelfe, but vpon the Riuer of *Chaboras*, which falleth into *Euphrates*: and the Merchants of *Charran* are diſtinctly named with thoſe of *Canneh* in *Ezechiel* (as) *they of Haran, and Canneh, and Eden, the merchants of Sheba, Aſhur, & Chilmad were thy merchants.* Wherefore *Charran* which is ſometime called *Charre*, and *Haran*, and *Aran*, is but the ſame *Charran* of *Meſopotamia*; and when it is written *Aran*, then it is taken for the region of *Meſopotamia*: or *Aran fluuiorũ*, the *Greeke* word (*Meſopotamia*) importing, a Country between riuers: for *M. ſos* in *Greeke*, is *Medius* in *Latine*, and *Potamos*, *fluuius*; and when it is written *Haran* or *Aran*, it is then taken for the City it ſelfe, to which *Abraham* came from *Vr* (as aforeſaid.) For *Strabo* in the deſcription of *Arabia*, giueth that tract of Land from the borders of *Cœleſyria*, to the edge of *Meſopotamia*, to the *Schenitæ*, who alſo inhabited on both ſides of *Euphrates*, & were in after-ages accounted of theſe *Arabians* which inhabite *Batanea*, and the North part of the *Deſarts*, ſtretching theſelues toward the vnhabited Solitude of *Palmirena*, which lyeth betweene *Syria*, and *Arabia* the *Deſart*. So as theſe of *Canneh* lay in the very high-way from *Babylon* to *Tyre*, and were neighbours (indifferent) to *Charran* and to *Eden*: and therefore they are by the Prophet *Ezechiel* coupled together, *They of Haran, and Canneth, & Eden, &c.* But S. *Hierome* made a good interpretation of *Canneth*, or *Chalne*, by *Seleucia* for *Seleucia* was anciently called *Chalanne* (witneſſe *Appian*;) and ſo *Rabanus Maurus* calleth it in his Commentaries vpon *Geneſis*; the name by time and mixture of languages being changed from *Chalne* or *Canneh*, to *Chalanne*: of which name there are two other Cities, ſtanding in Triangle with *Seleucia*, and almoſt the next vnto it, (as) *Thelbe-canne*, and *Mann-canne*, the one a little to the Weſt of *Seleucia*, and the other oppoſite vnto it, where theſe riuers of *Tigris* and *Euphrates* are readie to ioyne. Therefore, which of theſe the ancient *Canne* was, (being all three within the bound of the valley *Shinar*) it is vncertaine: but it is a note as well of the importance of the place, as of the certaine ſeat thereof, that ſo many other Cities did retaine a part of the name in ſo many ages after. Neither is it vnlikely, that theſe additions of *Thelbe* and *Mann* to the word *Canne*, were but to make difference betweene the Eaſt and the Weſt, or the greater and the leſſe *Canne*, or betweene *Canne* the old, and the new: which additions to diſtinguiſh Cities by, are ordinarie in all the Regions of the World.

Now of the other City ioyned with *Eden*, as *Haran* or *Charran*, S. *Hierome* on the *Iud. 1.*

Iud. 1. *Iudges* speaketh thereof in these words: *Cumq; reuerterentur, peruenerunt ad Charran, quæ est in medio itinere contra Niniuen, vndecimo die*; *When they returned, they came to Charran, (which is the mid-way against Niniuie) the eleuenth day.*

Act. 7. 1. This Citie is by the Martyr *Stephen* named *Charran* (speaking to the high Priest:) *Ye Men, Brethren, and Fathers, hearken: The God of glory appeared to our Father* ABRAHAM, *while he was in Mesopotamia, before he dwelt in Charran.* But the seat of this Citie is not doubted of: for it is not onely remembred in many Scriptures, but, withall, exceeding famous for the death and ouerthrow of *Crassus* the *Romane*, who for his vnsatiable greedinesse was called *Gurges auaritiæ*; *The gulfe of auarice.* Whereof *Lucan:*

Lucan. l. 1. 105. *Assyrias Latio maculauit sanguine Carras.*

With Roman bloud th'Assyrian Carre he defil'd.

But this Citie *Canne* or *Chalne* is made manifest by *Moses* himselfe, where it is written
Gen. 10. 10. of NIMROD: *And the beginning of his Kingdomes was Babel, & Erech, & Acad, & Chalne, in the land of Sinaar* or *Shinar:* where *Moses* sheweth the first composition of the *Babylonian* Empire, and what Cities and People were subiect vnto *Nimrod*, all which lay in the said Valley of *Shinar* or neere it; and this Valley of *Shinar* is that Tract, afterwards called *Babylonia* and *Chaldæa*, into which also *Eden* stretcheth it selfe. *Chaldæa, Babylonia, Sinaar, idem sunt* (saith COMESTOR.) *Three names of one Countrie:* which Region of *Babylonia* took name of the Towre *Babel*; & the Towre, of the confusion of tongues. And that *Shinar* was *Babylonia*, it is proued in the eleuenth Chapter of *Genesis*, in these words: *And as they went from the East, they found a Playne in the Land of Shinar, and there*
Vers. 2. *they abode:* in which Playne *Babylon* was built (as aforesaid.)

Now *Shinar* being *Babylonia*, and *Canneh*, in the first beginning of *Nimrods* greatnes, and before he had subdued any strange, or far-off Nations, being one part of his Dominion, and also named by *Moses* to be in *Shinar*, it proueth, that *Canneh* ioyneth to *Babylonia*; which also *Ezechiel* coupleth with *Eden*, and (further) affirmeth, that those of *Eden* were also the Merchants, which traded with the *Tyrians:* and *Esay* in the threats of *Senacherib* against *Hierusalem* (with other Nations that *Senacherib* vaunted that his Fathers had destroyed) nameth the children of *Eden* which were at *Telassar*. But before I conclude where *Eden* it selfe lyeth, it is necessarie to describe, those other Countries, which *Ezechiel* ioyneth therewith in the places before remembred, as, those of
Vers. 7. *Sheba* and *Raamah*. It is written in *Genesis* the tenth: *Moreouer the sonnes of* HAM *were* CVSH, *&c. And the sonnes of* CVSH *were* SEBA, *and* HAVILAH, *and* SABTAH, *and* RAAMAH, *&c. And the sonnes of* RAAMAH *were* SHEBA, *&c.* and anon after, CVSH *begat* NIMROD: so as *Sheba* was the grand-child of *Cush*, and *Nimrod* the sonne of *Cush*, whose elder brother was *Sebah:* though some there are that conceiue to the contrarie, that *Nimrod* was the elder in valour and vnderstanding, though not in time and precedence of birth; who inhabited that part of *Shinar*, where *Babel* was built, afterwards *Babylonia*. His brother *Raamah* or *Regma* tooke that part adioyning to *Shinar*, toward the Sea side and *Persian gulfe* (called afterward *Raama* and *Sheba*, by the Father and his Sons, which possessed it.) For (saith EZECHIEL) *the merchants of Raamah and Sheba were thy merchants, they occupied in thy Faires with the chiefe of all spices, and all precious stones, and gold.* So as *Sheba* was that Tract of Countrie, which parteth *Arabia Deserta* from *Arabia Fœlix*, and which ioyneth to the Sea where *Tigris* and *Euphrates* fall out, and render themselues to the Ocean. This part, and the confining Countrie *Strabo* calleth
Strabo, l. 16. *Catabria*, where the best Myrrhe and Frankincense is gathered; which people haue an interchange or trade with *Elana*, lying on the East side of the *Persian gulfe*. By this it appeareth who were the *Shebeans*, spoken of by *Ezechiel*, and said to haue beene the Merchants of *Tyre*, for gold, spices, and precious stones: of which they had not only plentie of their owne, but were also furnished from that part of *India* (called *Elana*, according to *Strabo*) for exchange of their Aromatiques, and other proper commodities. For as *Strabo* reporteth out of ERATOSTHENES: *In Persica ora initio Insula est, in qua multi & pretiosi vniones gignantur: in alijs verò, clari & perlucidi lapilli.* ERATOSTHENES (saith *Strabo*) affirmeth, that in the *beginning of the Persian gulfe, there is an Island, in which there are many precious pearles bred: and in other, verie cleare and shining stones.* Now, the difference betweene *Sheba*, the sonne of *Raamah*, and *Seba*, the sonne of *Cush*, is in this, That *Seba* is written with the Hebrew (*Samech*;) and *Sheba* with (*Schin:*)

but

but whatſoeuer the difference may be in the Hebrew Orthographie, their Countries and Habitations are diuers. For *Sheba* is that which bordereth the *Perſian* Sea and *Saba* (whence the Queene of *Saba*) neighboured the Red Sea; and ſo that place of the 72. *Pſalme:* expounded, *Reges Arabum & Saba*, hath in the Hebrew this ſenſe: *Reges Sheba & Saba.*

The *Shebans*, *Ezechiel* nameth together with the *Edenites*, becauſe they inhabited vpon the Out-let of the ſame Riuer, vpon which the *Edenites* were ſeated: and ſo thoſe of *Sheba*, towards the Sea-coaſt, and vpon it, paſt vp the Countrey, by *Tigris* and *Euphrates*, being ioyned in one maine ſtreame, and ſo through the Region of *Eden*, which *Tigris* boundeth, thereby the better to conuey their merchandiſe toward *Tyre*. And as the Cities of *Charran*, and *Canneh*, border *Eden* on the Weſt and Northweſt: ſo doth *Sheba* on the South, and *Chilmad* on the North-eaſt. *Chilmad* being a Region of the higher *Media*, as appeareth in the *Chaldæan Paraphraſt*, which Countrie by the Geographers is called *Coromitena*, (*L*) placed by exchange for (*R:*) which change the Hebrewes alſo often vſe.

Thus much of thoſe Countries which border *Eden*, and who altogether traded with the *Tyrians*: of which, the chiefe were the *Edenites*, inhabiting *Telaſſar*: for theſe *Senacherib* vaunted, that his Fathers had deſtroyed; and this place of *Telaſſar* lay moſt conuenient, both to receiue the Trade from *Sheba* and *Arabia*, and alſo to conuey it ouer into *Syria*, and to *Tyrus*. Now to make theſe things the more plaine, wee muſt remember, that before the death of *Senacherib*, many parts of the *Babylonian* Empire fell from his obedience, and after his death theſe Monarchies were vtterly diſioyned.

For it appeareth both in *Eſay* the 37. and in the ſecond of *Kings*, by the threats of *Rabſache*, the while the Armie of *Aſſyria* lay before *Hieruſalem*, that the Cities of *Goſan*, *Haran*, *Reſeph*, and the *Edenites* at *Telaſſar*, had reſiſted the *Aſſyrians*, though by them (in a ſort) maſtered and recouered. *Haue the gods of the Nations deliuered them, whom my Fathers haue deſtroyed, as Goſan, and Haran, Reſeph, and the children of Eden, which were at Telaſſar?* But it appeared manifeſtly after *Senacheribs* death, that theſe Nations formerly contending, were then freed from the others ſubiection: for *Eſar-Haddon* held *Aſſyria*, and *Merodach Baladan*, *Babylonia*. And after that the Armie of *Senacherib*, commanded by *Rabſache* which lay before *Hieruſalem* (*Ezechias* then reigning) while *Senacherib* was in *Egypt*, was by the Angell of God deſtroyed: the King of *Babel* ſent to *Ezechias*, both to congratulate the recouerie of his health, and his victory obtained ouer the *Aſſyrians*. After which ouerthrow, *Senacherib* himſelfe was ſlaine by his owne ſonnes in the Temple of his Idols, *Eſar-Haddon* ſucceeding him in *Aſſyria*. To the *Babylonian Ambaſſadours* ſent by *Merodach*, *Ezechias* ſhewed all his treaſures, aſwell proper as conſecrate, which inuited the Kings of *Babylon* afterward to vndertake their conqueſt and ſubuerſion. So as, the ſuſpition of warre encreaſing betweene *Babylon* and *Aſſyria*, the *Edenites* which inhabited the borders of *Shinar* towards the North, and towards *Aſſyria*, were imployed to beare off the incurſions of the *Aſſyrians*; and their Garriſon-place was at *Telaſſar*: and the very word (*Telaſſar*) ſaith *Iunius*, ſignifying as much, as a Bulwarke againſt the *Aſſyrians*. This place *Hieroſolymitanus* takes for *Reſem*, others for *Seleucia*: but this *Telaſſar* is the ſame, which *Am. Marcellinus* in the Hiſtorie of *Iulian* (whom he followed in the enterprize of *Perſia*) calleth *Thilutha* in ſtead of *Telaſſar*, who deſcribeth the exceeding ſtrength thereof in his 24. Booke: It is ſeated in an Iſland of *Euphrates* vpon a ſteepe and vnaſſaultable Rocke, in ſo much as the Emperour *Iulian* durſt not attempt it; and therefore it was a conuenient place for a Garriſon againſt the *Aſſyrians*, being alſo a paſſage out of *Meſopotamia* into *Babylonia*, and in which the *Edenites* of the Countrey adioyning were lodged to defend the ſame. This place *Ptolomie* calleth *Teridata*, hauing *Reſeph* (which he calleth *Reſepha*) on the left hand, and *Canneh*, (which he calleth *Thelbe-canne*) on the right hand, not farre from whence is alſo found the Citie of *Mann-canne* vpon *Tigris*, and all theſe ſeated together, as *Eſay* and *Ezechiel* haue ſorted them. But the vnderſtanding of theſe places is the more difficult, becauſe *Aſſyria* (which the *Chaldæans* call *Aturia*) and *Meſopotamia*, were ſo often confounded: the one taken for the other by interchange of Dominion. *Aſſyria & Meſopotamia in Babylonia nomen tranſierunt* (ſaith NIGER,) *Aſſyria and Meſopotamia tooke the name of Babylonia*. Laſtly, it appeareth by thoſe adiacent Regions by the Prophets named, in what part of the World *Eden* is ſeated,

2. Kings 19.35.

Eſay 37.v.12.

2.Kings 20.12.
Eſay 39.1.
Eſay 37.38.

Eſay 39.1.

Aſia Tab. 4.

Coſmog. Aſia.

seated, as, by *Charran* or *Haran* in *Mesopotamia*: also by *Canneh* and *Reseph*, according to the opinion of *Vatablus*, who in these words translateth this place: *Plantauerat autem* IEHOVAH *Deus hortum in Eden, ab Oriente, The Lord God planted a Garden in Eden, Eastward*: that is: (saith he in his Annotations.) *Iusserat nasci arbores in Eden, Regione Orientali, in finibus Arabiæ & Mesopotamiæ, He commanded Trees to grow in Eden, an Easterne Region in the borders of Arabia and Mesopotamia.*

§. X.

Of diuers other testimonies of the Land of Eden; and that this is the Eden of Paradise.

AND for a more particular pointing out of this *Eden*, it seemes by the two Epistles of the *Nestorian Christians*, that inhabit *Mesopotamia*, which Epistles in the yeare 1552. they sent to the Pope about the confirming of their Patriarch, and *Andræas Masius* hath published them, translated out of *Syriac* into Latine. By these Epistles (I say) it seemes wee may haue some farther light for the proofe of that, which we haue said about the Region of *Eden* in those parts. For in them both there is mention of the Island of *Eden* in the Riuer *Tigris*, or at least, *Tigris* in both these Epistles is called the Riuer of *Eden*. This Island, as *Masius* in his *Preface* to these Epistles saith, is commonly called *Gozoria* (as it were, the Island, by an eminencie.) It hath (saith hee) ten miles in circuit, and was sometimes walled round about, which name of the Island *Eden* may (doubtlesse) remaine to this day; though in the rest of the Region so called this name be swallowed vp, with the fame of those flourishing Kingdomes of *Mesopotamia*, *Assyria*, *Babylonia*, and *Chaldæa*. This Island of *Eden* hath vp the Riuer, and not farre beyond it, the Citie of *Hasar-Cepha*, otherwise *Fortis Petra*: below it, it hath *Mosal* or *Mosel*, from which (as in that which followeth it shall appeare out of *Masius*) it is not aboue twelue miles distant. Neither is it to trouble vs, that *Mosal* or *Mosel*, by *Marius Niger* is remembred among the Cities higher vp *Tigris*, in these words. *Iuxta autem Tigrim, Ciuitates sunt Dorbeta prope Taurum montem, quæ nunc Mosel dicitur; magna sanè, &c.* (that is) *By Tigris are these Cities, Dorbeta neere vnto mount Taurus (which is now called Mosel) which is a great one, &c.* This opinion of *Niger*, displacing *Mosel*, and making it to be *Dorbeta* (I say) needs not here to trouble vs: seeing for this matter, the testimonie of *Masius* informed by the Christians that dwelt there (the Seat of whose *Patriach* it is) ought to be of credit, auowing that this *Mosal* (or *Mozal*) is in the Confines of *Mesopotamia* and *Assyria*, seated vpon *Tigris*, and in the neighbor-hood of *Niniue*; and that it is the famous *Seleucia Parthorum*. The *Nestorian* Christians in their former Epistle, call it *Attur* in these words: *Ex omnibus Ciuitatibus & pagis quæ sunt circum Ciuitatem Mozal (hoc est) Attur in vicinia Niniues; Of all the Cities & Townes which are about the Citie of Mozal (that is) Attur in the neighbour-hood of Niniue.* As also *Niger* acknowledgeth *Ctesiphon*, a Citie thereabout to be called *Assur*, (which is the same as *Attur*, after the Dialect of those Nations, which change *Sh* into *T*.) Neither is it much that he should mistake *Ctesiphon*, (which is not farre off *Seleucia*) for *Seleucia*, to be *Assur*. By this then we may come somewhat neere the end of our purpose. For the Ile of *Eden*, which lyeth in the breast of *Tigris*, is but twelue miles from *Mosal*, and that ancient Citie, which *Ptolomie* and *Tacitus* call *Ninus*, and the Scriptures *Nineue*, *Philostratus*, and *Simeon Sethi*, *Mosula*, and *Iohn Lean Mosal*, others *Mosse*, (though it bee not the same with *Mosal*) is set but a little higher vpon the same Riuer of *Tigris*, neere *Mosal*: so that we are like to find this Ile of *Eden* hereabout. For the same *Andræas Masius*, which placeth it aboue *Mosal*, makes it to be below *Hasan-chepha*, which is vpon the same Riuer of *Tigris*.

vt supra.

The onely difficultie is this, that some perhaps may thinke, that the words of the *Nestorians* in both their Epistles, speake not of any Ile in *Tigris*, called the Ile of *Eden*, but of an Ile in *Tigris*, a Riuer of *Eden*. But this sense of their words in my opinion seemeth the more vnprobable. And yet if this were the meaning heere, we haue a testimony from the Learned of those parts, that not onely *Euphrates*, but also *Tigris* was a Riuer of *Eden*, and that the name of *Eden* in those parts is not yet quite worne out, though the Region hath bin subiect to the same change, that all other Kingdomes of the world haue beene, and hath by conquest, and corruption of other Languages, receiued new and differing names. For the South part of *Eden*, which stretcheth ouer *Euphrates*, was

after

after the floud called *Shinar*; and then of the Tower of *Babel*, *Babylonia*; and the North part of *Eden* is that Tract of *Mesopotamia*, *Assyria*, and *Armenia*, which embraceth both the bankes of *Tigris*, betweene Mount *Taurus*, and *Seleucia*. And of this Region of *Eden* that ancient *Æthicus* maketh mention, (not that latter *Æthicus*, Disciple of *Callinicus*, otherwise by *Plutarch* and *Athenæus* called *Istri*, who liued in *Ægypt* in the Reigne of *Philadelphus*, but another of a farre higher and remote time) the same being made Latine out of Greeke by Saint *Hierome*. And though by corruption of the ancient Copie it be written in *Æthicus*, *Adonis* for *Edenis*; yet *Adonis* being a Riuer of *Phœnicia*, cannot be vnderstood to be the Region named by *Æthicus*. For *Æthicus* makes it a Countrey, and not a Riuer, and ioyneth it with *Mesopotamia* and *Æthiopia*, calling the land of *Chus Æthiopia*, after the Vulgar, and Septuagint. And lastly, the Riuer which watereth the Regions, (saith *Æthicus*) falleth into the Gulfe of *Persia*: which Riuer he calleth *Armodius*, for *Tigris*; *Tigris* being but a name imposed for the swiftnesse thereof. And out of *Armenia* both *Tigris* and *Euphrates* haue their originall: for out of *Eden* came a Riuer, or Riuers, to water the Garden, both which Riuers (to wit) *Tigris* and *Euphrates*, come out of *Armenia*, and both of them trauerse *Mesopotamia*, Regions first of all knowne by the name of *Eden* for their beautie and fertilitie. And it is very probable, that *Eden* containedalso some part of *Armenia*, and the excellent fertilitie thereof in diuers places, is not vnworthy the name of *Eden*. For in some part therof (saith *Strabo*) the leaues are alway green, & therfore therein a perpetuall Spring. Also STEPHANVS *de vrbibus* mentioneth the Citie of *Adana* vpon *Euphrates*: and the name of *Eden* was in vse in *Amos* time, though he speake not of *Eden* in the East, but of *Eden* in *Cœlesyria*. But to the end I may not burden the Readers patience with too long a Discourse, it may suffice to know, that *Euphrates* and *Tigris* (once ioyned together, and afterward separate) are two of those foure heads, into which these Riuers which are said to water the Garden of Paradise, were diuided: whose courses being knowne, *Eden*, (out of which they are said to come) cannot be vnknowne. Now that *Hiddekel* and *Perath* were *Tigris* and *Euphrates*, it is agreed by all: for the Seuentie and all others conuert *Perath* by *Euphrates & Hiddekel Tigrim omnes exponunt: & all men vnderstand Hiddekel by Tigris* (saith *Vatable.*) And becaus that which I haue said of the Ile of *Eden*, shall not be subiect to the censure of selfe-inuention, I haue heere-vnder set downe the words out of the two generall Epistles of the *Nestorians*, as MASIVS *(ad verbum)* hath conuerted them into Latine. The occasion of those Letters and Supplications to the Pope were, that the *Nestorian* Christians, which inhabit *Mesopotamia*, *Assyria*, *Persia*, *Babylonia*, *& haue to this day* (at least in Queene *Maries* time they had) fifteene Churches in one Citie called *Seleucia Parthorum*, or *Mosel* vpon the Riuer of *Tigris*; hauing no sufficient authoritie to choose themselues a Patriarch (which cannot bee done without foure or three Metropolitane Bishops at least) sent to the Bishop of *Rome*, in the yeare of Christ 1552. (as afore-said) a Petition to obtaine allowance vnto such an Election as themselues had made: hauing three hundred yeare before that vpon the like defect, sent one *Marius* thither to be confirmed; and in this negotiation they made knowne to the Bishop of *Rome* the state of the Christian Church in those parts: for vpon the death of their Patriarch (who of a couetous desire to enrich himselfe had forborne to institute Metropolitane Bishops, when the places fell void) they all assembled themselues together to consult of the Church-gouernment. And becaus all the Patriarchs for an hundred yeares had beene of one House and Family to the preiudice of the Church, and that there yet remained one Bishop of the same Stocke and Kindred, who aspired to the same dignitie which his Predecessors had held, the rest of the Professors refused to allow him. Vpon which occasion, and for the choice of a Gouernour more sufficient, the Teachers in all the Churches assembled themselues. The words of the generall Epistle to the Pope are these about the middle of the said Epistle: *Verùm nos non acceptauimus neq; proclamauimus ipsum, sed subitò conuenimus ex omnibus locis Orientalibus, & ex omnibus Ciuitatibus & Pagis quæ sunt circum Ciuitatem Mosel (hoc est) Attur, in vicinia Niniues, ex Babylonia, ex Charrha, ex Arbella, ex Insula quæ est in medio Tigris, fluminis Eden, ex Tauris Persiæ, ex Nisibi, &c.* which is: *But we did neither accept of this man, neither pronounced him: but suddenly we assembled our selues out of all parts of the East, and out of all the Cities and Villages which are about Mosel (or Attur) neighbouring Ninive, & out of Babylon, Carrha, Arbella, and out of the Iland which lyeth in the middle of Tigris,*

gris, a Riuer of Eden, or rather, *out of the Ile of Eden, which lyeth in the Riuer Tigris*. And in a second Epistle at the same time sent, they vse these words: *Neq; supersunt apud nos Metropolitæ, quorum est ordinare Catholicum, sed soli pauci Episcopi, Episcopus Arbelæ, Episcopus Salmasti, Episcopus Adurbeigan, en è vestigio conuenimus in Insulam, quæ est intra Tigrim flumen, Edcn, fecimusq; compactum inter nos, &c.* (which is) *Neither are there remaining among vs any Metropolitan Bishops to whom it belongs to ordaine a Patriarch, but onely a few Bishops, as the Bishop of Arbela, the Bishop of Salmastus, and the Bishop of Adurbeigan: but lo, we assembled speedily in the Iland Eden, which is in Tigris, and agreed betweene our selues, &c.*

Now this Iland of *Eden Masius* describeth with other places; which being well conceiued, the *Nestorian* Epistles, and the state of the Church may be in those parts (saith he) the better vnderstood. And after he hath distinguished the foure sorts of Christians in those parts of the World, and in the South part of *Africa*, which hee calleth *Nestorians, Iacobites, Maronitæ*, and *Cophti*, he goeth on in these words: *Mox audita illius morte, concurrisse aiebant tumultuariò in illam quam modò dixi Tigris Insulam, quæ duodecim circiter passuum millibus supra Mosal posita, decem ferè millia passuum suo ambitu continet, muris vndiq; cincta, & à paucis alijs quàm Christianis hominibus habitata:* which is, *Now hearing of the death of the Patriarch*, (as those that came to *Rome* reported) *they ran tumultuously together into that Iland of Tigris* or *Eden* before spoken of, *which Iland is situated about twelue miles aboue Mosel, containing very neere ten miles in compasse, and euerie where inuironed with a wall, inhabited by a few other men then Christians.* And afterward he maketh a recapitulation of the Christian Churches; among the rest hee addeth the Ile of *Eden* by the name of *Geserta, Insula Tigris: siue Geserta.* Furthermore, describing the Citie of *Hosan-cepha*, or *Fortis Petra*, he placeth it *supra prædictam Tigris Insulam rupi asperæ impositam; Aboue the aforesaid Iland of Tigris, being seated on a steepe Rocke.* Of this Iland of *Geserta, Andrew Theuet* maketh mention in his tenth Booke of his generall Cosmographie in these words: *Geserta ou Gesire est au milieu de la riuiere du Tigre, & pense que c'est vne terre des plus fertiles de tonte l'Asie; Geserta or Gesire is in the middle of Tigris, the Soyle the most fertile of all Asia.*

By this we see that the ancient name of *Eden* liueth, and of that *Eden* which lyeth Eastward from *Arabia Petræa*, and the Desert where *Moses* wrote, and that *Eden* which bordereth *Charran* according to *Ezechiel*, and that *Eden* which is seated according to the assertion of the said Prophet, and ioyned with those Nations of *Reseph, Canneh*, and *Charran*, and the rest which traded with the *Tyrians*, and is found at this day in the parting of the two Regions of *Assyria* and *Babylonia*, where the *Edenites* in *Thelassar* were garrisond to resist the *Assyrians*, whose displantation *Senacherib* vaunted of (as aboue written) and lastly, the same *Eden*, which embraceth *Tigris*, and looketh on *Euphrates*, two of the knowne Riuers of those foure, which are by all men ascribed to Paradise.

§. XI.

Of the difficultie in the Text, which seemeth to make the foure Riuers to rise from one streame.

BVt it may be obiected, that it is written in the Text, *That a Riuer went out of Eden* and not Riuers, in the plurall, which scruple *Matthew Beroaldus* hath thus answered in his Chronologie: The Latine Translation, saith hee, hath these words: *Et fluuius egrediebatur de loco voluptatis ad irrigandum Paradisum, qui inde diuidebatur in quatuor capita: Quæ verba melius consentient cum rei narratione, & eiusdem explicatione, si ita reddantur. Et fluuius erat egrediens ex Edene, (hoc est) fluuij procedebant ex Edene regione ad rigandum pomarium, & inde diuidebatur, & erat in quatuor capita:* which is, *And a Riuer went out of the place of pleasure to water Paradise, and thence was diuided into foure heads:* which words (saith *Beroaldus*) doe better agree with the narration and explication of the place, if they be thus translated: *And a Riuer was going forth of Eden (that is) Riuers went forth, and ran out of the Region of Eden to water the Orchard; and from thence it was diuided, and they became foure heads.* The *Tigurine* differs from the Vulgar or Latine, for it conuerts it thus: *Et fluuius egrediebatur de delicijs; And a Riuer went out of pleasure*, in stead of *Eden*; and the Latine addeth the word *locus*, or place, *Et fluuius egrediebatur de loco voluptatis; And a Riuer went out of the place*

of

of pleaſure: and ſo the word (place) may rightly be referred to *Eden*, which was (of all other) a Region moſt delightfull and fertile; and ſo alſo the word *(inde)* and *thence* was diuided, hath reference to the Countrey of *Eden*, and not to the Garden it ſelfe.

And for the word *(Riuer)* for Riuers, it is vſuall among the *Hebrewes:* for it is written: *Let the Earth bud forth the bud of the Herbe that ſeedeth Seed, the fruitfull Tree, &c.* Here the Hebrew vſeth the Singular for the Plurall, *Herbe and Tree, for Herbs and Trees*; and againe, We eate of the fruit of the Tree, in ſtead of (Trees:) And thirdly, *The man and his wife hid themſelues from the preſence of God*; *In medio ligni Paradiſi*; *In the middle of the Tree of the Garden*, for *(Trees.)* And of this opinion is *Dauid Kimhi*, and *Vatablus*, who vpon this place of *Geneſis* ſay, that the Hebrewes doe often put the Singular for the Plurall, as *illud*, for *vnumquodq; illorum*, and hee giueth an inſtance in this queſtion it ſelfe, as, *A Riuer* (for *Riuers*) *went out of Eden.* Gen. 1. 11. 3. 2. 8.

And this anſwere out of diuers of the Learned, may, not without good reaſon, bee giuen to the obiection, That *Moſes* ſpeaketh but of one Riuer, from which the heads ſhould diuide themſelues. Howbeit I denie not, but with as good (and perhaps better) reaſon, we may expound the foure heads, to bee foure notable paſſages into famous Countries. And ſo we may take the word (Riuer) Verſe the tenth for one Riuer (to wit) *Euphrates*, as this name comprehendeth all the branches thereof. For this Riuer, (after he is paſt the place, where we ſuppoſe Paradiſe to haue bin, diuides it ſelfe, & ere long yeeldeth foure notable paſſages into ſeuerall Countries, though not all the way downe ſtreame, (for this is no where in the Text) where it is noted, that following the Riuer downward, there is conueyance into the Countries named in the Text, though part of the way to one of the Countries (to wit, to *Aſſyria*) were vp *Tigris*.

To this end the Text ſpeaking of *Hiddekel*, as it riſeth from the Riuer of *Eden*, doth not ſay it compaſſeth or waſheth the whole Region of *Aſſyria*, (as it had vſed this phraſe of *Piſon* and *Gehon*) but that it runneth toward *Aſſyria*. The firſt branch *Piſon*, is *Nahar-malcha*, (by interpretation) *Baſilius*, or *flumen regium*, which runneth into *Tigris* vnder *Apamia*, whence ariſeth the name of *Paſi-tigris*, (as it were) *Piſo-tigris*. This leadeth to the Land of *Hauila* or *Suſiana*. The ſecond branch *Gehon*, is that which in Hiſtorians is *Nabarſares* or *Narragas*, for *Nahar-ragas:* both which names ſignifie *flumen deriuatum* (a Riuer deriued,) alſo *Acracanus, quaſi Ranoſus*, by reaſon of the froggie Fennes which it maketh: this *Gehon* leadeth to the firſt ſeate of *Chus*, about the borders of *Chaldæa* and *Arabia*, and it is loſt at length in the Lakes of *Chaldæa*. The third branch, *Hiddekel*, may be expounded the vpper ſtreame of *Piſon*, or *Baſilius*, which runneth into *Hiddekel* properly ſo called (that is, into *Tigris*) aboue *Seleucia*, where it ſheweth a paſſage vp *Tigris* into *Aſſyria:* where, becauſe at length it is called *Hiddekel*, or *Tigris*, hauing before no knowne proper name, the Text in this place calleth it *Hiddekel* from the beginning. The fourth *Perath*, or *Euphrates*, ſo called *per excellentiam*, being the bodie of the Riuer *Euphrates*, which runneth through *Babylon* and *Otris*. But, be it a Riuer, or Riuers, that come out of *Eden*, ſeeing that *Tigris* and *Euphrates* are noted in the Text, there can bee no doubt, but that Paradiſe was not farre from theſe Riuers: for that *Perath* in *Moſes* is *Euphrates*, there can be no queſtion; and (indeed) as plaine it is that *Hiddekel* is *Tigris*. For *Hiddekel* goeth (ſaith *Moſes*) Eaſtwards towards *Aſſur*, as we find, that *Tigris* is the Riuer of *Aſſyria propriè dicta*, whoſe chiefe Citie was *Ninive*, as in *Geneſis* the tenth it is written: That out of that Land (to wit) *Babylonia*, *Nimrod* went into *Aſſur*, and builded *Ninive*, which was the chiefe Citie of *Aſſyria*.

And as for the kind of ſpeech here vſed in the Text, ſpeaking of foure heads; though the heads of Riuers be (properly) their Fountaines, yet here are they to be vnderſtood, to be ſpoken of the beginning of their diuiſion from the firſt ſtreame. *Caput aquæ* (ſaith VLPIANVS) *illud eſt, vnde aqua naſcitur*; *ſi ex fonte naſcatur, fons, ſi ex flumine, vel ex lacu, prima initia, &c. If the beginning of the water be out of a Fountaine, then is the Fountaine taken for the head: if out of a Lake, then the Lake*; and if from a maine Riuer any branch be ſeparate and diuided, then where that branch doth firſt bound it ſelfe with new bankes, there is that part of the Riuer, where the branch forſaketh the maine ſtreame, called the head of the Riuer.

§. XII.

§. XII.

Of the strange fertilitie and happinesse of the Babylonian Soile, as it is certaine that Eden was such.

IT may also bee demanded, whether this Region of *Eden*, by vs described, bee of such fertilitie and beautie, as *Eden* the seate of Paradise was: which if it be denyed, then must we also consider, that there was no part of the Earth, that retained that fertilitie and pleasure, that it had before the curse: neither can we ascribe the same fruitfulnesse to any part of the Earth, nor the same vertue to any plant thereon growing, that they had before the floud; and therefore this Region of *Eden* may be now no such flourishing Countrey, as it was when it was first created in his perfection. Yet this I finde written of it: First, in *Herodotus*, who was an eye-witnesse, and speaketh of the very place it selfe; for the Ile of *Eden* is but twelue miles or thereabout from *Ninive*, and so from *Mosal*. *Ex Euphrate exiens in Tigrim, alterum flumen, iuxta quod Vrbs Ninus sita erat. Hac regio, omnium quas nos vidimus, optima est, &c. Where Euphrates runneth out into Tigris, not farre from the place where Ninus is seated, This Region, of all that we haue seene, is most excellent*; and he addeth afterward: *Cereris autem fructu procreando adeò ferax est, vt nunquàm non ferè ducenta reddat, &c.* (that is) *It is so fruitfull in bringing forth Corne, that it yeeldeth two hundred fold: The leaues of Wheate and Barley being almost foure fingers broad: As for the height of Millet and Sesame, they are euen in length like vnto Trees, which although I know to be true, yet I forbeare to speake hereof, well knowing, that those things which are reported of this fruitfulnesse, will seeme very incredible to those, which neuer were in the Country of Babylon. They haue commonly in all the Country Palme Trees growing of their owne accord, the most of them bearing fruit, out of which they make both Meates, and Wine, and Honey, ordering them as the Fig Trees.* Thus farre *Herodotus*.

Herod. Clia. li. 1.

To this Palme-tree so much admired in the East *India*, *Strabo* and *Niger* adde a fourth excellencie, which is, that *it yeeldeth bread*; *Ex quibus panem, & mel, & vinum, & acetum conficiunt*; *Of which these people make Brad, Wine, Honey, and Vineger*. But *Antonius* the *Eremite* findeth a fift commoditie, not inferior to any of those foure, which is, that from this selfe-same Tree there is drawne a kind of fine Flaxe, of which people make their Garments, and with which in East *India* they prepare the cordage for their ships; and that this is true, *Athanasius* in the life of *Antonius* the *Eremite*, confesseth, saying: *That he receiued a Garment made thereof from the Eremite himselfe, which he brought with him out of this Region.* So therefore those Trees, which the East *Indies* so highly esteeme and so much admire (as indeed the Earth yeeldeth no Plant comparable to this) those Trees (I say) are in this vpper *Babylon*, or Region of *Eden*, as common as any Trees of the Field. *Sunt etiam* (saith STRABO) *passim per omnem Regionem Palmæ sua sponte nascentes*; *There are of Palmes ouer all the whole Region, growing of their owne accord.* Of this place *Quintus Curtius* maketh this report: *Euntibus à parte læua Arabiæ odorum fertilitate nobilis, regio campestris interest inter Tigrim & Euphratem, iacens tam vbere & pingui solo, vt à pastu repelli pecora dicantur, ne satietas perimat*; (that is) *As you trauaile on the left hand of Arabia (famous for plentie of sweet Odours) there lyeth a Champaine Country placed betweene Tigris and Euphrates, and so fruitfull and fat a soile, that they are said to driue their Cattell from pasture, lest they should perish by satietie. Bis in anno segetes Babylony secant*; *The Babylonians cut their Corne twice a yeare* (saith *Niger*.) And as Countreyes generally are more fruitfull to the Southward, then in the Northerne parts: so we may iudge the excellencie of this by that report which *Strabo* maketh of the South part of *America*, which is the North border of *Eden*, or a part thereof; his words be these in the Latine: *Tota enim hæc regio frugibus & arboribus abundat mansuetis, itemq; semper virentibus*; *This Region aboundeth with pleasant fruits, & Trees alwayes greene:* which witnesseth a perpetuall Spring, not found elsewhere but in the *Indies* only, by reason of the Sunnes neighbourhood, the life & stirrer vp of Nature in a perpetuall actiuitie. In briefe, so great is the fertilitie of the ground, that the people are constrained twice to mow downe their Corne fields, and a third time to eate them vp with Sheep: which husbandry the *Spaniards* wanting in the Valley of *Mexico*, for the first fortie yeares, could not make our kind of Wheate beare Seed, but it grew vp as high as the Trees, and was fruitlesse. Besides, those fields are altogether without weeds

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(ſaith *Plinie*) who addeth this ſingularitie to that ſoile, That the ſecond yeere the very ſtubble (or rather falling downe of the ſeedes againe) yeeldeth them a Haruеſt of Corne without any further labour: his words are theſe: *Vbertatis tanta ſunt, vt ſequenti anno ſponte reſtibilis fiat ſeges.* *Plin. Nat. hiſt. l. 18. c. 17.*

§. XIII.

Of the Riuer Piſon, and the Land of Hauilah.

AFter the diſcouerie of *Eden*, and the teſtimonies of the fertilitie thereof, it reſteth to proue that *Piſon* and *Gehon* are branches of *Tigris*, and *Euphrates*. For that the knowledge and certainetie of theſe two Riuers ſhould trouble ſo many wiſe men it is ſtrange to me, ſeeing neceſſitie it ſelfe (*Tigris* and *Euphrates* being knowne) findeth them out: for *Euphrates* or *Tigris*, or both, be that Riuer or Riuers of *Eden*, which water *Paradiſe*, which Riuer or Riuers *Moſes* witneſſeth afterward, diuided into foure heads, whereof the one is called *Piſon*, the other *Gehon*, &c. Could there bee a ſtranger fancie in the world, then when we finde both theſe (namely) *Tigris* and *Euphrates* in *Aſſyria* and *Meſopotamia*, to ſeeke the other two in *India* and *Ægypt*, making the one *Ganges*, and the other *Nilus*? Two Riuers as farre diſtant, as any of fame knowne or diſcouered in the world: the Scriptures making it ſo plaine, that theſe Riuers were diuided into foure branches, and with the Scriptures, Nature, Reaſon and Experience bearing witneſſe. There is no errour, which hath not ſome ſlipperie and bad foundation, or ſome apparance of probabilitie, reſembling truth, which when men (who ſtudie to bee ſingular) finde out, (ſtraining reaſon according to their fancies) they then publiſh to the world matter of contention, and jangling: not doubting but in the variable deformitie of mens minds, to find ſome partakers or ſectators, the better by their helpe to nurſe and cheriſh ſuch weake babes, as their owne inuentions haue begotten.

But this miſtaking (and firſt for the Riuer of *Piſon*) ſeemeth to haue growne out of the not-diſtinguiſhing of that Region in *India*, called *Hauilah*, from *Hauilah*, which adioyneth to *Babylonia*, afterward knowne by the name of *Suſiana*. For *Hauilah* vpon *Tigris* tooke name from *Hauilah* the ſonne of *Cuſh*, and *Hauilah* in *India*, from *Hauilah* the ſonne of *Ioctan*, the one remembred by *Moſes* in the deſcription of *Paradiſe* the other where *Moſes* ſetteth downe the generations of *Noah*, and his ſonnes after the floud. For the ſonnes of *Cuſh* were *Seba*, *Hauilah*, *Sabtah*, and *Raamah*, and the ſonnes of *Ioctan* were *Ophir*, and *Hauilah*, &c. of which latter (to wit) of *Ophir* and *Hauilah* the ſonnes of *Ioctan*, that *Iland of Ophir*, (whence *Salomon* had gold) and *Hauilah* adioyning had their names. Now becauſe *Ganges* is a great and a famous Riuer of the Eaſt *India*, and *Hauilah* a Countrie of the ſame, and is ſituated vpon *Ganges*, hence it came that *Ganges* was taken for *Piſon*, which Riuer is ſaid by *Moſes* to water the land of *Hauilah*. Or perhaps it was ſuppoſed that thoſe foure Riuers, named by *Moſes*, muſt of neceſſitie be foure of the greateſt in the world; whence (ſuppoſing that *Ganges* was the next great and famous Riuer after *Tigris* and *Euphrates*) they chooſe out this Riuer to make one of the foure. And yet certainely there is another Riuer, whom in theſe reſpects they ſhould rather haue choſen then *Ganges*; for the Riuer *Indus* on this ſide *India*, for beautie, for neerenеſſe, & for abilitie, giueth no way place to *Ganges*, but exceedeth it in all. And how can any reaſonable man conceiue, that *Ganges* can be one of the foure heads, ſeeing *Indus* commeth betweene it and *Tigris*? and betweene *Tigris* and *Indus* is all that large Empire of *Perſia*, conſiſting of many Kingdomes. And againe, further towards the Eaſt, and beyond *Indus*, are all thoſe ample Dominions of *India intra Gangem*, which lie betweene thoſe two proud Riuers of *Indus* and *Ganges* now called the Kingdome of *Mogor*. So as if *Indus* be not accounted for any of the foure, becauſe it is remoued from *Tigris* by all the breadth of *Perſia*, then how much leſſe *Ganges*; which falleth into the Ocean, little leſſe then fortie degrees to the Eaſtward of *Indus*? Surely, whoſoeuer readeth the Storie of *Alexander*, ſhall finde, that there is no Riuer in *Aſia*, that can exceede *Indus*. For *Hydaſpis* was of that breadth and depth, as *Alexander* thereon in great *Gallies* tranſported himſelfe, and the greateſt part of his armie, and in ſayling downe that branch of *Indus*, found it ſo large, and deepe, and by reaſon thereof ſo great a billow, as it endangered his whole Fleete, which was ready to bee ſwallowed vp therein: *Hydaſpis* (as afore ſaid) being but one of many branches of *Indus*, comparable to it, and as great

great as it, hauing beſides this, the Riuers of *Coas*, of *Suaſtus*, *Aceſines*, *Adris* (otherwiſe *Hirotis*, *Hiſpalis*, and *Zaradus*, all which make but one *Indus*, and by it are ſwallowed vp with all their Children and companions, which being all incorporated and made one ſtreame, it croſſeth athwart *Aſia*, and then at *Cambaia* viſiteth the Ocean Sea.

Gen.2.15. But becauſe *Piſon*, which compaſſeth *Hauilah*, as alſo *Gehon*, which watereth *Cuſh*, muſt ſome-where be ioyned with the reſt in one bodie; or at leaſt be found to proceede out of the ſame Countrie of *Eden*, out of which the other two heads doe proceede, out of doubt they cannot eyther the one or the other, be *Ganges*, or *Nilus*: for *Nilus* riſeth in the vttermoſt of the South, and runneth Northward into the *Mediterran* Sea; and the Riuer *Ganges* riſeth out of the Mountaine *Imaus*, or (as others will haue it) *Caucaſus*, which diuides the Northerne *Scythia* from *India*, and runneth from North to South into the *Indian Ocean*. And as for *Perath* and *Hiddekel* (that is, *Euphrates* and *Tigris*) the one of them is begotten in *Armenia*, neere *Georgiana* or *Iberia*, the other not farre off in the ſame *Armenia*, by the *Gordiæan* Mountaines, ſo as *Ganges*, who onely trauaileth in her owne *India*, and *Nilus* through *Æthiopia* and *Ægypt*, neuer ſaw the land of *Eden*, or ioyned themſelues in one channell, either with themſelues, or with either of the other; and therefore could not at any time from thence be ſeparated, or diuided into foure heads or branches, according to *Moſes*.

Gen.2.v.12. Therefore the Riuer *Piſon*, which enricheth *Hauilah*, is the ſame which by ioyning it ſelfe with *Tigris*, was therefore called *Piſi-tigris*, or *Piſo-tigris*, of *Piſon* and *Tigris*, which Riuer watereth that *Hauilah*, which *Hauilah* the Sonne of *Cuſh* gaue name vnto, and not *Hauilah* of *India*, ſo called of *Hauilah* the Sonne of *Ioctan*, who inhabited with his brother *Ophir* in the Eaſt. And this *Hauilah* of the *Cuſhites* had alſo Gold, Bdellium, and the Onyx ſtone. This Bdellium is a Tree, of the bigneſſe of an Oliue, whereof *Arabia* hath great plenty, which yeeldeth a certaine gum ſweet to ſmell to, but bitter in taſte, called alſo Bdellium. The Hebrewes take the Load-ſtone for Bdellium. *Beroaldus* affirmeth, that *Bdela* in Hebrew ſignifieth Pearle: ſo doth *Eugubinus*; and *Hierome* calls it *Oleaſter*: be it what it will, a tree bearing Gum or Pearle: *Hauilah* or *Suſiana* hath plenty of both. Now this Countrie of *Suſiana* or *Hauilah* ſtretcheth it ſelfe toward the North, as farre as the Altars of *Hercules*, and from thence imbraceth all the Tract of Land Southward, as farre as the *Perſian Gulfe*, on the Eaſt ſide thereof: from which Eaſt ſide had the *Shebans* (which traded with the Citie of *Tyre* according to *Ezekiel*) their great plenty of gold, which *Strabo* alſo witneſſeth, as was ſhewed before.

Steuch. *Hopk. de Par.* The Greekes had a conceit, that *Piſon* was *Danubius*: the *Rabbines* take it for *Nilus*. *Aben-ezra* (ſayth *Hopkins*) out of *Rabbi Saadia*, tranſlateth *Piſon* into *Nilus*: But *Nilus* findeth the ſame impoſſibility that *Ganges* doth: and *Danubius* hath the Sea of *Helleſpont* and all *Aſia* the leſſe, betweene it and *Tigris*. Now *Piſon*, which runneth through *Hauilah* or *Suſiana*, doth to this day retaine ſome ſigne of this name; for where it and *Tigris* embraceth each other vnder the Citie of *Apamia*, there doe they agree of a ioynt and compounded name, and are called *Piſo-tigris*. And it is ſtrange vnto me, that from ſo great antiquitie there ſhould be found remaining any reſembling ſound of the firſt name: for *Babylon* it ſelfe, which dwelleth ſo neere theſe Riuers, is by ſome writers knowne by the name of *Bandas*, as, by *Poſtellus*, by *Caſtaldus*, of *Baldach*: by *Barius*, of *Bagdad*; and of *Boughedor*, by *Andrew Theuet*; and yet all thoſe that haue lately ſeene it, call it *Bagdet*. To this Riuer of *Piſon*, *Ptolomie* indeede with many others giue the name of *Baſilius* or *Regius*, and *Gehon* they terme *Mahar-ſares* and *Marſias*, and *Baarſares*. So is *Euphrates*, neere the Spring and Fountaine, by *Strabo* and *Plinie* called *Pixirates*: by *Iunius*, *Puckperah*, out of the Hebrew (that is) The profuſion, or comming forth of *Euphrates*: where it breaketh through the Mountaine *Taurus*, it takes the name of *Omyra*. *Plutarch* calls it *Medus* and *Zaranda*: the Hebrewes *Parath*, (ſayth *Ar. Montanus*:) *Pagninus*, *Perath*: *Ioſephus*, *Phorah*; *Euſebius*, *Zozimus*: *Ammianus*, *Chalymicus*: *Giſtilanus*, and *Colinutius* terme it *Cobar*: which *Ezechiel* calleth *Chebar*; but this is but a branch of *Euphrates*. The *Aſſyrians* know it by the name of *Armalchar*, or *Nahor Malcha*: but now commonly it is called *Frat*.

Poſt. Coſmog. *Theuet. Coſmog.* *Aſia tab.4.*

Plin.lib.5. c.24.

The ſame confuſion of names hath *Tigris*, as *Diglito*, and *Diglath*, *Scilax*, and *Sollax*: of the Hebrewes it was called *Hiddekel*: now of the inhabitants *Tegil*.

But *Mercer* vpon *Geneſis* conceiueth rightly of theſe Riuers: for *Euphrates* and *Tigris* (ſaith he) ſtreame into foure branches, two of which keepe their ancient names, and the

other

other two are called *Pison* and *Gehon*. The reason, why these two riuers ioyned in one (below *Apamia*) lose their names, and are called *Pisi-tigris*, and the memorie of *Euphrates* extinguished, is, because the best part of *Euphrates* running through the channell of *Gehon*, sinketh into the Lakes of *Chaldæa* not farre from *Vr*, the Citie of *Abraham*, and fall not intirely into the *Persian* Sea, as *Tigris* accompanied with *Pison* doth.

This errour that *Pison* was *Ganges*, was first broched by *Iosephus*, (whose fields, though they be fertile, yet are they exceeding full of weedes) and other men (who take his authoritie to be sufficient in matter of description, whereupon depended no other important consequence (were not curious in the examination thereof. For *Epiphanius*, *Augustine*, and *Hierome*, take this for currant; whereof it followed, that as *Pison* was transported into the East *India*, to find out *Hauilah*: so was *Gehon* drawne into *Africa*, to compasse *Æthiopia*. But if *Hauilah*, whereof *Moses* speaketh in the description of *Paradise*, be found to be a Region, adioining to *Babylon* on the one side, and *Cush* (which is falsly interpreted *Æthiopia*) fastened to it on the other side, wee shall not neede then to worke wonders (that is) to impose vpon men the transportation of Riuers, from one end of the world to the other, which (among other vses) were made to transport men. Now it was in the Valley of *Shinar*, where *Cush* the Sonne of *Ham* first sate downe with his sonnes *Shebah*, *Hauilah*, *Sabtah*, *Raamah*, *Nimrod*, &c. and of *Hauilah*, the sonne of *Cush*, did that Region take name, which *Pison* compasseth; and the land (called *Cush*) which *Gehon* watereth, tooke name of *Cush* himselfe. For as the sonnes of *Ioctan*, *Ophir* and *Hauilah*, seated themselues as neere together as they could in *India*, so did the sonnes of *Cush* in *Shinar* or *Babylonia*, where *Nimrod* built *Babel*: for *Hauilah* or *Chauilah* was first *Chusea* of *Cush*; then *Chusa*, *Susa*, and *Susiana*,

From this *Hauilah* vnto the Deserts of *Sur*, did the *Israelites* and *Amalechites* possesse all the interiacent Countries: for *Saul* smote the *Amalechites* from *Hauilah* to *Sur*: which *Sur*, the *Chaldean Paraphrast* conuerteth *Hagra*, and *Hagra* bordereth the red Sea; but this was not meant from *Sur* vpon the Red Sea, to *Hauilah* in the *East India*, for *Saul* was no such trauailer or Conquerour, and therefore *Hauilah* must be found neerer home, where the sonnes of *Ismael* inhabited, and which countrie *Saul* wasted: for *Amalec* & the *Amalechites* possest that necke of Countrie, betweene the *Persian* Sea, and the Red Sea; *Hauilah* being the extreme of the one towards the East, and *Sur* of the other, towards *Egypt* and the West, leauing that great body of *Arabia fœlix* towards the South, and they spred themselues with the *Midianites* and *Edumæans*, from the East part, or backe side of the Holie Land, to the bankes of *Euphrates*, comprising the best part of *Arabia Petræa* and *Deserta*. 1. Sam. 15. 7.

§. XIIII.

Of the Riuer Gehon and the Land of Cush: and of the ill translating of the Æthiopia for Cush, 2. CHRON. 21. 16.

NOw, as *Hauilah* in the East *India* drew *Pison* so farre out of his way thither, so I say did *Cush* (being by the *Seuentie* translated *Æthiopia*) force *Gehon* into *Africa*. For *Cush* being taken for *Æthiopia* by the *Greekes* whom the *Latines* followed, *Gehon* consequently was esteemed for *Nilus*. But *Æthiopians* are, as much, as *blacke or burnt faces*, whose proper Countrie is called *Thebaides*, lying to the Southward of all *Ægypt*. And although there bee many other Regions of *Æthiopians*, and farre South in *Africa*, yet those of *Thebaides* are those so often remembred in the *Ægyptian* stories, and out of which Nation they had many times their Kings of *Ægypt*: all which *Æthiopians* are very neere, or else directly vnder the Equinoctiall line, which is very far from that land inhabited by the *Chusites*; who are neither blacke of colour, nor in any sort neighbouring *Torrida Zona*. But this translation of the *Septuagint*, *Pererius* doth qualifie in this manner. There are (saith he) two *Æthiopia's*, the East, and the West: and this diuision he findeth in *Strabo*, out of *Homer*. Now because there is no colour to make *Chus Æthiopia* in *Africa*, *Pererius* will make *Chush* and the land of the *Chusites* (which is *Arabia Petræa*, and a part of *Arabia* the *Happy*, with the Region of *Madian*) to bee the East *Æthiopia*. See more of this point, c. 7. §. 10.

Now if it be granted, that *Cush* and the land of the *Chusites*, be that tract from *Sur* to *Hauilah*, according to the Scriptures: *Habitauit* ISMAEL *ab Hauilah vsq. Sur, quæ respicit Ægyptum* Gen. 25. 18.

Ægyptum introeuntibus Assyrios; ISMAEL *dwelt from Hauilah vnto Sur, that is, towards Ægypt, as thou goest toward Assyria*; The same sufficeth to proue that *Gehon* cannot bee *Nilus*, but a Riuer which watereth *Cush*, and not *Æthiopia*. But this place of Scripture, *Habitauit* ISMAEL, *&c.* hath this sense: *Ismael* dwelt from *Hauilah*, which is the way of *Assyria*, or the Countrey bordering *Assyria*; and *Sur*,
Vers.16. which lyeth toward *Ægypt*, which is as much to say, as, The issues of *Ismael* (whereof there were twelue Princes) whom God had promised to make a great people, inhabited all those Regions betweene the border of *Ægypt* and *Assyria*. And that they were (according to the Word of God) so increased and multiplyed, it well appeared,
2.Chron.14.9. when *Zearah* the *Chusite*, which others call *Tharantha*, brought an Armie of ten hundred thousand against *Asa* King of *Iuda*. Which Armie came not out of *Æthiopia* beyond *Ægypt*; for that had beene a strange progresse for such a multitude, as ten hundred thousand, hauing so mightie a King as the King of *Ægypt*, betweene *Palæstina* and *Æthiopia*. But these were the *Chusites*, *Amalechites*, *Madianites*, *Ismaelites*, and *Arabians*. For it is written, that after *Asa* (strengthened by God) had defeated this world of an Armie, hee in following his victorie tooke some of the Cities of King *Zearah* round about, as *Gerar*. Now that *Gerar* is a Citie of the *Æthiopians*, it cannot bee suspected: for these bee the wordes of the Scripture disprouing it: *And*
Gen.10.v.11. ABRAHAM *departed thence toward the South Countrey, and dwelt betweene Cadesh and*
Exod.17.8. *Sur, and soiourned in Gerar*: Now *Sur* is that part, vpon which *Moses* and the *Israelites* first set their feete after they passed the Red Sea, where the *Amalechites* in *Rephidim* set on them, supposing that they had beene wearie, and vnable to resist. Againe, in the
Gen.26.1. storie of *Isaac* it is written: *Wherefore* ISAAC *went to* ABIMELECH, *and the Philistims vnto Gerar*: and I am sure *Abimelech* and the *Philistims* were no *Æthiopians*.
10.19. And lastly, *Moses* himselfe, where hee describeth the bounds of *Canaan*, hath these words: *Then the border of the Canaanites was from Sydon, as thou commest to Gerar*: for *Sydon* was the frontier of *Canaan* towards the North, and *Gerar* by *Gazah* towards the South. But indeed, howsoeuer *Pererius* doth with an honest excuse sálue his translation of *Chus* for *Æthiopia*, yet it appeareth plainely, that the *Septuagint* and *Iosephus* did altogether misvnderstand this place. And first, for *Homers* East and West *Æthiopia*, they are both found elsewhere. For *Plinie* in his fift Booke and eighth Chapter, citeth *Homer* for an Authour of these two *Æthiopia's*. But the East *Æthiopia* is that which compasseth *Nilus* to the South of *Egypt*, and is the South border thereof; now a part of the Empire of the *Abyssines*, vnder *Prester Iohn*; And the West *Æthiopia* is that, which ioyneth it selfe with the Riuer *Niger*, which wee call *Senega* and *Gambra*: for thereabouts are these *Æthiopians* called *Perorsi*, *Daratites*, with diuers other
Plin.l.5.c.8. names, which *Plinie* numbreth. But all these are in *Africa*, and beyond the Desarts thereof, saith *Plinie* out of *Homer*, *Agrippa*, and *Iuba*; which Regions indeede (I meane that of *Niger*, and that of *Prester Iohn*, and the *Troglodytes*) lye due East and West. But as for *Cush* and the Region of the *Ismaelites*, *&c.* they are extended directly North from that *Æthiopia*, which is beyond *Egypt*. Now, that *Iosephus* vvas exceeding grosse herein, it appeareth by that fiction, vvhich hee hath of *Moses* vvhen hee serued *Pharao*, in the warres against the *Æthiopians*: for in that (to make *Chus*, *Æthiopia*) hee transporteth *Madian* by miracle ouer the Red Sea, and beyond all *Egypt*, and setteth it in *Æthiopia*, as shall bee shewed more at large in the Chapter of the Worlds Plantation. Againe, that *Gehon* was improperly translated *Nilus*, *Pererius* confesseth, and layeth it rather to the corruption of the *Greeke* Copie, than otherwise. And whereas the *Septuagint* haue conuerted this place of the Prophet HIEREMIE;
c.2.v.18. *And what hast thou now to doe in the way of Egypt, to drinke the water of Nilus? Quid tibi vis in via Egypti, vt bibas aquam Gehon?* to this saith PERERIVS, *profecto Hebraice ibi non est vox Gehon, sed Sichor, quæ significat nigrum & turbidum*; *Truely* (saith PERERIVS) *the word Gehon in this place, is not found in the Hebrew, but Sichor, which signifieth blacke and troubled water.*

Furthermore, this is a manifest and vnanswerable argument, that *Chus* was ill taken
Exod.2.21.3.1. for *Æthiopia*. *Moses* married the daughter of *Iethro*, Prince and Priest of *Madian*, whom
Num.12.1. both the *Greeke* and *Latine* call a *Madianite*, and not *Æthiopissam*, as (with *Iosephus*) the *Geneua* conuerts it, though it helpe it a little with a marginall note. Now it is without dispute, that *Zipporah* was of the Countrey of *Madian*, which is that part of

Arabia

Arabia Petraa, bordering the Red Sea, for it is written in the ſecond of *Exodus*, that MOSES *fled from* PHARAO *into the Land of Madian, and ſate downe by a Well, &c.* and a- *Verſ.15.*
gaine, in the third of *Exodus*; *When* MOSES *kept the ſheepe of* IETHRO *his father in law,* *Verſ.1.*
Prieſt of Madian, &c. Indeede, theſe foure nations are euery where mixt in the Scriptures, becauſe they dwell confuſedly together (to wit) the *Madianites*, the *Iſmaelites*, the *Amalekites*, and the *Chuſites*, which were all in one generall word, *Arabians*, and in the Scriptures ſometimes called by one of thoſe names, and ſometimes by another, as in *Gen.37.v.25.27.&28.* that *Ioſeph* was ſold to the *Iſmaelites*; and in the ſame Chapter, *v.36.* it is written, that the *Madianites* ſold *Ioſeph* to *Putiphar*, *Pharao's* Steward. The *Geneuians*, in a marginall note (to auoid this confounding of the Nations) ſay, that *Moſes* wrote according to their opinion, who tooke the *Madianites* and *Iſmaelites* to be all one. But *Moſes* wrote not after any mans opinion, he wrote the truth, and theſe were all *Arabians*, & ſo in this very place it appeareth by their merchandiſe, which they brought with them, when they bought *Ioſeph*: for their Camels were loden with Spicery and *Gen.37.25.*
Balme, and Myrrhe, which are the trades of *Arabia fœlix*: from whence chiefly, and from the Eaſt *India*, all the World is ſerued with Myrrhe and Frankincenſe; and their Spices they receiued from the Eaſt ſide of the *Arabian Gulfe*, as aforeſaid. And in the 39. Chap. it is ſaid: That *Putiphar* bought *Ioſeph* of the *Iſmaelites*, which the *Chaldean Paraphraſt* in the ſame place calleth *Arabians*. Now, to make this the more manifeſt, it is *Verſ.1.*
written in the ſixt of *Iudges*, That when *Iſrael* had ſowen, then came vp the *Madianites*, *Verſ.3.*
and the *Amalekites*, and they of the Eaſt, and came vpon them: they of the Eaſt, were *Arabians* of the *Deſart*; ſo as where before in the buying of *Ioſeph*, the *Madianites* and the *Iſmaelites* were confuſed, here the *Madianites* and *Amalekites* are made one Nation. For in the proſecution of the Story of *Gedeon*, the *Madianites* onely are named, as com- *Cap.7.*
prehending both Nations; and in the eight Chapter, *v.24.* theſe Nations are all called *Iſmaelites*, and neither *Madianites* nor *Amalekites*. As when *Gedeon* deſired, that euery man would giue him the golden eare-rings, which they had taken after the victory againſt *Zebah* and *Zalmunna*, Kings of *Arabia*, amounting to 1700. ſhickles of gold, it is written: *For they had golden eare-rings, becauſe they were Iſmaelites.* And theſe *Iſma-* *c.8.v.24.*
elites were a great and valiant Nation, and euer in action of warre. *Manus eius contra* *Gen.16.12.*
omnes, & manus omnium contra eum; *His hand* (ſaith God of ISMAEL) *ſhall be againſt all men, and euery mans hand againſt him.* Of theſe *Iſmaelites* came the *Mahometan Arabians*, though ſome Writers thinke *Mahomet* to be of the *Schenita*. And theſe *Iſmaelites*, which inhabite chiefly in *Cedar*, and the Deſarts of *Sur* and *Pharan* (ſaith *Ioſephus*) vſe poyſon vpon their Arrowes, as the *Indians* doe. Towards the South-eaſt are the *Madianites*, and *Chuſites*: and beyond them, towards the *Deſarts* of *Arabia*, the *Amalekites*; and all are one Nation, and all *Arabians*.

Laſtly, the ill tranſlation of *Æthiopia* for *Chus*, is among other places, made moſt apparant, in the ſecond of *Chronicles*, in theſe words: *So the Lord ſtirred vp againſt* IEHORAM, *the ſpirit of the Philiſtines, and the Arabians, which confine the Æthiopians*; ſo *Hierom* reades it: the *Geneua* tranſlation hath it, *which were beſides the Æthiopians*. Now, how far it is off betweene the *Philiſtines*, and the *Negro's*, or the *Æthiopians*, euery man that looketh in a Map may iudge. For the *Philiſtines* and *Arabians* doe mixe & ioyne with the Land of the *Chuſites*, and are diſtant from *Æthiopia* about two and thirtie, or three & thirtie degrees, and therefore not their next neighbours, but all *Egypt*, and the *Deſarts* of *Sur* and *Pharan*, are betweene them. So as this place of the ſecond of *Chronicles*, ſhould haue beene tranſlated in theſe words: *So the Lord ſtirred vp againſt* IEHORAM, *the ſpirits of the Philiſtines, and the Arabians, which confine and border vpon the Chuſites*, who indeed are their next neighbours. * *Nulla ſupereſt dubitatio quin Æthiopia in Sacris literis ſit Arabiæ propinqua*; *There remayneth no doubt* (ſaith *Steuchius*) *but Æthiopia in the Scriptures, is taken for that Countrey, which ioyneth to Arabia.* * *Steuch. Eugub. in Gen.c.2.*

Now may we thinke is it probable, or poſſible, that *Moſes* could be ignorant of *Nilus*? No, he knew it, no liuing man ſo well, and therefore would neuer haue named *Gehon*, for *Nilus*, or *Nilus*, for *Gehon*. Surely, if *Moſes* had meant *Nilus*, when hee named *Gehon*, he would haue called the Riuer (into which he was caſt vpon Reeds, and preſerued by God, working compaſſion in the Daughter of *Pharao*) a Riuer of *Egypt*, where- *Exod.2.*
in he was borne & bred, & wrought ſo many miracles. Beſides, the Riuer of *Nilus* is often named in the Scriptures, but neuer by the name of *Gehon*. And if *Moſes* had told the

Israelites, that *Nilus* had beene a Riuer of *Paradise*, they might iustly haue thought, that he had derided them: for they had liued there all dayes of their liues, and found no such *Paradise* at all, nor any memory, or speech thereof; except we shall beleeue the *Paradise* of *Hesperides*, where (saith *Plinie*) there was nothing found in his time, but wilde Oliues in stead of golden Apples. But *Nilus* is twice called *Sichor*, once in *Esay*, & once in the Prophet *Hieremie*; and yet in those places it is not said to be a Riuer of *Æthiopia*, but of *Egypt*. For in a word, the *Israelites* had neuer any communion or affaires with the *Æthiopians*, nor any intelligence, or trade, beyond *Egypt*, to the South; but the Enemies which they had on the South, and East parts, were these Nations of the *Chusites*, *Philistines*, *Ismaelites*, *Amalekites*, and *Madianites*: who being often gouerned by many little Kings, or *Reguli*, were distinguished in names, according to the Fathers and heads of those Nations; but in one generall name were all *Arabians*. On the North side of *Canaan*, they were afflicted with the *Cœlesyrians*, with the *Magogians*, *Tubalines*, and others their adherents; and thirdly within themselues, the Nations, which remained of the ancient *Canaanites*, held the strongest Cities vpon the Sea-coast (as) *Tyre*, *Sidon*, *Acon*, *Gaza*, and many others: yea, *Hierusalem* it selfe was with-held from *Israel* (from the dayes of *Moses*, euen vnto the time of *Dauid*) by the *Iebusites*.

Plin. l. 5. c. 1. *c. 23. v. 3.* *c. 2. v. 18.*

That which now remaineth of most difficultie is, that it doth not appeare, that any part of *Gehon* watereth that part of *Arabia* the stony, which the *Chusites* inhabited in the times of the Kings of *Israel*: and in this *Desart* it was that *Matt. Beroaldus* lost himselfe in seeking out *Paradise*: for he was driuen (to my vnderstanding) to create two Riuers, and call them *Gehon*, and *Pison*; to the end that the one might water *Chus*, and the other *Hauilah*, for I find none such in *rerum natura*, as he hath described: by which Riuers he also includeth within *Paradise*, euen *Arabia the Desart*.

And as he well proued that *Pison* was not *Ganges*; nor *Gehon*, *Nilus*, so where to find them else-where it seemeth he knew not. Certainely this Riuer of *Gehon*, which he maketh to fall into the *Mediterran* at *Gaza*, and whose Springs he findeth farre East in *Arabia*, is but imaginary: for the Current by *Gaza* is but a small streame, rising betweene it and the Red Sea, whose head from *Gaza* it selfe is little more then twenty *English* miles, as shall appeare hereafter. But questionlesse, hence it comes that many were mistaken. They all considered of the habitations of the *Chusites*, as they were planted when the state of *Israel* stood, and when it flourished, being then their neere Neighbours, & neuer looked backe to the first seates and plantation of *Chus*. For after the Floud, *Chus* and his Children neuer rested, till they found the Valley of *Shinar*, in which, and neere which himselfe with his sonnes first inhabited. *Hauilah* tooke the Riuer-side of *Tigris* chiefly on the East, which after his owne name he called *Hauilah*, (now *Susiana:*) *Raamah*, and *Sheba* farther downe the Riuer, in the entrance of *Arabia fœlix*. NIMROD seated himselfe in the best of the Valley, where he built *Babel*, whereof that Region had afterwards the name of *Babylonia*. *Chus* himselfe and his brother *Mizraim* first kept vpon *Gehon*, which falleth into the Lakes of *Chaldæa*, and in processe of time, and as their people increased, they drew themselues more Westerly towards the Red or *Arabian* Sea: from whence *Mizraim* past ouer into *Egypt*, in which Tract the *Chusites* remained for many yeeres after. Now because there could be no such Riuer found in *Arabia* the stonie, which they might entitle *Gehon*, they translated *Chus Æthiopia*, and *Gehon*, *Nilus*. And if wee doe examine this mistaking by example, wee shall the better perceiue it as it was. For let vs suppose, that *Brute*, or whosoeuer else that first peopled this *Iland*, had arriued vpon the Riuer of *Thames*, and calling the *Iland* after his name *Britannia*, it might bee said that *Thames* or *Tems* was a Riuer that watered *Britannia*: and when afterwards in processe of time, the same *Brute* had also discouered and conquered *Scotland*, which hee also intituled by the same name of *Britannia*, after ages might conclude that *Scotland* was no part thereof, because the Riuer of *Tems* is not found therein. Or let vs suppose that *Europa*, the Daughter of the King of *Tyre* in *Phœnicia*, gaue the name to *Europe*, according to *Herodotus*, and that the first discouerers thereof arriued in the mouth of some Riuer in *Thrace*, which then watered as much of *Europe*, as hee first discouered, shall wee in like sort resolue that *France*, *Spaine*, and *Italie*, &c. are no parts of *Europe*, because that Riuer is not found in them, or any of them? in like manner was it said by *Moses* in his description of *Gehon*, that it watered the whole Land of *Chus*; but not the whole Land

Herod. l. 1. & 4.

which

which the *Chuſites* ſhould or might in future time conquer, people, and inhabite, ſeeing in after-ages they became Lords of many Nations, and they might (perchance) haue beene Maſters in time, (as the *Saracens*, which came of them, were) of a great part of the world. For (though the *Babylonian* Empire, which tooke beginning in *Nimrod* the ſonne of *Chus*, conſiſted at the firſt but of foure Cities, (to wit) *Babel, Erech, Accad*, and *Chalne*, yet we find, that his Succeſſours within a few yeares after commanded all the whole World in effect: and the fame of *Babel* conſumed the memorie of *Chuſea*. For of this *Tower of Confuſion* did all that Land take the name of *Babylonia*: and the greatneſſe of that Empire founded by *Nimrod* a yonger ſonne, obſcured the name and nation of his father *Cuſh* in thoſe parts, vntill they crept farther off, and in places not yet entituled, and farther from the *Babylonian* Empire, where the *Chuſites* retayned their names, which alſo they faſtned to the Soile and Territorie by themſelues afterwards inhabited and held. And we may not thinke, that *Chus* or any of his, could in haſte creepe through thoſe deſart Regions, which the length of 130. yeares after the Floud had (as it were) fortified with Thickets, and permitted euery Buſh and Bryar, Reede and Tree to ioyne themſelues (as it were) into one mayne body and Forreſt. For if we looke with iudgement and reaſon into the Worlds plantation, we ſhall find, that euery Family ſeated themſelues as neare together as poſſible they could, and though neceſſitie enforced them, after they grew full of people, to ſpread themſelues, and creepe out of *Shinar* or *Babylonia*, yet did they it with this aduice, as that they might at all times reſort, and ſuccour one another by Riuer, the fields being then (without all doubt) impaſſable. So *Nimrod*, who out of wit and ſtrength vſurped dominion ouer the reſt, ſate downe in the very confluence of all thoſe Riuers, which watered *Paradiſe*: for thither it was to which the greateſt troupes of *Noahs* children repayred; and from the ſame place whence Mankind had his beginning, from thence had they againe their increaſe. The firſt Father of men *Adam*, had therein his former habitation. The ſecond Father of Mankind *Noah*, began from thence his diſperſion.

Now as *Nimrod* the yongeſt, yet ſtrongeſt, made his choice of *Babel* (as aforeſaid) which both *Tigris* and *Euphrates* cleanſed and enriched; ſo did *Hauilah* place himſelfe vpon *Piſo-Tigris*: *Raamah* and his ſonne *Sheba* farther downe vpon the ſame Riuer, on the Sea-coaſt of *Arabia*: *Chus* himſelfe vpon *Gehon*, the faireſt branch of *Euphrates*. And when they began to ſpread themſelues farther off, yet they alwayes faſtened themſelues to the Riuers ſides: for *Ninive, Charran, Reſeph, Canneh, Vr* in *Chaldæa*, and the other firſt-peopled Cities were all founded vpon theſe nauigable Riuers, or their branches, by which the one might giue ſuccour and aſſiſtance to the other, as is already often remembred.

§. XV.

A concluſion by way of repetition of ſomething ſpoken of before.

BVt now to conclude this diſpute, it appeareth to me by the teſtimonies of the Scriptures, that *Paradiſe* was a place created by God, and a part of this our Earth and habitable World, ſeated in the lower part of the Region of *Eden*, afterward called *Aram fluuiorum*, or *Meſopotamia*, which taketh into it alſo a portion of *Shinar* and *Armenia*: this Region ſtanding in the moſt excellent temper of all other, (to wit) 35. degrees from the *Æquinoctiall*, and 55. from the North-pole: in which climate the moſt excellent Wines, Fruits, Oyle, Graine of all ſorts are to this day found in abundance. And there is nothing that better proueth the excellency of this ſaid ſoile and temper, then the abundant growing of the Palme-trees, without the care and labour of man. For wherein ſoeuer the Earth, Nature, and the Sunne can moſt vaunt, that they haue excelled, yet ſhall this Plant be the greateſt wonder of all their workes: this Tree alone giueth vnto man whatſoeuer his life beggeth at Natures hand. And though it may be ſaid, that theſe Trees are found both in the Eaſt and Weſt *Indies*, which Countries are alſo bleſſed with a perpetuall Spring and Summer, yet, lay downe by thoſe pleaſures and benefits the fearefull and dangerous Thunders and Lightnings, the horrible and frequent Earthquakes, the dangerous diſeaſes, the multitude of venimous Beaſts and Wormes, with other inconueniences, and then there will bee found no compariſon betweene the one and the other.

What

What other excellencies this Garden of *Paradise* had, before God (for mans ingratitude and crueltie) curſed the Earth, we cannot iudge; but I may ſafely thinke, that by how much *Adam* exceeded all liuing men in perfection, by being the immediate workemanſhip of God, by ſo much did that choſen and particular Garden exceede all parts of the Vniuerſall World, in which God had planted (that is) made to grow the Trees of Life, of Knowledge; Plants onely proper, and becomming the *Paradiſe*, and Garden of ſo great a Lord.

The ſumme of all this is, That whereas the eyes of men in this Scripture haue beene dimme-ſighted (ſome of them finding *Paradiſe* beyond our knowne World: ſome, aboue the middle Region of the Ayre: ſome, eleuated neere the Moone: others as farre South as the Line, or as farre North as the Pole, &c.) I hope that the reader will be ſufficiently ſatisfied, that theſe were but like Caſtles in the Ayre, and in mens fancies, vainely imagined. For it was Eaſtward in *Eden* (ſaith *Moſes*) Eaſtward, in reſpect of *Iudæa*, that God planted this Garden, which *Eden* wee finde in the Prophets where it was, and whereof the name (in ſome part) remaineth to this day. A Riuer went out of *Eden* to water this Garden, and from thence diuided it ſelfe into foure branches; and we find that both *Tigris* and *Euphrates* ſwimming through *Eden*, doe ioyne in one, and afterward taking wayes apart, doe water *Chus* and *Hauilah* according to *Moſes*: the true ſeates of *Chus* and his Sonnes then being in the Valley of *Shinar*, in which *Nimrod* built *Babel*. That *Piſon* was *Ganges*, the Scripture, Reaſon, and experience teach the contrary: for that which was neuer ioyned, cannot be diuided; *Ganges*, which inhabiteth *India*, cannot be a branch of the Riuers of *Eden*; That *Gehon* was *Nilus*, the ſame diſtance maketh the ſame impoſſibilitie, and this Riuer is a greater ſtranger to *Tigris* & *Euphrates*, then *Ganges* is: for although there are betwenne *Tigris* and *Ganges* aboue foure thouſand miles, yet they both riſe in the ſame quarter of the World; but *Nilus* is begotten in the Mountaines of the Moone, almoſt as farre off as the *Cape of good hope*, and falleth into the *Mediterran* Sea: and *Euphrates* diſtilleth out of the Mountaines of *Armenia*, and falleth into the *Gulfe* of *Perſia*: the one riſeth in the South, and trauaileth North: the other riſeth in the North, and runneth South, three ſcore and three degrees the one from the other. In this leafe following, I haue added a *Chorographicall* deſcription of this terreſtriall *Paradiſe*, that the Reader may thereby the better conceiue the preceding Diſcourſe; and this is the reward I looke for, that my labour may but receiue an allowance ſuſpended, vntill ſuch time as this deſcription of mine be reproued by a better.

CHAP. IIII.

Of the two chiefe Trees in the Garden of Paradiſe.

§. I.

That the tree of Life was a materiall tree: and in what ſenſe it is to be taken, that man by his eating the forbidden fruit, is made ſubiect to death.

FOr eating the forbidden fruit of the tree of Knowledge was *Adam* driuen out of *Paradiſe, in exilium vitæ temporalis, into the baniſhment of temporall life*, ſaith *Beda*. That theſe Trees of Life and Knowledge were materiall Trees (though Figures of the Law and of the Goſpell) it is not doubted by the moſt religious and learned Writers: although the wits of men, which are ſo volatile, as nothing can fixe them, and ſo ſlipperie, as nothing can faſten them, haue in this alſo deliuered to the World, an imaginarie doctrine.

The Tree of Life (ſay the *Hebrewes*) hath a plurall conſtruction, and is to be vnderſtood, *Lignum vitarum, The Tree of liues*, becauſe the fruit thereof had a propertie, to preſerue both the growing, ſenſitiue, and rationall life of man; and not onely (but for *Adams* tranſgreſſion) had prolonged his owne dayes, but alſo giuen a durefull continuance to all poſteritie; and that, ſo long, as a body compounded of Elements could laſt.

Bart. ſept. 2. Lr. 174.

And although it is hard to thinke, that fleſh and bloud could be immortall, but that it muſt once periſh and rot, by the vnchanged Law of God impoſed on his creatures,

Man

CAPADOCIÆ PARS
ARMENIÆ PARS
CILICIÆ PARS
Edessa
Tarsus
Adana
Mallus
Mara
CYRRESTICA
Masius M.
Issus
Sinus Issicus or Alexandretta
Alexandretta
Aleppo or Hierapolis
CYPRVS
Antiochia
Charran
CHALCIDICI
Laodicia
Apamia
Adada
THE MEDITERRANEAN SEA
Arados
Antaradus
Tripolis
Botris
Byblus
Berytus
Aschis
CATANY
Palmyra
PALMYRENA
Sidon
COELESYRIA
Tyre
Antichthanus
Damascus
Aliadamus
THE DESERT OF PALMERINA
Cæsaria Philippi
Berathi
Saue or Saba
Machati
Syria Soba
SACCEA
Iesiouri
BATANEA
ARABIA DESERTA
AGREI
Basan
Gabara
Amorites
Amanites
Bethel
MARTENI
Aurana
IERVSALEM
Moabites
AGVENI
Aicalon
ARABIA
Midianites
PETREA
Idumites
Pharan desart
Petra deserti
Amalekites
Ismalites
THE GREAT DESERT OF ARABIA
THE RED SEA
ARABIA THE HAPPIE

BIBL. CANT. ACAD.

Man (notwithstanding) should haue enioyed thereby a long, healthfull, and vngrieued life: after which (according to the opinion of most Diuines) he should haue beene translated, as *Enoch* was. And as before the Floud, the dayes of men had the long measure of eight hundred or nine hundred yeeres; and soone after the floud, of two hundred yeeres and vpwards, euen to fiue hundred: so if *Adam* had not disobeyed Gods first and easie Commandement, the liues of men on Earth might haue continued double, treble, or quadruple to any of the longest times of the first age, as many learned men haue conceiued. *Chrysostome*, *Rupertus*, *Tostatus*, and others were of beleefe, that (but for *Adams* fall and transgression) *Adam* and his Posteritie had beene immortall. But such is the infinite Wisedome of God, as he foresaw that the earth could not haue contained Mankind; or else, that millions of soules must haue beene vngenerated, and haue had no being, if the first number, wherewith the Earth was replenished, had abode thereon for euer: and therefore that of *Chrysostome* must bee vnderstood of immortalitie of bodies, which should haue beene translated and glorified.

But of what kind or *Species* this Tree of Life was, no man hath taken on him to teach: in which respect many haue conceiued, that the same was not materiall, but a meere *Allegorie*, taking their strength out of *Salomon*, where Wisedome is compared to the Tree of Life, and from other places, where also *Christ* is called the Tree of Life, and out of the *Apocalypsis*, *I will giue to him that ouercommeth, to eate of the Tree of Life, which is in the Paradise of God.* Apocal. 2. 7. But to this place Saint *Augustines* answere may suffice, (which is) That the one doth not exclude the other, but that, as there was a terrestriall *Paradise*, so there was a celestiall. For although *Agar* and *Sara* were Figures of the *Old*, and *New Testament*, yet to thinke that they were not Women, and the Maide and Wife of *Abraham*, were meere foolishnesse. And so in this place the sense of the Scripture is manifest. *For God brought out of the earth euery Tree faire to the sight, and sweete to taste; the Tree also of Life in the midst of the Garden*: which sheweth, that among the trees, which the Earth by Gods commandement produced, the tree of Life was one, and that the fruit thereof was also to be eaten. The report of this Tree was also brought to the ancient Poets: for as from the indigested matter or *Chaos*, *Hesiodus*, *Homer*, *Ouid*, and others, steale the inuention of the created World; so from the Garden of *Paradise* they tooke the Plat-forme of the Orchard of *Alcinous*, and another of the *Hesperides*: and from the Tree of *Life*, their *Nectar* and *Ambrosia*; for *Nectar*, according to *Suidas* signifieth *making young*, and *Ambrosia*, *immortalitie*; and therefore said to bee the meate and drinke of the gods.

§. II.

Of BECANVS *his opinion, that the Tree of Knowledge was* Ficus Indica.

NOw for the Tree of Knowledge of good and euill, some men haue presumed further, especially *Goropius Becanus*, who giueth himselfe the honour to haue found out the kind of this Tree, which none of the Writers of former times could euer ghesse at, whereat *Goropius* much marualleth. But as hee had an inuentiue braine, so there neuer liued any man, that beleeued better thereof, and of himselfe. Surely, how soeuer his opinion may be valued, yet hee vsurpeth the praise due to others, at least if the inuention bee at that price at which hee setteth it. For *Moses Bar-cephas* fastened on this coniecture aboue sixe hundred yeeres before *Becanus* was borne: and *Bar-cephas* himselfe referreth the inuention to an antiquitie more remote, citing for his Author *Philoxenus Mabugensis*, and others, whose very words *Goropius* vseth, both concerning the Tree, and the reasons wherewith hee would induce other men to that beleefe. For *Moses Bar-cephas* in his Treatise of *Paradise* (the first Part and *fol.* 48.) saith, That the Tree of Knowledge was *Ficus Indica*; *The Indian Fig-Tree*, of which the greatest plentie (saith *Becanus*) are found vpon the bankes of *Acesines*, one of the Riuers which falleth into *Indus*, where *Alexander* built his Fleete of Gallies in, or neere the Kingdome of *Porus*.

This Tree beareth a fruit of the bignesse of a great Peaze, or (as *Plinie* reporteth) somewhat bigger, and that it is a tree, *Se semper serens*; *Alwaies planting it selfe*; that it spreadeth it selfe so farre abroade, as that a troope of horsemen may hide themselues vnder it. *Strabo* saith, that it hath branches bending downewards, & leaues no lesse then a shield. *Plin. l. 11. c. 5.* *Lib. 1. cap. 2.*

Aristobulus

Aristobulus affirmeth, that fiftie Horsemen may shadow themselues vnder one of these Trees. *Onesicritus* rayseth this number to foure hundred. This tree (saith *Theophrastus*) exceedeth all other in bignesse, which also *Plinie* and *Onesicritus* confirme: to the trunke of which, these Authors giue such a magnitude, as I shame to repeate. But it may bee, they all speake by an ill-vnderstood report. For this *Indian* Fig-tree is not so rare a plant, as *Becanus* conceiueth, who because hee found it no where else, would needes draw the Garden of *Paradise* to the Tree, and set it by the Riuer *Aceſines*. But many parts of the world haue them, and I my selfe haue seene twentie thousand of them in one Valley, not farre from *Paria* in *America*. They grow in moist grounds, and in this manner: After they are first shot vp some twentie or thirtie foot in length (some more, some lesse, according to the soile) they spread a very large top, hauing no bough nor twigge in the trunke or stemme: for from the vtmost end of the head branches there issueth out a gummy iuyce, which hangeth downeward like a cord or sinew, and within a few moneths reacheth the ground; which it no sooner toucheth but it taketh roote, and then being filled both from the top boughes, and from his owne proper roote, this cord maketh it selfe a Tree exceeding hastily. From the vtmost boughes of these yong Trees there fall againe the like cords, which in one yeare and lesse (in that World of a perpetuall Spring) become also trees of the bighnesse of the neather part of a Lance, and as straight, as arte or nature can make any thing, casting such a shade, and making such a kind of Groue, as no other Tree in the world can doe. Now, one of these Trees considered with all his yong ones, may (indeed) shrowd foure hundred or foure thousand Horsemen, if they please; for they couer whole Vallies of ground where these Trees grow neare the Sea-banke, as they doe by thousands in the inner part of *Trinidado*. The cordes which fall downe ouer the bankes into the Sea, shooting alway downeward to finde roote vnder water, are in those Seas of the *Indies*, where Oysters breede, intangled in their beds, so as by pulling vp one of these cordes out of the Sea, I haue seene fiue hundred Oysters hanging in a heape thereon; whereof the report came, that Oysters grew on Trees in *India*. But that they beare any such huge leaues, or any such delicate fruit, I could neuer finde, and yet I haue trauailed a dozen miles together vnder them: but to returne to *Goropius Becanus*. This Tree (saith hee) was good for meate and pleasing to the sight, as the Tree of Knowledge of good and euill is described to bee.

Secondly, this Tree hauing so huge a trunke (as the former Authors report, and *Becanus* beleeueth) it was in this Tree that *Adam* and *Eue* hid themselues from the presence of God, for no other tree (saith he) could contayne them. But first it is certayne, that this Tree hath no extraordinarie magnitude, as touching the trunke or stemme, for among ten thousand of them it is hard to finde any one bigger then the rest, and these are all but of a meane size. Secondly, the words of *Moses* translated, *in medio ligni*, are by all the Interpreters vnderstood in the plurall number (that is) *in the middest of the Trees*. But his third argument (or rather the argument of *Moses Barcephas*, word for word) is, That when *Adam* and *Eue* found themselues naked, they made them breeches of Fig-leaues; which proueth (indeed) that either the tree it selfe was a Fig-tree, or that a Fig-tree grew neare it: because *Adam* being possest with shame, did not run vp and downe the Garden to seeke out leaues to couer him, but found them in the place it selfe; and these leaues of all other were most commodious by reason of their largenesse, which *Plinie* auoweth in these words: *Latitudo foliorum pelta effigiem Amazonia habet*; *The breadth of the leaues hath the shape of an Amazonian shield*: which also *Theophrast* confirmeth; the forme of which Targets *Virgil* toucheth:

Gen. 3. 7.

Plin. l. 12. c. 5.

Virg. Aen. l. 1. 494.

Ducit Amazonidum lunatis agmina peltis
PENTHESILEA *furens*.

The *Amazons* with Crescent-formed shield
PENTHESILEA leades into the field.

Here *Becanus* desireth to bee beleeued, or rather threatneth vs all that reade him, to giue credit to this his borrowed discouerie, vsing this confident (or rather cholericke) speech: *Quis erit tam impudenter obstinatus, si haec à nobis de ficu hac ex antiquis scriptoribus cum* MOSIS *narratione comparet, vt audeat dicere aliam arborem inueniri posse, quae cum illa magis quadret? Who will be so impudently obstinate, if he compare these things which*

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we haue reported of this Fig-tree, and out of ancient Writers deliuered, with the narration of MOSES, *as to dare to auow, that any other Tree can bee found, which doth more properly anſwer, or agree therewith?* But for my ſelfe, becauſe I neither find this Tree, ſorting in body, in largeneſſe of leaues, nor in fruit to this report, I rather incline to the opinion of *Philo*: That the Earth neuer brought forth any of theſe trees neither before nor after; but I leaue euery man to his owne beliefe, for the matter is of no great weight as touching his kinde: onely thereby, and by the eaſie Commandement by God giuen to *Adam*, to forbeare to feede thereon, it pleaſed God to make triall of his obedience: *Prohibita, non propter aliud, quàm ad commendandum puræ ac ſimplicis Obedientia bonum*; *Being forbidden, not for any other reſpect, then thereby to commend the goodneſſe of pure and ſimple Obedience*. *Auguſt. de Ciuit. Dei, l. 13. c. 20.*

§. III.

Of BECANVS *his not vnwitty allegorizing of the ſtory of his* Ficus Indica.

BVt in this I muſt doe *Becanus* right, that he hath very wittily allegorized this Tree, allowing his ſuppoſition of the Tree it ſelfe to bee true. The effects whereof, becauſe his diſcourſes are exceeding ample, I haue gathered in theſe few words. As this Tree (ſaith he) ſo did Man grow ſtraight and vpright towards God, vntill ſuch time as he had tranſgreſſed and broken the Commandement of his Creator; and then like vnto the boughes of this tree, he began to bend downeward, and ſtooped toward the earth, which all the reſt of *Adams* poſteritie after him haue done, rooting themſelues therein, and faſtning themſelues to this corrupt world. The exceeding vmbragiouſneſſe of this tree, he compareth to the darke and ſhadowed life of man, through which the Sunne of iuſtice being not able to pierce, wee haue all remayned in the ſhaddow of death, till it pleaſed *Chriſt* to climbe the tree of the Croſſe for our enlightning and redemption. The little fruit which it beareth, and which is hard to find among ſo many large leaues, may be compared (ſaith hee) to the little vertue, and vnperceiued knowledge among ſo large vanities, which obſcure and ſhadow it ouer. And as this fruit is exceeding ſweet, and delicate to the taſte and palate: ſo are the delights and pleaſures of the world moſt pleaſing, while they dure. But as all thoſe things which are moſt melliſluous, are ſooneſt changed into choller and bitterneſſe: ſo are our vanities and pleaſures conuerted into the bittereſt ſorrowes and repentances. That the leaues are ſo exceeding large, the fruit (for ſuch leaues) exceeding little, in this, by compariſon we behold (ſaith he) the many cares and great labours of worldly men, their ſollicitude, their outward ſhewes, and publike oſtentation, their apparent pride and large vanities; and if we ſeeke for the fruit, which ought to bee their vertuous and pious actions, we find it of the bigneſſe of the ſmalleſt peaze; glorie, to all the world apparent; goodneſſe, to all the world inuiſible. And furthermore, as the leaues, body, and boughes of this Tree, by ſo much exceed all other Plants, as the greateſt men of power and worldly abilitie ſurpaſſe the meaneſt: ſo is the little fruit of ſuch men, and ſuch trees, rather fitting and becomming the vnworthyeſt Shrub, and humbleſt Bryar, or the pooreſt and baſeſt Man, than ſuch a flouriſhing ſtatelineſſe, and magnitude. Laſtly, whereas *Adam*, after hee had diſobeyed God, and beheld his owne nakedneſſe and ſhame, ſought for leaues to couer himſelfe withall, this may ſerue to put vs in minde of his and our ſinnes, as often as we put on our garments, to couer and adorne our rotten and mortall bodies: to pamper and maintayne which, wee vſe ſo many vncharitable and cruell practices in this world.

§. IIII.

Of the name of the tree of Knowledge of good and euill: with ſome other notes touching the ſtorie of ADAMS *ſinne*.

NOw, as touching the ſenſe of this tree of Knowledge of good and euill, and what operation the fruit thereof had, and as touching the propertie of the Tree it ſelfe, *Moſes Bar-cephas* an ancient *Syrian* Doctor (tranſlated by *Maſius*) giueth this iudgement: That the fruit of this Tree had no ſuch vertue or qualitie,

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as that by the tasting thereof, there was any such knowledge created in *Adam*, as if hee had beene ignorant before; but as *Iunius* also noteth: *Arbor scientiæ boni & mali (id est) experientiæ boni & mali ab euentu*; *The Tree of Knowledge of good and euill (that is) the experience of good and euill by the euent*. For thus much we may conceiue, that *Adam* being made (according to the *Hebrew* phrase) by the workmanship of Gods owne hand, in greater perfection then euer any man was produced by generation, being (as it were) the created Plant, out of whose seed, all men liuing, haue growne vp; and hauing receiued immortalitie from the breath or spirit of God, he could not (for these respects) bee ignorant, that the disobeying of Gods Commandement was the fearefullest euill, and the obseruation of his Precepts the happiest good. But as men in perfect health doe (notwithstanding) conceiue, that sicknesse is grieuous, and yet in no such degree of torment, as by the suffering and experience in themselues they afterwards witnesse: so was it with *Adam*, who could not be ignorant of the punishments, due to neglect and disobedience; and yet felt by the proofe thereof in himselfe another terror then he had fore-thought, or could imagine. For looking into the glasse of his owne guiltie soule, he beheld therein the horror of Gods iudgements, so as he then knew, he feelingly knew, and had triall of the late good, which could not be prized, and of the new purchased euill, which could not be expresst. He then saw himselfe naked both in body and mind; that is, depriued of Gods grace and former felicitie: and therefore was this tree called the tree of Knowledge, and not because the fruit thereof had any such operation, by any selfe qualitie or effect: for the same phrase is vsed in many places of the Scriptures, and names are giuen to Signes and Sacraments, as to acts performed, and things done. In such sort as this tree was called the tree of Knowledge, by cause of the euent (as is aforesaid:) so was the
Num.20.13. Well of contention therefore called *Esek*, and the Well of hatred *Sitnath*; because the
Gen.26.20.21. Heardsmen of *Isaac* and *Gerar* contended for them; and the heape of Stones, called the
Cap.31.48. *heape of witnesse*, betweene *Iacob* and *Laban*, not that the stones bare witnesse, but for a
Cap.28.19. memorie of the Couenant. So *Iacob* called the house of God *Bethel*: and *Hagar*, the
Cap.16.14. Well in the Desart, *Viuentis, & videntis*.

But *Adam* being both betrayed and mastered by his affections, ambitious of a farther knowledge then he had perceiued in himselfe, and looking but slightly (as all his issues doe) into the miseries and sorrowes incident, and greatly affecting the supposed glorie which he might obtayne by tasting the fruit forbidden, he was transported and blowne forward, by the gentle winde of pleasing perswasions, vnawares; his progression being strengthened by the subtile arguments of Satan, who laboured to poyson mankinde in the very roote, which he moystned with the liquor of the same ambition, by which himselfe perished for euer.

Bart.sem.2.l.2. But what meanes did the Deuill find out, or what instruments did his owne subtlety present him, as fittest and aptest to worke this mischiefe by? euen the vnquiet vanitie of the woman; so as by *Adams* harkning to the voice of his wife, contrary to the expresse commandement of the liuing God, Mankind by that her incantation became the subiect of labour, sorrow, and death: the woman being giuen to man for a Comforter and
Gen.3.17. Companion, but not for a Counseller. *But because thou hast obeyed the voice of thy wife, &c.* (said God himselfe:) *Cursed is the earth for thy sake, in sorrow shalt thou eate of it all thy life.* It is also to be noted, by whom the woman was tempted; euen by the most vgly and vnworthy of all beasts, into whom the Deuill entred and perswaded.

Secondly, what was the motiue of her disobedience? euen a desire to know what was most vnfitting her knowledge, an affection which hath euer since remayned in all the posteritie of her sexe. Thirdly, what was it that moued the man to yeeld to her perswasions? euen the same cause which hath moued all men since to the like consent, namely, an vnwillingnesse to grieue her and make her sad, lest shee should pine and be ouer-come with sorrow. But if *Adam* in the state of perfection, and *Salomon* the sonne of *Dauid*, Gods chosen seruant, and himselfe a man endued with the greatest wisedome, did both of them disobey their Creator, by the perswasion and for the loue they bare to a Woman; it is not so wonderfull as lamentable, that other men in succeeding ages haue beene allured to so many inconuenient and wicked practices, by the perswasions of their wiues, or other beloued Darlings, who couer ouer and shadow many malicious purposes with a counterfeit passion of dissimulate sorrow and vnquietnesse.

CHAP.

CHAP. V.

Of diuers memorable things betweene the Fall of ADAM, *and the Floud of* NOAH.

§. I.

Of the cause and the reuenge of CAINS *sinne: and of his going out from God.*

THE same Pride and Ambition which began in Angels, and afterward possest *Adam*, *Cain* also inherited: for *Cain* (enuious of the acceptation of his Brothers Prayer and Sacrifice) slue him, making himselfe the first Manslayer, and his Brother the first Martyr: the reuenge of which vnnaturall Murther, although it pleased God to mitigate, when *Cain* cryed out that his punishment was greater then he could beare. For the same offence chiefly (wherewith the Sonnes of *Adam*, as it were, vrged and prouoked God) hee destroyed all Mankind, but *Noah* and his Family: for it is written, *The Earth also was corrupt before God*: of which in the same place *Moses* giueth a reason, for saith he, *The Earth was filled with crueltie*: and anon after, God himselfe made the cause knowne vnto *Noah*, saying; *An end of all flesh is come before me, for the Earth is filled with crueltie thorough them, and behold, I will destroy them with the Earth*, or *from the Earth*. Neither was this crueltie meant to haue beene in taking away the liues of men only, but in all sorts of Iniustice and Oppression. After this Murther of ABEL, CAIN *went out from the presence of the Lord, and dwelt in the Land of Nod, towards the East side of Eden*: in which words, The going out of *Cain* from the presence of the Lord, is not to be vnderstood after the literall sense; God being wholly in all parts of the World: *Totus in cœlo est, totus in terra, non alternis temporibus, sed vtrumq; simul*; *God* (saith Saint AVGVSTINE) *is wholly in Heauen, and wholly in Earth, not by enterchanged times, but all at once*; And that this is true, *Dauid* witnesseth: *If I be in Heauen* (saith DAVID) *thou art there; in Hell, thou art there also*. But what is meant thereby? *Exijt à facie Dei* (saith CHRYSOSTOME) CAIN *went out from the presence of the Lord* (that is) *he was left of God, disfauoured and bereaued of his protection*.

Gen. 6. v. 11. 13.

Gen. 4. v. 16.

Aug. de Ciuit. Dei. l. 12. c. 19.

Psal. 139. 8.

Chrysost. in Gen. Homil. 2.

§. II.

Of CAINS *dwelling in the Land of Nod: and of his Citie Enoch.*

THis word *Nod* or *Naid*, S. *Hierome* and many others vnderstand to signifie wandring or incertaine habitation: vexation or agitation, saith *Iunius*; but the Sequentie conuert it otherwise, and take *Nod* for the proper name of a Countrey, and so doth *Iosephus*. But it seemeth to me, that *Cain* was rather a Vagabond or Wanderer in his cogitations, then any thing else, and that his thoughts and conscience had no quiet or rest, in regard of the Murther commited, iustly fearing (by his owne words) the like violence: *And whosoeuer findeth me* (saith CAIN) *shall slay me*. Now that *Nod* or *Naid* was a Region wherin *Cain* inhabited, appeareth by the word (*dwelt*) for dwelling signifieth an abiding: and wee call those people Wanderers and Vagabonds that haue no dwelling place. And to make this dwelling and abiding more manifest, *Moses* teacheth in what part of the Earth this his habitation was, which he affirmeth towards the East side of *Eden*. Secondly, it is said by *Moses*, that after *Cain* departed from the presence or fauour of God, he built a Citie, and called it by the name of his first-borne, *Enoch*; which sheweth that he feared to wander, and rather sought to fortifie himselfe against reuenge. *Cyrillus* saith, that *Cain* and *Abel* were figures of Christ, and of the *Iewes*; and that as *Cain* after that he had slaine *Abel* vniustly, had thence-forth no certaine abiding in the World: so the *Iewes*, after they had crucified the Sonne of God, became Runnegates: and it is true, that the *Iewes* had neuer since any certaine Estate, Common-weale, or Prince of their owne vpon the Earth. Now this Land of *Nod*, *Iunius* taketh to be in *Arabia Deserta*, a Region of *Nomades*; but *Arabia* the Desert is not Eastward, or on the East part of *Eden*, neither are these *Nomades* any particular People or Nation. For all these, in what part of the World soeuer, which in old time liued by Pastorage, and fed (as

Hieron. rad. Heb.

Ioseph. l. 1. c. 3.

Gen. 4. 14.

Gen. 4. 16.

17.

we call it in *Ireland*) vpon white meate, without tilling of the ground, are called by the *Greekes*, *Nomades*, and by the *Latines*, *Pastores vagi*; as the Northerne *Tartarians*, the *Getulians*, and *Numidians* in *Africa*, the ancient *Brittans*, and the Northerne *Irish*: yea, such were the Inhabitants of *Italie* it selfe, till such time as *Italus* (who gaue them that name) taught them the Husbandry of tillage, vsed at this day. But the Region Eastward from *Eden* is that part of *Assyria*, called by *Ptolemie*, *Calena*, which also might be deriued of *Carena*, the country of *Cain*. And that *Cain* inhabited in those parts it may be gathered by the first possession of his Father *Adam*; for thus it is written, GEN. 3. *Therefore the Lord God sent him forth from the Garden of Eden to till the Earth whence hee was taken*: and in the Verse following: *Thus hee cast out man, &c. and at the East side of the Garden of Eden he set the Cherubins*: which sheweth that the entrie into Paradise was from the East, by which entrance *Adam* was cast out, and therefore inhabiting on that side of Paradise which was Eastward, according to the Text, *Cain* also in the same Region sought his dwelling place. Now, if the word *Nod* or *Naid* doe signifie *profugus*, that is, a fugitiue, we can giue no longer time to this vncertaine habitation of *Cain*, then till he built the Citie of *Enoch*, the first of the World, which hee inclosed either for his owne defence, or (as *Iosephus* writeth) to oppresse others thereby. So as for mine own opinion, I am resolued with the *Septuagint*, that *Nod* was the proper name of a Region; and for the word (Vagabond) which *Cain* vseth of himselfe, it seemeth by the perclose of the same Verse, that (Vagabond) is therein vnderstood for such an one as trauaileth in feare of reuengement: *for whosoeuer findeth me* (saith CAIN) *shall slay me*; or else (Vagabond) is taken for a man without protection, and cast out from the fauour of God.

Verse 23. 24.

And because these *Henochians*, so called of the Citie *Henoch*, were the first societie and ciuill assembly of all other, it is likely that the fame of these people (either for crueltie, strength, or other actions) liued in the memorie of *Noah* and his Sonnes; so that after the Floud (as there were of all sorts of natures, some vertuously, some impiously disposed, and euery actiue minde setting before it whom to follow or imitate) those people, which delighted in crueltie and oppression tooke on them their names whose natures they most liked and allowed; of whom these *Henochians* were not the least. Perchance the place it selfe where *Henoch* stood before the Floud, and whereof the Monuments might remayne (as the Pillars or the foundation of *Ioppe* did) gaue occasion to the Planters of that place to call themselues by the same name: for of those *Henochians* there were many Nations in the borders of *Pontus*, and *Colchis* in *Iberia*, *Segdiana*, and *Bactria*, and of the same name many Mountaines, as those which are otherwise called *Coraxici*. And seeing that it is hard to find out the truth of these things, which the most aged Time hath couered ouer or defaced, we may (according to the counsell of *Plato*) exceedingly reioyce, and therewith satisfie our selues, if of so great and almost worn-out Antiquity, if of the eldest peoples names & Nations there remain any print or foot-steps to Posterity.

Quotidiè aliquid in hoc magno orbe mutatur, noua vrbium fundamẽta iaciuntur, noua Gentium nomina (extinctis nominibus prioribus) oriuntur, Seneca ad Albinum.

In * *Plinie*, *P. Mela*, *Strabo*, *Valerius Flaccus*, *Lucan*, *Stephanus*, wee finde those *Henochei* described, though diuersly written, as in *Plinie*, sometimes *Heniochi*, in *Mela Eniochi*, in *Flaccus Heniochi*, in *Lucan Enochij*, all which inhabit vpon the Sea *Euxinus*, but yet none of these are on the Eastside of *Eden*, or (according to *Moses* wordes) Eastward from *Eden*. For *Moses*, in all places where he describeth any Region, was so exceeding precise, as sometime he vseth the word East or South without borrowing or addition, at other times with a borrowing, as Eastward or Southward, or towards the East or South. In the place of *Genesis* the eleuenth hee writeth the word (East) simply and directly. *And as they went from the East, they found a Plaine in the Land of Shinar*, but in this of *Cain* he addeth the word (towards) as, *in the Land of Nod, towards the East side of Eden*; which may be taken, as inclining some one point or two either to the North or to the South of the East.

* *Plin. l. 6. c. 9. 11. & 16. Mel. l. 1. c. vlt. Strabo lib. 11. Val. Flacc. l. 6. Lucan. l. 3. v. 37.*

V. 2.

But as we may coniecture that these Nations tooke name of *Henoch* the Citie of *Cain*, or of the Region wherein it stood, when the same was repeopled after the Floud: so it is probable that these *Henochij* of *Colchis*, & other parts adioyning, were not the first of that name, after the Sonnes of *Noah* began to fill the World againe: because, had this *Henoch* the City of *Cain* stood in any of these parts, it had then bin seated North, and not East or Eastward from *Eden*. But as *Plinie* findeth their habitation towards *Pontus*, so afterwards hee goeth on Eastward, till hee tracke them or trace them out to their originall. For hee calleth these of *Colchis* (now *Mengrelia*) *Sanni Heniochi*; *Ptolomie Zani*; beyond which

Plin. l. 6. c. 4. 5. Ptol. tab. Asiæ 3.

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an hundred and fifty mile Eastward hee findeth another Nation of them about *Iberia* and *Albania*; and beyond these he againe discouereth a third Nation, from whence all the rest tooke beginning, which inhabited on the West side of the Mountaines of *Ra-pani ſus*, betweene them and the great Riuer of *Oxus*, which bordereth *Bactria* on the North side; and these *Henochij* are due East from the Region of *Eden*, and Eastward from the very Garden it selfe.

And although wee cannot bee assured, that these *Henochij* tooke name from the memorie of the Citie of *Enoch* directly, yet because they inhabited due East from Paradise, and afterwards spred themselues Westward (as all *Noahs* Sonnes did that came into *Shinar*) the coniecture is farre more probable, then that of *Annius* the Frier, who sets *Henoch* in *Phœnicia*, quite contrary to *Moses* word: *Phœnicia* from all parts of *Eden* being directly West.

And besides these seuerall Nations of the *Henochij*, *Stephanus* findeth a Region called *Henochia*, and the same also in the East, with diuers Mountaines about *Bactria* and *Sogdiana*, of the same name. Onely the *Gracians* (according to their fabulous inuentions of all things else) out of the word (*Henıochi*) which signifieth Carts or Coach-men; make these Nations to haue sprung from the Waggoners of *Castor* and *Pollux* (to wit) *Amphites* and *Telchius*, who attended them in the enterprize of *Iason* into *Colchis*. And though I doe not deny, but that *Iason* with other *Greekes* ranged the Coasts of *Asia* the lesse in an open Boat, or kind of small Galley,* of whom I shall speake in his owne time: yet no man doubteth but that the Tale of the Golden Fleece was for the most part Poeticall; and withall that in such an open Boat, which could hardly carry their owne Rowers, being 54. there was no place, and lesse vse of Coach-horses or Waggoners.

Steph. de Vrb.

Nat. Comes calleth them *Rhœcas. Nat. Com. l. 8. c. 9. Strab. l. 11.*

*In the second Booke of this first Part, Cap. 13. §. 5.

§. III.

Of MOSES *his omitting sundry things concerning* CAINS *Generation.*

BVt of the remembrance and testimonies of the name of the Citie of *Henoch* in prophane Storie, thus much may suffice; Now it followeth to answere some few Obiections against certaine particulars in the fourth and fifth Chapter of *Genesis*: against which for the first it is demanded, how it was possible for *Cain* (hauing no other assistance then his Sonne *Henoch*) to performe such a Worke as the building of a Citie, seeing there is thereto required so many hands, and so great a masse of all sorts of Materials? To which it is answered, that we are first to consider, That of *Cain* (because he was the Parent of an impious Race) *Moses* vseth no ample declaration; and so it best agreeth with his diuine Reason, seeing that he containeth the whole Storie of the first Race, which wasted by the least account, 1656. yeares, in fiue short Chapters. Yet thus much may euery man borrow of his owne weakest reason, That seeing it pleased God to bestow on the first Generations of mens liues so long a measure, as 800. and 900. yeares, that in such a space *Cain* had not want of leisure and meanes to build many such Cities as *Henoch*, be the capacitie answering to what other of the World soeuer: for in what Age of *Cains* life he built it, the Scriptures are silent: as of whose times, and the times of his Issues *Moses* had the least care. And as it was said of *Cain*, that he built a City: so was it said of *Noah*, that his three Sonnes peopled all the World; but in both, the processe of time required to be vnderstood: which aduice seeing *Moses* vseth where the space lesse requireth it, as knowing that hee writ the Scriptures to reasonable men, wee may easily vnderstand, that such was his meaning also in all reports of like nature. For in making but a difference betweene the Birth of *Abel*, and Oblation of *Cain*, he spake it in this sort, *Fuit autem post dies multos* or *à fine dierum* (that is) in processe of time, *it came to passe that* CAIN *brought an Oblation*. And therefore it is in like sort to bee vnderstood of *Cain*, that many yeares fore-gone, and when his people were increased, he built the Citie of *Enoch* or *Henoch*.

And where it is written, as of *Cain*, that he built *Enoch*, so of *Salomon*, that hee built the Temple of *Hierusalem*; yet it is well knowne of *Salomon*, that he employed in that Worke, 150000. Labourers: for this phrase or speech is common with our selues to say, The King inuaded; when he caused an inuasion to be made: and he built, when he commanded such a building. And therfore seeing we find that *Moses* had no regard to the ages, to the birth, or to the death of any of *Cains* Issues, it is not to be marualled at, why he also

2. King. 6.

passeth ouer in a word the building of *Enoch*, without addition of any circumstance: for
Gen.4.17. of *Cain*, *Moses*, writeth in this manner: CAIN *also knew his Wife, who conceiued and bare* HENOCH, *and he built a Citie, and called the name of the Citie after the name of his sonne* HENOCH. *And to* HENOCH *was borne* IRAD, *and* IRAD *begat* MEHVIAEL, *and*
18. MEHVIAEL *begat* METHVSAEL, *and* METHVSAEL LAMECH.

C.5.v.5. Now of *Seth*, *Moses* writeth farre otherwise, and in this manner. *And* SETH *lined an hundred and fiue yeares, and begat* ENOCH, *and* SETH *liued after he begat* ENOCH 807. *yeare, and begat Sonnes and Daughters: so as all the dayes of* SETH *were* 912. *yeares, and he dyed*: as for the yeares & times of the wicked, they were not numbred *in libro viuentium*, saith *Cyril*. But in *Seth* was the Church of God established, from whom Christ descended, as touching his manhood: and therefore this way and worke *Moses* walked in, and finished it with care, passing ouer the Reprobate Generation (as aforesaid.) Of the Line of *Adam* by *Cain*, *Moses* remembreth but eight Generations, reckoning *Adam* for one, and of the Line of *Adam* by *Seth* ten, counting *Adam* also therein, as followeth:

I. ADAM.

2	*Cain.*	7	*Lamech*, who by *Ada* had	2	*Seth.*	7	*Henoch.*
3	*Henoch.*	8	*Iubal* and *Tubal*, & by *Silla Tubalcain*, and *Noëma.*	3	*Enosh.*	8	*Mathusalem.*
4	*Irad.*			4	*Cainan:*	9	*Lamech*, and
5	*Mahuiael.*			5	*Mahaleel.*	10	*Noah.*
6	*Mathusael.*			6	*Iarad.*		

These be the Generations of *Adam* by *Cain*, which the Scriptures mention: but *Iosephus* giueth vnto *Lamech* threescore and seuenteene Sonnes and Daughters, by his two Wiues *Ada* and *Silla*: and to these three Sonnes of *Lamech*, *Moses* ascribeth the Inuention of Pastorage, of Musicke, and the working in Metall; for it seemeth that *Iubal* first gathered together, and made familiar those beasts which formerly were vntamed, and
Gen.4.20.21,22 brought them into Heards and Droues. *Tubal* inuented Musicke, and *Tubalcain* the working in Brasse and Iron: the one being addicted to Husbandry, the other was Mechanicall, the third giuen to Idlenesse and Pleasure. In whom beganne these three meaner degrees of Sheepheards, Handy-crafts-men, and Musicians. And in the Issues of *Seth* began the Seruices of God, Diuinitie, Prophecie, and Astronomie: the Children of the one beheld the Heauens, the other the Earth.

§. IV.

Of the diuersities in the Ages of the Patriarchs when they begat their Children.

A Second scruple hath beene made, How it came to passe that the Patriarchs begat their Children at so diuers Ages, as *Cainan* or *Cenan* at seuentie yeares, *Mahaleel* and *Enoch* at threescore and fiue yeares, whereas *Iared* begat not any of his vntill he was 162. yeares old: *Mathusalem* begat at a 187. *Lamech* at 182. and *Noah* at 500. yeares. Now this difference hath bin the more enforced, because it cannot bee coniectured, that either *Iared*, *Mathusalem* or *Lamech* abstained from Marriage out of the Religion of Abstinence, seeing that *Enoch*, who was translated by God for his singular Sanctities, begat children before he was threescore and ten yeares old.

The apparent difference hereof ariseth in this, that *Moses* did not number the Generations before the Floud precisely, according to the first begotten and eldest sonnes of the Patriarchs, but he drew downe the Line of *Noah* from *Seth*, and afterward from *Noah* to *Abraham*, by their true Ancestors, were they elder or younger as he found them: for it is likely that *Henoch* was not the eldest of *Iarad*, nor *Lamech* the first-borne of *Mathusalem*, nor *Noah* of *Lamech*; neither is there any thing knowne to the contrary, but that *Noah* might haue had many Sonnes before *Shem*, *Ham* and *Iaphet*, though these three were only named, and surviuing, and which by God were reserued to be the Fathers of Mankind after the Floud; and therefore when we find *Mahaleel* to bee begotten by *Kenan* at threescore and ten yeares who was the first Sonne of *Kenan*, and then reckon that *Mathusalem* begat *Lamech* in the 187. yeare of his life, the difference seemeth strange, where *Lamech* is taken for the eldest. But *Moses* reckoneth all the other sonnes of *Mathusalem* but *Lamech* only, because hee was the Father of *Noah* as aforesaid. Of this

Saint

Saint *Auguſtine* hath ſomewhat elſe in his twentieth and one and twentieth Chapters, *De Ciuitate Dei*.

But as *Moſes* counted the Generations of the firſt Age, & ſo to *Abraham*, and the children of the Promiſe after him, ſo doth Saint *Matthew* recite the Genealogie of Chriſt, not by the eldeſt ſonnes, but from thoſe whom God had choſen and bleſſed, without reſpect of the firſt-borne, who haue hereby the prerogatiue in Eſtates, worldly and tranſitorie only; and therefore the Euangeliſt nameth *Iſaac*, and not *Iſmael*, though *Iſmael* were firſt in time: ſo doth he take *Iacob* the younger, and not *Eſau* the elder; neither is Chriſt deriued from any of the three eldeſt Patriarchs, *Reuben*, *Simeon*, or *Leui*, but from *Iuda* a fourth Brother, and ſo from *Dauid* a younger ſonne of *Ieſſai*; and laſtly, wee find, that the Kingdome it ſelfe of *Iuda* was not giuen to the Heire in Nature, but to the Heire of Grace, namely *Salomon*. *Mat.1.2.* *1.Kings 2.*

§. V.

Of the long liues of the Patriarchs: and ſome of late memorie.

THe third Obiection is, that the great difference of yeares betweene thoſe of the firſt Age, whereof ſome of them had well-neere ſeene a thouſand yeares, makes it diſputable, whether the account of times were of the ſame meaſure as in after-Ages, ſeeing, that ſoone after the Floud, men liued not a third part of that time, and in ſucceeding Ages and to this day, not the tenth.

They that haue hereon reſolued that thoſe yeares were but Lunarie yeares, (to wit) of a Moneth or thereabouts, or *Egyptian* yeares, are eaſily confuted. For whereas *Seth* begat *Enoſh* in the yeare of his life an hundred and fiue, if thoſe yeares bee taken but for Moneths, then had *Seth* liued but eight yeares, and one Moneth when hee begat *Enoſh*: & if the time of *Enoſh* haue the ſame allowance, when he begat *Kenan*, then could *Enoſh* at that time haue beene but ſixe yeares and fortie eight weekes old; and ſo it may bee gathered of the reſt excepting only *Adam*, who was created perfect in his kind, as were the Trees in their kinde, bearing fruit and ſeed. But this were too ridiculous to imagine. For to giue an abilitie of Generation at ſix, ſeuen or eight yeares, agreeth with the ſhort liues of the *Pigmies*, and not with the conſtitutions of our firſt Fathers, who being deſcended from *Adam*, the workmanſhip of Gods hands, and begotten and borne in the ſtrong youth of the Word, had length of dayes and abilitie of body agreeable. Againe, if we allow this idle conceit of the Lunarie yeares, then there would follow this extremitie, that thoſe which liued longeſt, and vpwards of nine hundred yeares, had by that account but the time of foureſcore and ten and odde yeares; which were not only leſſe by farre then the Patriarchs liued after the Floud, but ſhort of many mens liues in this decrepit Age of the World, wherein many exceed foureſcore, & ſome a hundred yeares. Further (if need be) to diſproue this reckoning, whereas it is written, *Gen.*25. That *Abraham* dyed in a good Age, an old man, and of great yeares: all which (if the former account were of Lunary yeares) makes but ſeuenteene and an halfe of our yeares. *Solin. Pol. hiſt. c.3* *Macrob. Satur. lib.1. cap.8.* *Plin. l.7. c.48.*

And if we ſeeke for a cauſe of this long life in Nature, then is it reaſonable, that the firſt man, created in higheſt perfection, ſhould alſo beget Children of equall ſtrength or little differing: for of the firſt and pureſt ſeed there muſt of neceſſitie ſpring vp the faireſt and fruitfulleſt Plants. Secondly, the Earth it ſelfe was then much leſſe corrupt, which yeelded her increaſe, and brought forth fruit and food for man, without any ſuch mixture of harmefull qualitie, as ſince that time the Curſe of God for the crueltie of mans heart brought on it and Mankind: Neither had the Waters of the Floud infuſed ſuch an impuritie, as thereby the naturall and powerfull operation of all Plants, Herbs, and Fruits vpon the Earth receiued a qualification and harmefull change. And as all things vnder the Sunne haue one time of ſtrength, and another of weakneſſe, a youth & beautie, and then age and deformitie: ſo Time it ſelfe (vnder the deathfull ſhade of whoſe wings all things decay and wither) hath waſted and worne out that liuely vertue of Nature in Man, and Beaſts, and Plants; yea, the Heauens themſelues being of a moſt pure and cleanſed matter, ſhall waxe old as a Garment; and then much more the power generatiue in inferiour Creatures, who by the ordinance of God receiue operatiue Vertue from the ſuperiour. *Pſal.102. v.26.*

But beſides the olde age of the World, how farre doth our education and ſimplitie

of liuing differ from that old time? the tender bringing vp of Children, firſt fedde and nouriſhed with the Milke of a ſtrange Dugge; an vnnaturall curioſitie hauing taught all Women (but the Begger) to find out Nurſes, which neceſſitie only ought to commend vnto them: The haſtie Marriages in tender yeares, wherein, Nature being but yet greene and growing, we rent from her and replant her branches, while her ſelfe hath not yet any root ſufficient to maintaine her owne top; and ſuch halfe-ripe Seeds (for the moſt part) in their growing vp wither in the bud, and wax old euen in their Infancie. But aboue all things the exceeding luxurioufneſſe of this gluttonous Age, wherein wee preſſe Nature with ouer-weightie burdens, and finding her ſtrength defectiue, wee take the worke out of her hands, and commit it to the artificiall helpe of ſtrong Waters, hot Spices, and prouoking Sawces; of which *Lucan* hath theſe elegant Verſes:

Pharſal. 4.

O prodigа rerum	*Diſcite quàm paruo liceat producere vitam:*
Luxuries, nunquam paruo contenta paratu:	*Et quantum Natura petat.*
Et quæſitorum terra pelagoq; ciborum	*Non auro myrrhâq; bibunt: ſed gurgite puro*
Ambitioſa fames, & lauta gloria menſæ,	*Vita redit: ſatiũ eſt populis fluuiuſq; Cereſq;.*

O waſtfull Riot, neuer well content
With low-priz'd fare; hunger ambitious
Of Cates by Land and Sea farre fetcht and ſent:
Vaine glorie of a Table ſumptuous,
Learne with how little life may be preſerued,
In Gold and Myrrhe they need not to carouſe,
But with the Brooke the peoples thirſt is ſerued:
Who fed with Bread and Water are not ſterued.

Pier. Hierog. l. 2. The *Ægyptians* affirme, that the longeſt time of mans life is a hundred yeares, becauſe the heart in a perfect bodie waxeth and groweth to ſtrength fiftie yeares, and afterwards by the ſame degree decayeth and withereth. *Epigenes* findeth in his Philoſophie, that the life of man may reach to the period of an hundred and twentie yeares, and *Beroſus* to a hundred and ſeuenteene yeares. Theſe opinions *Plinie* repeateth and reproueth, producing many Examples to the contrarie. In the laſt taxation, number and reuiew of the eighth Region of *Italie*, there were found in the Roll (ſaith *Plinie*) foure and fiftie perſons of an hundred yeares of age: ſeuen & fiftie of an hundred and ten: two, of an hundred and fiue and twentie: foure, of an hundred and thirtie: as many that were hundred and fiue & thirtie, or hundred and ſeuen and thirtie yeares old: & laſt of all three men of an hundred and fortie: and this ſearch was made in the times of *Veſpaſian* the Father and the Sonne.

Plin. l. 7. c. 29.

The ſimple dyet and temperate life of the *Eſſeans* gaue them long account of many yeares: ſo did it to the Secretaries of *Egyptian* Ceremonies, to the *Perſians Magicians* and *Indian Brachmans*. The *Greeks* affirme out of *Homer*, that *Neſtor* liued three Ages, and *Tireſias* ſix, *Sybilla* three hundred yeares, *Endymion* of the leſſe *Aſia* little leſſe: Alſo *Maſaniſſa* of *Numidia* liued very long, and *Dando* of *Illyria*. Among the Kings of *Arcadia* many liued three hundred yeares (ſaith *Ephorus*.) *Hellanicus* affirmeth of the *Epeians*, that ſome of them liue full two hundred yeare: and ſo doth *Diodorus Siculus* of the *Egyptians*; and that theſe reports are not fabulous; *Ioſephus* bringeth many witneſſes with him ſelfe, as *Marethon, Beroſus, Mochus, Eſtius, Hieronymus Ægyptius, Hecataus, Ephorus*, and others. And *Anthony Fume* an Hiſtorian of good reputation reporteth, that in the yeare 1570. there was an *Indian* preſented to *Solyman*, Generall of the *Turkes* Armie, who had out-liued three hundred yeares. I my ſelfe knew the old Counteſſe of *Deſmond* of *Inchiquin* in *Munſter*, who liued in the yeare 1589. and many yeares ſince, who was marryed in *Edward* the Fourths time, and held her Ioynture from all the Earles of *Deſmond* ſince then; and that this is true, all the Noblemen and Gentlemen of *Munſter* can witneſſe. *Strozzius Cicogna*, out of *Torquemada Maffæus*, and the like Authors, telleth of ſome that haue not only far exceeded the terme preſcribed by *Epigenes*; but beene repayred from the withered eſtate of decrepit Age to freſh youth. But for length of life, if wee note but the difference betweene the abilitie of men in thoſe dayes wherein *Galen* the Phiſician liued, it may eaſily proue vnto vs what Reeds we are in reſpect of thoſe Cedars of the firſt Age. For *Galen* did ordinarily let bloud ſix pound weight, whereas we (for the moſt part) ſtop at ſix Ounces. But to conclude this part, there are three things (not counting Conſtellations) which are the naturall cauſes of a long and healthfull life; (to wit) ſtrong Parents, a pure

Ioſe. ant. l. 13. c. 8. Plin. l. 7. c. 48.

and

and thin Ayre, and temperate vse of dyet, pleasure, and rest: for those which are built of rotten timber, or mouldring stone, cannot stand long vpright; on Ayre we feed alwayes and in euery instant, and on meates but at times: and yet the heauy load of abundance, wherewith we oppresse & ouercharge Nature, maketh her to sinke vnawares in the midway; and therefore with a good constitution, a pure Aire, and a temperate vse of those things which Nature wanteth, are the only friends and companions of a long life.

§. VI.

Of the Patriarchs deliuering their knowledge by Tradition: and that ENOCH *writ before the Floud.*

A Fourth scruple hath beene made, How the certaine knowledge of the Creation came to *Moses*, seeing there was no Storie thereof written, and if any such had beene, yet it is conceiued, that all memorie of Antiquitie perished in the Vniuersall Floud.

But if we consider the curiosity and policie of elder ages, we shall find, that knowledge was the greatest treasure that men sought for, and which they also couered and hid from the vulgar sort, as Iewels of inestimable price, fearing the irreuerent construction of the ignorant and irreligious: so as whatsoeuer was attained vnto concerning God, and his working in nature, the same was not left to publique dispute, but deliuered ouer by heart and tradition from wise men to a posteritie equally zealous; *Ex animo in animum sine literis, medio intercedente verbo: From minde to minde without Letters, by way of tradition or word of mouth.* And it was thought by *Esdras*, *Origen*, and *Hilarius*, (as *Mirandula* conceiueth) that *Moses* did not onely vpon the Mount receiue the Law from God, but withall, *secretiorem & veram legis enarrationem; a more secret and true explanation of the Law*; which (saith he, out of the same Authors,) he deliuered by mouth to *Iosuah*, and *Iosuah* to the Elders: For to teach these mysteries, which he called *secretiora*, to the rude multitude, were no other *quàm dare sanctum canibus, & inter porcos spargere Margaritas, then to giue holy things to Dogges, and to cast Pearles before Swine*. In succeeding times this vnderstanding and wisedome began to be written in Ciphers, and Characters, and Letters bearing the forme of beasts, birds, and other creatures; and to be taught onely to such as serued in their Temples, and to their Kings and Priests. Of the first the *Cabala* of the *Iewes* was an imitation: the inuention of the other is ascribed to *Zoroaster*, *Mercurius*, *Cadmus*, and others; but falsely.

Dion. Areop.

Fol. 18.

This *Cabala* importeth a Law, receiued by tradition and vnwritten. *Cabala* in Hebrew is *receptio* in *Latine*, and a *receiuing* in English. And this custome was also held by the *Druids* and *Bards* of our ancient *Brittaines*, and of later times by the *Irish Chroniclers* called *Rymers*. If then such as would seeme wisest in the vse of reason, will not acknowledge, that the storie of the Creation or beginning of all things was written by inspiration, the holy Ghost guiding the hand of *Moses*; yet it is manifest, that the knowledge thereof might by tradition (then vsed) be deliuered vnto him by a more certaine presumption, then any or all the testimonies which prophane antiquity had preserued and left to their successors: which their wise men (as they terme them) did lay vp and defend from the iniurie of the time and other hazzards. For, leauing to remember that *Adam* instructed *Seth*, and *Seth* his children and successors, which cannot be doubted of, it is manifest, that *Methusalem* liued together with *Adam* himselfe two hundred fortie and three yeares, and *Noah* with *Methusalem* no lesse then fiue hundred yeares: and before *Noah* died, *Abraham* was fiftie and eight yeares old; from whence this knowledge by an easie and ordinarie way might come to *Israel*, and so to *Moses*.

Cabala est scientia theologiæ non reuelata, P. M. 82. Mirand. 110. fol.

But besides this tradition, it is questionlesse, that the vse of letters was found out in the verie infancie of the World, proued by those prophecies written on pillars of stone and bricke by *Enoch*: of which *Iosephus* affirmeth, that one of them remayned euen in his time (meaning belike some ruine or foundation thereof) which pillars by others are ascribed to *Seth*. But of these prophecies of *Enoch*, Saint *Iude* testifieth; and some part of his Bookes (which contained the course of the Starres, their names and motions) were afterward found in *Arabia fœlix*, in the Dominion of the Queene of *Saba* (saith *Origen*) of which *Tertullian* affirmeth that he had seene and read some whole Pages. It is not therefore strange, that *Moses* came to the knowledge of the Creation, and storie

Ios. l. 1.

Iud. Sp. v. 14.

Origen Homil. 1. in Num.

of

of the first Age, seeing he might receiue it both by tradition and letters, had not the spirit of God instructed and inspired him as it did: which also his many and strange miracles (performed before he wrote the Scriptures) make more manifest.

Orig. Homil. 28. in Num. & Comment. in Euang. Ioan. Gelas. dist. 15.

Now for the Bookes of *Enoch*, howsoeuer some men make question of them, sure I am that *Tertullian*, *Origen*, *Augustine*, *Beda*, *Procopius*, *Gazeus*, (with others) cite them in their writings: although *Medina*, for an argument to proue them vnwritten traditions, alleageth that Pope *Gelasius* among other the *Apocryphall* Scriptures (which he reiecteth) named not these of *Enoch*; but that whatsoeuer was remembred out of them, the same was deliuered by Tradition from the *Iewes*. But I rather thinke with *Pererius*, that such a Booke there was, and that the same was corrupted after the death of the Apostles, and many things added thereunto by Heretikes, who tooke occasion vpon the antiquitie thereof, and out of that place of *Michael* contending with the Deuill about the bodie of *Moses*, to frame and adde thereunto many inuentions of their owne. One of the greatest arguments against these Bookes, is, that neyther *Philo*, nor *Iosephus* (the most diligent searchers of Antiquitie) make mention thereof. But against it I will set this opinion of Saint AVGVSTINE, *Scripsisse quidem nonnulla diuina* ENOCH *illum septimum ab* ADAM *negare non possumus: That* ENOCH *the seuenth from* ADAM *did write diuers diuine things we cannot denie.* Now his writings which came afterwards to light, were suspected because of the antiquitie, and of fables of Giants, supposed to be begotten of Angels, and others; and by so much the more, because no such Booke was found amongst those *Canonicall Scriptures*, kept by the diligence of the *Hebrew* Priests in *Armario Iudaico* (saith *Tertullian*) who yet affirmeth that this Booke might be preserued by *Noah*. Surely, that *Enoch* wrote the prophecies remembred by *Iude*, no man can denie; how they were deliuered to posteritie I know not, whether by the *Iewes Cabala*, or by what other meanes, the same is but mans coniecture. And (certainely) by the knowledge ascribed to *Noah* of the motions of the Heauens, and of the Natures and coniunctions of the Starres; and afterwards to some of his sonnes, to *Zoroaster*, and then to *Abraham*, it is verie probable that *Noah* had seene and might preserue this Booke. For it is not likely, that so exquisite knowledge therein (as these men had) was suddenly inuented and found out, but left by *Seth* to *Enoch*, and by *Enoch* to *Noah*, as hath beene said before. And therefore if letters and arts were knowne from the time of *Seth* to *Enoch*, and that *Noah* liued with *Methusalem*, who liued with *Adam*, and *Abraham* liued with *Noah*, it is not strange (I say) to conceiue how *Moses* came to the knowledge of the first Age, be it by letters, or by *Cabala* and tradition, had the vndoubted word of God need of any other proofe then self-authority.

Tertul. de habit. mulierum.

Hebr. 11. 5.

§. VII.

Of the men of renowne before the Floud.

NOw let vs consider the relation of *Moses*, who nameth seuen descents of *Cains* children, and of *Adam* by *Seth* ten: *Seth* being giuen by God in stead of *Abel*; and of *Seth* was *Enosh* begotten, in whose time men began to professe Religion, and to offer sacrifice in publique. For although *Adam* instructed his children in the knowledge of God their Creator, as appeared by the sacrifice offered by *Cain* and *Abel*; yet it seemeth that after the birth of *Enosh* men began publiquely to call on the name of the Lord, that is, they serued and praised God by Communion and in publique manner, or calling vpon the name of the Lord, and thereby were the sonnes of God or the godly distinguished from the wicked. From the birth of *Enosh* the sonne of *Seth*, to the time of *Henoch* the sonne of *Iared*, there is nothing remembred by *Moses*, but their owne births, the births of their sonnes, the length of their liues, and deaths. But of *Henoch* it is written, *That he walked with God, and he was no more seene*: for God tooke him away. By that, *that he walked with God*, was meant, that he was a iust and vpright man, and that he feared, loued, and obayed God. For the same phrase *Moses* vseth of *Noah*: NOAH *was a iust and vpright man in his time, and* NOAH *walked with God.* The Seuentie conuert it, ENOCH *placuit Deo*; HENOCH *pleased God.* And although *Aben-Ezra* and others vnderstand this place, *(tulit eum Deus: scilicet, mortuus est; God tooke him away, (that is) he dyed,* which (indeed) agreeth both with the phrase of the Scripture, and with our manner of speech to this day, to say, God tooke him away, when he died; yet the difference which *Moses* maketh betweene the pietie of *Henoch*, and the rest of the *Patriarchs*,

Gen. 5. 24.

6. 9.

triarchs, and by omitting the word (death) which he vseth to all else, makes it manifest, that *Henoch* was not dissolued as the rest. For to all the rest of the *Patriarchs*, *Moses* vseth these words, *And he dyed*; but of *Henoch* he spake otherwise, saying onely, *hee was missing*, or *he was not seene*. *Et non inuenibatur* (saith the Apostle to the Hebrewes) *quia Deus eum transtulit*; *And he was not found, for the Lord tooke him away*. In the same place it is expresly added, *that he saw not death*.

But whether this taking away of *Enoch* were not with the same kind of changing, which S. *Paul* promiseth, when he saith, that *when the end shall come, we shall not all dye, but all shall be changed*, I leaue it to the learned Diuines. 1. Cor. 15. 51.

After *Henoch*, *Moses* passeth ouer to *Methusalem* and *Lamech*, remembring (as of the rest) the times of their birth and death: sauing that *Lamech* prophecied of his sonne *Noah*, saying, *This same shall comfort vs concerning our worke, and sorrow of our hands, as touching the earth which the Lord hath cursed*. Of *Noah*, *Moses* writeth more amply, then of any of the rest of *Adams* children by *Seth*, beeing the last of the ten generations of the first Age, whom God (with his Familie) preserued, because hee was an vpright man in his time, and feared God. Gen. 5. 29. Gen. 6. 9.

But of the warre, peace, gouernement, and policie of these strong and mightie men, so able both in body and wit, there is no memorie remayning: whose stories if they had bin preserued, and what else was then performed in that newnesse of the World, there could nothing of more delight haue beene left to posteritie. For the exceeding long liues of men (who to their strength of body and naturall wits had the experience added of 800. and 900. yeares) how much of necessitie must the same adde of wisedome and vndertakings? Likely it is, that their workes excelled all whatsoeuer can be told of after-times, especially in respect of this old age of the World, when wee no sooner begin to know, but we begin to die; according to HIPPOCRATES: *Vita breuis, ars longa, tempus praceps*; (which is) *Life is short, Art is long, and Time is headlong*. And that those people of the first age performed many things worthy admiration, it may be gathered out of these words of MOSES; *These were mightie men, which in old time were men of renowne*. But these men of renowne (whom the Scripture afterwards calleth Giants, both for strength of body, and crueltie of mind) trusted so much to their owne abilities, as they forgat altogether the pietie of *Seth*, and the waies wherein *Henoch* walked: *for all the imaginations of their hearts were euill, onely euill, and continually euill*. And this wickednesse was not only found in the issues of *Cain*, but it was then vniuersal, when the children and sonnes of God (or of the godly) were corrupted and mis-led by their idolatrous wiues, the Daughters of *Cain*, or of those other men, louing themselues and the world only. Aphor. 1. Gen. 6. 4. Vers. 5.

That these *sonnes of God* were Angels, which being taken with the beautie of women, accompanied them and begat Giants, some of the Fathers supposed, namely, *Lactantius* and *Eusebius*, mis-led by *Iosephus*: of whom I cannot doubt, but that they afterward changed their former opinions. And of this mistaking many Writers haue taken great aduantage, and haue troubled themselues with large answeres and very needlesse: the question being vncapable of dispute, especially since S. *Chrisostome* and S. *Augustine* haue answered it largely long agoe. For, that good and godly men were honoured with the title of Gods children, it doth euery where appeare in the Scripture; and on the contrary, to thinke that Angels, who (as *Christ* witnesseth) behold the face of God, (that is) alwaies attend his Commandements, should after a separatiou from the rest which fel with *Lucifer*, forsake the glorious presence of their Creator, and become *Incubi* or *Succubi*, contrarie both to Nature and Grace, were more then madnesse to imagine. Gen. 6. v. 4.

§. VIII.

That the Giants by MOSES *so called, were indeed men of huge bodies: as also diuers in later times.*

OF these Giants which *Moses* calleth mightie men, *Goropius Becanus* an *Antuerpian* (who thought his owne wit more Gigantical then the bodies of *Nimrod* or *Hercules*) hath written a large discourse, intituled *Gigantomachia*, and strayned his braines to proue, that there were neuer any such men: his reasons (whosoeuer desires to lose time) he may finde them in the Treatises before named. It is true that *Cyrillus* reproues the *Grecians* Poets for their monstrous fictions: who affirme shamelesly,

That

That the Giants haue in elder times not onely caſt vp Mountaines vpon Mountaines, but remoued *Iſlands* out of the Sea, with like fooleries. And for that inuention of caſting vp Hils, and making warre with the Gods, no doubt but that the ſame was borrowed out of the ſtorie of *Nimrod*, as before remembred; and euen out of this Scripture, That the Sonnes of God ſaw the Daughters of Men, of whom the firſt Giants were begotten, was that conceit taken of *Orpheus* and *Heſiodus*, That Giants were the ſonnes of the Heauen and the Earth; meaning by the Heauens the ſonnes of God, and by the Earth the Daughters of men: which verſes of *Orpheus* are by *Iohn Caſſam* (who hath written a wittie diſcourſe of this ſubiect) thus changed into Latine:

Nomine cœleſtes illos dixêre Gigantes,
Orti quòd terrâ fuerint & ſanguine cœli.

From the Earth, and from thy bloud, O heauen, they came,
Whom thereupon the Gods did Giants name.

But what will not Opiniators and ſelfe-beleeuing men diſpute of, and make doubt of, if they cannot conceiue that there were in the firſt Age ſuch kind of men; and of which there haue beene in all times ſince? Seeing the Scriptures auow the one manifeſtly, and common experience the other?

And for that ſuperlatiue ſtrayning of words, and the meaning of them, that the name of Giants was giuen to Oppreſſors and Tyrants, and not to ſtrength of body and eminent ſtature: ſuch men might with better reaſon call them Oppreſſors, becauſe they were Giants, and therfore had abilitie to oppreſſe; then ſay, That they were called Giants only, becauſe Oppreſſors. For firſt, *Moſes* himſelfe calleth them mightie men; which ſheweth a ſtrength ſurpaſſing others: and afterwards, men of renowne, (that is) of great vndertaking and aduenterous action. And if the ſame ſtature of body, and ability had not beene found among diuers Nations after the generall floud, then might this place of *Moſes* haue more willingly harkened to a diſpute, and yeelded to interpretation.

But beſides all theſe famous Giants found in prophane Hiſtories (which I will reſerue to accompanie the Giants of *Albion*, in the ſtorie of *Britanie*) the Scriptures doe cleerely and without all allegoricall conſtruction auow, That, beſides *Nimrod*, there were found of theſe Giants in the time of *Abraham*, of *Moſes*, of *Ioſua*, and of *Dauid*; namely, the *Rephaims* in *Aſteroth*; the *Zuzai* or *Zanzummims* in *Ham*, and the *Emims*, which dwelt anciently in the Land of *Moab*: whom *Moſes* (for ſtature) compareth with the *Anakims*, which dwelt in *Hebron*; for they alſo were taken for Giants as the *Anakims*: Likewiſe, where *Moſes* ſpeaketh of the Land of *Ammon*, he vſeth theſe words: *That alſo was taken for a land of Giants, for Giants dwelt therein afore-times*: & *whom the Ammonites call Zamzummins: a people that was great, and many, and tall as the Anakims.* And theſe Giants called *Rephaims* in *Aſteroth* and *Karnaim*, and the *Zuzai* or *Zanzummims*, *Chedorlaomer* King of *Elam* ouer-threw, aſſiſted by other Kings his aſſociates. Alſo the Prophet *Amos* found among the *Ammonites* men of Giant-like ſtature, whom he compareth to the *Cedar*, and whoſe ſtrength to the *Okes*; and the Prophet BARVCH, *Theſe were the Giants famous from the beginning, that were of ſo great ſtature, and ſo expert in warre.* Particularly it is written of *Og*, King of *Baſan*, that his bed of yron was nine cubits long, and foure cubits broad: for onely *Og* King of *Baſan* remained of the remnant of the Giants, who commanded the Kingdome of *Baſan*, foure hundred yeares after the Expedition of *Chedorlaomer*. Moreouer, thoſe Diſcouerers and Searchers of the Land of Promiſe (ſent by *Moſes* from *Cadesbarne* in *Paran*) made report at their returne of the great ſtature of thoſe people in generall, and eſpecially of the ſonnes of *Anak*, in theſe words: *All the people which we ſaw in it are men of great ſtature: for there we ſaw Giants, the ſonnes of* ANAK, *which come of the Giants, ſo that we ſeemed in our ſights like Graſſe-hoppers, and ſo wee were in their ſight*, (that is) the Searchers found in their owne iudgements a maruellous difference betweene the *Anakims* and themſelues: inſomuch that the *Iſraelites* were ſo ſtricken with feare, as they rather ſought and deſired to return againe into *Ægypt*, and were more willing to endure their former ſlauerie, then to fall by the ſtrokes of thoſe fearefull Nations. Furthermore, the Scriptures put vs out of doubt, that *Goliah* the *Philiſtine* of *Gath*, was a Giant of ſixe cubits and a ſpan long: the Armour which he wore waighed fiue thouſand ſhickles of braſſe: the ſhaft of his ſpeare was like a Weauers beame, and his ſpeare-head waighed ſixe hundred ſhickles of yron. Alſo in *Samuel* there is mention of another *Goliath*

Gen.14.5. *Num.15.34.* *Deut.2.v.21.20* *Verſ.21.* *Amos 2.1.* *Bar.3.v.26.* *Deut.3.v.11.* *Num.13.v.34.* *Cap.14.4.* *1.Sam.17.4.* *2.Sam.21.v.19.*

of another *Goliah*, surnamed *Getheus*, becauſe he was of *Gath*: and of three other Giants; of which the firſt was ſlaine by *Iehonathan*, *Dauids* Nephew, who had twelue fingers, and as many toes: a man of great ſtature, and his fingers were by ſixes, eüen foure & twenty. 1. *Chron.* 20. 1.

Alſo that *Sampſon* was of ſurpaſſing ſtrength, no man doubteth, who tore a Lion as it had beene a Kid, and after ſlue thirtie of the *Philiſtines*, and (after that) a thouſand more of them with a Iaw-bone of an Aſſe: And laſtly, hee tooke the gates of *Azzah*, and the two Poſts, and lifted them away with the barres, and put them vpon his ſhoulders, and carried them to the top of the Mountaine before *Ebron*. If then it be approued by euery iudgement, that both Nature and the Heauens waxe old, and that the great age of Time hath (with it ſelfe) infeebled and almoſt worne out the vertue of all things, then I ſay, That as in all other kindes the Earth (before that Sinne had increaſed the curſe and corruption) brought forth her young ones more ſtrong and beautifull, than it did in after-ages: ſo alſo thoſe Giants, thoſe mightie men, and men of renowne as farre exceeded the proportion, nature, and ſtrength of thoſe Giants, remembred by *Moſes* of his owne time, and after him their ſucceſſors, as the ordinarie proportion of all men in generall, ſoone after the floud and in times farre off, exceeded the bulkes and bodies of men which are now borne in the withered quarter and Winter of the World. If therefore Giants were common in the third and fourth age, much more in the firſt flouriſhing youth and newneſſe of the world. *Iud.* 14. 6. 14. 19. 16. 3.

But the wickedneſſe (eſpecially in crueltie and oppreſſion) of theſe men was ſuch, as God therefore by the floud gaue end to all fleſh, but to the iuſt *Noah* and his Family. *And God repented him that hee had made man*, which S. *Auguſtine* thus expoundeth: *Neq; enim ſicut hominem, ita Deum facti ſui pœnitet, cuius eſt de omnibus omninò rebus tam fixa ſententia, quàm certa præſcientia. Sed ſi non vtatur Scriptura talibus verbis, non ſe quodammodo familiarius inſinuabit omni generi hominum, quibus vult eſſe conſultum: vt & perterreat ſuperbientes, & excitet negligentes, & exerceat quærentes, & alat intelligentes*; God (ſaith he) *doth not repent him of any thing which he hath done: (as men vſe to doe) but if the Scripture did not vſe thoſe words or the like, it ſhould not (in a ſort) inſinuate it ſelfe familiarly to all ſorts of men, for whom it would prouide: that it might terrifie the proud, ſtir vp the negligent, exerciſe the ſearchers of truth, and nouriſh thoſe that vnderſtand.* Gen. 6. 6. De Ciuit. Dei, l. 15. c. 15.

CHAP. VI.

Of idolatrous corruptions, quickly riſing, and hardly at length vaniſhing in the world: and of the Reliques of Truth touching theſe ancient times, obſcurely appearing in Fables and old Legends.

§. I.

That in old corruptions we may finde ſome ſignes of more ancient truth.

HEre before we proceed any further, the occaſion offereth it ſelfe for vs to conſider, how the *Greekes* and other more ancient Nations, by fabulous inuentions, and by breaking into parts the Storie of the Creation, and by deliuering it ouer in a myſticall ſenſe, wrapping it vp mixed with other their owne trumperie, haue fought to obſcure the truth thereof; and haue hoped, that after-ages, being thereby brought into many doubts, might receiue thoſe inter-mixt diſcourſes of God and Nature, for the inuentions of Poets and Philoſophers, and not as any thing borrowed or ſtolne out of the Bookes of God. But as a skilfull and learned *Chymiſt* can aſwell by ſeparation of viſible elements draw helpfull medicines out of poyſon, as poyſon out of the moſt healthfull herbes and plants (all things hauing in themſelues both life and death) ſo, contrarie to the purpoſes and hopes of the *Heathen*, may thoſe which ſeeke after God and Truth finde out euery-where, and in all the ancient Poets and Philoſophers, the Storie of the firſt Age, with all the works and maruailes thereof, amply and liuely expreſt.

§. II.

That the corruptions themselues were verie ancient: as in the Family of NOAH, *and in the old Egyptians.*

BVt this defection and falling away from God, which was first found in Angels, and afterwards in Men (the one hauing erred but once, the other euer) as concerning mankind it tooke such effect, that thereby (the liberall grace of God being with-drawne) all the posteritie of our first Parents were afterwards borne and bred in a world, suffering a perpetuall Eclipse of spirituall light. Hence it was that it produced plants of such imperfection and harmefull qualitie, as the waters of the general floud could not so wash out or depure, but that the same defection hath had continuance in the very generation and nature of mankind. Yea, euen among the few sonnes of *Noah*, there were found strong effects of the former poyson. For as the children of *Sem* did inherite the vertues of *Seth*, *Enoch*, and *Noah*; so the sonnes of *Cham* did possesse the vices of the sonnes of *Cain*, and of those wicked Giants of the first Age. Whence the *Chaldeans* began soone after the floud to ascribe diuine power and honour to the Creature, which was onely due to the Creatour. First, they worshipped the Sunne, and then the fire. So the *Egyptians* and *Phœnicians* did not onely learne to leaue the true God, but created twelue seuerall gods, and diuine powers, whom they worshipped; and vnto whom they built Altars and Temples. For *Herodotus* saith, *Duodecim Deorum nomina primos Ægyptios in vsu habuisse, atque Græcos ab illis cepisse mutuatos, eosq; prius aras, & imagines, & templa Dijs sibi erexisse*; *The Egyptians* (saith he) *first deuised the names of the twelue gods, which the Greekes receyued from them, who first erected vnto themselues Altars, Images, and Temples for the gods.*

Herod. in Euterpe.

§. III.

That in processe of time these lesser errours drew on greater: as appeareth in the grosse Superstitions of the Egyptians.

BVt as men once fallen away from vndoubted truth, doe then after wander for euermore in vices vnknowne, and daily trauaile towards their eternall perdition: so did these grosse and blind Idolaters euery Age after other descend lower and lower, and shrinke and slide downwards from the knowledge of one true and very God; and did not thereby erre in worshipping mortall men onely, but they gaue diuine reuerence, and had the same respect to Beasts, Birds, Fishes, Fowles, Windes, Earth, Water, Ayre, Fire, to the Morning, to the Euening, to Plants, Trees and Rootes, to Passions and Affections of the Minde, to Paleneſſe, Sickneſſe, Sorrowes, yea to the most vnworthy and baſeſt of all these. Which barbarous blasphemie, *Rhodius Anaxandrides* derideth in this manner:

Nat. Com. l. 1. c. 7.

Bouem colis, ego Deũ macto bouem.
Tu maximum Anguillam Deum putas: ego
Obsoniorum credidi suauissimum.
Carnes suillas tu caues, at gaudeo
Hijs maximè: canem colis, quem verbero
Edentem vbi deprehendo fortè obsonium.

I sacrifice to God the Beefe, which you adore.
I broyle the *Egyptian* Eeles, which you (as god) implore:
You feare to eate the flesh of Swine, I finde it sweet.
You worship Dogges, to beate them I thinke meet,
When they my store deuoure.

And in this manner IVVENAL.

Porrum aut cæpe nefas violare aut frangere morsu:
O sanctas gentes, quibus hæc nascuntur in hortis
Numina!

The *Egyptians* thinke it sinne to root vp, or to bite
Their Leekes or Onyons, which they serue with holy rite:
O happy Nations, which of their owne sowing
Haue store of gods in euerie Garden growing!

§. IIII.

§. IIII.

That from the reliques of ancient Records among the Ægyptians and others, the first Idols & Fables were inuented: and that the first IVPITER *was* CAIN, VVLCAN, TVBALCAIN, *&c.*

BVt in so great a confusion of vanities, where among the Heathens themselues there is no agreement or certainty, it were hard to find out from what example the beginnings of these inuentions were borrowed, or after what ancient patterne they erected their building; were it not certayne, that the *Ægyptians* had knowledge of the first Age, and of whatsoeuer was done therein, partly from some inscriptions vpon stone or metall remayning after the Floud; and partly from *Mizraim* the sonne of *Cham*, who had learnt the same of *Cham*, and *Cham* of his father *Noah*. For all that the *Ægyptians* write of their ancient Kings, and date of times, cannot be fayned. And though other Nations after them had by imitation their *Iupiters* also, their *Saturnes*, *Vulcans*, and *Mercuries* with the rest, which S. *Augustine* out of *Varro*; *Eusebius* out of many prophane Histories; *Cicero*, *Diodorus Siculus*, *Arnobius*, and many more haue obserued, to wit, the *Phœnicians*, *Phrygians*, *Cretians*, *Greeks*, and other Nations; yet was *Cain* the sonne of *Adam* (as some very learned men conceiue) called and reputed for the first and ancient *Iupiter*; and *Adam* for the first *Saturne*: for *Iupiter* was said to haue inuented the founding of Cities; and the first Citie of the World was built by *Cain*, which he called *Enoch*, of whom were the *Henochij* before remembred. And so much may be gathered out of *Plato* in *Protagoras*, which also *Higinus* in his 275. Chapter confirmeth. For, besides that many Cities were founded by diuers men; *Tamen primam latissimam à primo & antiquissimo* IOVE *ædificatam: yet the first and largest was built by the first and most ancient* IVPITER, seated in the East parts, or in *India*, according to that of MOSES: *And* CAIN *dwelt towards the East side of Eden, &c.* where also the *Henochij* were found after the Floud. And therefore was *Iupiter* by the *Athenians* called *Polieus*, a Founder of Cities, and *Herceios*, an incloser or strengthener of Cities; (say *Phornutus* and *Pausanias*) and that to *Iupiter Herceios* there were in very many places Altars and Temples erected. And that there were Cities built before the Floud, *Plato* also witnesseth, as may be gathered in this his affirming, that soone after mankind began to increase, they built many Cities; which as his meaning he deliuereth in plaine termes, in his third Booke of Lawes: for he saith, that Cities were built an exceeding space of time before the destruction by the great Floud.

Aug. l. 19. c. 22. De Ciuit. Dei. Euseb. l. 1. Præp. Euang. c. 7. & li. 2. c. 23. Cic. l. 2. de nat. Deorum. Arnob. 4. contra Gent.

Gen. 4. 16.

Phorn. l. de nat. tura Deorum. Pausan. l. 4. 5. & 10. in Protago.

This first *Iupiter* of the *Ethnickes* was then the same *Cain*, the sonne of *Adam*, who marrying his owne Sister (as also *Iupiter* is said to haue done) inhabited the East, where *Stephanus de vrbibus* placeth the Citie *Henochia*. And besides this Citie of *Henoch*, *Philo Iudæus* conceiueth that *Cain* built sixe others, as *Maich*, *Iared*, *Tebe*, *Iesca*, *Selet* and *Gebat*: but where *Philo* had this I know not. Now as *Cain* was the first *Iupiter*, and from whom also the *Ethnicks* had the inuention of Sacrifice: so were *Iubal*, *Tubal* and *Tubalcain* (inuentors of Pastorage, Smiths-craft, and Musick) the same, which were called by the ancient prophane Writers, *Mercurius*, *Vulcan*, and *Apollo*; and as there is a likelyhood of name betweene *Tubalcain* and *Vulcan*: so doth *Augustine* expound the name of *Noema* or *Naamath*, the sister of *Tubalcain*, to signifie *Venusta*, or beautifull, *Voluptas*, or pleasure; as the wife of *Vulcan* is found to be *Venus*, the Ladie of pleasure and beautie. And as *Adam* was the ancient and first *Saturne*, *Cain* the eldest *Iupiter*, *Eua*, *Rhea*, and *Noema* or *Naamah* the first *Venus*: so did the Fable of the diuiding of the World betweene the three Brethren the Sonnes of *Saturne* arise, from the true Storie of the diuiding of the Earth betweene the three Brethren the Sonnes of *Noah*: so also was the Fiction of those Golden Apples kept by a Dragon, taken from the Serpent; which tempted *Euah*: so was *Paradise* it selfe transported out of *Asia* into *Africa*, and made the Garden of the *Hesperides*: the prophecies that *Christ* should breake the Serpents head, and conquer the power of Hell, occasioned the Fables of *Hercules* killing the Serpent of *Hesperides*, and descending into Hell, and captiuating *Cerberus*: so out of the taking vp of *Henoch* by God, was borrowed the conuersion of their *Heroes* (the inuentors of Religion, and such Arts as the life of man had profit by) into Starres and Heauenly Signes, and (withall) that leauing of the World, and ascension of *Astræa*; of which *Ouid*:

Gen. 4. 20. 21. 22.

Lact. l. 4. c. 27.

Vltima cœlestum terras Astræa reliquit;
Astræa last of heauenly Wights the Earth did leaue:

Ouid. Met. l. 1.

Nat. Com. l. 2. c. 2. For although thereby the *Ethnicks* would vnderstand Iustice it selfe to haue sayled, as it is a vertue abstract, and may bee considered without a person; yet as it is vsuall among the ancient Poets to describe Vertues and Vices by the persons of men and women, as Desire by *Cupid*, Valour by *Mars*, Beautie or Lust by *Venus*, so doe they also the persons of Men by like Vertues and Vices, and therefore by Iustice and *Astræa*, *Enoch*: the iustice and pietie of *Enoch* being in the same manner expresst, as that of *Noah* was by *Moses*, for *Noah* was said to be a iust man; *And* NOAH *walked with God.* And of *Enoch* it is written, *That hee walked with God, and hee was no more seene: for God tooke him away.*

Vers. 1. *Gen. 7.* *Gen. 5. 22. 24.*

From this storie also of the first Age, and from that part where *Moses* remembreth the Giants begotten by the sonnes of good men vpon the daughters of the wicked (whom *Moses* calleth mightie men, and men of renowne) did they steale those wondrous great acts of their ancient Kings, and powerfull Giants; and againe their warre vndertaken against the gods, from the building of the Tower of *Babel* by the Giant *Nimrod*, as Saint *Augustine* termeth him. Which warre of their Giants, *Cornelius Seuerus* thus describeth:

L. de Ciuit. Dei.

Tentauêre (nefas) olim detrudere mundo
Sydera, captiuiq; IOVIS transferre Gigantes
Imperium, & victo leges imponere cælo.

The Giants did aduance their wicked hand
Against the Starres, to thrust them headlong downe;
And robbing *Ioue* of his Imperiall Crowne,
On conquered Heauens to lay their proud command.

Whereby was meant that *Nimrod* purposed to raise the building of *Babel* to that height, as God neither by drawing waters from the deepe, nor by any coniunction of the starres, should bury them vnder the moysture of a second Floud, but that by this building (if they had beene herein victorious) they would haue giuen the Law to Heauen it selfe. Also the making of leagues, peace and couenants among Heathen Nations and Kings, confirmed by sacrifice, whereof *Virgil* both in the eight and twelfth of his *Æneides* hath a touch, was (as it seemeth) borrowed from *Moses*, *Exod.* 24. Who when he read the Booke of the Couenant, sprinkled the people with bloud.

Ioseph. l. 1 contra Appian.

We find also many remembrances of *Seth*, the paternall Ancestor of *Henoch* and *Noah*: for *Amenophis*, the same King of *Ægypt*, which reigned at such time as *Moses* carried thence the children of *Israel*; (as of late some learned men, mistaking his time, supposed) called his sonne and successour *Setho*, of *Seth*; and of the same *Seth* (as many men of good iudgement haue granted) were the Princes of *Thrace*, called *Seuthes*, whereof there were many very famous. But herein was the memorie of *Seth* most manifestly preserued, that the *Ægyptians* worshipped *Seth*, as their most ancient parent, and of the first tradition: in honour of whom they called a principall Prouince *Setheitica*. We also finde in *Bithynia* the Citie of *Sethia*, and others of the same name elsewhere. And sure, from the *Ægyptians* did the *Gracians* borrow this kinde of Theologie, though they scorned to acknowledge any antiquitie preceding their owne; and that they might not seeme to learne elsewhere, they gaue the same names to their owne Idols, which the *Ægyptians* did to theirs.

Plut. in Iside. *Strab. l. 17.*

§. V.

Of the three chiefest IVPITERS; *and the strange storie of the third.*

BVt of all those armies of *Iupiters* remembred by the Ancients, *Cicero* maketh but three, because those were of most fame: which other Writers haue also done, who sought out, and laboured in their originals.

The first was *Iupiter*, the sonne of *Æther* and *Dies*, so called, because the one had reference to his celestiall conditions (for *æther* is as much as shining or pure fire;) the other discouered his naturall vertues, which dayes and times make more perfect, and are the witnesses of mens actions.

The second was said to be the sonne of *Cælum* or Heauen, for the same former respect; and this *Iupiter* was an *Arcadian*, and King of *Athens*.

The

The third of whom all the *Gracian* fables were deuiſed, was of *Creet* (now *Candie*) the ſonne of *Saturne* and *Ops*. The name deriued from the Latine is taken of *Iunans Pater*, from the *Greeke* word *Zeus*, it ſignifieth life, but ſomewhat ſtrayned. *Boccas* in his Genealogie of the gods, conceiueth, that his name was borrowed from *Iupiter* the Planet; but whether that ſtarre had ſuch a name, before the ſame was giuen to men, I know not. *Iupiter* is hot and moiſt, temperate, modeſt, honeſt, aduenturous, liberall, mercifull, louing, and faithfull, (that is) giuing theſe inclinations. And therefore thoſe ancient Kings beautified with theſe conditions, might be called thereafter *Iupiter*; but howſoeuer they were, or were not with thoſe vertues enriched, yet, by imitation, all Kings in the eldeſt times aſſumed thoſe Titles and Sir-names: great Princes affecting as high Titles of honour and reputation in the world, (howſoeuer deſerued) as the worthyeſt, that euer were, acquired by their well deſeruings. *Iones omnes Reges vocârunt antiqui*; *The Ancients called all Kings* IVPITERS, *as* TZETZES in his *Varia hiſtoria* confirmeth: *Reges olim* IOVES *vocârunt omnes*; *In old times all Nations called their Kings* IVPITERS. But where this laſt and moſt remembred *Iupiter* was borne, it is vncertayne. Some there are that make him of *Creet*: others, that he was but ſent thither by his mother *Ops* or *Opis*, to be foſtered and hidden from the furie of *Titan* his vncle: becauſe it was conditioned betweene *Saturne* and *Titan*, that *Saturne* being a yonger brother, and reigning (for his owne life) by *Titans* permiſſion, hee ſhould put to death all his male children, leſt the *Titans* might be interrupted by any of them in their ſucceſſion; which agreement, becauſe *Saturne* performed in his firſt borne, it is fayned that *Saturne* deuoured his owne children. Hereof *Lycophron*, thus turned into Latine; *Nat. Com. l. 1. c. 7*

Haud ſit pinguior, | *Saturne* to be the fatter, is not knowne,
Crudis ſepulchrum quòd ſit ipſe filijs. | By being the graue and buriall of his owne.

This compoſition betweene *Titan* and *Saturne*, *Sybilla* alſo witneſſeth in theſe;

Conceptis verbis; TITAN *iurare coegit*
SATVRNVM, *de ſe natum ne nutriat vllum*,
Quo poſſint regnare ſenis poſt fata Nepotes.
Things thus agreed: *Titan* made *Saturne* ſweare
No ſonne to nouriſh; which by reigning might
Vſurpe the right of *Titans* lawfull heire.

But *Opis* the mother of *Iupiter*, being deliuered at once both of *Iupiter* and *Iuno*, conueyed *Iupiter* (firſt called *Lyſanias*) into *Crete*, as ſhee did afterwards his two brothers, *Neptune* and *Pluto*: where he was brought vp in *Gnoſſus*, the chiefe Citie of that Iland, by *Creſia* the King, or by the *Curetes*, a people and nation thereof. *Euſeb. in Temp.*

Other challenge him to be of *Thebes*, and a *Thebane*: others call him an *Arcadian*: others make him of *Meſſena*. The like contention is found among the *Greeks* touching his education and firſt foſtering. Some affirme, that hee was fed by Hony-bees: in recompence whereof hee changed their blacke coats and skins into yellow; a reward well fitting ſuch a god: others, that he was nouriſhed by Beares: others, by Goats: and of all theſe the idle *Greekes* haue many pretty tales. But in the end when *Titan* had knowledge, that *Saturne* had broken his faith, he ſet on him, and tooke him and his wife priſoners, whom *Iupiter* againe reſcued and deliuered.

But laſtly, the father and the ſonne equally ambitious, the one doubted the other. *Saturne* being the leſſe powerfull fled into *Italie*, and left his Kingdomes in *Greece* to his ſonne. And although this Prince at the firſt purchaſed great honour, and for his many vertues the name of *Iupiter* was giuen him; yet, after hee was once ſetled and became potent, he gaue himſelfe ouer wholly to palliardize and adulterie, without all reſpect of Honour, Law, or Religion. And it is reported by ſuch as doe aſcribe the actions of many to one *Iupiter*, that not therewith ſatisfied, hee was afterwards knowne to offend in the ſinne of *Sodome* with *Ganimedes* and others; and did not onely begin with inceſt, marrying his owne ſiſter *Iuno*, but he rauiſhed, betrayed, ſtole away, and tooke by ſtrong hand all the beautifull women borne in his time, within the limits of his owne Kingdomes, or bordering them. Among whom theſe hereafter written were of greateſt fame, *Niobe*, *Laodemia*, and *Alcmena*, the wife of *Amphitryon*, by whom hee had *Pelaſgus*, *Sarpedon*, *Argus*, and *Hercules*: by *Taygete* he had *Taygetus*; of whom the Mountayne *Taygetus* tooke name, with another ſonne called *Saon*, of whom *Sauona*

by *Antiope* he had *Amphion* and *Zetus*: by *Leda*, *Castor* and *Pollux*, *Helen* and *Clytemnestra*: by *Danae*, *Perseus*: by *Iordana*, *Deucalion*: by *Charme* (the daughter of *Eubulus*) *Britomartis*: by *Protogenia*, he had *Athlius* the father of *Endymion*: and by *Io* (the daughter of *Inachus*) *Epaphus*, the founder of *Memphis* in *Ægypt*: which *Epaphus* married *Libya*, of whom that Countrey tooke name, for so the *Greeks* afterward called *Africa*. Hee rauished *Ægina* the daughter of *Æsopus*, and carryed her into the Iland *Oenopia* or *Oenotria*, afterward called *Ægina*, on whom he begat *Æacus*: by *Torrhebia* hee had *Arthesilaus* and *Carbius*: by *Ora*, *Colaxes*: hee had also *Dardanus* by *Electra*, who built *Dardanium*, afterward *Ilium* and *Troy*. He begat the brothers *Talici*, on *Thalia*, and on *Garumantis*, *Hiarbas*. He had besides these (if they belye not their chiefe God) *Phileus* and *Pilumnus*, inuenters of Bakers craft; and I know not how many more; but I know well that he could not be father to all these, who were borne in ages so farre differing. And of these his seuerall rauishments, betrayings, stealing away of mens wiues, daughters, and sonnes, buying of virgins, and the like, came in all those ancient fables of his transformations into showres of gold, eagles, buls, birds, and beasts; and of him, and by him (in effect) all that rabble of *Gracian* forgeries. And yet did not the *Greeks* and *Romans* feare to entitle this Monster, *Optimus Maximus*, though *Cicero* in his second Booke, *de natura Deorum*, affirme, that hee deserued nothing lesse; and in his Oration, *pro domo sua*, reprocheth *Clodius* for his incest, by the name of *Iupiter*. His buriall was in *Crete* (saith LVCIAN.) *Cretenses non solùm natum apud se & sepultum* IOVEM *testantur, sed etiam sepulchrum eius ostendunt; The Cretians or Candians doe not onely auow that* IVPITER *was borne and buried among them, but they shew his graue and sepulchre:* which *Epiphanius* also confirmeth, for in his time there remayned the monuments of his tombe in the Mountayne *Iasius*. This *Callimachus* in his hymnes also witnesseth, but as offended thereat, saith thus:

Luc. in Sacrif.

> The *Cretians* euer lyars were, they care not what they say:
> For they a tombe haue built for thee, O King, that liu'st alway.

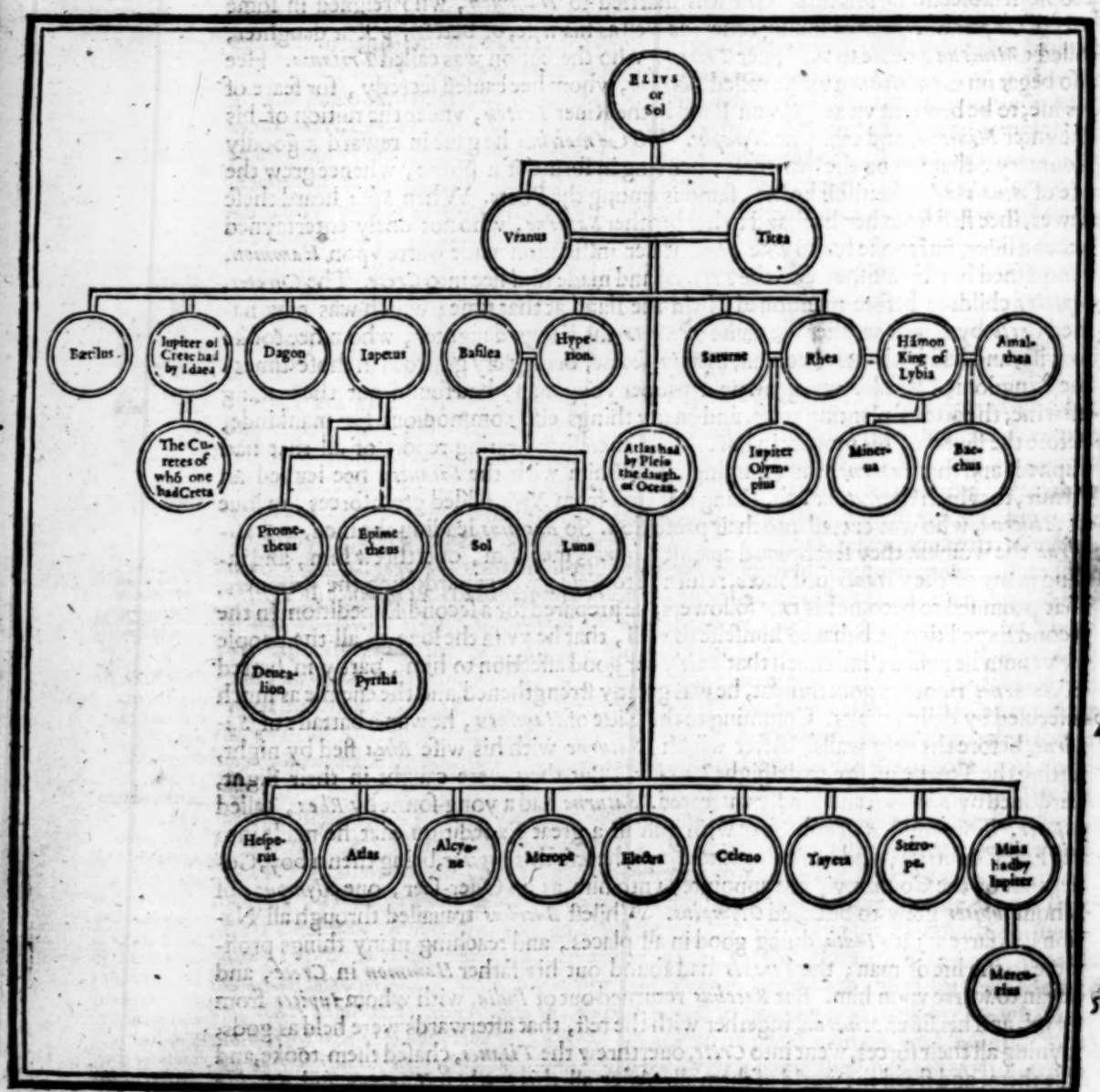
Diodorus Siculus tels by way of report from the *Libyan* fables, confirmed (as hee saith) by some *Greeke* Writers, that the originall of these gods was from the Westerne parts of *Africk*. For there among the *Atlantida* reigned one *Vranus* (which signifieth Heauen) called so for his great skill in *Astrologie*, and for his knowledge, and benefits to the people, honoured by them as a god after his death. He had by many wiues 45 sons; but by his principall wife *Titea*, he had seuenteene sonnes and two daughters, all which were called after their mothers name the *Titanes*. Of *Titea*, likewise it is said, that shee for her goodnesse was canonized as a goddesse, being dead, and called the Earth, as her husband was stiled Heauen. But of all the children of *Titea*, her daughter *Basilea* (which name sounding as Queene in *English*, shee is by the Latine translator of *Diodorus* called *Regina*) excelling the rest as farre in vertue as in yeares, was by generall consent of her brethren, and of the people, appointed to rule as Queene after her fathers death, being as yet a Virgin. Shee tooke to husband her brother *Hyperion*, to whom shee bare a sonne and a daughter, called *Sunne* and *Moone*. The beautie and towardlinesse of these children mooued her brethren to enuy, and bred in them a feare of being excluded from the succession: wherefore they tooke the boy and drowned him in the Riuer *Eridanus*, now called *Poe*. The losse of this child caused his sister to breake her owne necke; and the losse of both her children made the mother to play many mad pranks, dancing with Cymbals, after a wilde fashion, in sight of all the people, before whom shee is said to haue vanished away. Ere shee dyed, her sonne (as the fable hath it) signified vnto her in a dreame, that hee and his sister, by the prouidence of God, should become immortall, that also the *Sunne* and *Moone* should bee called by their names, and that their death should bee reuenged vpon the murderers. According to which it is said, that the people did so call those two Planets, and withall held her selfe as a goddesse, and termed her the great Mother, which name they had formerly giuen to her, for her motherly care in cherishing her brethren whilest they were young. *Hyperion* and his Race being extinguished, the other sonnes of *Vranus* diuided the Kingdome. Of these *Atlas* and *Saturne* were chiefe. *Atlas* reigned ouer the countries lying about the Mountaynes, which afterward bare his name; a iust and wise Prince, deepely skilfull in *Astrologie*, and for inuention of the *Spheare*, said to haue supported Heauen.

Diod. l. 2. c. 5.

He

He had many ſonnes; but the principall of them called *Heſperus*, being of his fathers qualities and ſtudies, was ſaid to haue beene carried away by the winde, from the top of an high Hill in the midſt of his contemplations, and his name in honour of him, impoſed by the people vpon the morning ſtarre. The ſeuen daughters of *Atlas* were alſo ſaid to haue beene excellent Ladies, who accompanying ſuch as came to be Deified, or regiſtred among the Worthies, brought forth children, anſwerable in qualitie to thoſe that begat them. Of theſe it is held, that the ſeuen ſtarres called *Pleiades* tooke name. *Saturne*, the brother of *Atlas*, reigned in *Sicilia*, part of *Africk* and *Italie*. *Iupiter*, another of the ſonnes of *Vranus*, reigned in *Crete*; who had ten ſonnes which he called *Curetes*; he called that *Iland* after his wiues name, *Idea*; in which Ile hee dyed, and was buried. But this *Iupiter* muſt not haue beene that great one, but vncle to the great *Iupiter*, if theſe fables of the *Libyans* were true. *Saturne* (as theſe *Libyans* tell the tale) was a great Tyrant, and fortified ſtrong places, the better to keepe his people in ſubiection. His ſiſter *Rhea* was married to *Hammon*, who reigned in ſome part of *Africk*. *Hammon* louing others as well as his wife, or better, got a daughter, called *Minerua*, neare to the Riuer *Triton*, who thereupon was called *Tritonia*. Hee alſo begat on *Amalthea* a ſonne called *Bacchus*, whom hee cauſed ſecretly, for feare of his life, to be brought vp at *Nyſa*, an Iland in the Riuer *Triton*, vnder the tuition of his daughter *Minerua*, and certayne *Nymphs*. To *Amalthea* he gaue in reward a goodly Countrey, that lay on the Sea-coaſt, bending in forme of a horne, whence grew the tale of *Amalthea's* plentifull horne, famous among the Poets. When *Rhea* heard theſe newes, ſhee fled from her husband to her brother *Saturne*, who not onely entertayned her as a ſiſter, but tooke her to wife, and at her inſtigation made warre vpon *Hammon*, vanquiſhed him by aſſiſtance of the *Titanes*, and made him flee into *Crete*. The *Curetes*, *Iupiters* children before mentioned, held the Iland at that time; which was new named *Crete* by *Hammon*, after the name of *Creta* the Kings daughter, whom hee tooke to wife, and had with her (women, as may ſeeme, being very gracious in thoſe times) the Kingdome. *Bacchus* was growne a proper yong man, had found out the making of wine, the arte of planting trees, and many things elſe commodious for mankinde, before the flight of his mother in law. Now therefore hearing report of all that had hapned, and that *Saturne* was comming againſt him with the *Titanes*; hee leuyed an Armie, to which the *Amazons*, liuing not farre from *Nyſa*, added great forces, in loue of *Minerua*, who was entred into their profeſſion. So *Bacchus* leading the men, and *Minerua* the women, they ſet forward againſt *Saturne*, met him, ouerthrew him, and taking many of the *Titanes* priſoners, returned to *Nyſa*; where pardoning the priſoners, that promiſed to become his true followers, he prepared for a ſecond Expedition. In the ſecond Expedition he behaued himſelfe ſo well, that he vvan the loue of all the people by vvhom he paſſed; inſomuch that partly for good affection to him, partly in hatred of *Saturnes* rigorous gouernment, he was greatly ſtrengthened, and the enemie as much infeebled by daily reuolts. Comming to the Citie of *Hammon*, he wan a battaile of *Saturne*, before the very walls. After which, *Saturne* with his wife *Rhea* fled by night, ſetting the Towne on fire to deſpight *Bacchus*. But they were caught in their flight, pardoned by *Bacchus*, and kindly entreated. *Saturne* had a yong ſonne by *Rhea*, called *Iupiter*. This child, *Bacchus* tooke with him in a great Expedition that he made into the Eaſt Countries; and comming into *Egypt*, he left this *Iupiter*, being then a boy, Gouernour of the Countrey; but appointed vnto him as an Ouer-ſeer, one *Olympus*, of whom *Iupiter* grew to be called *Olympius*. Whileſt *Bacchus* trauailed through all Nations, as farre as into *India*, doing good in all places, and teaching many things profitable to the life of man; the *Titanes* had found out his father *Hammon* in *Crete*, and began to warre vpon him. But *Bacchus* returned out of *India*, with whom *Iupiter* from *Egypt*, and his ſiſter *Minerua*, together with the reſt, that afterwards were held as gods, ioyning all their forces, went into *Crete*, ouerthrew the *Titanes*, chaſed them, tooke, and ſlue them, and freed the world of them all. After all this, when *Hammon* and *Bacchus* were dead, they were deified; and the great *Iupiter*, the ſonne of *Saturne*, ſucceeding them, reigned Lord alone ouer all the world, hauing none of the *Titanes* left aliue, nor any other to diſturbe him. Betweene this tale of the *Libyan* gods, and the *Egyptian* fables of *Oſiris*, there is a rude reſemblance, that may cauſe them both to be taken for the crooked Images of ſome one true hiſtorie. For the Expeditions of *Oſiris*, and of

Bacchus; the warres of the Giants in the one storie, of the *Titanes* in the other; the Kingdome of *Egypt* giuen by *Hercules Lybicus* to *Orus*, by *Bacchus* to *Iupiter*, the rattles of *Isis*, and the cymbals of *Basilea*, with many petty circumstances, meerely enough resemble each other, howsoeuer not alike fitted to the right persons. *Sanchoniato* (as *Euseb.* 1.1.c.7. *Eusebius* cites him) would haue all these to be *Phœnicians*, and is earnest in saying, That it is a true storie, and no allegorie. Yet hee makes it seeme the more allegoricall, by giuing to *Vranus* or Heauen for daughters, *Fate* and *Beautie*, and the like, with addition of much fabulous matter, omitted by *Diodorus*, though *Diodorus* haue enough. To the Genealogie he addes *Elius* or the *Sunne*, as father of *Vranus*, and among the children of *Vranus*, *Iapetus*, *Batilus*, and *Dagon* (whom *Diodorus* doth not mention by their names) giuing withall to *Vranus* the proper name of *Terrenus* or *Indigena*, and of *Illus* to *Saturne*, but omitting *Iupiter* of *Crete*. The Pedigree of them is this:



§. VI.

of CHAM, *and other wicked ones, whereof some gat, some affected the name of Gods.*

OF *Iupiter Belus*, the sonne of *Saturnus Babylonicus*, otherwise *Nimrod*, it seemeth that *Cicero* had not heard, (at least by that name) who was more ancient than any of the former three by him remembred: for long after these times were the *Greekes* but Saluages, if they seeke no farther off for their Gods.

But the *Ægyptians*, euen after the floud, began (somewhat before this *Chaldean Iupiter*) to intitle *Cham*, the parent of their owne *Mizraim*, *Iupiter Chammon*, or *Hammon*. For the Etymologie of this word (*Hammon*) which the *Greekes* deduce *ab arenis*, *from the sands*, is ridiculous (saith *Peucer*;) neither yet is his owne much better, who brings it from *Hammath*, which signifieth heate: because the said Temple of *Iupiter Hammon* was seated in *Libya*, where the ayre is exceeding hot and scortching. And as for the antiquitie of the latter *Iupiter* (among the *Greekes* and *Romans* the most renowned) it is certaine that he was borne not long before the warre of *Troy*, as by many of his sonnes is made manifest; namely, *Castor*, *Pollux*, *Hercules*, *Sarpedon*, and others, which liued in that age of *Priamus*, vnder whom, and with whom *Troy* was destroyed. *Peucer. de Oracul.*

Now seeing that mortall men, and the most wicked, were esteemed immortall among the Heathen; it was not to be wondred at, that *Alexander Macedon*, *Tyberius*, *Nero*, *Caligula*, and others, sought to be numbred among them, who were as deformed monsters as the rest: For by what reason could the same *Deitie* be denied vnto *Laurentia* and *Flora*, which was giuen to *Venus?* seeing they were as notorious and famous harlots as she was.

§. VII.

That the wiser of the ancient Heathen had farre better opinions of God.

BVt that euer *Pythagoras*, or *Plato*, or *Orpheus*, with many other ancient and excellently learned, beleeued in any of these fooleries, it cannot bee suspected, though some of them (ouer-busily) haue mixed their owne inuentions with the Scriptures: for, in punishment for their fictions, did *Pythagoras* hang both *Homer* and *Hesiodus* in hell, where he fained that they were perpetually stung and pinched with Serpents. Yet it cannot be doubted, but that *Homer* had read ouer all the books of *Moses*, as by places stolne thence, almost word for word, may appeare; of which *Iustine Martyr* remembreth many in that Treatise conuerted by *Mirandula*. As for *Plato*, though hee dissembled in some things, for feare of the Inquisition of the *Areopagites*, yet Saint *Augustine* hath already answered for him (as before remembred) *Et mirificè ijs delectatus est, quæ de vno Deo tradita fuerant*; *And he was greatly delighted in the doctrine of one God*, saith *Iustine Martyr*. Now howsoeuer *Lactantius* pleased to reprehend *Plato*, because (saith he) *Plato* sought knowledge from the *Ægyptians*, and the *Chaldeans*, neglecting the *Iewes*, and bookes of *Moses*: *Eusebius*, *Cyrillus*, and *Origen*, finde reason to beleeue the contrarie, thinking that from thence hee tooke the grounds of all by him written of God, or sauouring of Diuinitie: and the same opinion had Saint *Ambrose* of *Pythagoras*. *Euseb. Prep. Euang. lib. 11. Cyril cont. Iul. lib. Origen. cont. Celsum. Ambr. ad Iren. Ep. 6. lib. 1*

But whether it were out of the same vanitie, which possest all those learned Philosophers and Poets, that *Plato* also published (not vnder the right Authors names) those things which hee had read in the Scriptures; or fearing the seueritie of the *Areopagites*, and the example of his Master *Socrates*, by them put to death by poyson, I cannot iudge. *Iustine Martyr* (as it seemeth) ascribeth it wholly to *Platoes* feare, whose wordes among many other of the same effect, are these; PLATO MOSIS *mentionem facere, ob id, quod vnum solumq; Deum docuerat, sibi apud Athenienses tutum non putauit, veritus Areopagum*; PLATO *fearing the Areopagites thought it not safe for him among the Athenians to make mention of* MOSES, *that hee taught that there is but one God.* But for that Diuinitie which he hath written in TIMÆO; *id ipsum de Deo disseruit quod &* MOSES; *He discoursed and taught the same of God* (saith IVSTINE MARTYR) *which* MOSES *did.* For where it pleased God by his Angell to answere MOSES, *Ego sum existens* (which is) *I am*; and, *existens misit me ad vos*; *I am hath sent me vnto you*, herein did *Plato* (saith *Iustine Martyr*) no otherwise differ then that *Moses* vsed the word (*qui*) and *Plato* the word *quod*: MOSES *enim qui existit (inquit,)* PLATO *quod* *Areopagus, or domus seu mons Martis, Mars his hill: a house wherein capitall matters were tryed: so called at first because Mars therein first pleaded his cause for the murder of Hallirrothes. Pausan. in Attic. Nat. Com. l. 2. c. 7 Iust. Mart. adm. Gent. fol. 8. 14. vt sup. Exod. 3. 14.*

quod existit; *For* MOSES *saith, He who is*; PLATO, *That which is.* Now of Gods incomprehensible nature, and of the difficultie either to conceiue, or expresse the same, hee giueth this testimonie: *Genitorem Vniuersitatis tam difficile est inuenire, quàm inuentum impossibile dignè profari*; *It is as hard to find out the Creator of the Vniuersall, as it is impossible, if he were found, to speake of him worthily.* And what can be more agreeable to the Maiestie of Gods Nature, then this propertie by *Plato* acknowledged? *Deus bonus, & quidem, Deus causa bonorum: malorum autem omnium non causa*; *God is absolutely good, and so (assuredly) the cause of all that is good: but of any thing that is euill he is no cause at all:* and againe, *Charitas Dei fuit causa factionis mundi, & originis omnium rerum*; *The loue of God was the cause of the worlds creating, and the originall of all things.* APVLEIVS the Platonist: *Summus Deus infinitus est, non solum loci exclusione, sed etiam naturæ dignitate: Et nihil est Deo simílius & gratius, quàm vir animo perfecto bonus*; *The most high God is also an infinite God, not only by exclusion of place, but by the dignitie of nature: neither is there any thing more like or more acceptable to God then a man of a perfect heart.* THALES affirmed that God comprehended all things, and that God was of all things the most ancient: *Quia nunquam esse cæpit*; *Because he neuer had any beginning.* ZENO, that God beheld euen the thoughts of men. *Athenodorus*, that therefore all men ought to be carefull in the actions of their life, because God was euerywhere present and beheld all done. But what can be more agreeable to *Moses* storie of the Creation, then this opinion and description of the Worlds beginning in *Euripides*, Scholler of *Anaxagoras*?

In Timæo.

De Legib. l. 10.

Laertius.

Cælum terraq́, vnius formæ fuit:
Sed cum fuissent abiuncta amplexu mutuo,
Emersit omnis in lucem res progenita,
Arbores, aues, feræ, quasq́, affert mare,
Genusq́, mortalium.

Heauen and Earth one forme did beare:
But when disioyned once they were
From mutuall embraces,
All things to light appeared then;
Of trees, birds, beasts, fishes, and men
The still-remayning races.

And as in *Pythagoras*, in *Socrates*, and in *Plato*: so we find the same excellent vnderstanding in *Orpheus*, who euery-where expressed the infinite and sole power of one God, though he vse the name of *Iupiter*, thereby to auoide the enuie and danger of the time; but that hee could attribute those things to the sonnes of men, and mortall creatures, which hee doth to this *Iupiter*, there is no man who hath euer heard of God, that can imagine.

Nomina Deorum (saith MIRANDVLA) *quos* ORPHEVS *canit, non decipientium dæmonum, à quibus malum & non bonum prouenit*; *sed naturalium virtutum diuinarumq́, sunt nomina*; *The names of those Gods whom* ORPHEVS *doth sing, are not of deceiuing Deuils, from whom euill comes, and not goodnesse*; *but they are the names of naturall & diuine vertues.* Yea, that he yet reacheth higher, and speaketh of God himselfe, this his instruction to *Musæus*, and the *Hymne* following teach vs: *Respiciens verò ad diuinum hunc sermonem ea diligenter animum aduerte, intendens cordis rationis capax conceptaculum: rectam autem ascende viam, & solum aspice mundi Regem. Vnus est ex se genitus, ex eo omnia nata sunt: ipse verò in illis versatur, nec quisquam eum intueri potest mortalium, sed ipse nihilominus omnes intuetur.*

Then marking this my sacred speech, but truely lend
Thy heart, that's reasons sphere, and the right way ascend,
And see the worlds sole King. First, he is simply one
Begotten of himselfe, from whom is borne alone
All else; in which hee's still, nor could it ere befall
A mortall eye to see him once, yet hee sees all.

And againe the same Author,

IVPITER *omnipotens, & primus, & vltimus idem*;
IVPITER *est caput & medium*: IOVIS *omnia munus.*
IVPITER *est fundamen humi & stellantis Olympi.*
IVPITER *& mas est, & fœmina nescia mortis.*
Spiritus est cunctis, validi vis IVPITER *ignis.*
Et pelagi radix, SOL, LVNA, *est* IVPITER *ipse*
Rex & origo simul rerum est, & terminus idem.
Nam prius occuluit, magno post numine, sacrum
Cor reserans bonus in dulcem dedit omnia lucem.

The

The firſt of all is GOD, and the ſame laſt is he.
GOD is the head and midſt, yea from him all things be.
GOD is the Baſe of earth, and of the ſtarred skie.
He is the male and female too, ſhall neuer die.
The ſpirit of all is GOD, the SVNNE and MOONE, and what is higher.
The King, th'originall of all, of all the end.
For cloſe in holy breſt he all did comprehend,
Whence all to bleſſed light, his wondrous power did ſend.

Now beſides theſe former teſtimonies, that all the learned men of ancient times were not ſo ſtupid and ignorant, as the *Ægyptians*, *Gracians*, and other Nations by them infected were, I will onely repeate two or three other opinions, and leaue the Reader to thoſe large and learned Collections of *Iuſtine Martyr*, *Clemens*, *Lactantius*, *Euſebius*, *Eugubinus*, *Peucer*, *Pleſsis*, *Daneus*, and others. For *Cleanthes* the *Stoick*, being demanded of what nature God was, deſcribed him by theſe attributes and properties: *Bonus, iuſtus, ſanctus, ſeipſum poſsidens, vtilis, ſpecioſus, optimus, ſeuerus, liber, ſemper commodus, tutus, glorioſus, charitas, &c. Good, iuſt, holy, poſſeſsing himſelfe, profitable, beautifull, beſt, ſeuere, free, alwayes doing good, ſafe without feare, glorious and ſelfe-charitie.* EPICHARMVS affirmed, that God who beheld all things, and pierced euery nature, was onely and euery where powerfull: agreeing with DEMOCRITVS: *Rex omnium ipſe ſolus; Hee is the only King of Kings:* and with *Pindarus* the Poet, *Deus vnus, Pater, creator ſummus, atq; optimus artifex, qui progreſſus ſingulis diuerſos ſecundum merita præbet; One God, the Father, the moſt high Creator, and beſt artificer, who giueth to euery thing diuers proceedings according to their deſerts. This God* (ſaith ANTISTHENES) *cannot bee reſembled to any thing, and therefore not elſewhere knowne; Niſi in patria illa perenni, cuius imaginem nullam habes: Saue onely in that euerlaſting Country, whoſe image thou haſt none at all.* Hereof alſo XENOPHANES COLOPHONIVS: *Vnus Deus inter deos & homines maximus, nec corpore, nec mente mortalibus ſimilis; There is one God among gods and men moſt powerfull, neither corporally, nor mentally like vnto mortals:* and XENOPHON, *Deus qui omnia quatit, & omnia quieſcere facit, magnus potenſq;, quod omnibus patet: qualis autem forma ſit, nemini patet, niſi ipſi ſoli, qui luce ſua omnia perluſtrat; God who ſhaketh all things, and ſetteth all things at reſt, is great and mightie, as is manifeſt to all: but of what forme hee is, it is manifeſt to none, ſaue onely to himſelfe, who illuminateth all things with his owne light.* Finally, *Plato* ſaith: *Totius rerum naturæ cauſa, & ratio, & origo Deus, ſummus animi genitor, æternus animantium ſoſpitator, aſsiduus mundi ſui opifex, ſine propagatione genitor, neq; loco, neq; tempore vllo comprehenſus, eoq; paucis cogitabilis, nemini effabilis; God is the cauſe, ground, and originall of the whole nature of things, the moſt high Father of the ſoule, the eternall preſeruer of liuing creatures, the continuall framer of his world, a begetter without any propagation, comprehended neither in any place, nor time; therefor e few can conceiue him in thought, none can expreſſe what hee is.* Therefore was it ſaid by S. HIEROME, *Si enim cunctos Philoſophorum reuoluas libros, neceſſe eſt vt in eis reperias aliquam partem vaſorum Dei, vt apud* PLATONEM, *fabricaterem mundi, Deum: apud* ZENONEM *Stoicorum Principem, inferos & immortales animas &c. If thou conſider all the bookes of the Philoſophers, thou canſt not but find in them ſome part of the Veſſels of God, as in* PLATO, *God the Creator of the world: In* ZENO *Prince of the Stoicks, Hell and immortall ſoules, &c.* *Hieron. in Com. in Dan. In princip.*

And this is certaine, that if we looke into the wiſedome of all Ages, wee ſhall finde that there neuer was man of ſolid vnderſtanding or excellent iudgement: neuer any man whoſe minde the Arte of education hath not bended; whoſe eyes a fooliſh ſuperſtition hath not afterward blinded; whoſe apprehenſions are ſober, and by a penſiue inſpection aduiſed; but that he hath found by an vnreſiſtable neceſſitie, one true God, and euerlaſting being, all for euer cauſing, and all for euer ſuſtayning; which no man among the Heathen hath with more reuerence acknowledged, or more learnedly expreſt, then that *Ægyptian Hermes*, howſoeuer it fayled afterward in his poſteritie: all being at length by deuilliſh policie of the *Ægyptian* Prieſts purpoſely obſcured; who inuented new gods, and thoſe innumerable, beſt ſorting (as the Deuill perſwaded them) with vulgar capacities, and fitteſt to keepe in awe and order their common people.

§. VIII.

That Heatheniſme and Iudaiſme, after many wounds, were at length about the ſame time vnder IVLIAN *miraculouſly confounded.*

BVt all theſe are againe vaniſhed: for the inuentions of mortall men are no leſſe mortall then themſelues. The Fire, which the *Chaldæans* worſhipped for a God, is crept into euery mans chimney, which the lacke of fuell ſtarueth, water quencheth, and want of ayre ſuffocateth: *Iupiter* is no more vexed with *Iunoes* ielouſies; *Death* hath perſwaded him to chaſtitie, and her to patience; and that *Time* which hath deuoured it ſelfe, hath alſo eaten vp both the Bodies and Images of him and his: yea, their ſtately Temples of ſtone and durefull Marble. The houſes and ſumptuous buildings erected to *Baal*, can no where be found vpon the Earth, nor any monument of that glorious Temple conſecrated to *Diana*. There are none now in *Phœnicia*, that lament the death of *Adonis*; nor any in *Libya*, *Creta*, *Theſſalia*, or elſewhere, that can aske counſaile or helpe from *Iupiter*. The great god *Pan* hath broken his Pipes, *Apolloes* Prieſts are become ſpeechleſſe; and the Trade of riddles in Oracles, with the Deuills telling mens fortunes therein, is taken vp by counterfait *Ægyptians*, and coozening *Aſtrologers*.

But it was long ere the Deuill gaue way to theſe his ouer-throwes and diſhonours; for after the Temple of *Apollo* at *Delphos* (one of his chiefe Manſions) was many times robbed, burnt, and deſtroyed; yet by his diligence the ſame was often enriched, repayred, and reedified againe, till by the hand of God himſelfe it receiued the laſt and vtter ſubuerſion. For it was firſt robbed of all the Idols and Ornaments therein by the *Eubœan Pyrates*: Secondly, by the *Phlegians* vtterly ſackt; Thirdly, by *Pyrrhus* the ſonne of *Achilles*: Fourthly, by the Armie of *Xerxes*: Fiftly, by the Captaines of the *Phocenſes*: Sixtly, by *Nero*, who carried thence fiue hundred brazen Images: all which were new made, and therein againe ſet vp at the common charge. But whatſoeuer was gathered betweene the time of *Nero* and *Conſtantine*, the Chriſtian Armie made ſpoile of, defacing as much as the time permitted them; notwithſtanding all this it was againe glorioully rebuilt, and ſo remayned till ſuch time as *Iulian* the *Apoſtata* ſent thither to know the ſucceſſe of his *Parthian* enterpriſe, at which time it was vtterly burnt and conſumed with fire from Heauen; and the Image of *Apollo* himſelfe, and all the reſt of the Idols therein molten downe and loſt in the earth.

The like ſucceſſe had the *Iewes* in the ſame *Iulians* time, when by his permiſſion they aſſembled themſelues to rebuild the Temple of *Hieruſalem*: for while they were buſied to lay the foundations, their buildings were ouerthrowne by an Earthquake, and many thouſands of the *Iewes* were ouerwhelmed with the ruines, and others ſlaine, and ſcattered by Tempeſt and Thunder: though *Am. Marcellinus* report it more fauourably for the *Iewes*, aſcribing this to the nature of that Element. For, ſaith hee, *Allypius* and the Ruler of the Prouince of *Iudæa*, being by *Iulian* buſied in the reedifying of this Temple, flaming Balls of fire iſſuing neere the foundation, and oft conſuming the Workemen, made the enterprize fruſtrate.

Am. Mar. l. 23. cap. 1.

§. IX.

Of the laſt refuges of the Deuill to maintaine his Kingdome.

NOw the Deuill, becauſe hee cannot play vpon the open Stage of this World (as in thoſe dayes) and being ſtill as induſtrious as euer, findes it more for his aduantage to creepe into the mindes of men; and inhabiting in the Temples of their hearts, workes them to a more effectuall adoration of himſelfe then euer. For whereas hee firſt taught them to ſacrifice to Monſters, to dead ſtones cut into faces of Beaſts, Birds, and other mixt Natures; he now ſets before them the high and ſhining Idoll of glorie, the All-commanding Image of bright Gold. He tels them that truth is the Goddeſſe of dangers and oppreſſions: that chaſtitie is the enemie of Nature; and laſtly, that as all vertue (in generall) is without taſte: ſo pleaſure ſatisfieth and delighteth euery ſenſe: for true wiſedome (ſaith he) is exerciſed in nothing elſe, then in the obtayning of power to oppreſſe, and of riches to maintayne plentifully our worldly delights. And if this *Arch-politician* find in his pupils any remorſe, any feeling or feare of Gods future Iudgement, he perſwades them that God hath ſo great neede of mens ſoules, that he

he will accept them at any time, and vpon any conditions: interrupting by his vigilant endeuours all offer of timefull returne towards God, by laying those great blockes of rugged pouertie, and despised contempt in the narrow passage leading to his diuine presence. But as the minde of man hath two Ports, the one alwaies frequented by the entrance of manifold vanities; the other desolate and ouer-growne with grasse, by which enter our charitable thoughts and diuine contemplations: so hath that of death a double and twofold opening: worldly miserie passing by the one, worldly prosperitie by the other: at the entrance of the one wee find our sufferings and patience to attend vs: (all which haue gone before vs to prepare our ioyes) at the other our cruelties, couetousnesse, licentiousnesse, iniustice, and oppressions (the Harbingers of most fearefull and terrible sorrow) staying for vs. And as the Deuill our most industrious enemie was euer most diligent: so is he now more laborious than euer: the long day of Mankind drawing fast towards an euening, and the Worlds Tragedie and time neere at an end.

CHAP. VII.
Of NOAHS *Floud.*

§. I.

Of Gods fore-warning: and some humane testimonies: and some doubting touching the truth of NOAHS *Floud.*

OF this destruction it pleased God to giue warning vnto *Noah:* who (saith *Iosephus*) fearing to perish among the rest, *Secedens cum suis in aliam regionem migrauit: He departed with his children, and trauailed into another Region.* And of these Giants from whom *Noah* withdrew himselfe, *Berosus* writeth in this manner; *That they exceeded in all sorts of inhumane and vnnaturall wickednesse*, and that they were *contemptores & religionis & Deorum, contemners of religion and of the Gods:* among which mightie men (saith *Berosus*) *vnus erat qui Deorum verentior, & prudentior cunctis, &c. huic nomen erat* NOAH, *There was one more wise and reuerencing the Gods then the rest, whose name was* NOAH: who with his three sonnes *Sem, Iaphetus*, and *Cham*, and with their Wiues, and the Wife of *Noah*, (namely, *Titea* the great, *Pandora, Noela*, and *Noegla*) preserued themselues in the *Arke*. This *Arke* God commanded *Noah* to prepare: *And God sayd vnto* NOAH, *Make thee an Arke of Pine-trees: thou shalt make Cabines in the Arke, and shalt pitch it within, and without with Pitch.* For God made Noah to know that an end of all flesh was at hand, and that the graues of the rebellious and cruell Generations were alreadie fashioned in the Cloudes, which soone after should swallow vp and couer all liuing creatures, which breathed in the Ayre: *Noah* and his family excepted.

Ioseph. l. 1. c. 4.

Gen. 6. 14. v. 13.

But this vniuersall graue of waters, and generall Deluge hath not beene receiued by all: for diuine testimonies doe not perswade all naturall men to those things, to which their owne reason cannot reach: *Dum obuoluta in obscuro veritas latet: Whilst the truth lieth wrapt vp in obscuritie.* Many there are who haue disputed against the vniuersalitie of this ouerflowing, and haue iudged that this Floud of *Noah* fell but in some particular places and Kingdomes: moued so to thinke, because in elder ages there haue beene many other Flouds (as they suppose) of that nature. Hereof *Nicholaus Damascenus* writeth in this manner, as his words are cited by IOSEPHVS: *Est super Minyadam excelsus mons in Armenia, qui Baris appellatur, in quo multos confugientes sermo est diluuij tempore liberatos, & quendam simul in Arca deuectum in huius vertice hasisse, lignorumq; reliquias multo tempore conseruatas, qui fortasse is fuit, de quo etiam* MOSES *Iudæorum Legislator scribit:* thus farre this Author. *There is* (saith he) *aboue Minyada* (or the Countrey of *Minya*) *an exceeding high Mountaine in Armenia, called Baris: on which it is reported, that many hauing fled thither, were saued in the time of the Deluge: and that one was carried in an Arke, and rested vpon the top of the Mountayne, whereon there remayned a long time after certayne pieces thereof; and this might bee the same, of which* MOSES *the Law-giuer of the Iewes maketh mention.* And of this opinion were the

Lact. in Præf. de falsa relig.

Ioseph. ant. l. 1. c. 4. Euseb. de præp. l. 9. cap. 4.

Thal-

Thalmudists (saith *Annius*) that many Giants saued themselues vpon Mount *Sion*.

But *Berosus* (who after *Moses* was one of the most ancient, howsoeuer he haue beene since deformed and corrupted) doth in the substance of all agree with *Moses* as touching the generall Floud, taking from thence the beginning of his History in these words: *Ante aquarum cladem famosam, qua vniuersus periit Orbis, &c. Before that famous destruction of Waters, by which the World vniuersall perished:* witnessing withall, that *Noah* with his wife *Titea*, and his three Sons with their wiues (in all eight persons) were only saued.

§. II.

Of the Floud in the time of OGYGES: *and that this was not* NOAHS *Floud.*

BVt from the vanitie of the *Greeks*, the Corrupters of all truth, (saith *Lactantius*) who without all ground of certainty vaunt their Antiquitie, came the errour first of all: who therein flattering themselues also, sought to perswade the world, that there was no Floud preceded the Floud of *Ogyges*, King of the *Thebans* in *Bœotia*, or rather of *Attica*; and therefore (saith *Rhodoginus*;) OGYGVM *id appellant Poetæ, tanquàm peruetus dixeris; ab* OGYGE *vetustissimo: The Poets gaue the name of* OGYGIA *to things exceeding ancient, as of* OGYGES *the most ancient.*

Rhod.l.15.c.33.

But let *Ogyges* be as ancient as those men can make him, yet it is manifest, that he liued but in *Iacobs* time (though *Eusebius* makes him later, and in *Moses* time) and was borne 67. yeeres after him. There is also an opinion, that *Ogyges* was *Cadmus* (and then was he farre later) as *Rhodoginus* in the ninth Booke of his Antiquities remembreth: *Sunt tamen qui in Ægypto regnâsse autument hunc: vnde sit* CADMVS *qui in Græciam profectus Thebas condidit, à boue iugulato sic nuncupatas; quoniam Syrorum lingua bos dicitur Thebe. There are* (saith he) *who thinke that this* OGYGES *did reigne in Ægypt, whereby he should be* CADMVS, *who trauailing into Greece built Thebes, so named of a Beefe slaine: because in the Syrian Language, a Beefe is called Thebe.*

Euseb. de præp. Euang. l.10.c.3. Ca.22.

But this Floud of *Ogyges* fell in the yeere of the World 3440. according to *Eusebius*, who followed the account of the *Septuagint*: and the Floud of *Noah* in the yeere 2242. after the same account; and so there came 1200. betweene these Flouds, wanting but two, though herein *Eusebius* was much mistaken, and corrected this opinion in his *Chronologie*. Now although the very yeere and time of this ouerflowing in *Achaia*, or rather *Attica*, be not precisely set downe, but that there is a great difference among Writers, yet whosoeuer makes it most ancient, finds about 500. yeeres difference betwene that and the generall Floud.

Lib.1.c.7.

For *Paulus Orosius* affirmes, that this tempest fell vpon the *Athenians*, but 1040 yeeres before *Rome* built. *Bucholzerus* saith, it was 1043. elder then *Rome*; which was founded (according to the same *Bucholzerus*) in the worlds yeere 3219. though after the account which I follow (and whereof I will giue my reasons in the Story of *Abraham*) it was built in the Worlds yeere 3280. Now the generall Floud preceded the building of *Rome* (saith *Bucholzerus*) 1563. yeeres; and the Floud of *Ogyges* (as before) 1043. Hence it followeth by easie calculation, that (if we place *Ogyges* in his true age) the difference betweene these two Flouds must be 520. yeeres, to which we (allowing 60. more) find 580. And that this of *Ogyges* was not the same of *Noah* (except we call *Noah*, *Ogyges Priscus*, as some doe) it appeares by this, that the Floud of *Ogyges* then King of *Attica* or *Ogygia*, did not extend it selfe any further then the bankes of *Archi-pelago*, or the *Ægean* Sea. For whereas *Mela*, *Plinie*, and *Solinus* witnesse, that the Citie of *Ioppe* in *Indæa* was founded before the Floud; and that (notwithstanding the waight of Waters) there remayned on certayne Altars of stone the Title of the King, and of his Brother *Phineus*, with many of the grounds of their Religion: sure, it is no where found among prophane Historians nor in the Scriptures, that euer the Floud of *Ogyges* spred it selfe ouer any part of *Syria*, much lesse ouer all the Earth. But that it drowned both the Regions of *Attica* about *Athens*, and that of *Achaia* in *Peloponnesus*, it is very probable. For it seemeth that at that time it was, when *Helice* and *Bura* were swallowed vp (Cities seated on the North part of *Peloponnesus*) of which *Ouid:*

Xenophon. Anianus.

Mela lib.3. Plin. lib.5. Sol. cap.47. Ioppe oppidum antiquissimum orbe toto, vt potè ante inundationem terrarum conditum. Solin. ibid.

Si quæras Helicen, & Buran, Achaidos vrbes,
Inuenies sub aquâ.

Ouid. Metam. lib.15.303.

Bura

Si quaras Helicæn, & Buran, Achaidos vrbes,
Inuenies ſub aquis. Ouid. Metam. lib. 15. 303.

Bura and *Helice*, on *Achaian* ground
Are ſought in vaine, but vnder Sea are found.

Of this Floud of *Ogyges* was inuented the Fable of *Apollo* and *Diana*. For *Latona*, the daughter of *Cœus*, the ſonne of *Titan*, being beloued and forced by *Iupiter*, and by him gotten with child, *Iuno* thereat enraged, permitted her (as they ſay) no part of the Earth to be deliuerd on; and withall, cauſed the monſtrous Serpent *Python* to follow & affright her, whereſoeuer ſhe trauelled: till at length arriuing at the Ile of *Ortygia*, ſhe was there receiued; in which ſhe was deliuered, firſt of *Diana*, and then of *Apollo*, being Twins: whereof *Barlaam* makes this expoſition: That at ſuch time as the Deluge (which happened in *Ogyges* his reigne) ceaſed, out of the abundant moiſture of the Earth (heat by putrifaction being thereto mixed) there were exhaled ſuch thick miſts and fogges, that in *Attica*, and along the Coaſts of the *Ægean* Sea, neyther the beames of the Sunne by day, nor of the Moone by night, could pierce the ayre, or be perceiued by the inhabitants: ſo as when at length (the Earth being dryed, and theſe vapours diſſipated) the ayre began to be cleare, the people of *Ortygia* eſpyed the light of the Moone ſomewhat before day, and in the ſame morning the Sunne alſo appeared: fabulouſly (becauſe *Diana* repreſented the Moone, and *Apollo* the Sunne) they were reported to be borne in the Ile of *Ortygia*, thereof afterwards called *Delos*; which ſignifieth manifeſtation. Nat. Com. l. 1. c. 8. Plin. l. 4. c. 11.

And ſurely it is not improbable, that the Floud of *Ogyges* being ſo great, as Hiſtories haue reported it, was accompanied with much alteration of the ayre, ſenſibly diſcerned in thoſe parts, and ſome vnuſuall face of the Skyes. *Varro* in his Bookes *de gente populi Romani* (as he is cited by Saint *Auguſtine*) reporteth out of *Caſtor*, that ſo great a miracle happened in the Starre of *Venus*, as neuer was ſeene before, nor in after-times: For the colour, the greatneſſe, the figure, and the courſe of it, were changed. This fell out, as *Adraſtus Cyzicenus*, and *Dion Neapolites*, famous Mathematicians, affirmed, in the time of *Ogyges*. Aug. de Ciuit. Dei, l. 21. cap. 8.

Now concerning the courſe of that or any other Planet, I doe not remember, that I haue any where read of ſo good Aſtrologers flouriſhing among the *Greekes*, or elſewhere in thoſe dayes, as were likely to make any calculation of the reuolutions of the Planets ſo exact, that it ſhould need no reformation. Of the colour and magnitude. I ſee no reaſon, why the difference found in the Starre of *Venus*, ſhould be held miraculous, conſidering, that leſſer miſts and fogges than thoſe which couered *Greece* with ſo long darkneſſe, doe familiarly preſent our ſenſes with as great alterations in the Sunne and Moone. That the figure ſhould varie, queſtionleſſe it was very ſtrange: Yet I cannot hold it any prodigie: for it ſtands well with good reaſon, that the ſide of *Venus* which the Sunne beholds, being enlightned by him, the oppoſite halfe ſhould remaine ſhadowed; whereby that Planet would, vnto our eyes, deſcrying onely that part whereon the light falleth, appeare to be horned, as the Moone doth ſeeme; if diſtance (as in other things) did not hinder the apprehenſion of our ſenſes.

A worthy Aſtrologer now liuing, who by the helpe of perſpectiue Glaſſes hath found in the Starres many things vnknowne to the Ancients, affirmeth ſo much to haue beene diſcouered in *Venus*, by his late obſeruations. Whether ſome watrie diſpoſition of the ayre might preſent as much to them that liued with *Ogyges*, as *Galileus* hath ſeene through his Inſtrument; I cannot tell: ſure I am, that the diſcouerie of a truth formerly vnknowne, doth rather conuince Man of ignorance, than Nature of error. One thing herein is worthy to be noted, that this great, but particular Floud of *Ogyges*, was (as appeareth by this of Saint *Auguſtine*) accompanied with ſuch vnuſuall (and therefore the more dreadfull, though naturall) ſignes, teſtifying the concurrence of cauſes with effects in that inundation; whereas the Floud of *Noah*, which was generall, and altogether miraculous, may ſeeme to haue had no other token, or fore-ſhewing, then the long preaching of *Noah* himſelfe, which was not regarded: for they were eating and drinking, when the Floud came ſuddenly, and tooke them all away. Luke 17. v. 27.

§. III.

Of DEVCALIONS *Flood: and that this was not* NOAHS *Flood: nor the Vmbri in Italie a remnant of any vniuersall Flood.*

A Second Floud of great fame, and of which the time is more certaine, was that of *Deucalion* in *Thessalia*; of which, S. *Augustine* out of *Varro*: *His temporibus (vt* VARRO *scribit) regnante Athenienſibus* CRANAO, *ſucceſſore* CECROPIS *(vt autem noſtri,* EVSEBIVS *&* HIERONYMVS*) adhuc eodem* CECROPE *permanente, diluuium fuit, quod appellatum eſt* DEVCALIONIS: (that is) *In theſe times (as* VARRO *reporteth)* CRANAVS *the ſucceſſor of* CECROPS *gouerning the Athenians, or (as our* EVSEBIVS *and* HIEROME *ſay)* CECROPS *yet liuing, that Floud (called* DEVCALIONS*) happened.*

And in the beginning of the eleuenth Chapter of the ſame eighteenth Booke, he vſeth theſe words: *Eduxit ergo* MOSES *ex Ægypto populum Dei nouiſſimo tempore* CECROPIS *Athenienſium Regis, cum apud Aſſyrios regnaret* ASCATADES, *apud Sicyonios* MARATHVS, *apud Argiues* TRIOPAS: MOSES *led the people of God out of Ægypt about the latter times of* CECROPS *King of the Athenians,* ASCATADES *raigning ouer the Aſſyrians, ouer the Sicyonians* MARATHVS, *and ouer the Argiues* TRIOPAS. So as leauing the curioſitie of a few yeeres, more or leſſe, it appeareth, that this Floud of *Deucalion* was eyther at the egreſſion of the children of *Iſrael* out of *Ægypt*, or neere it: and then after *Noah* 753. yeeres, according to *Funcius*, who makes *Cecrops* to liue in the yeere of the World 2409. or if we follow *Mercator*, then 739. yeeres after *Noah*, and in the yeere of the World 2395. But if *Deucalion* were borne in the age of the World 2356. according to *Codoman*; then giuing vnto *Deucalion* 40. yeeres of age when this Floud happened, it falleth within one yeere of *Mercators* account. But *Deucalion* by all approued Hiſtorians is ſaid to haue beene 82. yeeres old at that time. Now *Clemens Alexandrinus* dates the time of this Floud of *Deucalion*, and the conflagration and burning in *Phaëtons* time, by the reigne of *Crotopus*, King of the *Argiues*; but *Crotopus* liued King of the *Argiues* ſixe yeeres after *Iſrael* departed *Ægypt*, which makes twentie yeeres difference, according to *Funcius*, who will haue this Floud and Burning to haue fallen 14. yeeres before *Moſes* left *Ægypt*, ſo he gaue of the Worlds yeeres to the Floud and Burning the yeere 2440. and to *Moſes* his egreſſion the yeere 2454. And yet *Cedrenus* thinkes that *Moſes* was more ancient, and liued with *Inachus*; but that cannot be true: for then had the Floud of *Deucalion*, and the burning of *Phaëton*, preceded the Floud of *Ogyges*, which is denyed by all [illegible] (called *Deucalions*) followed that of *Attica* (called *Ogygia*) at leaſt 250. yeeres, or thereabouts. *Euſebius* in his Chronologie makes it 230. and ſo doth *P. Oroſius*: *Euſebius* about the 50. yeere of *Moſes* life, and *Cyrillus* about the 67. and both after *Noahs* Floud 770. yeeres: for theſe be *Clemens Alexandrinus* his words: *Fuit autem in Grecia tempore quidem* PHORONEI, *qui fuit poſt* INACHVM, *inundatio quæ fuit tempore* OGYGIS: *There happened in Greece in the time of* PHORNEVS, *who liued after* INACHVS, *the Floud of* OGYGES. Now if the Floud of *Ogyges* in *Attica* were 1020. or 1016. yeeres before the firſt *Olympiad*, according to *Euſebius* and *Oroſius*, (as before) then is it manifeſt, that taking 763. out of this number of 1020. it fals out, that *Ogyges* Floud happened before the *Hebrewes* left *Ægypt* 250. yeeres, or 260. yeeres, according to the difference betweene the opinions of *Euſebius* and *Oroſius*. And for my ſelfe (who rather follow thoſe Chronologers, which giue 60. yeeres more to *Abraham* after the Floud, then the reſt) I reckon the times which come betweene theſe Flouds in this ſort. The generall Floud was in the yeere of the World 1656. *Iacob* was borne in the yeere of the World 2169. ſo as from the beginning of the Floud to *Iacobs* birth, there were conſumed 513. yeeres. *Ogyges* Floud happened 100. yeeres after *Iacob* was borne; and therefore after the generall Floud 613. yeeres. Now *Deucalion* was borne in the yeere of the World 2356. and had liued 82. yeeres, when his Kingdome of *Theſſalie* was ouerwhelmed; (which added to 2356. make 2438.) his Floud was after *Noahs* Floud ended, 782. yeeres. And hereto *Annius* his *Xenophon* agreeth, who makes 700. yeeres betweene the generall Floud and *Deucalions* birth; to which adde 82. yeeres of his Age (as before) and then the Floud of *Theſſalie* followed the generall 782. yeeres. The words of that *Xenophon* are theſe: *Ab inundatione terrarum ad ortum* DEVCALIONIS, *ſecundo anno* SPHAERI, *ſeptingenti ſupputantur anni, qui natus anno duos & octoginta Theſſaliam vidit inundatam*: *From the drowning of the World to the birth of* DEVCALION, *in the ſecond yeere*

Cedren. l. 1. f. 34.

Clem. Alex. 1. ſtro. ex Cteſ.

Euſeb. in Chron.

yeere of SRHARRVS, are numbred 700. yeeres, and when DEVCALION was 82. yeeres old, he saw Thessalia drowned. This Floud happened in the Winter time about *Parnassus*: witnesse *Aristotle* in the first of his *Meteors*. And *Varro* (whom Saint *Augustine* so often citeth for his excellent Learning, especially in Antiquities) findeth this Floud of *Deucalion* to haue happened in the time of *Cranaus*, who succeeded *Cecrops*: *Orosius* thinkes it somewhat later, *Amphitryon* reigning in *Athens*, the third from *Cecrops*. Onely this of *Deucalion* was very great, and reached not onely ouer *Thessalie* it selfe, and the Regions adioyning Westward, but it couered the greatest part of *Italie*: and eyther the same, or some other particular Floud then happening, oppreſt *Egypt*, sayth *Eusebius*. And therefore did the *Greekes* eyther thinke it, or faine it to be vniuersall; and *Deucalion* then King, sauing himselfe and some others on the Mountaine of *Thessalie* (of all other the highest, sayth *Solinus*) was by reason thereof (as *Strabo* witnesseth) sayd to be the preseruer of Mankind. That this Floud couered a great part of *Italie*, *Plinie* and *Solinus* make it probable; who affirme, that the people then inhabiting *Italie*, were therefore called *Iuuem*: *quia ab imbribus diluuio superfuissent*; and therefore also were they esteemed the most ancient Nation, as *Strabo* confirmeth in his first Booke, and *Trezenius* in his second: which *Vmbri* these Authors make the Parents of the *Sabines*, and the *Sabines* to be the Parents of the *Samnites*, *Piceni*, *Lucani*, *Bruty*, and all others inhabiting anciently the bankes of the *Mediterrane* Sea. But that these *Vmbri* were not the Inhabiters of *Italie* before the Floud of *Noah*, and so tooke name by saning themselues vpon the *Appenine* Mountaines, the Scriptures teach vs; shewing who, and who onely then were preserued: which is sufficient. Report hath aduentured further, telling vs, that the first people which after the generall Floud inhabited *Italie*, were the *Camesenes*; (so named from *Camese*, whom GATO *in originibus*, another of *Annius* his Authors, names for a consort of *Ianus*) which people liued altogether a sauage life; till such time as *Saturne* arriuing on those Coasts, deuised Lawes to gouerne them by: the memorie of whose Acts in that Region, *Diodor* and *Thallus* among the *Greekes*, *Nepus Cassius* and *Varro* among the *Latines* haue preserued; and of whom *Virgil*:

Primus ab aethereo venit SATVRNVS *Olympo,*
Arma IOVIS *fugiens, & regnis exul ademptis,*
Is genus indocile, ac dispersum montibus altis
Composuit, Legesq; dedit; Latiumq; vocari
Maluit.
SATVRNE descending from the Heauens high,
Fearing the Armes of IVPITER his Sonne,
His Kingdome lost, and banisht thence, doth flie.
Rude people on the Mountayne tops he wonne
To liue together, and by Lawes: which done,
He chose to call it *Latium*.

And afterward in the Verses following he speaketh of the *Ausones*, and after them, of the *Sicani*: Nations, which againe sought to dis-plant the ancient Inhabiters:

Tum manus Ausonia, & gentes venere Sicani,
Then came th' *Ausonian* Bands, and the *Sicanian* Tribes.

Of these *Sicani* (which left *Spaine*, and sat downe in *Italie*) *Thucydides* and *Plinie* giue testimonie: who were againe expelled by the *Ligy*, saith *Thucydides*. After all these plantations and replantations came the *Vmbri*, descended of the *Gaules* (saith *Annius*) not of those *Gaules* of *France*, but of those of *Scythia*, who commanded a great part of *Italie*, euen all *Hetruria* and *Campania*; as *Herodotus*, *Plinie*, and *Dionysius* haue assured vs: and therefore this Floud of *Deucalion* was long after that of *Noah*. For all those Nations were planted in *Italie*, and dispossest of *Italie* again, before the *Vmbri* were euer heard of, or had being. So that Kingdome was first called *Camasene*, then *Latium* or *Saturnia*, then *Ausonia* then *Sicania*; before the *Vmbri* (in whose time *Deucalions* Floud happened) possest the same, about 306. yeeres before the Warre of *Troy*: *Lycaon* then gouerning *Arcadia*; who being the father of two and twentie sonnes, the youngest called *Oenotrius* inuaded *Italie*, who gaue it the name of *Oenotria*. This name it held vntill *Italus* of the same Nation changed it into *Italie*, after his owne name, about 250. yeeres before the fall of *Troy*. After these, came

Cic. 14.

Solin. l. 14. Strab. l. 9. Plin. l. 3. c. 14. Sol. c. 7. Plin. ibid.

Athenæus dipnosoph. l. 15. out of Draco Corcyræus sayth, that *Camese* was the wife and sister of *Ianus*.

Lact. l. 1. c. 13.

Æn. l. 8. 319.

Virg. l. 8. Aen.

Thucyd. l. 6. Plin. l. 3. c. 5.

Annius ex Samuele Thalmudista.

Herod. l. 1. Plin. l. 3. c. 5. Dion. l. 1. & 2.

Pausan. Arcad. lib. 8.

Arist. Pol. 7. c. 10.

came the *Pelasgi*, of whom *Plinie* in his third Booke and fifth Chapter, and *Strabo* in his
Herod. l. 1. fifth, *Thucydides* in his first, speakes at large: and after them the *Lydi*, vnder *Tyrrhenus*
Plin. l. 3. c. 4. their Captaine, that gaue name to the *Tyrrheni*; who casting thence the *Vmbri*, tooke from them three hundred Castles, and built therein twelue Cities; to which (after they had possest and past ouer the *Appenine* Mountaines) they added diuers others, whereof *Telsina* (afterward *Bononia*) was one.

Now that there was not anciently such a Nation, as these *Vmbri*, in those parts, I doe not affirme; hauing respect to the testimonies before repeated. And *Stephanus* thinkes, that the name was deriued from the *Greeke* word *Ombros*; but that these *Vmbri* of *Italie* were descended of the Nation of *Scythians* (called *Galli*) it shall be shewed hereafter.

§. IIII.

Of some other Records testifying the vniuersall Floud: and of two ancient Deluges in Ægypt; and of some elsewhere.

SAint *Augustine* out of *Varro* affirmeth, that the *Greekes* and *Latines* made not any mention of the Vniuersall Floud, because they had nothing of Antiquitie foregoing that of *Ogyges*; and therefore (according to *Rhodoginus*, before remembred) were all things among the *Greekes* (which antiquitie had worne out of knowledge) called *Ogygia*, which we in *English* commonly call (worme-eaten) or of defaced date. But as all the parts of the Earth were successiuely planted and peopled; and as all Nations had their proper times, and not their beginning at once and at the instant: so did euery Familie, which afterward became a great People, with whom the knowledge of diuine Letters was not receiued, finde no Parent of more antiquitie, than such as they had themselues, nor allow of any before their owne; and as the *Gracians*, so did others vaunt themselues to be *Indigenæ*, and growing out of the Earth, or inuent some other prophane or ridiculous beginning. But the *Chaldæans* had certaine knowledge of *Noahs* Floud, as *Berosus* witnesseth; and *Nicolaus Damascenus* maketh particular mention thereof (as is aforesaid) though he also affirme by heare-say, that some Giants saued themselues vpon the Mountaines *Baris* in *Armenia*, but speaketh not thereof as from any authoritie approued: vsing the word *Sermo est*; *That such a speech there was*. And *Eusebius* remembreth
Euſ. de prep. Euang. l. 9. c. 4. a place out of the ancient Historian *Abydenus*: who writeth, that *Sisithrus*, to preserue himselfe from a Floud fore-told him by *Saturnus*, fled to the Hils of *Armenia* by ship, *ad Armenian nauigio confugiebat*: who the third day (after the Waters were fallen) sent forth birds, that finding no land to rest on, returned againe; which hee also did a second time, but at the third returne the birds feet were couered with mudde and slime. To this effect are *Eusebius* words out of *Abydenus*, which may seeme a true description (though in other termes) of *Noahs* Floud.

Cyrillus also affirmeth, that *Alex. Polyhistor* maketh mention of this generall Floud. And *Plato* in *Timæo* produceth an *Ægyptian* Priest, who recounted to *Solon* out of the holy Bookes of *Ægypt*, the storie of the Floud vniuersall, which (saith he) happened long before the *Gracian* inundations. Fryer *Annius* his *Xenophon* remembreth a third Floud,
Diod. l. 1. which also *Diodorus Siculus* confirmeth, somewhat more ancient then that of *Ogyges* in *Attica*. For he named the generall Floud for the first, which happened (saith he) vnder the old OGYGES, *Sub prisco Ogyge*, which was *Noah*; he calleth the second *Niliaca*: *Hercules* and *Prometheus* then liuing, 44. yeeres before that of *Attica*, in the 34. yeere of *Belochus* King of the *Assyrians*, though I doe not beleeue him as touching the time. But this Floud couered a great part of the nether *Ægypt*, especially all that Region subiect to *Pro-*
Nat. Com. l. 4. c. 6 *metheus*; and hereof came the fable of the *Vulture* on *Prometheus* his Liuer, afterward slaine by *Hercules* of *Ægypt*: which fiction *Diod. Siculus* delinereth in these words: *Fluuium propter cursus velocitatem, profunditatemq; aquarum Aquilam tunc appellatum*, HERCVLEM *cum consilij magnitudine, tum virtute, voluntè vestigio compressisse, & aquarum impetum ad priorem cursum conuertisse: Vnde & Græci quidam Poeta rem gestam in fabulam verientes,* HERCVLEM *traduut Aquilam* PROMETHEI *iecur depascentem occidisse*; *This Floud* (meaning of *Nilus*) *for the swiftnesse of his course, as also for the depth, was in those dayes called the Eagle: but* HERCVLES *by his great iudgement and vertue did againe compresse and straighten this Riuer, so farre extended and ouer-spred, turning it into the old channels: Whence certaine Greeke Poets (conuerting this labour and worke of* HERCVLES *into a fable)*

fable) deuiſed, that HERCVLES *ſlew the Eagle which fed on* PROMETHEVS *Liuer*; meaning that he deliuered *Prometheus* of that ſorrow and torment, which for the loſſe of his People and Countrey (by the Waters deſtroyed and couered ouer) he ſuffered.

A fourth Floud chanced about *Pharus* in *Ægypt*, where *Alexander Macedon* built *Alexandria*, as *Annius* conceiueth out of his *Xenophon*, who in this briefe ſort writeth of all theſe Inundations: *Inundationes plures fuere: prima nouimeſtris inundatio terrarum ſub priſco* OGYGE: *ſecunda Niliaca, &c. There were many Inundations* (ſaith this ſame *Xenophon:*) *the firſt, which was vniuerſall, of nine Moneths, and this happened vnder the firſt* OGYGES: *the ſecond was Niliaca*, and of one Moneths continuance, in the time of *Hercules* and *Prometheus*, *Ægyptians*: a third of two Moneths, vnder *Ogyges Atticus*: the fourth of three Moneths, in *Theſſalia*, vnder *Deucalion*: and a fifth of the like continuance (called *Pharonica*) vnder *Proteus* of *Ægypt*, about the time of *Helens* rape. *Diodorus* in his fifth Booke and eleuenth Chapter, taking the *Samothraces* for his Authors, remembreth a Floud in *Aſia* the leſſe, and elſewhere, of no leſſe deſtruction then any of the other particular Inundations, ſaying, that the ſame happened before that of *Deucalion*; the Sea of *Pontus* and *Helleſpont* breaking in ouer the Land.

Xenop. de æquin. Comm. per Annium, fol. 37.

But there haue been many Flouds in diuers times, and ages, not inferior to any of theſe two laſt remembred, *Niliaca* and *Pharonica* in *Ægypt*: as in the yeere of our Redemption 590. when in *October* of the ſame yeere, *Gregorie* then being Biſhop of *Rome*, there happened a maruellous ouerflowing in *Italie*, and eſpecially in the *Venetian* Territorie, and in *Liguria*, accompanied with a moſt fearefull ſtorme of thunder and lightning: after which followed the great Plague at *Rome*, by reaſon of the many dead Serpents caſt vp and left vpon the Land, after the Waters decreaſed and returned. And in the yeere 1446. there periſhed 10000. people, by the breaking in of the Sea at *Dordroch* in *Holland*: of which kind I take that Flood to be of *Achaia* or *Attica*. Before that, and in the yeere 1238. *Trithemius* ſpeaketh of an Earthquake, which ſwallowed many thouſands: and after that, of a Floud in *Frieſeland*, in which there periſhed 100000. perſons. *Stroſius Sigog.* in his *Magia omnifaria*, telleth of an Inundation in *Italie*, in the time of Pope *Damaſus*, in which alſo many Cities of *Sicil* were ſwallowed: another in the Papacie of *Alexander* the ſixt: alſo in the yeere 1515. *Maximilian* being Emperor. He alſo remembreth a perillous ouer-flowing in *Polonia*, about *Cracouia*, by which many people periſhed. Likewiſe *Viginier* a *French* Hiſtorian ſpeaketh of a great Floud in the South part of *Languedoc*, which fell in the yeere of our Lord 1557. with ſo dreadfull a tempeſt, as all the people attended therein the very end of the World, and Iudgement Day; ſaying, That by the violent deſcent of the Waters from the Mountaines, about *Niſmes* there were remoued diuers old heapes and mountures of ground, and many other places torne vp and rent: by which accident there was found both Coyne of Siluer and Gold, diuers pieces of Plate, and Veſſels of other Mettall, ſuppoſed to be hidden at ſuch time as the *Gothes* inuaded that Prouince, in the yeere 1156.

Munſter.

Eclypſis, & terræ motus continui multa hominum millia oppreſſerunt. Friſia quoq; per maritimos fluctus tota pene ſubmerſa fuit & perierunt plus quam 100000.

§. V.

That the Floud of NOAH *was ſupernaturall, though ſome ſay it might haue beene fore-ſeene by the Starres.*

NOw howſoeuer all theſe Flouds, and many other, which haue couered at ſeuerall times ſeuerall Regions, not onely in theſe parts of the World, but in *America* alſo, (as I haue learned of ſome ancient Southſayers among them) may be aſcribed to naturall cauſes and accidents; yet that vniuerſall Floud (in the time of *Noah*) was powred ouer the whole face of the Earth by a power aboue Nature, and by the eſpeciall commandement of God himſelfe, who at that time gaue ſtrength of influence to the Starres, and abundance to the Fountaines of the Deepe: whereby the irruption of Waters was made more forcible, then any abilitie of Nature could effect, or any ſecond cauſes by whatſoeuer vnion could performe, without receiuing from the Fountaine of all power ſtrength, and faculties ſupernaturall. *Henricus Mechlinienſis*, a Scholler of *Alberti Magni*, in his Commentaries vpon the great coniunctions of *Albu Maſar* obſerueth, that before the Floud of *Noah*, the like coniunction of *Iupiter* and *Saturne*, happened in the laſt degree of *Cancer*, againſt that conſtellation ſince called the *Ship of Argos*; by which the Floud of *Noah* might be fore-told, becauſe *Cancer* is both a watrie Signe, and the Houſe

of the *Moone*, which is the Ladie of the Sea, and of Moysture, according to the rules of *Astronomie*, and common experience. And this opinion *Petrus de Aliaco* vpon *Genesis* confirmeth, affirming, that although *Noah* did well know this Floud by diuine reuelation, yet (this coniunction being notorious) he could not be ignorant of the second causes thereof: for those were not onely signes, but also working causes, by strength receiued from the first cause, which is God himselfe: and further, that by *Catarractæ Cœli* (Englished the Windores of Heauen) *Moses* meant this great and watrie coniunction; the word (*Catarractæ*) signifying flowing downe or comming downe. Now (saith *P. de Aliaco*) it pleased God to ordaine by the course of the Heauens such a constellation, by which all men might behold therein their destruction towards, and thereby forsake those wicked wayes wherein they walked, and call vnto God for mercy.

Also *de Concordia Theolog. & Astrolog. Gen* 7.11.

* The word *ἀναχύσεως* properly signifieth any place of stoppage, against which the force of the water being naturally carryed downwards, dasheth and breaketh; of *ἀράσσω*, *allido*, or *frango*. Hence, because Windores doe not only open, but also shut, the word hath been expounded (*Windores*) for Barres or Floud-gates.

Of this iudgement was *Gul. Parisiensis*, who vnderstood, that the words *Catarractæ Cœli*, or Windores of Heauen, were to be taken for the former coniunction, or for these watrie Signes, *Cancer*, *Pisces*, *Pleiades*, *Hyades*, and *Orion*; and of the Planets, *Mars*, *Venus*, and the *Moone*: which are the forcible causes of the greatest Inundations. His owne words are these: *Nondum intelligo Prophetam Hebræorum Catarractas Cœli vocâsse, nisi partes illas Cœli, quæ generatiuæ sunt pluuiarum & inundationum aquarum, quales sunt signa aquatica, vt Cancer, &c.* as aforesaid. As yet (saith he) *I perceiue not what the Prophet of the Hebrewes meaneth by those words (Catarractæ Cœli*, or Windores of Heauen) *vnlesse he thereby vnderstand those Celestiall powers, by whose influences are engendred the Raine, and Inundations of Waters, such as are the watrie Signes of Cancer, &c.*

But in a word, as it might please God, that in the course of his vnsearchable Wisdome this coniunction should at such time be: so did he (as aforesaid) adde vigor and faculty, and gaue to euery operation encrease of vertues, violent eruptions to Springs and Fountaynes, commanding them to cast out the whole treasure and heape of their waters; taking retention from the Clouds, and condensing ayre into water by the ministerie of his Angels, or howsoeuer else best pleased his All-powerfulnesse.

§. VI.

That there was no need of any new Creation of Matter to make the vniuersall Floud: and what are Catarractæ Cœli,

GEN. 7. VERS. 11.

NOw if it be obiected, that God doth not create any thing of new; (for God rested the seuenth day: (that is) he did not then after create any new *species*) which granted, it may seeme that then all the Earth and Ayre had not waters sufficient to couer the habitable World fifteene Cubits aboue the highest Mountaines. Of this proposition, whether God hath so restrayned himselfe, or no, I will not dispute; but for the consequent (which is) that the World had want of water to ouer-couer the highest Mountaines, I take that conceit to be vnlearned and foolish: for it is written, that *the Fountaines of the great Deepe were broken vp* (that is) the waters forsooke the very bowels of the Earth; and all whatsoeuer was dispersed therein, pierced and brake through the face thereof. Then let vs consider, that the Earth had aboue one and twentie thousand miles, the *Diameter* of the Earth according to that circle seuen thousand mile, and then from the *Superficies* to the *Center* some three thousand fiue hundred miles: Take then the highest Mountaine of the World, *Caucasus*, *Taurus*, *Olympus*, or *Atlas*, the Mountaines of *Armenia*, or *Scythia*, or that (of all other the highest) in *Temerif*, and I doe not finde, that he that looketh highest, stretcheth aboue thirtie miles vpright. It is not then impossible, answering reason with reason, that all those waters mixed within the Earth three thousand fiue hundred miles deepe, should not well helpe to couer the space of thirtie miles in height, this thirtie miles vpright being found in the depths of the Earth one hundred and sixteene times: for *the Fountaines of the great Deepe were broken vp*, and the waters drawne out of the bowels of the Earth. Secondly, if we consider what proportion the Earth beareth to the extension of the Ayre ouer and aboue it, wee shall finde the difference exceeding great. If then it pleased God to condense but so much of this Ayre, as euery where compasseth and embraceth the Earth, which condensation is a conuersion of Ayre into Water, a change familiar in those Elements, it will not seeme strange to men of iudgement, yea but of ordinarie vnderstanding, that the Earth (God so pleasing) was couered ouer with Waters, without any new Creation.

Lastly, for the opinions of *Gulielmus Parisiensis*, and *Alliacensis*, to which I may adde *Berosus* and others, That such a coniunction there was, fore-shewing that destruction by Waters which followed; and that by the word *Catarractæ Cœli*, or Windores of Heauen, was meant this coniunction; there needes no other answere then that obseruation of *Ludouicus Viues*, who affirmeth, That by the graueſt *Astrologian* it was obserued, that in the yeere 1524. there should happen the like coniunction as at *Noahs* Floud; then which (saith he) there was neuer a more faire, drie, and seasonable yeere: the like destruction was prophecied of the yeere 1588. But *Picus* Earle of *Mirandula* proueth, that there could not be any such coniunction at that time.

To conclude, I find no other mysterie in the word *Catarractæ Cœli*, then that the clouds were meant thereby: *Moses* vsing the word *Windores of Heauen* (if that be the sense of the word) to expresse the violence of the Raynes, and powring downe of Waters. For whosoeuer hath seene those fallings of water, which sometimes happen in the *Indies*, which are called the Spowts, (where clouds doe not breake into drops, but fall with a resistlesse violence in one body) may properly vse that manner of speech which *Moses* did; That the Windores or Floud-gates of Heauen opened: (which is) That waters fell contrarie to custome, and that order which wee call naturall. God then loosened the power retentiue in the vppermost ayre, and the waters fell in abundance: *Behold* (sayth Iob) *he which holdeth the Waters, and they drie up*, or better in Latine, *Et omnia siccantur*; *And all things are dryed vp; but when he sendeth them out, they destroy the Earth:* And in the 26. Chapter: *He bindeth the Waters in the Clouds.* But these Bonds God loosed at that time of the generall Floud, and called vp the Waters which slept in the great Deepe; and these ioyning together, couered the Earth, till they had performed the worke of his will; which done, he then commanded them to returne into their darke and vast Caues, and the rest (by a winde) rarified againe into ayre, formerly condensed into drops. Iob c.12.v.15. Gen.8.1.

§. VII.

Of some remainder of the memorie of Noah *among the Heathen.*

Noah commanded by God, before the fall of those Waters, entred the Arke which he had built, with his owne Wife, and his Sonnes, and his Sonnes Wiues, taking with them of euery Creature which tooke life by generation, seuen of the cleane, and of the vncleane, two. *Noah*, according to *Philo*, signifieth quietnesse: after others, and according to the prophecie of his Father *Lamech*, cessation, to whom after-times gaue many Names, answering his antiquitie, zeale, vertue, and other qualities: as, *The first Ogyges*, because in the time of the *Grecian Ogyges* there was also a great Floud of *Achaia*. *Saturne* (they called him) because he was the Father of Nations: Others gaue him the Name of *Promethem*, who was said to steale away *Iupiters* fire; fire in that place being taken and vnderstood for the knowledge of God and heauenly things. Others thinke, that he was so called for his excellent wisedome and foresight. He had also the Name of *Ianus*, (id est) *vinosus*, because *Iain* signifieth Wine in the *Hebrew*. And so *Tertullian* findes him written *in Libris Ritualibus*, *in the Bookes of Ceremonies*, preceding both *Saturne*, *Janus*, and *Iane*: which three enioyed an elder time then all the other ancientest fayned gods. And this Name *Iain* is taken from the *Hebrew* and *Syrian*, and not from the *Latine*: for it was in vse before there was any *Latine* Nation, or any Kingdome by that Name knowne. Of the antiquitie of *Ianus*, *Fabius Pictor* giueth this testimonie: *Iani ætate nulla erat Monarchia, quia mortalibus pectoribus nondum haserat vlla regnandi cupiditas, &c. Vinum & Far primus populus docuit* Ianvs *ad sacrificia: primus enim Aras & Pomaria & sacra docuit. In the time of Janus* (saith he) *there was no Monarchie, for the desire of rule had not then fixed it selfe about the hearts of men. Janus first taught the people to sacrifice Wine and Meale: he first set vp Altars, instituted Gardens, and solitarie Groues, wherein they vsed to pray, with other holy Rites and Ceremonies.* A greater testimonie then this, cannot be found among the Heathen, which in all points so well with the Scriptures. For first, whilest *Noah* flourished, there was not any King, or Monarch; *Nimrod* being the first that tooke on him soueraigne authoritie. Secondly, *Noah* after the Floud was the first that planted the Vine, and became a Husbandman; and therefore offered the First-fruits of both (to wit) Wine and Meale. Thirdly, he was the first that reared an Altar, and offered sacrifice to God, a thanksgiuing Gen.9.20. Gen.8.20.

for

for his mercifull goodneſſe towards him. *Noah* was alſo ſignified in the Name of *Biſrons* (which was giuen to *Ianus*) becauſe he beheld the times both before and after the Floud.

Arn.cont.Gent. lib.6. *Quia præterita nouerit, & futura proſpexerit*, ſaith ARNOBIVS; *Becauſe he knew what was paſt, and prouided for what was to come.* He was alſo in the perſon of *Ianus* ſhadowed by the Name of *Chaos*, and *Semen Orbis, The Seed of the World:* becauſe as out of that confuſed Heape was drawne all the kinds of Beaſts and Plants, ſo from *Noah* came all Mankind. Whereof *Ouid* in the perſon of *Ianus*:

Ouid.de Faſti. lib.1.

Me Chaos antiqui (nam ſum res priſca) vocabant,
Aſpice quàm longi temporis acta cano.

The ancient call'd me *Chaos*: my great yeares
By thoſe old times, of which I ſing, appeares.

He was alſo intituled *Cælum* and *Sol*, *Heauen* and the *Sunne*, for his excellent knowledge in Aſtronomie: *Vertumnus*, *Bacchus*, and *Liber Pater*; not that latter, which *Diod. Siculus* and *Alex. Aphrodiſeus* ſo call, becauſe he was the reſtorer of the *Greekes* to their former libertie; but in reſpect of the Floud. For the *Greekes* called *Liberyas*, and his Nurſes *Hyades*, of Rayne, becauſe *Noah* entred the Arke when the Sunne ioyned with the Starres *Hyades*, a conſtellation in the Brow or Necke of *Taurus*, and euer after a Monument of *Noahs* Floud. He was alſo by others ſurnamed *Triton*, a Marine god, the ſonne of *Nepiune*; becauſe he liued in ſafetie on the Waters. So was he knowne by the name

Nat Com.l.5. c.13. of *Dionyſius*, *quaſi Διανοσπαστης, mentem pungens*, *Bite-braine*, or *Wit-ſtinger*; though *Diodorus* conceiue otherwiſe, and deriue that name *à patre & loco*; *Of his Father, and the place of his Birth*, (to wit) of *Ioue*, and *Niſa*, a Towne of *Arabia fælix*, ſaith *Suidas* out of *Orpheus*. Hee had alſo the by-name of *Taurus*, or *Taurophagus*; becauſe hee firſt yoked

Cælius. Oxen, and tylled the ground: according to that of *Moſes*; *And* NOAH *became an Husbandman.* Now howſoeuer the *Grecians* vaunt of their *Theban Bacchus* (otherwiſe *Dionyſus*) it is certaine, that the Name was borrowed, and the Inuention ſtolne from *Noah*.

Gen.9.20. *Stuck. in libris conuiualibus, & Danæus de prima mundi ætate.* But this Name of *Bacchus*, more anciently *Boäcus*, was taken (ſaith *Gul. Stuckius*, and out of him *Danæus*) from *Noachus*, (*N*) being changed into (*B*); and it is the more probable, becauſe it cannot be doubted but that *Noah* was the firſt planter of the Vine after the Floud: and of *Noah* (the firſt and ancient *Bacchus*) were all thoſe fables deuiſed, of which *Diodorus* complayneth in his fourth Booke and fifth Chapter. This firſt *Bacchus* (to wit) *Noah*, was ſurnamed *Nyſius*, of the Mountaine *Nyſa* in *India*; where the *Grecian Bacchus* neuer came, whatſoeuer themſelues faine of his enterpriſes: and theſe Mountaines of *Nyſa* ioyne with thoſe of *Paropaniſus*, and thoſe other *Eaſterne* Mountaines, on which the Arke of *Noah* reſted after the Floud.

Furthermore, to the end that the memorie of this ſecond Parent of Mankind might the better be preſerued, there were founded by his Iſſues many great Cities, which bare his Name, with many Riuers and Mountaines; which oftentimes forgat that it was done in his regard, becauſe the many Names giuen him brought the ſame confuſion to places as to himſelfe. Notwithſtanding all which, we find the Citie of *Noah* vpon the bankes of the red Sea, and elſewhere: the Riuer of *Noas* in *Thrace*, which *Strabo* calleth *Noarus*; *Ptolomie*, *Danus*; diuiding *Illyria* from *Panonia*. Thus much for the Name.

Plin.l.8. Steph de Vrb. Herod.l.4. Strabo l.7.

§. VIII.

Of ſundry particulars touching the Arke: as the place where it was made, the matter, faſhion, and name.

NOw in what part of the World *Noah* built the *Arke*, it doth not appeare in the Scriptures, neyther doe I finde any approued Author that hath written thereof: onely *Genebrus Becanus* in his *Indo-Scythia* conceiueth, that *Noah* built his *Arke* neere the Mountaines of *Caucaſus*, becauſe on thoſe Hils are found the goodlieſt Cedars: for when *Alexander Macedon* made the warre among a people, called *Nyſæi*, inhabiting the other ſide of *Caucaſus*, he found all their Burials and Sepulchers wrought ouer with Cedar. To this place (ſaith *Becanus*) *Noah* repaired, both to ſeparate himſelfe from the reprobate Giants, who rebelled againſt God and Nature, as alſo becauſe he would not be interrupted in the building of the *Arke*; to which alſo he addeth the conueniencie of Riuers, to tranſport the Timber which he vſed, without troubling any other Carriages.

Onely

Onely this we are sure of, that the *Arke* was built in some part of the Easterne World; and to my vnderstanding, not farre from the place where it rested after the Floud. For *Noah* did not vse any Mast or Sayle (as in other Ships) and therefore did the *Arke* no otherwise moue, then the Hulke or Body of a Ship doth in a calme Sea. Also, because it is not probable, that during these continuall and downe-right Raines there were any Windes at all, therefore was the *Arke* little moued from the place where it was fashioned and set together: for it is written, *God made a Wind to passe vpon the Earth, and the Waters ceased.* Gen.8.1. And therefore it may be gathered, that during the fall of the Waters, there was not any Storme or forcible Winde at all, which could driue the *Arke* any great distance from the place where it was first by the Waters lifted vp. This is also the more probable, if that ancient opinion be true, as it is very likely, that the *Arke* had *fundum planum*, a *flat bottome*, and not raysed in forme of a Ship, with a sharpenesse forward, to cut the waues, for the better speed.

This kind of Vessell the *Hebrewes* call *Thebet*, and the *Greekes Larnax*, for so they termed *Deucalions* Ship: and some say, that the Hill *Parnassus*, to which in eight dayes he arriued, was first called *Larnassus*, and by the change of (L) into (P) *Parnassus*; but *Pausanias* thinkes that it tooke name of a Sonne of the Nymph *Cleodora*, called *Parnassus*, the Inuentor of *Auguration*. Steph. de Vrb. fol. 227.

Pererius findes the word (*Parnassus*) to haue no affinitie with the *Greeke*, but thinkes it deriued from the *Hebrew* word *Nahas*, which signifieth *Auguration* and *Diuination*: or from *Har* or *Parai*, as in his Chapter of Oracles in the Leafe before cited. De Oracul fol. 94

Iosephus calls the *Arke Machina*, by the generall name of a huge Frame; and *Epiphanius* out of the *Hebrew*, *Aron*: but herein lyeth the difference betweene *Aron* and *Theuet*, That *Aron* signifieth properly the *Arke* of the *Sanctuarie*, but *Thebet* such a Vessell, as swimmeth, and beareth it selfe vpon the Waters. Epiph. in Ancor.

Lastly, this *Arke* of *Noah* differed from the fashion of a Ship in this, that it had a Couer and Roofe, with a Crest in the middest thereof, and the sides declining like the Roofe of an House; to the end, both to cast off the Waters, and that thereunder *Noah* himselfe and his children might shelter, and separate themselues from the noysomenesse of the many Beasts, which filled the other roomes and parts of the *Arke*. Gen.6.4.

Of what Wood the *Arke* was built, it is vncertaine. The *Hebrew* word *Gopher* once and in this place onely vsed, is diuersly vnderstood: and though the matter be of little importance, yet this difference there is, That the *Geneua* Translation calls it Pine-tree; the *Rabbine*, Cedar; the *Seuentie*, square Timber; the *Latine*, smooth Timber. Others will haue it Cypres Trees, as dedicated to the dead, because Cypres is worne at Funerals. But out of doubt, if the word *Gopher* signifie any speciall kind of Timber, *Noah* obeyed the voyce of God therein; if not, he was not then curious as touching the kind or nature of the wood, hauing the promise of God, and his grace and mercie for his defence. For with *Noah* God promised *to establish his couenant.* *Plinie* affirmeth, that in *Ægypt* it was the vse to build ships of Cedar, which the wormes eate not; and he auoweth, that he saw in *Vtica*, in the Temple of *Apollo* Cedar beames, laid in the time of the foundation of the Citie, and that they were still found in his time, which was about 1188. yeares after: prouing thereby, that this kind of wood was not subiect to putrifying or moulding in a very long time. But in that it is easie to cut, light to carie, and of a sweete sauour, lasting also better then any other wood, & because neere the place where the *Arke* rested, there are found great store of these Cedars trees, as also in all the mountains of the East, besides those of *Libanus*, it is probable enough that the *Arke* might be of that wood: which hath besides the other commodities the greatest length of Timber, and therefore fittest to build ships withall. *Pererius* conceiueth, that the *Arke* had diuers sorts of Timber, and that the bottome had of one sort, the decke and partition of another; all which may be true or false, if *Gopher* may be taken for Timber in generall. True it is, that Cedar will serue for all parts of a Ship, as well for the Body, as for Masts and Yards. But *Noah* had most respect to the direction receiued from God: to the length, breadth, and height, and to the partitions of the *Arke*; and to pitch it, and to diuide it into Cabines: thereby to seuer the cleane beasts from the vncleane, and to preserue their seuerall sorts of food; and that it might be capable of all kind of liuing creatures, according to the numbers by God appointed. All which when *Noah* had gathered together, hee cast his confidence wholly on God; who by his Angels steered this Ship without a Rudder, and directed it Plin. l.16.c.40. V.18.

without

without the helpe of a Compas, or the North ſtarre. The Pitch which *Noah* vſed, is by ſome ſuppoſed to haue beene a kind of *Bitumen*, whereof there is great quantitie about the Valley of *Sodome* and *Gomorra*, now the dead Sea, or *Aſphaltes*, and in the Region of *Babylon*, and in the Weſt *India*: and herein it exceedeth other Pitch, that it melts not with the Sunne, but by the fire onely, after the manner of hard Waxe.

Pererius.

§. IX.

That the Arke was of ſufficient capacitie.

THe *Arke*, according to Gods commandement, had of length three hundred Cubites, fiftie of bredth, and thirtie deepe or high: by which proportion, it had ſixe parts of length to one of bredth, and ten times in length to one of depth; of which S. AVGVSTINE: *Proculdubio figura eſt peregrinantis in hoc ſeculo Ciuitatis Dei, (hoc eſt) Eccleſiæ, quæ fit ſalua per lignum, in quo pependit Mediator Dei & hominum, homo Chriſtus Ieſus; nam & menſura ipſa longitudinis, altitudinis, latitudiniſq; eius ſignificat corpus humanum, in cuius veritate ad homines pranunciatus eſt venturus, & venit, &c. Without doubt* (ſayth he) *it is a figure of the Citie of God, trauailing in this World as a ſtranger (that is) of the Church, ſaued by the Tree whereupon the Mediator betweene God and Man, the Man Ieſus Chriſt did hang: for euen the very meaſure of the length, height, and bredth, anſwereth the ſhape of Mans body, in the truth whereof the comming of Chriſt was fore-told and performed.*

De Ciuit. Dei, l. 15. c. 26.

By what kind of Cubite the *Arke* was meaſured, it hath beene a diſputed queſtion among the Fathers, and others; and the differences are in effect theſe: The firſt kind of Cubit (called the Common) containeth one foot and a halfe, meaſured from the ſharpe of the elbow to the point of the middle finger. The ſecond (the Palme-Cubit) which taketh one handfull more then the common. The third is called *Regius Cubitus*, or the *Perſian* Cubit, which exceedeth the common Cubit three ynches. The fourth is the ſacred Cubit, which containeth the common or vulgar Cubit double, wanting but a quarter or fourth part. Laſtly, there is a fift Cubit, called Geometricall, which containeth ſixe common Cubits. But of all theſe ſorts, which were commonly meaſured by the vulgar Cubit, the alteration and diminution of mens ſtatures hath made the difference. For as there is now a leſſe proportion of bodies, ſo is the common Cubit, from the ſharpe of the elbow to the point of the middle finger, of leſſe length then it was in elder times.

S. *Auguſtine* conſidering the many ſorts of Beaſts and Birds which the *Arke* held, with their food and water, was ſometimes of opinion, that the *Arke* had proportion after the Geometricall Cubit, which contayneth almoſt ſixe of the Common: For meaſuring the *Arke* by the vulgar Cubit, it did not exceed the capacitie of that Veſſell built by *Hiero* of *Syracuſe*, or the Ship of *Ptolomie Philo-pater*. But S. *Auguſtine* (who at the firſt was led by *Origen*) changed his iudgement as touching the Geometricall Cubit; and found, vpon better conſideration, that there needed not ſo huge a Body to preſerue all ſorts of Creatures, by God appointed to be reſerued. For it was not needfull to take any kindes of Fiſhes into the *Arke*, becauſe they were kept liuing (ſaith S. *Auguſtine*) in their owne element. *Non fuit neceſſe conſeruare in Arca quæ poſſent in aquis viuere; non ſolùm merſa ſicut Piſces, verum ſuper-natantia, ſicut multa alites: It was not needfull to conſerue thoſe Creatures in the Arke, which could liue in the Waters; and not onely Fiſhes which can liue vnder water, but alſo thoſe Fowles which ſit and ſwim on them.* And againe, *Terra, non aqua, maledicta, quia* ADAM *non huius, ſed illius fructum vetitum comedit: It was the Earth, and not the Waters, which God curſed; for of the forbidden fruit of the Earth, and not of the Sea, did* ADAM *eat.* So as S. *Auguſtine* gathereth hereupon (as aforeſaid) that ſo huge a Frame needed not.

Athen. Dipnoſop. lib. 4. Plutar. in vita Demetrij.

Aug. de Ciuit. Dei, lib. 5. c. 27.

And if we looke with the eyes of iudgement hereunto, we ſhall finde nothing monſtrous therein; although the imaginations of men, who (for the moſt part) haue more of miſchiefe and of ignorance, then of any reuerend reaſon, finde many impoſſibilities in this worke of God. But it is manifeſt, and vndoubtedly true, that many of the *Species*, which now ſeeme differing, and of ſeuerall kindes, were not then *in rerum natura*. For thoſe Beaſts which are of mixt natures, eyther they were not in that age, or elſe it was not needfull to preſerue them, ſeeing they might be generated againe by others: as the Mules, the *Hyæna's*, and the like; the one begotten by Aſſes and Mares, the other

by

by Foxes and Wolues. And whereas by diſcouering of ſtrange Lands, wherein there are found diuers Beaſts and Birds differing in colour or ſtature from thoſe of theſe Northerne parts, it may be ſuppoſed by a ſuperficiall conſideration, that all thoſe which weare red and pyed Skinnes, or Feathers, are differing from thoſe that are leſſe painted, and were plaine ruſſet or blacke; they are much miſtaken that ſo thinke. And for my owne opinion, I find no difference, but onely in magnitude, betweene the Cat of *Europe*, and the Ownce of *India*; and euen thoſe Dogges which are become wilde in *Hiſpagniola*, with which the *Spaniards* vſed to deuoure the naked *Indians*, are now changed to Wolues, and begin to deſtroy the breed of their Cattell, and doe alſo oftentimes teare aſunder their owne Children. The common Crow and Rooke of *India* is full of red feathers in the drown'd and low Iſlands of *Caribana*; and the Black-bird and Thruſh hath his feathers mixt with blacke and carnation, in the North parts of *Virginia*. The Dog-fiſh of *England* is the Sharke of the South Ocean: For if colour or magnitude made a difference of *Species*, then were the *Negro's*, which wee call the *Blacke-Mores*, *non animalia rationalia*, not Men, but ſome kind of ſtrange Beaſts: and ſo the Giants of the South *America* ſhould be of another kind, then the people of this part of the World. We alſo ſee it dayly, that the natures of Fruits are changed by tranſplantation, ſome to better, ſome to worſe, eſpecially with the change of Clymate. Crabs may be made good Fruit by often grafting, and the beſt Melons will change in a yeere or two to common Cowcummers, by being ſet in a barren Soyle. Therefore taking the kindes preciſely of all Creatures, as they were by God created, or out of the Earth by his Ordinance produced; the *Arke*, after the meaſure of the common Cubit, was ſufficiently capacious to contayne of all, according to the number by God appointed: For if we adde but halfe a foot of meaſure to the common Cubit, which had a foot and a halfe of Giantly ſtature (and leſſe allowance we cannot giue to the difference betweene them and vs) then did the *Arke* containe 600. foot in length, and 100. foot in bredth, and 60. foot deepe. *Acoſt. hiſt. India.*

But firſt of all, to make it manifeſt that the Geometricall Cubit is not vſed in the Scripture, the ſtature of the Giants therein named may ſuffice. For if the Bed of *Og*, King of *Baſan*, had beene nine Geometricall Cubites long, it had taken 54. Cubites of the common, which make 80. foot: and *Goliah*, who had the length of ſix Cubites and a handfull, which makes nine foot and a handfull (a proportion credible) if theſe Cubites had beene Geometricall, then had beene 54. foot in height, and vpwards, which were monſtrous and moſt incredible: for (according to this proportion) had the head of *Goliah* beene nine foot long, and farre waightier and bigger then all *Dauids* bodie, who carried it away. *Deut. 3. 11.* *1. Sam. 17. 4.*

Againe, if the Geometricall Cubit had beene vſed for a Meaſure in the Scripture, as many Commenters haue obſerued, then had the Altar (appointed to containe fiue Cubites of length, fiue of bredth, and three of height) haue reached the length of 27. foot vpright, and ſo muſt their Prieſts haue aſcended by ſteps or Ladders to haue performed their Sacrifices thereon, which was contrarie to Gods Commandement, giuen in theſe words: *Thou ſhalt not goe vp with ſteppes vnto mine Altar, that thy ſhame be not diſcouered thereon*; and therefore was the Altar but three common Cubites high, which make foure foot, that their Prieſts ſtanding thereby might execute their Office: Wherefore I may conclude, that the Cubit mentioned in the Scriptures was not the Geometricall, but the ordinarie Cubit of one foot and a halfe, according to the meaſure of Giantly ſtature; which meaſure (doubtleſſe) might giue much the more capacitie to the *Arke*, although it be alſo probable, that as the Men were, ſo were the Horſes whereon they rode, and all other creatures of a correſpondent ſize. And yet (as I take it) though by this meanes there were not any whit the more roome in the Arke, it were not hard to conceiue, how all the diſtinct *Species* of *Animals*, whoſe liues cannot be preſerued in the Waters, might according to their preſent quantities be contained in a Veſſell of thoſe dimenſions which the *Arke* had; allowing to the Cubit one foot and a halfe of our now vſuall meaſure: whence it followeth of neceſſitie, that thoſe large Bodyes which were in the dayes of *Noah* might haue roome ſufficient in the *Arke*, which was meaſured by a Cubit of length proportionable. *Exod. 20. 26.*

How the appointed number of creatures to be ſaued, (that is) ſeuen of the cleane, two of the vncleane (with neceſſarie foode) might haue place in the *Arke*, *Butao* hath very lear-

learnedly declared: the briefe ſumme of whoſe diſcourſe to that purpoſe, is this. *The length of the Arke was three hundred Cubits, which multiplyed by the bredth, namely fiftie Cubits, and the product by the height of thirtie Cubits, ſheweth the whole Concauitie to haue beene* 450000. Now whereas the poſts, walls, and other partitions of Lodgings may ſeeme to haue taken vp a great part of the hollow: the height of the roofe, which (the perpendicular being one Cubit) contained 7500. cubicall Cubes, was a ſufficient recompence: If therefore in a Ship of ſuch greatneſſe we ſeeke roome for 89. diſtinct *Species* of Beaſts, or (leſt any ſhould be omitted) for 100. ſeuerall kinds, we ſhall eaſily find place both for them, and for the Birds, which in bigneſſe are no way anſwerable to them, and for meat to ſuſtaine them all. For there are three ſorts of Beaſts, whoſe bodies are of a quantitie beſt knowne; the Beefe, the Sheepe, and the Wolfe: to which the reſt may be reduced, by ſaying, (according to *Ariſtotle*) that one Elephant is anſwerable to foure Beeues, one Lyon to two Wolues, and ſo of the reſt. Of Beaſts, ſome feede on vegetables, others on fleſh. There are one and thirtie kinds of the greater ſort, feeding on vegetables: of which number, onely three are cleane, according to the Law of *Moſes*, whereof ſeuen of a kind entred into the *Arke*, namely, three couples for breede, and one odde one for ſacrifice: the other eight and twentie kindes were taken by two of each kinde, ſo that in all there were in the *Arke* one and twentie great Beaſts cleane, and ſix and fiftie vncleane, eſtimable for largeneſſe as ninetie one Beeues; yet for a ſupplement (leſt perhaps any *Species* be omitted) let them be valued, as a hundred and twentie Beeues. Of the leſſer ſort feeding on vegetables, were in the *Arke* ſixe and twentie kinds, eſtimable with good allowance for ſupply, as foureſcore Sheepe. Of thoſe which deuoure fleſh were two and thirtie kinds, anſwerable to threeſcore and foure Wolues. All theſe two hundred and eightie Beaſts might be kept in one ſtorie or roome of the *Arke*, in their ſeuerall Cabbines; their Meat in a ſecond: the Birds and their prouiſion in a third, with place to ſpare for *Noah* and his family, and all their neceſſaries.

§. X.

That the Arke reſted vpon part of the Hill Taurus (or Caucaſus) betweene the East Indies, and Scythia.

†. I.

A preterition of ſome queſtions leſſe materiall: with a note of the vſe of this queſtion, to finde out the Metropolis of Nations.

WHat time *Noah* tooke to build the *Arke*, I leaue to others to diſpute: but he receiued the Commandement from God a hundred yeeres before the waters fell; and had therefore choice of time and leyſure ſufficient. As for the number of Deckes and Partitions, which *Origen* diuides into foure, S. *Auguſtine* into three, I will not trouble the Reader with the controuerſie: or whether thoſe creatures which ſometimes reſt on the Land, other times in the Waters, as the Crocodiles (now called *Alegartos*) the Sea-Cowes or Sea-Horſes, were kept in the *Arke*, or no, I thinke it a needleſſe curioſitie; and yet to this fayth *Pererius*, and others before him, that a Fiſh-poole might be made as well within the *Arke*, as in *Hiero* his Ship of *Syracuſe*. Laſtly, to conſider or labour to diſproue the foolerie of the *Hebrewes*, who ſuppoſe that the *Arke* was lightened by a Carbuncle, or had Windores of Cryſtall to receiue in Light, and keepe out Water, were but to reuiue the buried vanities of former times. But that which I ſeeke moſt to ſatisfie my ſelfe and others in, is in what part of the World the *Arke* reſted after the Floud: becauſe the true vnderſtanding of ſome of theſe places (as the Seat of the terreſtriall *Paradiſe*, and the reſting of the *Arke*) doe onely and truly teach the Worlds Plantation, and the beginning of Nations, before and after the Floud; and all ſtorie, as well generall as particular, thereby may be the better vnderſtood.

†. II.

A propoſall of the common opinion, that the Arke reſted vpon ſome of the Hils of Armenia.

AND firſt, for the true place where the *Arke* reſted after the Floud, and from what part of the World the Children of *Noah* trauailed to their firſt ſettlement and plan-

plantation, I am resolued (without any presumption) that therein the most writers were vtterly mistaken. And I am not led so to think out of my Humour or newnesse of opinion, or singularitie; but doe herein ground my selfe on the originall and first truth, which is the word of God, and after that vpon reason, and the most probable circumstances thereon depending. For whereas it is written, *that the Arke, ſtaied vpon one of the mountaines of Ararat*, which the *Chaldean Paraphrast* hath conuerted *Kardu*, meaning the hils *Gordai* or *Gordiæi* in *Armenia* the greater (as the words *Gordæi* and *Kardu* seeme to be one and the same) of which opinion also the most of our Interpreters are; I finde neither Scripture nor reason which teacheth any such thing: (to wit) that it rested on that part of *Ararat*, which is in the greater *Armenia*. *Nicolaus Damascenus* cals this mountaine of *Ararat*, *Baris*, being the same which the *Chaldean* nameth *Kardu*, to which mountaine the Fryer *Annius* (citing this place out of *Iosephus*) makes him finde another adioyning, called *Ocila*, and to say that the *Arke* (of which *Moses* the Lawgiuer of the Hebrewes wrote) did first take ground on this *Ocila*. But I doe not finde any such mountaine in being, as this *Ocila*; neither is there any mention of it in the place of *Iosephus*. *Strabo* remembreth a Promontorie in *Arabia felix*, of that name, and *Plinie* findes a Mart-towne so called in the same, which *Ptolomie* cals *Ocilis*, *Pinetus Acyla*, and *Niger Zidon*. But this *Ocila* of *Damascenus*, or rather of *Annius*, seemeth to bee one and a part of the *Armenian* mountaines. *Berosus* calleth those mountaines of *Armenia Gordiæi*, and *Curtius Cordæi*: *Ptolomie Gordæi* and *Gordiæi*: of which the Countrie next adioyning is by this *Nicolaus Damascenus* called *Nimada*, perhaps (as *Becanus* coniectures) for *Milyada* or rather *Minni*: which word is vsed for *Armenia Minor*. And the very word of *Arminea* seemes to be compounded of this word *Minni*, and *Aram*: as if we should say *Minni* of *Syria*; for that *Armenia* also was a part of *Syria*, *Plinie* witnesseth. *Epiphanius* placeth the *Cardyes* about these mountaines, whom others call *Gordiæi* or *Gordeni*. The mountaines are seated apart from all other to the North of that Ledge of the mountaines called *Taurus*, or *Niphates* in the plaines of *Armenia* the great, neere the Lake *Thospitis*: whence the Riuer of *Tigris* floweth in 75. degrees of longitude, and 41. and 42. degrees of latitude. One of the mountaines *Gordiæi* (that which surmounteth the rest) *Epiphanius* cals *Lubar*, which in the *Armenian* signifieth a place of descent: but this out of *Iosephus*; which name (saith *Iunius*) was of the euent; because of *Noahs* comming downe with his children. But this also I take to be a supposed euent; seeing any hil, from whence on euery side we must descend, may thus be called: as *Iunius* corrects the place in *Iosephus* ἀποβατήριον (*Kuharis*.) That the place is thus to be read, he coniectureth, because *Iosep. l. 1. c. 4.* sayes, the place is called ἀποβατήριον (as it were the descent or comming downe) and *Epiphan. l. 1. contr. Hæres.* cals it Λίβας: which word in the *Armenian* and *Ægyptian* tongue signifieth descent, of *Lubar*, which is to descend; whence also *Lubra* is a *Synagogue*, because it was commonly built on some high place: whereof also the Latine *Delubrum* may seeme to bee deriued; and *Act. 6. 9.* they that belonged to the *Synagogue* of the *Ægyptians* are called *Libertini*, for *Lubra tenu*. Yet this opinion hath beene embraced from age to age, receiuing a habit of strength by time, and allowance without any farther examination; although the name of *Lubar* might otherwise rightly bee giuen, especially to that mountaine, by reason that the passage was more faire, vp and downe vnto it, then to any of the rest adioyning.

Gene. 8. 4.

Sect. 5. §. 1.

Hierom. 51. 27.

Nat. hist. l. 5. cap. 12.

Ioseph. de Antiq. l. 1. c. 4.

†. III.

The first argument against the common opinion. They that came to build Babel, would haue come sooner, had they come from so neere a place as Armenia.

BVt there are many arguments to perswade me, that the *Arke* of *Noah* did not rest it selfe in any part of *Armenia*, and that the mountaine *Ararat* was not *Baris*, nor any one of the *Gordiæan* mountaines.

For first, it is agreed by all which follow *Berosus*, that it was in the 130. yeere, or in the yeere 131. after the flouds, when *Nimrod* came into the valley of *Shinar*, which Valley was afterward called *Babylonia*, *Chush*, and *Chaldea*. If then the *Arke* had first found land in *Armenia*, it is very vnprobable, that the children of *Noah* which came into that valley could haue spent so many yeeres in so short a passage: seeing the Region of *Mesopotamia* was onely interiacent, which might by easie iourneies haue beene past ouer in

Berosus l. 1.

twentie dayes; and to hasten and helpe which passage the nauigable riuer of *Tigris* offered itselfe, which is euery where transpassable by boates of great burden: so as where the Desart on the one side resisted their expedition, the riuer on the contrary side serued to aduance it; the riuer rising out of the same Ledge of mountaines, or at the foote of them, where the *Arke* of *Noah* was first supposed to settle it selfe; Then if the Nations which followed *Nimrod* still doubted the surprise of a second floud (according to the opinions of the ancient Hebrewes) it soundeth ill to the eare of reason, that they would haue spent many yeeres in that low and ouerflowne Valley of *Mesopotamia*, so called of the many Riuers which imbroyder or compasse it: for the effects witnessed their affections, and the workes, which they vndertooke, their vnbeliefe; being no sooner arriued in *Shinar*, but they began to prouide themselues of a defence (by erecting *Babel*) against any future or feared inundation. Now at *Babel* it was that *Nimrod* began his Kingdome, the first known Citie of the world founded after the floud, about 131. yeres, or (as others suppose) ten yeeres later: though (for my selfe) I rather thinke, that they vndertooke that worke in two respects, first, to make themselues famous, *To get vs a name* (saith the Text:) Secondly, thereby to vsurpe dominion ouer the rest.

Gene. 10.10. Beros. l. 1.

†. IIII.

The second argument, That the Easterne people were most ancient in populositie, and in all humane glory.

FOr a second Argument: The ciuilitie, magnificence and multitude of people (wherein the East parts of the world first abounded) hath more weight then any thing which hath beene, or can be said for *Armenia*, and for *Noahs* taking land there. And that this is true, the vse of Printing and Artillerie (among many other things which the East had) may easily perswade vs, that those Sunne-rising Nations were the most ancient. The certaintie of this report, that the East *Indians* (time out of minde) haue had Gunnes and Ordnance of Batterie, confirmed by the *Portugals* and others, make vs now to vnderstand, That the place of *Philostratus in vita Apollonij Tianai. l. 2. c. 14.* is no fable, though expresst in fabulous words: when he saith, that the wise men, which dwell betweene *Hyphasis* and *Ganges*, vse not themselues to goe forth into battaile: but that they driue away their enemies with thunder and lightning sent from *Iupiter*. By which meanes there it is said, that *Hercules Ægyptius* and *Bacchus*, ioyning their forces were defeated there; and that this *Hercules* there cast away his golden shield. For the inuention of letters was ignorantly ascribed to *Cadmus*, because hee brought them first into Greece: of which the people (then rude and sauage) had reason to giue him the honour, from whome they receiued the benefit. But it is true, that letters are no lesse ancient then *Seth* or *Henoch* were: for they are said to haue written on pillars of stone (as before remembred) long before the floud. But from the Easterne world it was that *Iohn Cuthenberg a Germane*, brought the deuice of Printing: by whom *Conradus* being instructed, brought the practice thereof to *Rome*: and after that *Nicholaus Gerson a Frenchman*, bettered both the letters and inuention. And notwithstanding that this mysterie was then supposed to be but newly borne, the *Chinaos* had letters long before either the *Ægyptians* or *Phœnicians*; and also the Art of Printing, when as the Greekes had neither any ciuil knowledge, or any letters among them.

And that this is true, both the *Portugals* and *Spaniards* haue witnessed, who about an hundred yeeres since discouered those Kingdomes, and doe now enioy their rich trades therein: for the *Chinaos* account all other Nations but Saluages, in respect of themselues.

And to adde strength to this argument, the conquest and storie of *Alex. Macedon* may iustly be called to witnesse, who found more Cities and sumptuositie in that little Kingdome of *Porus*, which lay side by side to the East *India*, then in all his other trauails & vndertakings. For in *Alexanders* time learning and greatnesse had not trauailed so far to the West as *Rome*: *Alexander* esteeming of *Italie* but as a barbarous Countrie, and of *Rome* as of a Village. But it was *Babylon* that stood in his eye, and the fame of the East pierced his eares. And if we looke as farre as the Sun-rising, and heare *Paulus Venetus* what hee reporteth of the vttermost Angle and *Iland* thereof, wee shall finde that those Nations haue sent out, and not receiued, lent knowledge, and not borrowed it from the West. For the farther East (to this day) the more ciuill, the farther West the more sauage.

And of the *Isle* of *Iapan* (now *Zipingari*) *Venetus* maketh this report: *Incolæ religioni, literis, & sapientiæ sunt addictissimi, & veritatis indagatores acerrimi; nihil illis frequentius oratione, quam (more nostro) sacris in delubris exercent: vnum cognoscunt Principem, vnum Deum adorant.* *The Ilanders are exceedingly addicted to religoin, letters, and Philosophie, and most diligent searchers out of truth: there is nothing among them more frequent then prayer, which they vse in their Churches, after the manner of Christians. They acknowldge one King, and worship one God.* The antiquitie, magnificence, ciuilitie, riches, sumptuous buildings, and policie in gouernment, is reported to be such by those who haue beene employed into those parts, as it seemeth to exceede (in those formerly named, and deuers other particulars) all other Kingdomes of the world.

†. V.

The third argument, From the wonderfull resistance which SEMIRAMIS *found in the East Indies.*

BVt for a third argument, and also of a treble strength to the rest, I lay the inuasion of *Semiramis* before the indifferent and aduised Reader: who may consider in what age shee liued, and how soone after the worlds new birth shee gathered her Armie (as *Diodorus Siculus* out of *Ctesias* reporteth) of more then three Millions to inuade *India*, to which hee adioyned also 500000. Horse, and 100000. Waggons: whereof if wee beleeue but a third part, it shall suffice to proue that *India* was the first planted and peopled Countrie after the floud. Now as touching the time wherein shee liued: All Historians consent, that shee was the wife of *Ninus*; and the most approued Writers agree, that *Ninus* was the Sonne of *Belus*, and *Belus* of *Nimrod*, that *Nimrod* was the Sonne of *Cush*, *Cush* of *Cham*, and *Cham* of *Noah*. And at such time as *Nimrod* came to *Shinar*, hee was then a great Nation, as by the building of the Citie and Tower of *Babel* may appeare; and being then so multiplied and increased, the two descents cast betweene *Nimrod* and *Semiramis*, brought forth in that time those multitudes, whereof her Armie was composed. Let vs then see with whom shee encountred in that warre with this her powerfull Armie: euen with a multitude, rather exceeding, then equalling her owne, conducted by *Staurobates* King of *India* beyond *Indus*; of whose multitudes this is the witnesse of *Diod. Siculus*. STAVROBATES, *auitis maioribus quàm quæ erant* SEMIRAMIDIS *copijs.* STAVROBATES *gathering together greater troupes then those of* SEMIRAMIS. If then these numbers of *Indians* had beene encreased but by a *Colonie* sent out from *Shinar*, (and that also after *Babel* was built, which no doubt tooke some time in the performance (this encrease in the East, and this Armie of *Staurobates* must haue been made of stone, or somewhat else by miracle. For as the numbers which *Semiramis* gathered might easily grow vp in that time, from so great a Troupe as *Nimrod* brought with him into *Babylonia* (as shall bee demonstrated hereafter in the Storie of *Israel*) so could not any such time, by any multiplication naturall, produce so many bodies of men, as were in the *Indian* Armie victorious ouer *Semiramis*, if the *Colonies* sent thither had beene so late as *Babel* ouerturned, and the confusion of Languages. For if wee allow 65. yeeres time after the Floud, before *Nimrod* was borne: of which, thirty yeeres to *Cush* ere hee begat *Seba*, after whom hee had *Hauilah*, *Sabtah*, *Raamah*, and *Sabtecha*: Gen. 10. 7. and then thirtie yeeres to *Raamah*, ere hee begat *Sheba* and *Dedan*, both which were borne before *Nimrod*: and fiue yeeres to his fiue elder brothers, which make sixtie fiue, and then twice thirtie yeeres for two Generations more, as for *Nimrod*, *Sheba* and *Dedan* with others, to beget their sonnes; and that a third Generation might grow vp, which makes in all an hundred twenty fiue yeeres, there will then remaine sixe yeeres to haue beene spent in trauailing from the East, ere they arriued in *Shinar* in the yeere after the Floud 131. And so the followers of *Nimrod* might bee of sufficient multitude. But as for those which make him to haue arriued at *Shinaar* in the yeere 101.: and the confusion to haue beene at *Pelegs* birth, these men doe all by miracle: they beget whole Nations without the helpe of time, and build *Nimrods* Towre in the Ayre; and not on those low and marish grounds (which require sound foundations) in the Plaines of *Shinaar*. For except that huge Towre were built in a day, there could bee no confusion in that yeere 101. or at *Pelegs* birth. And therefore it is farre more probable, that *Nimrod* vsurped Regall authority in the 131. yeere

after the Floud, (according to *Berosus*) and that the worke of *Babel* lasted forty yeeres (according to GLICAS) *Hominibus in ea perficienda totis 40. annis incassum laborantibus, Men labouring in vaine 40. yeeres to finish it.* By which account it fals out, that it was 170. yeeres after the Floud, ere a *Colonie* was sent into *East Indea*; which granted (the one being the maine body, and the other but a Troupe taken thence) it can hardly be beleeued, that *Staurobates* could haue exceeded *Semiramis* in numbers: who being then Empresse of all that part of the world, gathered the most of Nations into one bodie.

Glyc. in Gen. & de Turri ex firmatione. fol. 173.

†. VI.

The fourth Argument from diuers considerations in the persons of NOAH.

FOurthly, it is no way propable, that *Noah*, who knew the world before the floud, and had liued therein the long time of 600. yeeres, was all that space 130. yeeres after the floud, without any certaine habitation: No, it will fall out, and better agree with reason, that *Nimrot* was but the conducter of those people, by *Noah* destined and appointed to fill and inhabite that middle part of the earth and the Westerne world; (which trauailes *Noah* put ouer to yong and able bodies) and that *Noah* himselfe then couered with many yeeres, planted himselfe in the same place which God had assigned him: which was where he first came downe out of the *Arke* from the waters: for it is written, that after *Noah* came downe out of the *Arke* hee planted a Vineyard, and became a Husbandman: whose businesse was to dresse and manure the earth; and not to range ouer so many parts of the world, as from *Armenia* into *Arabia fœlix*, where hee should (if the tradition be sound) haue left certaine *Colonies*: thence into *Africa* towards *Triton*; then into *Spaine*, where they say he settled other companies, and built Cities after the names of *Noela* and *Noegla* his sonnes wiues: from thence into *Italie*, where they say hee found his sonne *Cham* the *Saturne* of *Ægypt*, who had corrupted the people and subiects of *Gomer* in his absence: with whom *Noah* (as they make the storie) had patience for three yeeres; but then finding no amendment, they say hee banisht him out of *Italie*. These be but the fancies of *Berosus Annianus*, a plaine imitation of the Grœcian fables. For let euery reasonable man conceiue, what it was to trauaile farre in such a forrest as the World was, when after so great a rotting of the earth by the flond, the same lay waste and ouer-growne for 130. or 140. yeeres, and wherein there could hardly be found either part or passage through which men were able to creepe for woods, bushes and bryars that in those yeeres were growne vp.

And there are so many reasons, prouing that *Noah* neuer came into the valley of *Shinaar*, as we need not suspect his passage into *Italie* or *Spaine*: For *Noah*, who was Father of all those Nations, a man reuerenced both for his authority, knowledge, experience and pietie, would neuer haue permitted his children and issues to haue vndertaken that vnbeleeuing presumptuous worke of *Babel*. Rather by his presence and preualent perswasions he would haue bound their hands from so vaine labours, and by the authority which he receiued euen from God himselfe, hee would haue held them in that awfull subiection, as whatsoeuer they had vainely conceiued or feared, yet they durst not haue disobeyed the personall commandement of him, who in the beginning had a kinde of Regall authority ouer his children and people. Certainely, *Noah* knew right well, that the former destruction of mankinde was by themselues purchased through cruletie and disobedience; and that to distrust God, and to raise vp building against his Almighty power, was as much as in them lay, a prouocation of God to lay on them the same, if not a more sharpe affliction. Wherefore, there is no probabilitie, that euer he came so farre West as *Babylonia*; but rather, that hee sent those numbers which came into *Shinaar* (being the greatest troupe, because they had the greatest part of the world to plant) vnder *Nimrod*, or those vpon whom he vsurped. *Nauclerus* and *Cœlestinus* take the testimony of *Methodius* Bishop of *Tyre* for currant, that there were three Leaders of the people after their encrease (to wit) *Nimrod*, *Suphene*, and *Ioctan*: of which *Nimrod* commanded the issues of *Cham*, *Ioctan* of *Sem*, and *Suphene* of *Iaphet*. This opinion I cannot iudge of, although I wil not doubt, but that so great a worke as the worlds plantation, could not be effected without order and conduction.

Of the sonnes of *Sem*: *Ioctan*, *Hauilah*, and *Ophir*, are especially noted to haue dwelt in the *East India*. The rest of *Sems* issues had also the Regions of *Persia* and the other adioyning

adioyning to *Indus*, and held also a part of *Chaldea* for a time: for *Abraham* inhabited *Vr*, till hee was thence called by God; and whether they were of the Sonnes of *Ioctan*, or of all the rest a certaine number (*Cham* and his issue onely excepted) that *Noah* kept with himselfe, it cannot be knowen. Of which plantation I shall speake at large in the Chapter following.

Now another reason which moues me to beleeue, that *Noah* stayed in the East far away from all those that came into *Shinar*, is, that *Moses* doth not in any word make mention of *Noah* in all the storie of the Hebrewes, or among any of those *Nations* which contended with them. And *Noah*, being the Father of all mankinde, and the chosen seruant of God, was too principall a person, to be either forgotten or neglected, had he not (in respect of his age and wearisome experience of the world) withdrawne himselfe, and rested apart with his best beloued, giuing himselfe to the seruice and contemplation of God and heauenly things, after he had directed his children to their destined portions. For he landed in a warme and fertile soile, where he planted his Vineyard, and drest the earth; after which, and his thankes-giuing to God by sacrifice, he is not remembred in the Scriptures, because he was so farre away from those Nations of which *Moses* wrote: which were the Hebrewes chiefly, and their enemies and borderers.

†. VII.

Of the senseless opinion of ANNIVS *the Commentor vpon* BEROSVS: *who finds diuers places where the Arke rested; as the Caspian and Gordiean hils which are three hundred miles asunder; and also some place of Scythia.*

IT remaineth now that we examine the Arguments & authorities of Frier *Annius*, who in his Commentaries vpon *Berosus* and others, laboureth maruailously to proue, that the *Arke* of *Noah* rested vpon the *Armenian* mountaines called *Caspij*; which mountaines separate *Armenia* from the vpper *Media*, and doe equally belong to both. And because all his Authours speake of the mountaines *Gordiai*, hee hath no other shift to vnite these opinions, but by vniting those farre-distant mountaines together. To effect which, he hath found no other inuention, then to charge those men with errour, which haue carefully ouerseene, printed, and published *Ptolimies* Geographie, in which they are altogether disseuered. For that last edition of *Mercators*, sets these hills fiue degrees (which makes three hundred English miles) asunder. And certainely, if we looke into those more ancient copies of *Villanouanus* and others, we shall finde nothing in them to helpe *Annius* withall: for in those the mountaines *Caspij* stand seuen degrees to the East of the *Cordiai*, which make 420. miles. And for those Authours by whose authoritie *Annius* strengtheneth himselfe, *Diodorus* whom he so much followeth, giueth this iudgment vpon the them in the like dispute. *Aberrârunt verò omnes, non negligentiâ sed regnorum situs ignorantia, They haue all erred* (saith he) *not through negligence, but through ignorance of the situation of Kingdomes.* But for an induction, to proue that the *Arke* of *Noah* stood on the mountaines of *Armenia*, he beginneth with the antiquity of the *Scythians*: and to proue the same hee citeth *Marcus Portius Cato*, who auoweth that 250. yeeres before *Ninus*, the earth was ouerflowne with waters, *& in Scythia Saga renatum mortale genus, and that in Scythia the flocke of mortall men was renewed.* The same Authour also teacheth that the *Vmbri* before remembred (who were so called, because saued from *Deucalions* flood) were the Sonnes of the *Galli*, a Nation of the *Scythians*. *Ex hijs venisse* IANVM *cum* DYRIM *& Gallis progenitoribus Vmbrorum, From these Scythians*, he saith, *that* IANVS *came with* DYRIM *and with with the Gilli the progenitours of the Vmbri*; And againe, *Equidem principatus originis semper Scythis tribuitur, Certainely, the Prime antiquitie of off-spring is alway giuen to the Scythians.* And herein truely I agree with *Annius*, that those Regions called *Scythia* and now *Tartaria*, and by some Writers *Sarmatia*, *Asiatica*, were among the first peopled: and they held the greatest part of *Asia* vnder tribute till *Ninus* time. Also *Plinie* called the *Vmbri* which long since inhabited *Italie*, *Gens antiquissima, a most ancient Nation*, who descended of these *Scythians*. Now that which *Annius* laboureth, is to proue that these ancient *Scythians* (meaning the Nephewes of *Noah*) did first inhabite that Region of the mountaines, on which the *Arke* rested; and confessing that this great ship was grounded in *Armenia*, he faineth a nation of *Scythians* called *Araxea*, taking name of the mountaine *Ararat*, neere the Riuer of *Araxes*. And because his Author *Cato* helpeth him in part

Ptol. tab. Asia. 3.

Diod. l. 3.

Cato de orig. pars prima.

Plin. l. 3. c. 14.

(to wit, That in *Scythia* mankind was restored after the great floud, 250. yeares before *Ninus*) and in part vtterly destroyeth his conceit of *Armenia*, by adding the word *Saga*, as in *Scythia Saga renatum mortale genus*; *In Scythia Saga mankind was restored*, he therefore in the *Proœme* of his Commentarie vpon *Berosus*, leaueth out the addition of *Saga* altogether in the repetition of *Cato* his words, and writes, *homines in Scythia saluates*. For *Scythia Saga* or *Sacæ*, is vndoubtedly vnder the Mountaynes of *Paropanisus*, on which, or neare which it is most probable that the *Arke* first tooke ground; and from those East parts (according to *Moses*) came all those companies which erected the Tower of *Babel* in *Shinaar* or *Babylonia*.

Beros. l. 1.

Pto. Asiæ. tab. 7.

Gen. 11. 2.

But now the best authoritie which *Annius* hath, is out of *Diodorus*: where hee hath read, that the *Scythians* were originally *Armenians*, taking name *à Scytha Rege eorum, from Scytha their King*. But (in a word) wee may see his vanitie, or rather (indeede) his falshood in citing this place. For *Diodorus* a most approoued and diligent Author beginneth in that place with these words: *Fabulantur Scythæ, The Scythians fable*: and his Interpreter in the table of that worke giueth this title to that very Chapter. *Scytharum origo & successus, fabula, The originall and successe of the Scythians, a fable*. And (indeede) there needs no great disproofe hereof, since *Ptolomie* doth directly delineate *Scythia Saga* or *Sacæ*, and sets them in 130. degrees of longitude: and the *Persians* (saith *Herodotus*) call all the *Scythians*, *Sacæ* which *Plinie* confirmeth: for in respect that these *Sacæ* (saith *Plinie*) are the next *Scythians* to the *Persians*, therefore they giue all the rest that name. Now that any nation in *Armenia* can neighbour the *Persians*, there is no man beleeueth. But this supposed *Scythia Araxea* in *Armenia* lyeth in 78. degrees of longitude (that is) 42. degrees distant from the *Sacæ*; and the Countrie about *Araxes Ptolomie* calleth *Colthene* and *Soducene* and *Sacapene* without any mention of *Scythia* at all: and yet all those which are or were reputed *Scythians* either within *Imatus* or without, to the number of 100. seuerall Nations are by *Ptolomie* precisely set downe.

L. 6. c. 17.

Tab. Asiæ. 7. & 8

But to come to those later Authors, whereof some haue written, others haue seene a great part of those North-east Regions, and searched their antiquities with great diligence: First, *Marius Niger* boundeth *Scythia* within *Imaus*, in this manner: (for *Scythia* without these Mountaines is also beyond our purpose.) *Scythia intra Imaum montem ea est, quæ proprio vocabulo Gassaria hoc tempore dicitur: ab Occasu Sarmatia Asiatica: ab Oriente Imao monte: à Septentrione terra incognita: à Meridie Saccis, Sogdianis, Margianis, vsque ostia Oxeamnii in Hyrcanum mare exeuntis; & parte ipsius maris hinc vsq; ad Rha fluminis ostia terminatur: Scythia within the Mountaine Imaus is that part of the World, which in their owne speech is at this time called Gassaria; and the same is bounded on the West side by Sarmatia Asiatica, (or of Asia) on the East by the Imaan Mountaines: on the North by vnknowne Lands: on the South by the Saccæ* (which are the *Sacæ*) *the Sogdiani, and the Margiani, to the mouth of Oxus, falling into the Hyrcan Sea, and by a part of the same Sea as farre as the mouth of Rha.*

Rha now *Wolga.*

Now if *Niger* sets all *Sarmatia Asiatica*, to the West of *Scythia*, then *Sarmatia* (*quæ magna sanè Regio est, & quæ innumeras nationes complectitur*) *Which is a great Region, comprehending innumerable Nations* (saith *Niger*) much of it being betweene *Scythia* and *Armenia*, doth sufficiently warrant vs, that *Armenia* can be no part of *Scythia*; and to make it more plaine, he disseuereth *Sarmatia* it selfe from any part of *Armenia*, by the Regions of *Colchis, Iberia, Albania*, which he leaueth on the right hand of *Sarmatia*, and yet makes *Sarmatia* but the West bound of *Scythia*.

Com. 2. Asiæ. fol. 47 2.

Ad meridiem flexo Bosphoro pars septentrionalis ponte Euxini vsq; in ostia Corocu fluuij: vnde relictis à parte dextra Colchis, Iberis, Albanisq; in littus Hyrcani maris prouenit Spec. hist. l. 30.

And for *Paulus Venetus*, he hath not a word of *Armenia* among the *Tartarian* or *Scythian* Nations; neyther doth his fellow Frier *Iohn Plancarpio* (cited by *Vincentius* in his description of *Scythia*) make any mention of *Armenia*; neyther doth *Haytonus*, an *Armenian* borne, of the bloud of those Kings (though afterward a Monke) euer acknowledge himselfe for a *Tartarian*, or of the *Scythian* Races descended: though he write that storie at large, gathered by *Nicholaus Salcuni*, and (by the commandement of Pope *Clement* the fifth) in the yeere 1307. published.

Neyther doth *Mathias a Michon* (a Canon of *Cracouia* in *Polonia*) a *Sarmatian* borne, and that trauailed a great part of *Sarmatia Asiatica*, finde *Armenia* any way within the compasse of *Tartaria, Scythia*, or *Sarmatia*; and yet no man (whose Trauailes are extant) hath obserued so much of those Regions as he hath done: prouing and disprouing many things, heretofore subiect to dispute. And among others he buricth that ancient and

receiued opinion; That out of the Mountaines *Riphæi*, and *Hyperborei* in *Scythia*, ſpring the Riuers of *Tanais* or *Don*, *Volga* or *Edel*; prouing by vnanſwerable experience, that there are no ſuch Mountaines *in rerum natura*; and (indeed) the Heads and Fountaines of thoſe famous Riuers are now by the Trade of *Muſcouia* knowne to euery Merchant, and that they ariſe out of Lakes, low, wooddie, and mariſh grounds. The Riuer of *Tanais* or *Don*, ariſeth to the South of the Citie *Tulla*, ſome twentie *Engliſh* miles, out of a Lake called *Iwanoweſero*, in the great Wood *Okenitzkilies* or *Iepiphanolies*. *Volga*, which *Ptolomie* calls *Rha*, and the *Tartars* call *Edel*, riſeth out of a Lake called *Fronow*, in the great Wood *Vodkonzki*: from which Lake the two other famous Riuers flow of *Borysthenes* (now *Neyper*) and *Dſuina* or *Diuidna*. And this learned *Polonian* doth in this ſort bound the *European Sarmatia*. *In Sarmatia of Europe are the Regions of Ruſsians, Lithuanians, Muſcouians*, and thoſe adioyning, bounded on the Weſt by the Riuer of *Viſſa*, the Name perchance miſ-printed *Viſſa* for *Viſtula*, a Riuer which parts *Germanie* and *Sarmatia*: and for the Eaſt border he nameth *Tanais* or *Don*. *Sarmatia Aſiatica* he curteth from *Europe* by the ſame Riuer of *Tanais*, and the *Caſpian* Sea, to with-hold it from ſtretching farther Eaſt: this *Aſian Sarmatia* being part of that *Scythia* which *Ptolomie* calleth *Scythia intra Imaum montem*: *Scythia within the Mountaine Imaus*. And the ſame *Mathias Michon* farther affirmeth, that the *Scythians* (which Frier *Annius* would make *Armenians*) came not into *Sarmatia Aſiatica* it ſelfe aboue three hundred and a few odde yeers before his owne time: theſe be his words: *Conſtat eam eſſe gentem nouam, & aduentitiam à partibus Orientis (mutatis ſedibus) paulò plus abhinc trecentis annis Aſiæ Sarmatiam ingreſſam: It is manifeſt* (ſaith he, ſpeaking of the *Scythian* Nation) *that this is a late planted Nation, come from the coaſts of the Eaſt: from whence they entred into Aſia, and gat new ſeates a litle more then* 300. *yeeres ſince*: For (indeed) before that time the *Gothes* or *Pouloci* inhabited *Sarmatia, Aſiatica*. And this *Mathias* liued in the yeare 1511. and this his Diſcourſe of *Sarmatia* was printed at *Auguſta* in the yeare 1506. as *Bucholzerus* in his *Chronologie* witneſſeth. Now theſe *Scythians* (ſaith he) came from the Eaſt, for in the Eaſt it was that the *Arke* of *Noah* reſted; and the *Scythæ Sacæ* were thoſe people which liued at the North foot of thoſe Mountaines of *Taurus* or *Ararat*, where they encounter or begin to mixe themſelues with the great *Imaus*. And were there no other teſtimony then the generall deſcription of the Earth now extant, and the witneſſe of *Ptolomie*, it is plaine, that betweene all parts of *Armenia* and *Scythia*, there are not only thoſe three Regions of *Colchis, Iberia*, and *Albania*, but the *Caſpian* Sea: on the Eaſt ſhore of which Sea, but not one the Weſt, or on that part which any way toucheth *Armenia*, there are (indeed) a Nation of *Scythians* (called *Ariacæ*) betweene *Iaxartus* and *Iactus*; but what are theſe *Scythians* to any *Ariacæ*, or *Scythia Araxea*, which *Annius* placeth in *Armenia*, more then the *Scythians* of *Europe*?

Sig. Herberſtein.

Cræus calleth this Riuer Wiſlius, Niger Draumanica.

Pom. Mela, Vibius, & Plin. Veſtillus.

†. VIII.

The fift Argument, The Vine muſt grow naturally neere the place where the Arke reſted.

TO this if we adde the conſideration of this part of the Text, *That* NOAH *planted a Vineyard*, we ſhall find that the fruit of the Vine or Rayſin did not grow naturally in that part of *Armenia*, where this reſting of the *Arke* was ſuppoſed: for if the Vine was a ſtranger in *Italie* and *France*, and brought from other Countries thither, it is not probable that it grew naturally in *Armenia*, being a farre colder Country. For *Tyrrhenus* firſt brought Vines into *France*, and *Saturnus* into *Latium*: yea at ſuch as *Brennus* and the *Gaules* inuaded *Italie*, there were few or no Vines in *France*. For (ſaith *Plutarch* in the life of *Camillus*) the *Gaules* remained betweene the *Pyrenæi* and the *Alpes*, neere vnto the *Senones*, where the continued a long time, vntill they drunke Wine, which was firſt brought them out of *Italie*; and after they taſted thereof they haſted to inhabite that Countrey, which brought forth ſuch pleaſant fruit: ſo as it appeared, that the Plant of the Vine was not naturall in *France*, but from *Italie* brought thither; as by *Saturne* from elſe where into *Italie*.

Gen. 9. 20.

Seruius Aeneid. Eutropius.

Now it is manifeſt, that *Noah* trauailed not farre to ſeeke out the Vine. For the Plantation therof is remembred, before there was any counſaile how to diſpoſe of the World among his children: and the firſt thing he did, was, to till the ground, and to plant a Vinyard, after the Sacrifice and Thankeſgiuing to God; and whereſoeuer the *Arke* reſted, there

there did the Vine grow naturally. From whence it doth no where appeare, that he trauailed farre: for the Scriptures teach vs, that he was a Husbandman, & not a Wanderer.

†. IX.

Answere to an obiection out of the words of the Text: The Lord scattered them from thence vpon the face of the whole earth.

AND that all the children of *Noah* came together into *Shinaar*, it doth not appeare, sauing that it may be inferred out of these words (*from thence*) because it is written: *So that the Lord scattered them from thence vpon all the earth*; which hath no other sense, but that the Lord scattered them (to wit) those that built this Towre: for those were from thence dispersed into all the Regions of the North and South, and to the Westward. And by these words of *Sybilla* (as they conuerted) it seemeth that all came not together into *Shinaar*; for they haue this limitation: *Quidam eorum turrem ædificarunt, altissimam, quasi per eam cœlum essent ascensuri: Certaine of them built a most high Towre, as if they meant thereby to haue scaled the Heauens,*

†. X.

An answere to the obiection of the name of Ararat, taken for Armenia: and the heighth of the Hils there.

BVt before I conclude this part, it is necessarie to see and consider, what part of Scripture, and what reason may bee found out, to make it true or probable, that the *Arke* of *Noah* was forsaken by the waters on the Mountaines of *Armenia*. For the Text hath onely these words: *The Arke rested on* (or vpon) *the Mountaines of Ararat*, or *Armenia*, saith the marginal note of the *Geneua*, the *Chaldean Paraphrast* cals it *Kardu*; of which, the highest hath the name of *Lubar*, saith *Epiphanius*. Now this *Ararat* (which the *Septuagint* doe not conuert at all, but keepe the same word) is taken to bee a Mountaine of *Armenia*, because *Armenia* it selfe had anciently that name: so as first out of the name, and secondly out of the heighth (which they suppose exceeded all other) is the opinion taken, That the *Arke* first sate thereon.

Gen. 8. 14.

Epiph. l. 1. contra Hæres.

But these suppositions haue no foundation: for neither is *Ararat* of *Armenia* alone, neither is any part, or any of those Mountaines of equall stature to many other Mountaines of the World; and yet it doth not follow, that the *Arke* found the highest Mountaine of all other to rest on: for the Plaines were also vncouered, before *Noah* came out of the *Arke*. Now, if there were any agreement among Writers of this *Ararat*, and that they did not differ altogether therein, wee might giue more credit to the conceit. For in the Bookes of the *Sybils* it is written, that the Mountaines of *Ararat* are in *Phrygia*, vpon which it was supposed that the *Arke* stayed after the Fould. And the better to particularize the place and seate of these Mountaines, and to prooue them in *Phrygia*, and not *Armenia*, they are placed where the City of *Cælenes* was afterward built. Likewise in the same discription shee maketh mention of *Marsyas*, a Riuer which runneth through part of *Phrygia*, and afterward ioyneth it selfe with the Riuer *Mæander*, which is farre from the *Gordiæan* Mountaines in *Armenia*. We may also find a great mistaking in IOSEPHVS (though out of BEROSVS, who is in effect the Father of this opinion) that IOSEPHVS sets *Ararat* betweene ARMENIA and PARTHIA, toward ADIABENE, and affirmeth withall, that in the prouince of *Cæron* by others *Kairos* and *Arnos*, so called by reason that the waters haue from thence no descent, nor issue out, the people vaunt that they had in those dayes reserued some pieces of *Noahs Arke*. But *Parthia* toucheth no where vpon *Armenia*, for *Armenia* bordereth *Adiabene*, a Prouince of *Assyria*: so that all *Media* and a part of *Assyria* is betweene *Parthia* and *Armenia*. Now whereas the discouerie of the Mountaines *Cordiæi* was first borrowed out of *Berosus* by *Iosephus*; yet the Text which *Iosephus* citeth out of *Berosus*, differs far from the wordes of that *Berosus*, which wandreth vp and downe in these dayes, set out by *Annius*. For *Berosus* cited by *Iosephus*, hath these words: *Fertur & nauigij huius pars in Armenia apud montem Cordiæorum superesse, & quosdam bitumen inde abrasum secum reportare, quo vice amuleti loci huius homines vti solent:* (which is) *It is reported also that a part of this ship is yet remaining in Armenia vpon the Cordiæan Mountaines; and that diuers doe scrape from it the Bitumen or Pitch, and carrying it with them, they vse it in stead of an amulet.* But *Annius* his

Edition

Edition of the Fragment of *Beroſus* vſeth theſe wordes: *Nam elenata ab aquis in Gordia montis vertice quieuit, cuius adhuc dicitur aliqua pars eſſe, & homines ex illa Bitumen tollere quo maxime vtuntur ad expiationem: For the whole Arke being lifted vp by the waters, reſted on the top of the Gordiean Mountaines, of which it is reported that ſome parts remaine, and that men doe carry thence of the Bitumen to purge by Sacrifice therewith:* ſo as in theſe two Texts (beſides the difference of wordes) the name is diuerſly written. The ancient *Beroſus* writes *Cordiei* with a *(C.)* and the Fragment *Gordiei* with a *(G.)* the one that the *Bitumen* is vſed for a preſeruatiue againſt Poyſon or Inchantment; the other in Sacrifice; And if it be ſaid that they agree in the generall, yet it is reported by neither from any certaine knowledge, nor from any approued Anthour: for one of them vſeth the word *(fertur)* the other *(dicitur)* the one, that ſo it is *reported*, the other, *that ſo it is ſayd*; and both but by heare-ſay, and therefore of no authority nor credit. For common bruit is ſo infamous an Hiſtorian, as wiſe men neither report after it, nor giue credit to any thing they receiue from it.

Furthermore, theſe Mountaines which *Ptolomie* cals *Gordiei*, are not thoſe Mountaines which himſelfe giueth to *Armenia*, but he calleth the Mountaines of *Armenia Moſchici*. Theſe be his owne wordes: *Montes Armeniæ nominantur ij, qui Moſchici appellantur, qui protenduntur vſq; ad ſuperiacentem partem Ponti Cappadocum; & mons qui Paryardes dicitur: The Mountaines of Armenia are they which are called Moſchici, ſtretch along to the higher part of Pontus of the Cappadocians: alſo the Hill which is called Paryardes*; which Mountaines *Plinie* calleth *Pariedri*, and both which lye to the North of *Gordiei* or *Baris*, in 43. and 44. and a halfe; and the *Gordiean* Mountaines in 39. and a halfe: from the Northermoſt of which did the *Georgians* take their names, who were firſt *Gordians* and then *Georgians*, who amidſt all the ſtrength of the greateſt Infidels of *Perſia* and *Turkie*, doe ſtill remaine *Chriſtians*. Concerning the other ſuppoſitions, that the Mountaines of *Gordiei*, otherwiſe *Baris Kardu* or *Lubar*, (which *Ptolomie* calleth *Torgodiaion*) are the higheſt of the World, the ſame is abſolutly falſe.

Pto. Aſiæ 5. ab.

Plin. l. 6. c. 9.

†. XI.

Of Caucaſus, and diuers farre higher hils then the Armenian.

FOr the beſt *Coſmographers* with other, that haue ſeene the Mountaines of *Armenia*, find them farre inferiour, and vnder-ſet to diuers other Mountaines euen in that part of the World, and elſe where: as the Mountaine *Athos* betweene *Macedon* and *Thrace*, which *Ptolomie* cals *Olympus*, now called *Lacas*, (ſaith *Caſtaldus*) is farre ſurmounting any Mountaine that euer hath beene ſeene in *Armenia*: for it caſteth ſhade three hundred furlongs, which is ſeuen and thirtie miles and vpwards: of whch *Plutarch: Athos adumbrat latera Lemnia bouis: Athos ſhadoweth the Cow of Lemnos.* Alſo the Mount of *Olympus* in *Theſſalie*, is ſaid to be of that heighth, as neither the Windes, Cloudes or Raine ouertop it. Againe, the Mountaine of *Antandrus* in *Myſia*, not farre from *Ida*, whence the Riuer *Scamandrus* floweth, which runneth through *Troy*, is alſo of a farre more admiration then any in *Armenia*, and may be ſeene from *Conſtantinople*. There are alſo in *Mauritania* neere the Sea, the famous Mountaines of *Atlas*, of which HERODOTVS: *Extat in hoc mari Mons cui nomen Atlas, ita ſublimis eſſe dicitur, vt ad illius verticem oculi mortalium peruenire non poſſint: Vpon this Coaſt there is a Mountaine called Atlas, whoſe heighth is ſayd to be ſuch, as the eye of no mortall man can diſcerne the top thereof.* And if we may beleeue *Ariſtotle*, then are all theſe inferiour to *Caucaſus*, which he maketh the moſt notorious both for breath and heighth: *Caucaſus Mons omnium maximus, qui aſtinum ad ortum ſunt, acumine atq; latitudine, cuius iuga a Sole radiantur vſq; ad conticinium ab ortu: & iterum ab occaſu; Caucaſus* (ſaith ARISTOTLE) *is the greateſt Mountaine both for breadth and heighth of all thoſe in the North-eaſt, whoſe tops are lightned by the Sun-beames, vſq; ad conticinium* (which is ſaith *Macrobius*) *betweene the firſt crowing after mid-night and the breake of day:* Others affirme, that the top of this Mountaine holds the Sunne-beames when it is darke in the Valley; but I cannot beleeue eyther: for the higheſt Mountaine of the World knowne is that of *Tenerife* in the *Canaria*: which although it hath nothing to the Weſtward of it for 1000. Leagues together but the Ocean Sea, yet doth it not enioy the Sunnes company at any ſuch late hours, Beſides theſe Mountaines which *Ariſtotle* calleth *Caucaſi*, are thoſe which ſeparate *Colchis* from *Iberia*;

Plut. Muſt. Coſm.

Ariſt. Met. cap. l. 1. c. 13.

Iberia; though (indeed) *Caucasus* doth diuide both *Colchis*, *Iberia*, and *Albania* from *Sarmatia*: for hee acknowledgeth that the Riuer of *Phasis* riseth in the same Mountayne, which himselfe calleth *Caucasus*, and that *Phasis* springeth from those Hils which sunder *Colchis* from *Iberia*, falling afterward into *Euxinus*: which Riuer (it is manifest) yeeldeth it selfe to the Sea, two degrees to the North of *Trapezus* (now *Trabesunda*) howsoeuer *Mercator* bring it from *Peryardes*.

†. XII.

Of diuers incongruities if in this Storie we should take Ararat for Armenia.

SO as it doth first appeare, that there is no certaintie what Mountaine *Ararat* was; for the Bookes of the *Sybils* set it in *Phrygia*, and *Berosus* in *Armenia*: and as for *Berosus* authoritie, those men haue great want of proofes that borrow from thence.

Secondly, that *Baris* was the higheſt Hill, and therefore most likely that the *Arke* grounded thereon, the essertion and supposition haue equall credit: for there are many Hils which exceed all those of *Armenia*; and if they did not, yet it doth not follow (as is before written) that the *Arke* should sit on the higheſt.

Thirdly, it cannot be proued that there is any such Hill in *Armenia*, or *in rerum natura*, as *Baris*: for *Baris* (sayth *Hierome*) signifieth high Towres: and so may all high Hils be called indifferently; and therefore we may better giue the the name of *Baris* to the Hils of *Caucasus* (out of which *Indus* riseth) then to any Hils of *Armenia*. For those of *Caucasus* in the East, are vndoubtedly the higheſt of *Asia*.

Fourthly, the Authours themselues doe not agree in what Region the Mountaines *Gordiei* stand: for *Ptolomie* distinguisheth the Mountaines of *Armenia* from the *Gordiean*, and calleth those of *Armenia Moschici* and *Paryardes*, as aforesaid. Now *Paryardes* is seated neere the middle of *Armenia*, out of which on the West-side riseth *Euphrates*, and out of the East-side *Araxis*: and the Mountaines *Moschici* are those Hils which disioyne *Colchis*, *Iberia*, and *Albania* (now the Country of the *Georgians*) from *Armenia*.

†. XIII.

Of the contrary situation of Armenia to the place noted in the Text: and that it is no maruaile that the same Ledge of Hils running from Armenia to India, should keepe the same name all along: and euen in India be called Ararat.

LAstly, wee must blow vp this Mountaine *Ararat* it selfe, or else wee must digge it downe, and carry it out of *Armenia*; or find it else where, and in a warmer Country, and (withall) set it East from *Shinaar*: or else we shall wound the Truth it selfe with the weapons of our owne vaine imaginations.

Therefore to make the mistaking open to euery eye, we must vnderstand, that *Ararat* (named by *Moses*) is not any one Hill, so called, no more then any one Hill among those Mountaines which diuide *Italie* from *France* is called the *Alpes*: or any one among those which part *France* from *Spaine* is the *Pyrenian*; but as these being continuations of many Hils keepe one name in diuers Countries: so all that long Ledge of Mountaines, which *Plinie* calleth by one name *Taurus*, and *Ptolomie* both *Taurus*, *Niphates*, *Coatras*, *Coronus*, *Sariphi*, vntill they encounter and crosse the Mountaines of the great *Imaus*, are of one generall name, and are called the Mountaines of *Ararat* or *Armenia*, because from thence or thereabout they seeme to arise. So all these Mountaines of *Hyrcania*, *Armenia*, *Coraxis*, *Caspij Moschici*, *Amazonici*, *Heniochi*, *Scythici*, (thus diuersly called by *Plinie* and others) *Ptolomie* cals by one name *Caucasus*, lying betweene the Seas *Caspium* and *Euxinus*: as all those Mountaines which cut asunder *America*, euen from the new Kingdome of *Granado*, to the streight of *Magellan*, are by one name called *Andes*. And as these Mountaines of *Ararat* runne East and West, so doe those maruailous Mountaines of *Imaus* stretch themselues North and South; and being of like extent well-neere, are called by the name of *Imaus*, euen as *Plinie* calleth these former hils *Taurus*, and *Moses* the hils of *Ararat*. The reason of seuerall names giuen by *Ptolomie* was, thereby the better to distinguish the great Regions and Kingdomes, which these great mountaines bound and disseuer; as *Armenia*, *Mesopotamia*, *Assyria*, *Media*, *Susiana*, *Persia*, *Parthia*, *Caramania*, *Aria*, *Margiana*, *Bactria*, *Sogdiana*, and *Paropanisus*: hauing

Plinie in his description of *Asia*, l. 5. c. 27.

uing all these Kingdomes either on the North or South side of them. For all the mountaines of *Asia* (both the lesse and the greater) haue three generall names, (to wit) *Taurus*, *Imaus*, and *Caucasus*: and they receiue other titles, as they seuer and diuide particular places and regions. For these mountaines which sunder *Cilicia* from the rest of *Asia* the lesse on the North side, are called *Taurus*; and those mountaines which part it from *Comagena* (a Prouince of *Syria*) are called *Amanus*: the mountaines called *Taurus* running East and West, as *Imaus* doth North and South. Though *Taurus* the Riuer of *Euphrates* forceth her passage, leauing the name of *Amanus* to the mountaines on her West banke; and on her East side the mountaines are sometimes knowne by the name of *Taurus*, (as in *Ptolomies* three tables of *Asia*) and sometimes *Niphates*: (as in the fourth) retaining that vncertaine appellation so long as they bound *Armenia* from *Mesopotamia*: and after the Riuer of *Tygris* cutteth them asunder, they then take the name of *Niphates* altogether, vntill they separate *Assyria* and *Media*; but then they call themselues *Coatras*, though betweene the vpper and nether *Media*, they doe not appeare, but altogether discontinue. For at *Mazada* in *Media* they are not found, but runne through the Easterne *Media* by pieces: in the middle of which Region they call themselues *Orontes*, and towards the East part *Coronus*; out of the Southerne part whereof the Riuer of *Bagradus* riseth, which diuideth the ancient *Persia* from *Caramania*: and then continuing their course Eastward by the name of *Coronus*, they giue to the *Parthians* and *Hyrcanians* their proper Countries. This done, they change themselues into the mountaines of *Sariphi*, out of which riseth the Reuer *Margus*, afterward yeelding her selfe to *Oxus*: (now *Abia*) and drawing now neere their wayes end, they first make themselues the South border of *Bactria*, and are then honoured with the Title of *Paropanisus*; and lastly of *Caucasia*, euen were the famous Riuer of *Indus* with his principall companions *Hydaspis* and *Zaradrus* spring forth, and take beginning. And here doe these Mountaines build themselues exceeding high, to equall the strong Hils called *Imaus* of *Scythia*, which encounter each other in 35. 36. and 37. degrees of Latitude, and in 140. of Longitude: of the which the West parts are now called *Delanguer*, and the rest *Nagracot*; and these Mountaines in this place onely are properly called *Caucasi* (saith *Ptolomie*) thatis, betweene *Paroponisus* and *Imaus*: and improperly, betweene the two Seas of *Caspium* and *Pontus*. *Ptol. lib. Asia.*

† XIIII.

Of the best Vine naturally growing on the South side of the Mountaines Caucasi and toward the East Indies: and of other excellencies of the soile

NOw in this part of the World it is, where the Mountaine and Riuer *Ianus*, and the Mountaine *Nyseus* (so called of *Bacchus Niseus* or *Noah*) are found: and on these highest Mountaines of that part of the world did *Goropius Becanus* conceiue that the *Arke* of *Noah* grounded after the Floud: of all his coniectures the most probable, and by best reason approued. In his *Indoscythia* he hath many good Arguments, though mixt with other fantasticall opinions of this subiect. And as the same *Becanus* also noteth; that as in this part of the world are found the best Vines: so it is as true, that in the same Line, and in 34. 35. and 36. degrees of Septentrionall Latitude are the most delicate Wines of the World, namely, in *Iudea*, *Candia*, and other parts of *Greece*: and likewise in this Region of *Margiana*, and vnder these Mountaines, *Strabo* affirmeth, that the most excellent Vines of the World are found; the clusters of Grapes containing two Cubits of length: and it is the more probable, because this place agreeth in Climate with that part of *Palestina*, where the searchers of the land by *Moses* direction found bunches of equal bignes at *Escol*. *Numq 13.24.*

The fruitfulnesse of this place (to wit) on the South bottome of these Hils, *Curtius* witnesseth. For in *Margiana* neere the Mountaines of *Meros* did *Alexander* feast himselfe and his Armie ten dayes together, finding therein the most delicate Wine of all other.

† XV.

The conclusion, with a briefe repeating of diuers chiefe points.

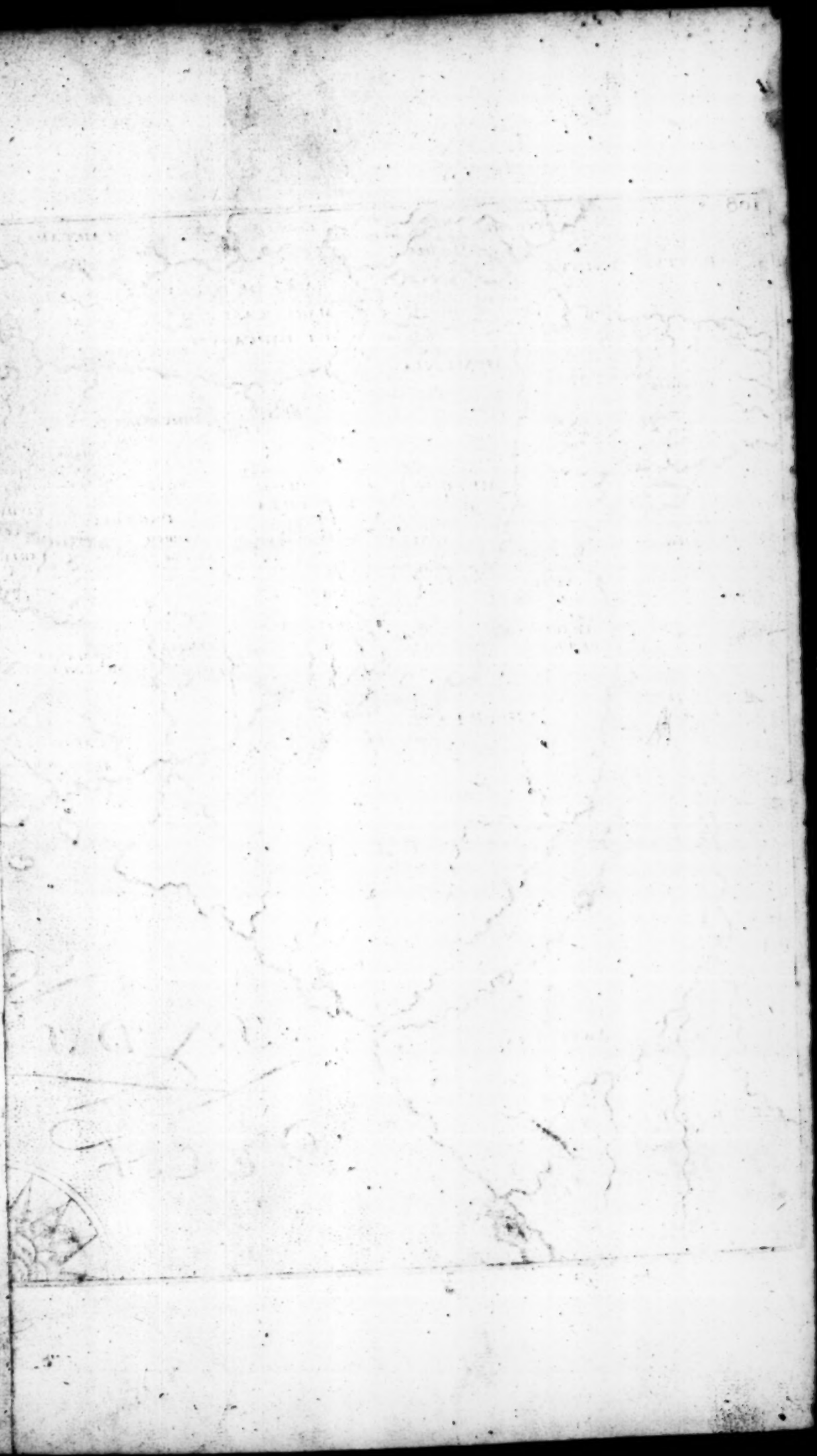
AND therefore to conclude this opinion of *Ararat*, it is true, that those Mountaines doe also trauerse *Armenia*: yea, and *Armenia* it selfe sometime is knowne by the name

L. 5. c. 27. name of *Ararat*. But as *Plinie* giueth to this ledge of high Hils, euen from *Cilica* to *Paropanisus* and *Caucasus*, the name of *Taurus*; and as the Hils of *France* and *Germanie* are called the *Alpes*: and all betweene *France* and *Spaine* the *Pyrenes*: and in *America* the continuation of Hils for 3000. miles together, the *Andes*: so was *Ararat* the generall name which *Moses* gaue them; the diuersitie of appellations no otherwise growing, then by their diuiding and bordering diuers Regions and diuers Countries. For in the like case doe we call the Sea, which entreth by *Gibraltar*, the *Mediterran* and inland Sea; and yet where it washeth the Coasts of *Carthage*, and ouer against it, it is called *Tyrrhenum*: betweene *Italie* and *Greece*, *Ionium*: from *Venice* to *Durazzo*, *Adriaticum*, betweene *Athens* and *Asia*, *Ægeum*: betweene *Sestus* and *Abydus*, *Hellespont*: and afterward *Pontus*, *Propontis*, and *Bosphorus*. And as in these, so is the Ocean to the North-east part of *Scotland* called *Deucaledonycum*: and on this side, the *Brittaine* Sea: to the East, the *Germane* and *Baltick*, and then the *Frozen*.

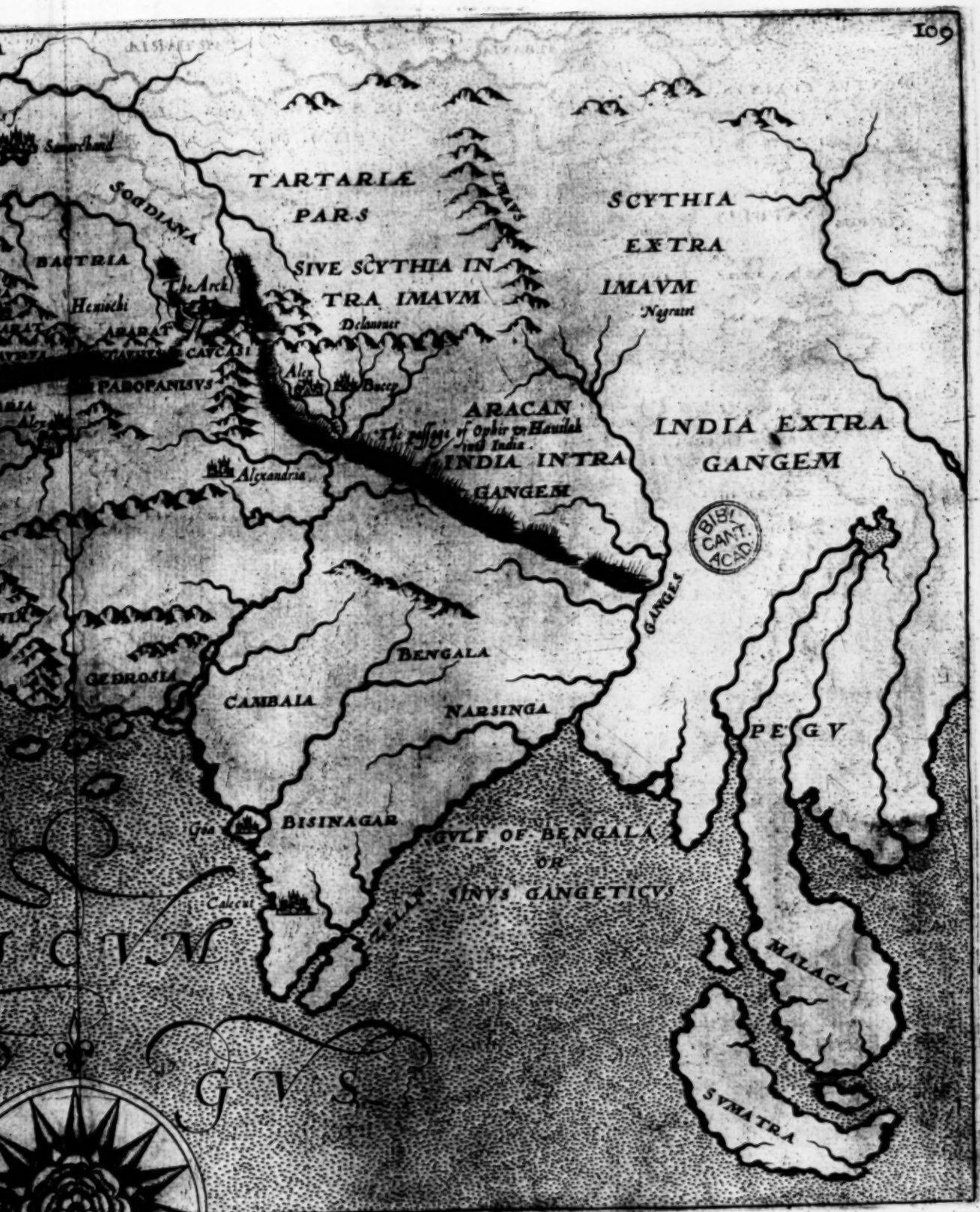
For a final end of this question we must appeale to that Iudge which cannot erre, euen to the word of Truth, which in this place is to be taken and followed according to the plaine sense: seeing it can admit neither distinction, nor other construction then the words beare literally, because they are vsed to the very same plaine purpose of a description, and the making of a true and precise difference of places. Surely, where the sense is plaine (and being so vnderstood, it bringeth with it no subsequent inconuenience or contrarietie) we ought to be warie, how we fancie to our selues any new or strange exposition; and (withall) to resolue our selues, that euery word (as aforesaid) hath his weight in Gods Booke. And therefore wee must respect and reuerence the testimonies of the Scriptures throughout, in such sort as S. *Augustine* hath taught vs touching the Gospell of CHRIST IESVS (which is) *Nequis aliter accipiat (quod narrantibus Discipulis Christi) in Euangelio legerit, quàm si ipsam manum Dei, quam in proprio in corpore gestabat, conspexerit; That no man otherwise take or vnderstand that which he readeth in the Gospel (the Disciples of Christ hauing written it) then if he had seene the very hand of the Lord, which he bare in his owne body, setting it downe.*

Gen. c. 11. v. 2. (The wordes then of *Moses* which end this dispute, are these: *And as they went from the East, they found a Playne in the land of Shinaar, and there they abode*; which proueth without controuersie, that *Nimrod* and all with him came from the East into *Shinaar*; and therefore the *Arke* of *Noah* rested and tooke land to the East-ward thereof. For wee must remember, that in all places whersoeuer *Moses* maketh a difference of Countries, he alwayes precisely nameth toward what quarters of the world the same were seated: as where he teacheth the plantation of *Ioctan*, he nameth *Sephar*, a Mount in the East: where he remembreth *Cains* departure from the presence of God, he addeth: *And* CAIN Gen. 10. 30. *dwelt in the land of Nod towards the East-side of Eden*: And when he describeth the Tents Gen. 4. 16. and Habitations of *Abraham* after hee departed from *Sechem*, hee vseth these wordes: Gen. 12. 8. *Afterwards remouing thence vnto a Mountaine Eastward from Bethel, he pitched his Tents: hauing Bethel on the West-side, and Hai on the East*: and afterward in the ninth Verse of the same Chapter it is written. *And* ABRAHAM *went forth iourneying towards the South*: Ezech. 38. 6. also when *Ezechiel* prophecied of *Gog* and *Magog*, he sheweth that these Nations of *Togorma* were of the North quarters: and of the Queene of *Saba* it is written, that *she came* Matth. 12. 42. *from the South to visit* SALOMON: And the *Magi* (*or wisemen*) *came out of the East to offer* Matth. 2. v. 1. *presents vnto Christ*. And that all Regions, and these trauailes were precisely set downe vpon the points of the Compasse and quarters of the world, it is most manifest: for *Eden* was due East from *Iudæa*, *Saba* South from *Hierusalem*: the way from *Bethel* to *Egypt* directly South; and the *Cælesyrians* the *Tubalines* and *Magogians* inhabited the Regions directly North from *Palestina*, and so of the rest. But *Armenia* answereth not to this discription of *Shinaar* by *Moses*. For to come out of *Armenia*, and to arriue in that Vally of *Babylonia*, is not a iournying from the East, nor so neere vnto the East as the North: for *Armenia* is to the West of the North it selfe; and we must not say of *Moses* (whose hands the holy Ghost directed) that he erred *toto cælo*, and that he knew not East from West. For the body of *Armenia* standeth in fortie three degrees Septentrionall, and the North part thereof in forty fiue; and those *Gordiæan* Mountaines, whereon it was supposed that the *Arke* rested, stand in fortie one. But *Babylonia*, and the Valley of *Shinaar* are situated in thirtie fiue, and for the Longitude (which maketh the difference betweene East and West) the *Gordiæan* Mountaines stand in 71. degrees, and

the



Caucasus
COLCHIS
ALBANIA
Caucasus m.
TARTARIA
IBERIA
PONTVS EVXINVS
MAR DE BACHV
MARE CASPIVM
ET HYRCANVM
Iaxartes
Ariack
Ieetes
Oxus
Samarchand
Trapezus
Mosches m.
Colchis
Paryadres
Galatia
Cappadocia
Bithynia
Trias
ARMENIA
NATOLIA
PHRIGIA
Lydia
Gordiæi
Taurus
Taurus or Ecbatana
HIRCANIA
BACTRIA
aria
Armenia
Lycia
Pamphylia
Cilicia
ARABAT
TAVRVS
MARGIANA
Nysca
Heniochi
Mazaca
MESOPO:
ASSYRIA
PARTHIA
CYPRVS
THE
MEDITERRAN:
SEA
TAMIA
Libanus
ARABIA
DESERTA
BABYLON
SVSIANA
CHALDEA
PERSIA
ELAM
CARMANIA
DESERTA
Alexandria
ARABIA
PETRÆA
Suez
ÆGYPT
ARABIA
CARMANIA
Gulf of Persia
NILVS
Suathen
FÆLEX
Red Sea
Aden
ABYSSINS
ÆTHIOPIA
INDICVS
OCEAN


TARTARIÆ
PARS
SIVE SCYTHIA IN
TRA IMAVM
SCYTHIA
EXTRA
IMAVM
Negrant
SOGDIANA
BACTRIA
The Arck
Heniochi
ABABAT
CAVCASI
PAROPANISVS
Declaneer
Alex
Bucep
ARACAN
The passage of Ophir to Havilah
INDIA INTRA
GANGEM
INDIA EXTRA
GANGEM
Alexandria
BISI CANT. ACAD.
GANGES
BENGALA
GEDROSIA
CAMBAIA
NARSINGA
PEGV
Goa
BISINAGAR
GVLF OF BENGALA
OR
SINVS GANGETICVS
Calecut
MALACA
SVMATRA

the Valley of *Shinaar* in 79 and 80. And therefore *Armenia* lyeth from *Shinaar* Northwest, ninetie fiue degrees from the East; and if *Armenia* had beene but North, yet it had differed from the East one whole quarter of the Compasse. But *Gregorie* and *Hierome* warne vs, *In scripturis ne minima differentia omitti debet: nam singuli sermones, syllabæ, apices, & puncta in diuina Scriptura plena sunt sensibus; In the Scriptures the least difference may not be omitted: for euery speech, syllable, note, or accent, and point in diuine Scriptures are repleniſhed with their meanings.* And therefore seeing *Moses* teacheth vs that the children of *Noah* came from the East, we may not beleeue Writers (of little authority) who also speake by heare say and by report, *vt fertur, & vt dicitur*, as *Berosius* and *Nicolaus Damascenus*, determining herein without any examination of the Text, at all ad-uenture. But this is infallible true, that *Shinaar* lyeth West from the place where the *Arke* of *Noah* rested after the floud; and therefore it first found ground in the East, from whence came the first knowledge of all things. The East parts were first ciuill, which had *Noah* himselfe for an Instructer: and directly East from *Shinaar* in the same degree of 35. are the greatest grapes and the best Wine. The great Armies also which ouer-topped in number those Millions of *Semiramis*, proue that those parts were first planted: And whereas the other opinion hath neither Scripture nor Reason sufficient: for my selfe I build on his wordes who in plaine termes hath told vs, that the Sonnes of *Noah* came out of the East into *Shinaar*, and there they abode. And therefore did the *Arke* rest on those Easterne Mountaines, called by one generall name *Taurus*, and by *Moses* the Mountaines of *Ararat*, and not on those Mountaines of the Northwest, as *Berosus* first fained, whom most part of the Writers haue followed therein. It was, I say in the plentifull warme East where *Noah* rested, where hee planted the Vine, where hee tilled the ground and liued thereon. *Placuit vero* NOACHO *agriculturæ studium, in quatractanda ipse omnium peritissimus esse dicitur: ob eamq, rem sua ipsius lingua* ISH-ADAMATH *(hoc est) telluris vir appellatur celebratusq, est; The studie of Husbandrie pleased* NOAH (saith the excellent learned man ARIAS MONTANVS) *in the knowledge and order of which it is said, that* NOAH *excelled all men: and therefore was he called in his owne language a man exercised in the earth.* Which also shewth that he was no Wanderer: and that he troubled not himselfe with the contentions, beginning againe in the world, and among men, but stayed in his destined places, and in that part of the world, where hee was first deliuered out of prison of the *Arke*, whereinto God had committed him, to preserue him and mankind.

CHAP. VIII.

Of the first planting of Nations after the floud; and of the Sonnes of NOAH, SEM, HAM, *and* IAPHET, *by whom the earth was repeopled.*

§. I.

Whether SHEM *and* HAM *were elder then* IAPHET.

OF these Sonnes of *Noah*, which was the eldest, there is a question made. S. *Augustine* esteemed *Shem* for the eldest, *Ham* for the second, and *Iaphet* for the yongest: and herein the oppinions of Writers are diuers. But this we finde euery where in the Scriptures, and especially in *Moses*, that there was neuer any respect giuen to the eldest in yeeres, but in vertue, as by the examples of *Henoch*, *Abraham*, *Iacob*, and *Dauid*, is made manifest. In a few wordes this is the ground of the controuersie; The *Latine* translation, and so the *Geneua*, hath conuerted this Scripture of *Genesis* the 10. *v.* 21. in these wordes: *Vnto* SHEM *also the Father of all the Sonnes of* HEBER, *and elder brother of* IAPHET, *were children borne.* But *Iunius* agreeing with the *Septuagint*, placeth the same wordes in this manner: *To* SHEM *also the Father of all the Sons of* HEBER, *and brother of* IAPHET, *the eldest sonne were children borne:* So the transposition of the word (*elder*) made this difference. For if the word (*elder*) had followed after *Iaphet*, as it is in the vulgar translation placed before it, then had it beene as plaine for *Iaphet*, as it is by these translations for *Shem*. Now (the matter being otherwise indifferent) seeing Gods blessings are not tyed to first and last in

Augustin. de ciuit. Dei, l. 16. c. 3.

bloud, but to the eldest in pietie, yet the arguments are stronger for *Iaphet* then for *Shem*. And where the Scriptures are plainely vnderstood without any danger or incopuenince, it seemeth strange why any man of iudgement should make valuation of coniecturall arguments, or mens opinions. For it appeareth that *Noah* in the fiue hundreth yeere of his life, begate the first of his three Sonnes, *Shem*, *Ham*, and *Iaphet*: and in the sixe hundreth yeere (to wit) the hundreth yeere following, came the generall floud; two yeeres after
Gen. 11. 10. which *Shem* begate *Arphaxad*, which was in the yeere 602. of *Noahs* life, and in the yeere of *Shems* life one hundred: so as *Shem* was but 100. yeeres old, two yeeres after the floud: and *Noah* begat his first borne being 500. yeeres old; and therefore, were *Shem* the elder, he had then beene a hundred yeeres old at the floud, and in the sixe hundreth yeere of *Noahs* life, and not two yeeres after. Which seeing the Scriptures before re-
Gen. 11. v. 24. membred hath denyed him, and that it is also written: *Then* NOAH *awoke from his wine, and knew what his yonger sonne had done vnto him (to wit)* HAM; of necessitie the first place doth belong to *Iaphet*. This *yonger sonne* so conuerted by the vulgar and *Geneua*, *Iunius* turnes it *filius minimus*; *His yongest sonne*; but S. *Chrysostome* takes it otherwise, and findes *Cham* to bee the middle or second brother, and *Iaphet* the yongest sonne of all: which *Cham* for his disobedience and the contempt of his Father (whose nakednesse he
In Gen. derided) was disinherited, and lost the preeminencie of his birth, as *Esau* and *Reuben* did. *Pererius* conceiueth that *Ham* was called the yonger in respect of *Shem* the eldest, but auoweth withall, that the *Hebrew* hath not that precise difference of *yonger* and *yongest*, because it wanteth the comparatiue degree. It is true that *Shem* himselfe was alwaies named in the first place, yet whereas in the first Verse of the tenth Chapter of *Genesis*, *Shem* is accounted before *Iaphet*: in the second Verse *Moses* leaueth to begin with the issue by *Shem*, and reciteth the children of *Iaphet* first. So the first place was giuen to *Shem* for his election and benediction, and for this weightie respect, that the *Hebrew* Nation, *Abraham*, the *Prophets*, *Dauid*, and *Christ* our Sauiour were descended of him. And therefore, whether we shall follow the Vulgar *Pagninus*, and the *Geneua*, who agree in this conuersion, SHEM *Frater* IAPHET *maior*; or with the *Septuagint*, *Iunius*, and *Tremelius*, SHEM *fratri* IAPHET *maioris*; or with *Pererius*, SHEM *frater* IAPHET *ille magnus*: inferring that *Shem* was the great and famous brother of *Iaphet*, let the Reader iudge. But for ought that I haue seene to the contrarie, it appeareth to me that *Iaphet* was the eldest. For where *Pererius* qualifieth the strength of the former Argument, That *Shems* age at the time of the floud did not agree with the eldership (with a supposition that the Scriptures tooke no account of smaller numbers) I doe not finde in the Scrip-
Gen. 11. v. 10. tures any such neglect at all: for it is written, that SHEM *was an hundred yeeres old, and begat* ARPHAXAD *two yeeres after the floud*; and againe in the 12. Verse: *So* SHELA *liued after he begat* EBAR, *foure hundred and three yeeres, &c.* so as the number of two yeeres, of three yeeres, of fiue yeeres, and afterward of two yeeres were alwayes precisely accounted.

§. II.

Of diuers things that all reason are to be presumed, touching the first planting of the World, as that all Histories must yeeld to MOSES: *that the world was not planted all at once, nor without great direction: and that knowne great Lords of the first ages were of the issue of* HAM.

BVt let vs go vnto the Worlds plantation after the floud, which being rightly vnderstood, we shall find that many Nations haue supposed or fayned themselues those Ancestors and Fathers, which neuer saw or approached the bounds of their Countries, and of whom they are by no way or branch descended. For it is plaine in the Scriptures how the sonnes and issues of *Noah* wete distributed, and what Regions were first planted by them, from whence by degrees the rest of the world was also peopled. And if any prophane Author may receiue allowance herein, the same must bee with this caution, That they take their beginning where the Scriptures end. For so farre as the storie of Nations is therein handled, we must know that both the truth and antiquitie of the bookes of God finde no companions equall, either in age or authoritie. All record, memorie, and testimonie of antiquitie whatsoeuer, which hath come to the knowledge of men, the same hath beene

beene borrowed thence, and therefore latter then it, as all carefull obſeruers of time haue noted: among which thus writeth *Euſebius* in the *Præme* of his Chronologie: MOSES *is found more ancient then all thoſe whom the Grecians make moſt ancient, as* HOMER, HESIOD, *and the Traian warre; and farre before* HERCVLES, MVSÆVS, LINVS, CHIRON, ORPHEVS, CASTOR, POLLVX, ÆSCVLAPIVS, BACCHVS, MERCVRIVS, *and* APOLLO, *and the reſt of the gods of the Nations, their Ceremonies, or holy Rites, or Prophets: and before all the deeds of* IVPITER, *whom the Greekes haue ſeated in the top and higheſt Turret of their Diuinitie.*

For of the three *Iupiters* remembred by *Cicero*, the ancienteſt was the ſonne of *Æther*, whoſe three ſonnes begotten on *Proſerpina*, were borne at *Athens*, of which *Cecrops* was the firſt King: and in the end of *Cecrops* time did *Moſes* bring the children of *Iſrael* out of *Ægypt*: *Eduxit* MOSES *populum Dei ex Ægypto nouiſſimo tempore* CECROPIS *Athenienſis Regis*; MOSES *brought the children of Iſrael out of Ægypt, in the laſt dayes of* CECROPS, *King of the Athenians*, ſaith S. *Auguſtine*: and yet was not *Cecrops* the Founder of the Citie it ſelfe, but *Theſeus* long after him. But becauſe the truth hereof is diuerſly prooued, and by many learned Authors, I will nor cut aſunder the purpoſe in hand, by alleaging many authorities in a needleſſe queſtion, but leaue it to the proper place.

Cicero de Nat. Deorum l. 3.

De Ciuit. Dei, l. 18. c. 11.

The Sonnes of IAPHET were,
- *Gomer*,
- *Magog*,
- *Madai*,
- *Iauan*,
- *Tubal*,
- *Meſhach*,
- and
- *Tiras*.

The Sonnes of GOMER were,
- *Askenaz*,
- *Riphath*,
- *Togorma*.

The Sonnes of IAVAN were,
- *Eliſha*,
- *Tarſhis*,
- *Kittim*, and
- *Dodanim*.

First, we are to conſider, that the world after the Floud not planted by imagination, neither had the children of *Noah* wings to flie from *Shinaar*, to the vttermoſt border of *Europe*, *Africa* and *Aſia* in haſte, but that theſe children were directed by a wiſe Father, who knew thoſe parts of the world before the Floud, to which he diſpoſed his children after it, and ſent them not as Diſcouerers, or at all-aduenture, but aſſigned and alloted to euery Sonne and their iſſues, their proper parts. And not to harken to fabulous Authours, who haue no other end then to flatter Princes (as *Virgil* did *Auguſtus* in the fiction of *Æneas*) or elſe to glorifie their owne Nations; Let vs build heerein vpon the Scriptures themſelues, and after them vpon Reaſon and Nature. Firſt therefore wee muſt call to minde and conſider, what manner of face the earth euery-where had in the 130. yeere after the great inundation, and by comparing thoſe fruitfulleſt Vallies, with our owne barren and cold ground, informe our ſelues thereby, what wonderfull Deſarts, what impaſſable faſtneſſe of woods, reeds, bryars, and rotten graſſe, what Lakes and ſtanding Pooles, and what Mariſhes, Fens, and Bogs, all the face of the earth (excepting the Mountaines) was peſtered withall. For if in this our Climate (where the dead and deſtroying Winter depreſſeth all vegetatiue and growing Nature, for one halfe of the yeere in effect) yet in twenty or thirtie yeres, theſe our grounds would not all ouer-grow and be couered (according to the nature thereof) either with Woods, or with other offenſiue Thickets and Buſhments: much more did all ſorts of Plants, Reedes, and Trees, proſper in the moſt fruitfull Vallies, and in the Climate of a long & warme Summer, and hauing withall the ſtart of 130. yeeres, to raiſe themſelues without controlement.

This being conſidered, it will appeare, that all theſe people which came into *Shinaar*, and ouer whom *Nimrod* either by order or ſtrength tooke the Dominion, did after the confuſion of Languages, and at ſuch time as they grew to be a mighty People, diſperſe themſelues into the Regions adioyning to the ſaid Vallie of *Shinaar*, which contained the beſt part of *Meſopotamia*, *Babylonia*, and *Chaldæa*; and from the borders thereof in time they were propagated: ſome of them towardes the South, others towards the Weſt and North. And although there were alloted to *Shem* many Regions, both Eaſt and Weſt from *Shinaar*, with the Dominion of *Paleſtina*, which the *Canaanites* firſt poſſeſt; yet could he not enioy the lot of his inheritance on the ſuddaine, but by time and degrees. For wee finde, that *Abraham* the true ſucceſſour of *Shem*, dwelt in

Chaldea at *Vr*; and from thence (called by God) hee rested at *Charran* in *Mesopotamia*: from whence after the death of *Thare* hee trauailed to *Sichem* in *Palestina*: and yet there had passed betweene *Shem* and *Abraham* (reckoning neyther of themselues) seuen Descents, before *Abraham* moued out of *Chaldea*, where, and in *Babylonia*, all those people by *Nimrod* commanded, inhabited for many yeares; and whence *Nimrod* went out into *Assyria*, and founded *Niniue*. Indeed the great Masters of Nations (as farre as wee can know) were, in that Age of the Issues of *Ham*, the blessing of God giuen by *Noah* to *Shem* and *Iaphet* taking lesse effect, vntill diuers yeares were consumed; and vntill the time arriued, which by the wisedome of God was appointed. For of *Chus*, *Mizraim*, and *Canaan*, came the People and Princes, which held the great Kingdomes of *Babylonia*, *Syria*, and *Ægypt*, for many Descents together.

§. III.

Of the Iles of the Gentiles in IAPHETS *portion: of* BEROSVS *his too speedie seating* GOMER *the sonne of* IAPHET *in Italie; and another of* IAPHETS *sonnes* TVBAL *in Spaine: and of the Antiquitie of Longinque Nauigation.*

NOw beginne therefore (where *Moses* beginneth) with the sonnes of *Iapheth*, among whom the Iles of the *Gentiles* were diuided: which diuision, as well to *Iaphets* sonnes as to the rest which came into *Shinaar*, was (if the diuision were made at *Phalegs* birth) in the yeare of the World 1757. or 1758. and (by that account) in the yeare after the Floud one hundred and one, of which question elsewhere.

The habitations proper to the sonnes of *Iaphet* were the Iles of the *Gentiles*, which include all *Europe* with all the Ilands adioyning; and compassing it about: *Europe* being also taken for an Iland, both in respect that the Sea *Hellespont* and *Ægeum*, *Bosphorus* and *Euxinus* cut is off from the great Continent of *Asia*, as also because *Europe* it selfe is (in effect) surrounded with water, sauing that it is fastned to *Asia* by the North, for it hath those Seas before named to the East, the *Mediterran* to the South and Southwest, the Ocean to the West, and *Brittish*, *Germane*, and *Baltick* Sea, with that of *Glaciale* to the North North-east, and North-west. Besides, it hath about it all the *Cycladës* or Iles lying betweene *Greece* and the lesser *Asia*, and the Iles of *Rhodes*, *Cyprus*, *Creete*, or *Candia*, *Sicilia*, *Corsica*, *Sardinia*, *Malta*, the Iles of *Brittanie* and *Zealand*, with their young-ones adiacent.

This partition and portion of *Iapheth*, with the part which hee held in *Asia*, and the North, which was also very great, answereth to that blessing of God by *Noah*, *Dilatet Deus* IAPHETH; *Let God spread abroade* (or increase the Posteritie of) IAPHETH, *and let him dwell in the Tents of* SHEM. For though *Iunius* heere vseth the word (*alliciat*) and not *dilatet*: and the *Geneua persuadeat*; yet the *Septuagint* haue *dilatet* or *amplificet*; and such was the blessing giuen to our Fathers, which God promised to *Abraham* and his Seede for euer. And the dwelling in the Tents or Tabernacles of *Shem* was a blessing by God to the Posteritie of *Iapheth*: noting not onely an enlargement of Territories; but that thereby they should bee made participant of Gods Church. But to come to *Iaphets* sonnes, of whom *Gomer* is the eldest. This *Gomer* (if wee may beleeue *Berosus* and *Annius*, whose authoritie the greatest number of all our late Writers haue followed) did in the tenth yeare of *Nimrods* Reigne depart from *Babylonia*, and planted *Italie*: which also *Functius* confirmeth in these words *Anno decimo* NIMRODI, *&c. In the tenth yeare of* NIMRODS *Reigne*, GOMERVS GALLVS *planted a Colonie in that Land afterward called Italie: and in the twelfth yeare of the same* NIMRODS *Reigne* TVBAL *seated himselfe in Austuria in Spaine (now called Biscay) which was in the* 140. *and in the* 142. *yeares after the Floud, according to* BEROSVS. But this opinion is very ridiculous. For before the confusion of Tongues the children of *Noah* did not separate themselues, at least so many of them as came with *Nimrod* into *Shinaar*. Let vs therefore consider with reason, what time the building such a Citie and Towre required, where there was no prepared matter, nor any readie meanes to performe such a worke as *Nimrod* had erected (and as *Functius* himselfe out of his Author *Berosus* witnesseth) *ad altitudinem & magnitudinem montium*; *To the heighth and magnitude of the Mountaines*. Sure that both this Citie and Towre was almost builded the Scriptures witnesse: *But*

Gen. 9. v. 27.

Funcii. Chronol.

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the Lord came downe to see the Citie and Towre, which the Sonnes of men builded. Let vs then but allot a time sufficient for the making of Bricke to such a Worke, of the greatest heighth (and therefore of circuit and foundation answerable) that euer was. For where the vniuersall Floud couered the highest Mountaines fifteene Cubits; *Let vs build vs a Citie and a Towre* (saith NIMROD) *whose top may reach vnto the Heauen:* meaning, that they would rayse their Worke aboue fifteene Cubits higher then the highest Mountaine, otherwise they could not assure themselues from the feare of a second inundation: a great part whereof was finished before it fell, and before they left the Worke. They also began this building vpon a ground, the most oppressed with Waters of all the World: as by the great ruine which these waters forcibly ouer-bearing and ouer-flowing, made in the time of the succeeding Emperours, is made manifest, approoued also by the Prophet *Hieremie*, speaking of *Babylon* in these words: *Thou that dwellest vpon many waters.* It cannot be doubted but that there needed a substantiall foundation, for so high a rayssed building on a marish ground: and to which, *Glycas* vpon *Genesis* giueth fortie yeares. For it seemeth, that the Towre was neere finished when God ouerthrew it: it being afterward written, *So the Lord scattered them from thence vpon all the Earth, and they left to build the Citie.* Out of which place it may bee gathered (because the Towre is not then named) that they very neere had performed the Worke of their supposed defence, which was the Towre: and that afterward they went on with the Citie adioyning, wherein they inhabited. It is also to bee noted, that till such time as this confusion seized them (whereupon the Towre was throwne downe) these Nations did not disperse themselues: for *from thence the Lord scattered them vpon all the Earth*, (that was) when they perceiued not one anothers speech. Now to thinke that this Worke in the newnesse of the World (wanting all instruments and materials) could be performed in ten yeares; and that *Tubal* and *Gomer* in the same yeare could creepe through 3000. miles of Desart, with Women, Children, and Cattell: let those light Beleeuers, that neyther tye themselues to the Scripture, nor to reason, appproue it, for I doe not. And if the *Arke* of *Noah* was 100. yeares in building, or but neere such a time, (and then) when the World had stood 1556. yeares, it were more then foolishnesse and madnesse it selfe, to thinke that such a Worke as this could be performed in ten; when the World (from the Floud to the arriuall at *Babel*, and beginning of this building there) had but 131. yeares, and whereof they had spent some part in trauailing from the East. Againe, if all *Asia* set to their helping hands in the building of the Temple of *Diana*, and yet they consumed in that Worke 400. yeares (or be it but halfe that time) and in such an Age as when the World flourished in all sorts of Artificers, and with abundant plentie of materials and carriages: This Worke of the Towre of *Babel* could hardly (with all the former wants supposed) be erected in those few yeares remembred. And for conclusion, let all men of iudgement weigh with themselues how impossible it was for a Nation or Family of men, with their Wiues and Children, and Cattell, to trauaile 3000. miles through Woods, Bogs, and Desarts, without any Guide or Conductor; and we shall find it rather a Worke of 100. yeares then of a 100. dayes. For in the West *Indies* of which the *Spaniards* haue the experience, in those places where they found neither Path nor Guide, they haue not entred the Countrey ten miles in ten yeares. And if *Nimrods* people spent many yeares by the account before remembred in passing from the East *India* or the higher part thereof, which standeth in 115. Degrees of Longitude, vntill they came into *Shinaar* which lyeth in 79. Degrees (the distance betweene those places containing 36. Degrees, which make 720. Leagues, which is 2160. miles) and did all the way keepe the Mountaines and hard ground; then the difference betweene *Babylon* and *Biscay* is much more: for the bodie of *Biscay* lyeth in ten Degrees, and *Babylon* or *Shinaar*, (as aforesaid) in 79. so the length of way from *Shinaar* to *Austuria* or *Biscay* is 69. Degrees, which make 1380. Leagues, or of miles 4140. And therefore if *Nimrod* tooke diuers yeares to find *Shinaar*, which was but 2160. miles: or (supposing that the *Arke* rested in *Armenia*) little aboue 400. miles: there is no cause to the contrary, but to allow as many yeares to *Gomer* and *Tubal* to trauaile 3000. miles to Countries lesse knowne vnto them by farre; then the Land of *Shinaar* was to *Nimrod*. For *Paradise* was knowne to *Noah* before the Floud: and so was the Region of *Eden* by *Moses* afterward remembred; but what hee vnderstood of most part of the World else it is vnknowne. And therefore did *Annius* ill aduise himselfe to plant *Gomer* in *Italie*, and *Tubal* in *Spaine*, in the tenth & twelfth of *Nimrods*

Gen. 11. Gen. 11. Plin.

Isai.1.66.v.8. *rods* Reigne: *Shall the Earth be brought forth in one day, or shall a Nation be borne at one?* But it may be obiected, That the Sonnes of *Iapheth* might come by Sea, and so saue this great trauaile through Desarts by Land. But we neuer reade of any Nauigation in those dayes, nor long after. Surely he that knoweth what it is to imbarke so great a people as we may iustly suppose those Conductors carryed with them, will not easily beleeue, that there were any Vessels in those dayes to transport Armies, and (withall) their Cattell, by whose Milke they liued and fed their Children: For Milke and Fruit were the banquetting Dishes of our Fore-Fathers. And in the eldest times, euen the Kings and Fathers of Nations valued themselues by the Heards and numbers of their Cattell: who had Flockes of Sheepe, and great Droues and Heards of their owne, and their own Sheep-heards and Heardsmen. Now if *Tubal* had past by Sea from any part of *Palestina*, *Syria*, or *Cilicia*, he might haue made good choice within the Streights, and not haue ouergone *Granado*, *Valentia*, and other Prouinces in that Tract: past the Streights of *Gibralter*, disdayned all *Andalusia* and *Portugal*, with all those goodly Ports and Countries; and haue sought out the yron, woody, and barren Countrey of the World (called *Biscay*) by a long and dangerous Nauigation. But before the iourney of the *Argonauta* there were scarce any Vessels that durst crosse the Seas in that part of the world: and yet that which *Iason* had (if the Tale be true) was but a Galley, and a poore one (God knowes) and perchance such as they vse this day in *Ireland*: which although it carryed but foure and fiftie Passengers, yet it was farre greater then any of the former times: *Erat enim antea paruarum nauicularum vsus: For in former times they vsed very small Vessels.* I deny not but that the *Tyrians* gaue themselues of olde to farre-off Nauigations, whence *Tibullus* ascribed the inuention of Ships vnto them:

Diod.Sicul.l.4. c.4.fol.115.

Tibull.Eleg.7. Strabo l.16.

Primaratem ventis credere docta Tyros,

Tyrus knew first how Ships might vse the Wind.

And for those Boates called *longæ naues* or Gallies, *Plinie* saith that *Ægesias* ascribeth the deuice to *Paralus*: and *Philostephanus* to *Iason*: *Ctesias* to *Samyras*; and *Saphanus* to *Semiramis*: *Archimachus* to *Ægeon*: to which inuention the *Erythræi* are said to haue added certaine numbers of Oares: and then *Aminocles* the *Corinthian* to haue increased them: the *Carthaginians* afterwards to haue brought them to foure Bankes: the *Quinq. Remi* first to haue beene vsed by *Nesichthon* the *Salaminian*, with which Vessels in those parts of the World, the *Romans* serued themselues in the *Punicke* Warre. But these bee perhaps but the partialities of Writers, or their ignorance. For there are that as constantly cast the deuising of these Gallies on *Sesostris*, though *Semiramis* vsed them in the passage of her Armie ouer *Indus* in *Abrahams* time. So it is said, that *Danaus* was the first that brought a Ship into *Greece*: and yet the *Samothracians* challenge the inuention; and yet *Tertullian* (on the contrarie) giues it to *Minerua*: others to *Neptune*; *Thucydides* to the *Corinthians*. And so ignorant were the people of those Ages, as the *Ægyptians* vsed to coast the Shores of the Read Sea vpon raffes, deuised by King *Erythrus*: and in the time of the *Romans*, the *Brittans* had a kind of Boat (with which they crost the Seas) made of small twigs, and couered ouer with Leather: of which kind I haue seene at the *Dingle* in *Ireland*, and elsewhere. *Naues excorio circumsuta in Oceano Britannico* (saith *Textor:*) of which *Lucan* the Poet:

Thucyd.

Plin.l.7.c.56. Eusseb.de prep. Euang.c.1. Tert.de Coron. mil.

Primùm cana salix, madefacto vimine, paruam
Texitur in puppim, cæsoq; indata iuuenco,
Vectoris patiens tumidum superenatat amnem.
Sic Venetus stagnante Pado, fusoq; Britannus
Nauigat Oceano.

The moystned Osyer of the hoarie Willow
Is wouen first into a little Boat:
Then cloth'd in Bullockes Hide, vpon the billow
Of a proud Riuer, lightly doth it float
Vnder the Waterman:
So on the Lakes of ouer-swelling *Poe*
Sailes the *Venetian*: and the *Brittaine* so
On th' out-spred Ocean.

And

And although it cannot be denyed, when *Noah* by Gods inſpiration was inſtructed in ſo many particulars concerning the *Arke*, that then many things concerning Nauigation were firſt reuealed; yet it appeares that there was much difference betweene the *Arke* of *Noah*, and ſuch Ships as were for any long Nauigation. Yea, ancient Stories ſhew, that it was long after theſe times, ere any durſt preſume vpon any long Voyages to Sea at leaſt with multitudes of Women, and Children, and Cattell: as alſo common reaſon can tell vs, that euen now when this Arte is come to her perfection, ſuch Vioages are very troubleſome and dangerous. So as it doth appeare, that there was not in that Age of *Nimrod* any Ship, or vſe of Ships fit for any long Nauigation. For if *Gomer* and *Tubal* had paſſed themſelues and their people by Sea; the exerciſe of Nauigation would not haue beene dead for ſo many hundred yeares after. Leauing therefore the fabulous to their Fables, and all men elſe to their fancies, who haue caſt Nations into Countries far off, I know not how, I will follow herein the Relation of *Moſes* and the Prophets: to which Truth there is ioyned both Nature, Reaſon, Policie, and neceſſitie: and to the reſt, neither probabilitie, nor poſſibilitie.

§. IIII.

Of Gog *and* Magog, Tvbal, *and* Meshech, *ſeated firſt about Aſia the leſſe, out of* Ezechiel, Cap. 38. 39.

NOw although many Learned and Reuerend men haue formed (I know not whereby led) a Plantation of the World, which alſo hath beene and is receiued: yet I hope I may be excuſed, if I differ altogether from them in many particulars. Certainly, that great Learned man of this latter Age, *Arias Mountanus* was alſo in ſome things much miſtaken: and for *Ioſephus* as hee hath many good things, and is a Guide to many errours withall, ſo was he in this Plantation of the World very groſſe and fabulous, whereby both *Euſebius*, *Hieroſolymitanus*, *Epiphanius*, and others, that haue taken his teſtimonies for currant, haue beene by him farre miſſe-led. But the better to conceiue what Regions of the World *Gomer* the firſt ſonne of *Iaphet* poſſeſt, as alſo *Tubal*, it is needfull to begin with *Magog*: becauſe the Scriptures take moſt knowledge of *Gog* and *Magog*, which two names haue troubled many Commentators, ſaith *Matth. Beroaldus*, who hath laboured herein with great diligence, and whom (of all that euer I read) I find moſt iudicious in the examination of this Plantation. Hee takes authoritie from the Prophet *Ezechiel* chiefly, who in the 38. and 39. Chapter directeth vs, what Nations the *Gomerians*, *Tubalines*, and *Togormians* were, together with the *Magogians*: of which *Gog* was Prince or Chiefe Conductor in their Attempts againſt *Iſrael*. For beſides the portions of *Europe*, and the North-eaſt parts of the greater *Aſia*, which *Iapheths* Iſſus poſſeſt, all *Aſia* the leſſe was peopled by them. And that thoſe of the Iſſue of *Iapheth* (whom *Ezechiel* ſpeakes of) were ſeated hereabout, it may beſt appeare, if we conſider the circumſtances of the place, and the dependencie vpon the former Propheſie in the 37. Chapter. For in that 37. Chapter, *Ezechiel* propheſieth of the vniting of the two Kingdomes of *Iſrael* and *Iuda*, after their deliuerie from captiuitie. c. 37. v. 19.

By which Propheſie of *Ezechiel*, it appeareth, that God purpoſed to gather together his people, to giue life to dead bones, and to rule them by one Prince. For to that purpoſe it is written; *And* David *my Seruant ſhall bee King ouer them, and they ſhall haue one Sheepheard*, (that is) they ſhall be vnited as they were in *Dauids* time. Hereupon in the 38. Chapter *Ezechiel* propheſieth againſt thoſe Nations, which ſhould ſeeke to impeach this Vnion, and diſturbe the people of *Iſrael*, whom God purpoſed to receiue to grace, and promiſed to reſtore. And ſo in the ſame Chapter are thoſe Nations coupled together, which infeſted the *Iſraelites* after their returne, and ſought to ſubiect them: all which were the Subiects or Allies of *Gog*, Prince of the *Magogians*, or *Cœleſyrians*, next bordering *Paleſtina*, or the holy Land, followed alſo by the reſt of the Nations of *Aſia* the leſſe, which lay North from *Iudea*. The words of *Ezechiel* are theſe: *Sonne of man, ſet thy face againſt* Gog, *and againſt the Land of* Magog, *the chiefe Princes of* Meshech (or Moloch *and* Tvbal: and afterward; *Behold, I come againſt the chiefe Prince of* Meshech *and* Tvbal: and in the ſixth verſe; Gomer *and all his Bands, and the Houſe of* Togorma *of the North quarters*. Herein *Ezechiel* hauing firſt deliuered c. 38. v. 2.

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the purpose of his Prophecie, teacheth what Nations they were, that should in vaine assayle *Israel*. He ioyneth them together vnder their Prince *Gog*, and sheweth that their habitations were on the North quarters of *Iuda*, and how seated and ioyned together. *Gog* signifieth in the *Hebrew* (saith Saint *Hierome*) *tectum* or *couering of a house*: and *Pintus* vpon *Ezechiel* affirmeth, that by *Gog* is meant *Antichrist*: for (sayth hee) *Antichristus erit Diaboli tegumentum sub specie humana: That Antichrist shall be the couering of the Deuill vnder humane forme.* He addeth that *Magog* is as much to say as *Gog*: the Letter (*M*) being an *Hebrew* Preposition, and importeth as much as *of* or *from*: so hee taketh *Magog* for those people which follow *Antichrist*. So farre *Pintus*; at least in this not amisse, that he expoundeth *Magog* not for any one person, but for a Nation, with which agreeth this obseruation of *Beroaldus*. *Magog* (saith he) in *Hebrew* is written *Ham-Magog*, which sheweth *Magog* to be a Region or Nation: for the Letter (*He*) which is vsed but for an *Emphasis* (which the *Hebrewes* call *Heliaiedia*) is neuer added to proper names of men, but often to place. So as *Gog* was Prince of that Nation (called eyther *Magog*, or according to others, the people of *Gog*) also Prince of *Meshech*, (or *Mosoch*) and of *Tubal*: as by the first Verse of the 39. Chapter is made manifest: *Behold I come against thee, Gog the chiefe Prince of* MESHECH *and* TVBAL. This must needs bee meant by the Successours of *Seleucus Nicanor*, who did not (as other conquering Nations) seeke to make the *Iewes* their Tributaries onely, but endeuoured by all meanes, and by all kind of violence to extinguish the Religion it selfe (which the *Hebrewes* profest) and the acknowledging of one true God: and to force them to worship and serue the mortall and rotten gods of the Heathen; of which nothing remayned but the very name, and dead Images. Saint *Ambrose* and *Isidore* take *Gog* for the Nation of the *Goths*: belike because they inuaded *Europe*, and sacked *Rome*, and many other places and Cities thereabout. *Hermolaus Barbarus* out of *Pomp. Mela* deriues the *Turkes* from the *Scythians*, esteemed *Magogians* of *Gog*. Many take *Gog* for the proper name of a Man: other of a Region: others for a Nation inhabiting a Region, as *Iunius*, who sayes that *Gog* is the name of a Nation, denominated from him whom the *Greeke* Stories call *Gyges*: who in former time hauing slaine *Candaules* the *Lydian*, gaue his owne name to that Nation, thence after called *Gygades*: and thereof also the *Gygean* Lake; which Lake *Strabo* also findeth in *Lydia*, (of which *Gyges* was King) fortie Furlongs from *Sardis*. *Plinie* calleth it *Gygeum stagnum*. *Herodotus* and *Nicander* set it about the Riuers of *Hyllus*, and *Mœnander*; but the difference is not great. *Marius Niger* maketh mention of this *Gyges* King of *Lydia*: who after hee had subdued the Countrey about the Riuer *Rhodius* which runneth into the *Hellespont*, called the Promontorie *Trapese* after his owne name *Gyges*. These Opinions doe also seeme to strengthen that of *Iunius*. For *Magog*, saith hee, is that part of *Asia* the lesse, which *Halyattes* obtayned, and after him his Sonne *Crœsus*; who (as *Iunius* further notes) hauing mastred all those Regions as farre South as *Libanus* in that Border built the Citie *Gigarta* or *Gogkarta* (which in the *Syrian* signifieth the Citie of *Gog*) seated in *Cœlesyria*, whose people were the ancient Enemies of the *Iewes*.

Now that *Magog* is found in *Cœlesyria*, *Plinie* affirmeth, saying; *Cœlesyria habet Bambycen, quæ alio nomine Hierapolis vocatur, Syris verò Magog. Cœlesyria hath in it Bambyce, which by another name is called Hierapolis, but of the Syrians Magog.* Hee further telleth vs that the monstrous Idoll *Atergatis* called by the *Greekes Derceto*, was here worshipped, *Lucian* makes mention hereof, saying that the Citie had anciently another name, which yet hee expresseth not; forbearing perhaps the word *Magog*, as sounding nothing elegantly in the *Greeke*. But if we may beleeue *Strabo*, then was *Edessa* in *Mesopotamia* the same *Bambyce* or *Hierapolis*, where the same Idoll was worshipped. *Ortelius* is doubtfull whether one of these Authours did not mistake the place of this *Bambyce* or *Hierapolis*. It may well enough bee that the same name and Religion was common to them both. Certaine it is, that both of them lay due North from *Palestina*, and were both subiect vnto the Kings of the Race of *Seleucus*. Now I doe not condemne the Opinion of *Hermolaus Barbarus* following *Iosephus*, but grant that perhaps *Magog* might also bee the Father of the *Scythians*; notwithstanding that in this place, where *Gog* is made the Prince of *Magog*, the Nations of *Cœlesyria* and the North parts adioyning bee meant by *Magog*: for by a latter Plantation from these parts they might bee propagated into *Scythia*. Yet it is not to bee denyed, that the *Scythians*

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in old times comming out of the Northeast wasted the better part of *Asia* the lesse, and posseſt *Caleſyria*, where they built both *Scythopolis* and *Hierapolis*, which the *Syrians* call *Magog*. And that to this *Magog* *Ezechiel* had reference, it is very plaine: for this Citie *Hierapolis* or *Magog* standeth due North from *Iudea*; according to the words of *Ezechiel*, that from the North quarters those Nations should come. For as the Kings of the South which infeſted the *Israelites* were the *Ptolomies* Kings of *Ægypt*: so those of the North were the Kings of *Asia* and *Syria*, the Succeſſours of *Seleucus*, the Succeſſour of *Alexander Macedon*. *Gulielmus Tyrius* thinkes that this *Hierapolis* is that *Rages*, mentioned in the Storie of *Tobias*. *Plinie* takes it not onely to haue beene called *Bambyce*, as we haue said, but also *Edeſſa*: not that by *Euphrates*; but another of the same name; now the known name is *Allepo*: for so *Bellonius* expounds this *Hierapolis*, or *Magog*. This Citie had the Title of Sacred, as the Sacred Citie, (for so the word *Hierapolis* signifieth) yet was it a place of most deteſted Idolatry, and wherein was worshipped the Idoll of the Mermayde *Atergatis*, or *Atirgitis*, according to *Plinie*, which the *Greekes* call *Derceto*. *Lib. 4. cap. de bello Sacro.*

If then we conferre the words of *Ezechiel* in the third verse of the thirtie eight Chapter, wherein he ioyneth together *Gog Meſech*, and *Tubal*: and withall remember that *Hierapolis* was the Citie of *Magog*, which also is seated directly North from *Iudea*: with whom also *Ezechiel* coupleth *Gomer*, and all his bands of the North quarters; wee may (as I conceiue) safely conclude, that these Followers and Vassals of *Gog* (which were Northerne Nations in respect of *Iudea*) were not the *Gomerians* of *France*, nor the *Tubalines* of *Spaine*, but a people of the lesser *Asia*, and *Cœleſyria*: and therefore that the opinions of *Beroſus*, *Ioſephus*, and whosoeuer else hath followed them therein are to be reiected. But if *Ioſephus* referre himselfe to later times, and thinke that some *Colonie* of the *Tubalines* might from *Iberia* and *Asia* passe into *Spaine* (to wit, from that piece of Land betweene *Colchis* (or *Mengrelia*) and *Albania*: (most part possest by the *Georgians*) then is his iudgement of better allowance. For without any repugnancie of opinions, it may be granted, that in proceſse of time these people might from their first habitation passe into the Countries neere the *Euxine* Sea, and from thence in after-Ages into *Spaine*.

Ioſephus makes mention of the *Iberi*, saying, that they were anciently called *Thobelos*, as of *Tubal*; from whence (saith *Iuſtine*) *they passed into Spaine to search out the Mines of that Region*: hauing belike vnderstood that it was a Southerly Countrie and Mountaynous. For it seemeth that the *Tubalines* called *Chalybes* liued altogether by the exchange of Iron, and other Metals, as *Apollonius* witnesseth in these following Verses, telling how the *Argonautes* did visit them;

Hæc gens tellurem rigido non vertit aratro,
Sed ferri venas ſcindit ſub montibus altis:
Mercibus hæc mutat, quæ vitæ alimenta miniſtrant:

The *Calybes* plough not their barren soyle
But vndermine high Hils for Iron Veines:
Changing the purchase of their endlesse toyle
For Marchandize, which their poore liues sustaynes.

But it is more probable, that *Spaine* was first peopled by the *Africans*, who had euer since an affection to returne thither, and to repeople it anew. This appeared by the *Carthaginians* of old, who were easily drawne to passe ouer the Streights into that Countrey; and after by the *Moores* who held *Granado*, and the South parts eight hundred yeares, till the time of *Ferdinand* and *Isabel*. And either of these opinions are more probable, then that in the twelfth yeare of *Nimrods* Raigne, *Tubal* past into *Spaine*, and therein built Saint *Vual*: a poore Towne, and a poore deuice, God knowes. Certaine it is that we must finde *Moſoch* or *Meſech*, and *Tubal* Neighbours, and *Gomer* and *Togarma* not farre off, or else we shall wrong *Ezechiel*: for he called *Gog* the Leader or Prince of *Meſech* and *Tubal*, and maketh *Gomer* and *Togarma* their Assistants. And that *Meſech* inhabited *Asia*, *Funckius* (though he followed *Beroſus*) confesseth, for these bee his words: MESACVS, *qui à* MOSE MESECH, *priſcos Meſios ab Adula monte uſq; ad Ponticam regionem poſuit: hæc regio poſtea Cappadocia dicta eſt, in qua urbs Mazica, &c. hæc eſt terra* MAGOG *principalis* MESACVS, *whom* MOSES *calleth* MESECH, *placed the ancient*

Meſians

Meſians from the Mount Adulas, vnto the Coaſt of Pontus. This Region was afterward called Cappadocia, in which is the Towne Mazica, &c. this is the principall Country of MAGOG. And this doth *Annius* alſo auow, and yet forgets that *Gog* was Prince both of *Meſech* and *Tubal*: and therefore, that the one was a Nation of *Spaniards*, the other of *Cappadocians*, is very ridiculous; *Spaine* lying directly Weſt, and not North from *Iudea*. Alſo *Ezechiel* in the 27. Chapter, where he prophecieth of the deſtruction of *Tyre*, nameth *Meſech* and *Tubal* ioyntly. And for a finall proofe, that theſe Nations were of a Northerne Neighbour Land (how farre ſoeuer ſtretched) *Ezechiel* in the 38. Chapter makes them all Horſemen. *Thou, and much people with thee, all ſhall ride vpon Horſes, euen a great multitude and a mightie.* Then if any man beleeue that theſe troupes came out of *Spaine ouer the Pyrenes*, and firſt paſſed ouer a part of *France*, *Italie*, *Hungarie*, and *Sarmatia*, and imbarqued againe about the *Helleſpont*, or elſe compaſſed all *Pontus*, *Euxinus*, to come into the leſſer *Aſia*, which is halfe the length or compaſſe of the then knowne World, he may be called a ſtrong beleeuer, but hee ſhall neuer bee iuſtified thereby. But on the contrarie it is knowne, that *Seleucis* was a Prouince neighbouring *Paleſtina* or *Iudea*, and that *Hierapolis* (or *Magog*) ioyned vnto it: whoſe Princes commanded all *Syria*, and *Aſia* the leſſe, (namely the *Seleucidæ*) and held it, till *Scipio Aſiaticus* ouerthrew *Antiochus* the Great: after which they yet poſſeſt *Syria* till the time of *Tigranes*: and whether *Meſhech* be in *Cappadocia*, or vnder *Iberia*, yet is it of the *Tubalines*, and one and the ſame Dominion.

Of *Gomer* the like may be ſaid. Firſt, he ſeated himſelfe with *Togorma*, not farre from *Magog* and *Tubal*, in the borders of *Syria* and *Cilicia*. Afterward hee proceeded further into *Aſia* the leſſe; and in long tract of time his valiant Iſſue filled all *Germanie*, reſted long in *France* and *Brittaine*, and poſſeſſed the vtmoſt borders of the earth, accompliſhing (as *Melanction* well notes) the ſignification of their parents name, which is *Vtmoſt bordering*. But when theſe borderers wanted further place, whereinto they might exonerate their ſwelling multitudes that were bounded in by the great *Ocean*, then did they returne vpon the Nations occupying the Countries, through which they had formerly paſſed, oppreſſing firſt their Neighbours, afterwards the people more remote. Hereupon it was (as the worthy reſtorer of our Antiquities, *M. William Cambden* hath noted) that they were called *Cimbri*, which in their olde Language doth ſignifie Robbers; neceſſitie inforcing them to ſpoyle their Neighbours, to whom in their originall they were as neere ioyned, as afterwards in the ſeates which they poſſeſſed. For that the Warlike Nations of *Germany* were in elder Ages accuſtomed to be beaten by the *Gaules*, the authoritie of *Cæſar* affirming it is proofe ſufficient. But in times following they purſued richer Conqueſts, and more eaſie though further diſtant, by which (to omit their other enterprizes not here to be ſpoken of) they were drawne at length into *Aſia* the leſſe, and occupyed thoſe parts, which had formerly beene held by their Progenitours. I ſay not that they claymed thoſe Lands as theirs by Deſcent; for likely it is, that they knew little of their owne Pedigree. Neyther can any man therefore denye, that they were of olde ſeated in *Aſia*, becauſe in late Ages they returned thither; vnleſſe hee will thinke, that all thoſe Nations which from farre parts haue inuaded and conquered the Land of *Shinaar*, may by that Argument bee proued not to haue iſſued from thence at the firſt.

Now concerning *Samothes* for his excellent wiſedome ſirnamed *Dis*, whom *Annius* makes the Brother of *Gomer* and *Tubal* (which Brother *Moſes* neuer heard of, who ſpake his knowledge of *Japhets* ſonnes) they muſt finde him in ſome olde Poet: for *Functius*, a great *Beroſian*, confeſſeth: *Quis hic* SAMOTHES *fuerit incertum eſt*; *Who this* SAMOTHES *was it is vncertaine*; neyther is there any proofe that he was that ſame *Dis*, whom *Cæſar* ſayth the *Gaules* ſuppoſe to bee their Anceſter; yea, and *Vignier* confeſſeth with FVNCTIVS: *Mais on ne ſcayt qui il eſtoit*; *No man knowes who he was.*

In Chron.

Cæſar Comment. Vigni. part 1. Chron.

§. V.

Againſt the fabulous BEROSVS *his fiction, That the Italian* IANVS *was* NOAH.

BVt before I goe on with *Noah* his Sonnes, I thinke it neceſſarie to diſproue the fiction which *Annius* hath of *Noah* himſelfe: an inuention (indeed) very ridiculous, though warranted (as hee hath wreſted) by thoſe Authours of whom him-

himselfe hath Commented: as the Fragment of *Berosus*, *Fabius*, *Pictor*, *Cato*, *Lauinius* and others. For *Annius* seekes to perswade vs, that *Noah* (surnamed *Ianus*) was the same which founded *Genoa*, with other Cities in *Italie*, wherein hee liued 92. yeares. This to disproue, by *Moses* silence, is a sufficient argument to mee, if there were nothing else to disproue it. For if he vouchsafed to remember the building of *Babel*, *Erec*, *Achad*, *Chalne* and *Ninive* by *Nimrod*, *Noah* was a man of too great marke to be forgotten, with all the acts he did in 92. yeares. But it were a needlesse labour for me to disproue the authoritie of that *Berosus*, on whom *Annius* groundeth, seeing so many learned men haue so demonstratiuely proued that Fragment to be counterfeit. Besides that, *Tatianus* the *Assyrian* in his Oration against the *Greekes* auoweth, that the ancient and true *Berosus* wrote onely three Bookes, dedicated to *Antiochus* the successor of *Seleucus Nicanor*: but *Annius* hath deuised fiue Bookes, wherewith he honoureth *Berosus*. And whereas *Berosus* handled only the estate of the *Chaldeans* and *Assyrians* *Annius* hath filled this Fragment with the businesse of all the World. And if we may beleeue *Eusebius* better then *Annius*, then all the Kings of the *Latines* (before *Æneas*) consumed but 150. yeares: whereas no man hath doubted, but that from *Noah* to *Æneas* ariuall into *Italie* there past 1126. (after the least rate of the *Hebrew* account) and (after *Codoman*) 1291. For *Ianus* (who was the first of their Kings) liued at once with *Ruth*, who marryed *Booz*, in the Worlds yeare (as some reckon) 2717. after the Floud 1064. and *Noah* dyed 350. yeares after the Floud: and so there past betweene *Ianus* of *Italie* and *Noah* surnamed *Ianus* 704. yeares. For *Saturnus* succeeded *Ianus*, *Picus* after *Saturnus*, *Faunus* after *Picus*, and *Latinus* followed *Faunus*: which *Latinus* liued at once with *Tautanes* the 27. King of *Assyria*; with *Pelasgus* of *Peloponnesus*; with *Demophoon* of *Athens*; and *Sampson* Iudge of *Israel*. Now all these fiue Kings of the *Latines* hauing consumed but one hundred & fiftie yeares, and the last of them in the time of *Sampson*: then reckoning vpwards for one hundred and fiftie yeares, and it reacheth *Ruth*, with whom *Ianus* liued.

Ann. de Hetrus. Pict. de aur. saculo. Cato de origin. Lauin. illust. de Gall.

Ioseph. l. 1.

True it is, that the *Greekes* had their *Ianus*; but this was not *Noah*: so had they *Ion* the sonne of *Xuthus*, the sonne of *Deucalion*, from whom they draw the *Iones*, who were indeed the children of *Iauan*, the fourth sonne of *Iapheth*. For the vulgar Translation (where the *Hebrew* word is *Iauan*) writes *Greece*, and the *Septuagint*, *Hellas*; which is the same. So had they *Medus* the sonne of *Madea*, whom they make the Parent of the *Medes*, though they were descended of a far more ancient Father (to wit) *Madai* the third sonne of *Iapheth*.

Ezech. 27. 19. 13 & so the place of Esay 66. 19. (for Iauan) Hellada: and (for the plurall Iauanim) Hellenes.

Lastly, we see by a true experience, that the *Brittish* Language hath remayned among vs aboue 2000. yeares, and the *English* speech euer since the inuasion of the *Angles*, and the same continuance haue all Nations obserued among themselues though with some corruption and alteration. Therefore, it is strange if either *Noah* (by them called *Ianus*) had left in *Italie* his grand-child *Gomer* after him, or *Tubal* in *Spaine*, that no plaine resemblance of the *Hebrew*, *Syrian*, or *Scythian* (which no time could haue quite extinguished) should haue beene found in the Languages of those Countries. For which reasons we doubt not but these personall Plantations of *Ianus*, *Gomer*, *Tubal*, *&c.* in *Italie*, *Spaine*, or *France*, are meerly fabulous. Let the *Italians* therefore content themselues with the *Grecian Ianus*, which commanded them and planted them, and who preceded the fall of *Troy* but 150. yeares (saith *Eusebius*) which was in the time of *Latinus* the fift King: which also Saint *Augustine* and *Iustine* confirme: and this agreeth with reason, time, and possibilitie. And if this be not sufficient to disproue this vanitie, I may out of themselues adde thus much: That whereas some of them make *Vesta* (others *Camasena*) the wife of this *Ianus*, who instituted the holy Fire of the *Vestal Virgins* in *Rome* (the *Latines* and *Romans* taking from *Ianus* all their Idolatrous and Heathenish Ceremonies) there is no man so impious, as to beleeue that *Noah* himselfe (who is said by *Moses* to *haue walked with God*, to be a iust man, and whom God of all Mankind made choice of) could be either ignorant of the true and only God, or so wicked and vngratefull, to set vp or deuise any Heathen saluage, or Idolatrous adoration, or haue instituted any Ceremonie, contrarie to that which he knew best pleasing to God himselfe.

§. VI.

§. VI.

That GOMER *also and his sonne* TOGORMA *of the Posteritie of* IAPHETH *were first seated about Asia the lesse: and that from thence they spred Westward into Europe: and Northward into Sarmatia.*

IT turne now to the sonnes of *Noah*, and the Worlds Plantation after the Floud: therein I obserue, that as both reason and necessitie taught them; so, when they multiplyed in great numbers, and dispersed themselues into the next Countries bordering to their first habitations, and from thence sent forth *Colonies* elsewhere, it was in such a manner as that they might repayre to each other, and keepe intelligence by Riuer: because the Land was yet Desart and ouer-prest with Woods, Reeds, Bogs, and rotten Marishes. As when *Nimrod* seated in *Babylonia*; *Chus* tooke the South part of *Chaldæa*, downe the Riuer of *Gehon*, by which he might passe to & fro from *Babylon* to his own Plantation: those also, which were of the Race of *Shem*, inhabiting at *Vr* or *Orchoa* neere the Lakes of *Chaldæa*, might by the same Riuer get vp to *Babylon*, and receiue succour from thence. All which Tract of Land vpon *Gehon* Southward, *Moses* in the description of *Paradise* calleth the Land of *Chush*: because the Dominion and Empire was then in the hands of *Nimrod* a *Chusite*, by whom the children of *Shem* (which came into that Valley and stayed not in the East) were for awhile oppresst, till God afterward by the seed of *Abraham* made them his owne Nation and victorious. *Hauilah*, the brother of *Nimrod*, and sonne of *Cush*, tooke both bankes of *Tigris*, especially on the East side of the Riuer: by which Riuer his people might also passe to and fro to *Babel*.

The Imperiall seat of which Region of *Hauilah* or *Susian*, was anciently called *Chusian* or *Chusan*, afterward *Susa*. *Cush* himselfe tooke the Bankes of *Gehon*, and planted those Countries Westward, and Southwest-ward towards *Arabia* the Stony, and the Desart, where *Ptolemie* placeth the Citie of *Chusidia*, first *Chusia*.

Ptol. Asiæ, tab. 4.

Seba, and *Sheba* with the rest that planted *Arabia fœlix*, had *Tigris* to conuey them into the *Persian gulfe*, which washeth the bankes of *Arabia fœlix* on the East side: so as those sonnes of *Cush* might take Land downe the Riuer as they pleased. Also the Citie of *Niniue* was by *Nimrod* founded on the said Riuer of *Tigris*; and from thence a *Colonie* past to *Charran*, standing also vpon a nauigable branch of *Euphrates*. In like manner did *Iapheths* sonnes settle themselues together, and tooke their seates in *Asia* the lesse: from whence they might indifferently stretch themselues Northward, and Westward, into the next parts of *Europe*, called the Isles of the *Gentiles*. And it seemeth very agreeable to reason, that both *Gomer*, *Magog*, and *Tubal*, sate downe first of all in that part of *Syria*, to the North of *Palestina* and *Phœnicia*: and from thence *Gomer* or his children past on into *Asia* the lesse, as those of *Magog* and *Tubal* did; from whence the *Tubalines* spred themselues into *Iberia*: and the *Magogians* more Northerly into *Sarmatia*. The first *Gomerians*, and first Planters in *Asia* the lesse, held the Country of the *Cymmerians* (witnesse *Herodotus*) the same Region which was afterward by the *Gallo-greekes* called *Galatia*, to whom Saint *Paul* wrote his Epistle so intituled. This Nation of the *Cymmerians* (whom the inuincible *Scythians* afterwards dispersed, and forced from their first Plantations) gaue names to diuers places; as to the Mountaynes aboue *Albania* (called *Cymmerini*) and to the Citie of *Cymmeris* in *Phrygia*: also *Bosphorus Cymmerius* tooke appellation from this Nation, in the out-let whereof was also a Citie of that name, called *Cymmerian*: which *Plinie* saith (mistaking the place) had sometime the name of *Cerberion*; but *Cerberion* was a Towne in *Campania*, so called of the vnhealthfull waters, sauouring of Brimstone, which *Augustus* caused to be cleansed by letting in the water of the Lake *Lucrinus*.

Lib. 4.

The children of *Tubal* ranged as farre as *Iberia*, to whom the *Moschici* were Neighbours, which others write *Meshech*. The Prophet *Ezechiel* (coupling them together) calleth *Gog* the Prince of *Meschech* and *Tubal*. For these *Meschi* (which *Ptolemie* calleth *Moschi*) inhabit *Syracena* a Prouince of *Armenia*, directly South from the Mountaynes *Moschici*, in the Valley betweene the Mountaines *Moschici*, and the Mountaynes *Paryardes*: out of whose North part sprinketh the Riuer *Phasis*; from the East part *Araxis*; and from the West *Euphrates*: and of this *Meschech* are descended also the *Moscouians* (saith *Melanchton*) and it may bee, that in processe of time some of them inhabited those Regions also: For *Meshech* (saith *Melanchton*) signifieth *extendens*, *enlarging*, or *stretching forth*.

forth. Togarma also at first did inhabite amongst his parents & kindred. The *Togormians* were also called *Gibles*; a people neighbouring the *Sydonians* in *Gabala*, a *Tetrarchie* of *Phœnicia*, the same which *Plinie* calleth *Gabea*: from whence *Salomon* had his most excellent Masons, which hewed stones for the Temple of *Hierusalem*. Thence the *Togormians* stretched into the lesse *Armenia*, whose Kings were hence called *Tigranes*, and their Cities *Tigranokarta*: of which Cities *Tigranes* subdued by *Lucullus* the *Roman*, built one. *Hieros olymitanus* hath planted the *Togormians* in *Barbaria*: forgetting the prophecie of *Ezekiel* against the *Tyrians*. *They of the house of Togarma, brought to thy Fayres horses, and horse-men, and mules*, which could not well bee driuen ouer the whole length of the Mediterran Sea, but from the neighbour Countries by land. But *Iosephus* takes them for the parents of the *Phrygians*; which I doe not denie, but they might be in the ensuing ages: and so might the *Tubalines* be of the *Spaniards*; but it was from *Iberia*, and many hundred yeeres after the twelfth of *Nimrods* reigne. The *Iewes* conceiue that the *Turkes* came of those *Togormians*, because their Emperor is called *Tagar*. The *Chaldeans* make them the Fathers of the *Germanes*. But *Laonicus* affirmes, that the *Turkes* descended of the *Crim Tartar*, which borders *Muscouia*. But for these subderiuations it were infinit to examine them. Onely of the first and second plantation, and of the first Nations after the floud is the matter which I labour to discouer; and therein to open the ignorance of some, and the corruption of other fabulous Writers. And this we must *Note*, that those grand-children of *Noah* which were of a more quiet, or (perchance) of lesse vnderstanding, and had not therefore the leading of *Colonies* sent out, their proper habitations could bee hardlie knowne: onely reason hath taught vs, that they dwelt among the rest; and were couered with the fame of others, who tooke on them the Conduction and Dominion ouer the rest. *Note.*

1 *Kin.* 5 18.

Iunius Gen. 10 *verse* 3.

Ezec. 27. 14.

From *Madai* the third sonne of *Iapheth*, were the *Medes*. The *Grecians* bring them (as before) from *Medus* the sonne of *Medea*.

§. VII.

Of Iauan *the fourth son of* Iapheth: *and of* Mesch, *of* Aram, *and* Meshech *of* Iapheth.

OF *Iauan* the fourth sonne of *Iapheth* came the *Iones*, which were afterwards called the *Greekes*: and so the *Latine* and *Greeke* Interpreters for *Iauan* write *Greece*, as in *Esay*: *Et mittam ex iis qui saluati fuerint ad gentes, in mare, in Italiam, & Græciam*; *And I will send those that escape of them to Nations in the Sea, in Italie and in Greece*. The *Geneua* here vseth the word (*Tarshish*) for *Tarsus*, a Citie in *Cilicia*, though *Tarsis* in many places be taken for the Sea. The *Tigurine* and the *Geneua* vse the names *Tubal* and *Iauan*, and not *Italie* and *Greece*: keeping the same *Hebrew* words. Of the *Iones* were the *Athenians*, though themselues dreame that they were *Aborigines*, or men without Ancesters, and growing (as it were) out of the soile it selfe: who abounding in people sent Colonies into *Asia* the lesse, of whom came the *Iones* of those parts. Others deriue the *Athenians* from *Ion* the sonne of *Xuthus*, the son of *Deucalion*; but the antiquity of *Iauan* marres the fashion of that supposition, who so many yeres preceded *Xuthus*, *Ion*, or *Deucalion*. *Pausanias* tels vs that *Xuthus* stole out of *Thessalie* with all his Fathers treasure, and his Brothers portions, and arriuing at *Athens*, hee was graciously receiued by *Erictheus*, who gaue him his Daughter in marriage; of whom hee receiued two sonnes, *Ion*, and *Achæus*, the supposed Ancesters of the *Athenians*: (For *Attica* was called *Ionia*, saith *Plutarch* in the life of *Theseus*;) who, when he had ioyned *Megara* to *Attica*, erected a piller in that *Isthmos* or *Streit*, which fasteneth *Peloponnesus* to the other part of *Greece*: writing on that part which looketh towards the East, these words: *Hæc non sunt Peloponnesus, sed Ionia*; *These Countries are not of Peloponnesus, but of Ionia*: and on the other side which looked towards the South, and into *Peloponnesus*, this: *These parts are Peloponnesus, and not Ionia*. *Strabo* out of *Hecatæus* affirmeth, that the *Iones* came out of *Asia* into *Greece*, which is contrarie to the former opinion. That the *Iones* of *Greece* transporting certain companies into *Asia* the lesse, the name of *Iones* was there by therein retained. And though *Strabo* knew no more thereof then hee learned of the *Greekes* themselues, yet I finde this coniecture of *Hecatæus* reasonable enough. For though it were to him vnknowne, yet sure I am that *Asia* the lesse had people before *Greece* had any: and that *Iauan* did not flie from *Tucyd.*

Babylonia,

Babylonia into *Greece*, but tooke *Asia* the lesse in his passage; and from thence past ouer the neereſt way, leauing his owne name to ſome maritimate Prouince on that ſide, as he did to that part of *Greece* ſo called. But yet *Strabo* himſelfe beleeued, that *Ionia* tooke the name from *Ion* the ſon of *Xanthus*: for ſo much he had learned from themſelues; which was alſo the opinion of *Pauſanias*. True it is, that the *Greekes* in after-times caſt themſelues into that part of *Asia* the leſſe, oppoſite vnto thē, which they held for diuers yeres. And howſoeuer the *Greekes* vaunt themſelues to be Fathers of Nations, and the moſt ancient; yet all approued Hiſtorians (not their owne) deride and diſproue their pride, and vanitie therein. For this diſpute of Antiquity (among prophane Writers) reſted betweene the *Scythians* and the *Ægyptians*, as *Iuſtine* out of *Trogus*, in the warre between *Vexoris* of *Ægypt*, and *Tanais* of *Scythia*, witneſſeth: which preceded farre the reigne of *Ninus*, and was long before the name of *Greece* was euer heard of. And it is alſo manifeſt, that in *Cecrops* time the *Greekes* were all ſaluages without law or religion, liuing like brute beaſts in all reſpects: and *Cecrops* (ſaith Saint *Auguſtine*) liued together with *Moſes*.

Lib. 18. de Ciu. Dei, c. 10.

The ſixth ſonne of *Iapheth* was *Meſhech*, whom the *Septuagint* call *Moſoch*: (a part of thoſe Nations commanded by *Gog* the chiefe Prince of *Meſhech* and *Tubal*.) But this we muſt remember, that betweene *Meſech* the ſonne of *Aram*, and *Meſhech* (or *Moſech*) the ſonne of *Iapheth*, there is little difference in name, and both by diuers Interpreters diuerſly written. *Montanus* with the Vulgar writeth *Meſch*, the ſonne of *Aram*, *Mes*; the *Geneua*, *Maſh*, *Iunius*, *Meſch*. But it may be gathered out of the 120. *Pſalme*, that either *Meſhech* the ſonne of *Iapheth*, was the parent of thoſe people, or gaue name to that Prouince wherein *Dauid* hid himſelfe: or elſe (which may rather ſeeme) that it tooke name from *Meſch* the ſonne of *Aram*. For *Dauid* bewayling his exile (while he liued among a barbarous and irreligious People) vſeth theſe words: *Woe is me that I remaine in Meſech, and dwell in the Tents of Kedar*: which *Iunius* conuerteth thus: *Hei mihi quia peregrinor tam diù: habito tanquàm Scenitæ Kedareni:* The *Septuagint* giues it this ſenſe: *Woe is me be-*

Pſal. 120. v. 5.

cauſe my habitation (or abode) *is prolonged, who dwell with the inhabitants of Kedar*; with which this of the *Latine* agreeth: *Heu mihi, quia incolatus meus prolongatus eſt, habitaui cum habitantibus Kedar*: The *Chaldæan* otherwiſe, and in theſe words: *O me miſerum, quia peregrinatus ſum Aſianis, habitaui cum tabernaculis Arabum; O wreteh, that I am; for I haue trauailed among thoſe of Aſia: I haue dwelt in the Tabernacles of the Arabians*. But howſoeuer or which ſoeuer conuerſion be taken for the beſt, yet all make mention of *Kedar*: which is a Prouince of *Arabia Petræa*; and the *Chaldæan* putteth *Aſia* in ſtead of *Meſech*, but the *Hebrew* it ſelfe hath *Meſech*. And if it be to be taken for a Nation, (as it is moſt likely, becauſe it anſwers to *Kedar*, the name of a Nation) ſeeing *Meſh* the ſonne of *Aram*, 1. *Chron.* 17. is called *Meſhec*, it is indifferent whether this Nation tooke name from *Meſhech* or *Meſh*, both bordering *Iudæa*, and like enough to be commanded by one Prince; for ſo *Ezechiel* makes *Meſech* and *Tubal*. But as for thoſe that take *Meſech* out of the word *Moſoch* (giuen by the *Septuagint*) to be the *Muſcouian*: ſure they preſume much vpon the affinitie of names, as aforeſaid. And ſure I am that *Dauid* neuer trauelled ſo farre North; (for to him *Muſcouia* was vtterly vnknown) but about the border of *Kedar* (it may be) he was often in all the time of his perſecution: the ſame being a Citie on the Mountaines of *Sanir* or *Galaad*. And yet *Arias Montanus* makes *Moſoch* the father of the *Muſcouians*: and herein alſo *Melanchton* runnes with the tide of common opinion, and ſets *Meſech* in *Muſcouia*, though with ſome better aduice of iudgement; as, firſt ſeated in *Cappadocia*, and from thence trauelling Northward: expounding the places of the 120. *Pſalme*, (*Hei mihi quod exulo in Meſech*) to ſignifie, *Gentis eius feritatem inſignem eſſe*; *That the feritie of that Nation exceeded*: which fierceneſſe or brutalitie of the *Muſcouians*, *Dauid* neuer practiſed, or (perchance) neuer heard of. But the ſame feritie or crueltie which thoſe Northerne *Muſcouites* had, may as well bee aſcribed to the *Arabians* and *Kedarens*. For this Countrie tooke name of *Kedar* the ſecond ſonne of *Iſmael*, of whom a people of equall fiercenoſſe to any of the world were begotten, both in thoſe times and long after, euen to this day (if the *Arabians*, *Iſmaelites*, and *Sarazens*, may bee accounted one people:) the ſame being foreſhewed by the ſpeech of the Angell to *Hagar*, *Gen.* 16. *v.* 12. *And he ſhall be a wilde man: his hand ſhall be againſt euery man, and euery mans hand againſt him*. Now *Arabia* the *Deſert* (ſaith *Plinie*) confronteth the *Arabians Cochlei* on the Eaſt, and the *Cedrei* Southward, both which ioyne together vpon the *Nabathei*. So it appeareth (as

Gen 25. 13.

before

before) that *Mesech*, *Tubal*, *Gomer*, *Togorma*, and *Magog*, neighboured *Canaan* and *Israel*, and that *Kedar* also did ioyne to *Mesech*: all which were Regions of *Syria*, or of *Asia* the lesse, commanded by the Successors of *Seleucus*, enemies of the re-establishment of *Israel* and *Iuda*. But (as I haue alreadie said) it might well be, that long after the first plantation the issue of *Mesech* (or *Mosoch*) might passe into *Cappadocia*, and thence into *Hyrcania*, and giue names, both to *Mazega* in the one, and to the Mountaines *Moschici* in the other, and from thence might send people more Northerly into *Muscouia*, and so al opinions saued. But all saluage Nations ouer-growne and vncultiuated, doe (for the most part) shew a late plantation, euen as Ciuilitie, Letters, and magnificent Building, witnesse antiquitie.

Tiras, the seuenth sonne of *Iapheth*, which *Montanus* reckons among the sons of *Gomer*, was the Father of the *Thracians*, as all Authors (worthie the examination) affirme. *Iosephus* was the first that determined heereof: and because the Scriptures are altogether silent, what part of the world *Tiras* peopled, the coniectures are indifferent, and giue no ground at all of dispute. Ie followeth now to speake of the sonnes of *Gomer*, which were three, *Mont. in Chr.*

Ascanez, *Riphath*, and *Togorma*.

§. VIII.

Of Ascanez *and* Riphath, *the two elder Sonnes of* Gomer.

Ascanez was the Father of those which the *Greeks* call *Regini*, (saith *Iosephus*) but he giues no reason why.

Eusebius makes *Ascanez* the Father of the *Goths*. The *Ietues* in their *Thargum* make him the roote of the *Germane Nation*, but their expositions are commonly very idle. *Plinie* findeth *Ascania* in *Phrygia*, neere the Riuers of *Hylas* and *Cios*: *Melanchton* being of the same opinion, that the *Tuiscones* were descended of the *Ascanez*, (for *Tuiscones*, saith he, is as much to say, as of the *Ascanez*, *præposito articulo die Ascanez*) and that the word signifieth a Religious Keeper of fire: it being an ancient superstition to pray at the fire of Sacrifices, as afterwards at the Tombes of Martyrs. Not farre from *Phrygia* was the lake *Ascania*, knowne by that name in the *Romanes* time. And among the Kings which came to the succor of *Troy*, was *Ascanius* (*Deo similis*, saith *Homer*) *like vnto God*: because he was beautifull and strong: for in the same manner doth *Virgil* grace *Æneas*, *Os humerosq; Deo similis, in face and bodie like one of the Gods*. *Virgil* also remembreth such a Riuer, together with the Hils *Gargara*: as, *Illas ducit amor trans Gargara, transq; sonantem* Ascanium, *Appetite leades them both ouer the Mountains Gargara, and the roring* Ascanius. But this *Pliny* maketh more plaine in the description of *Phrygia*. For he placeth the City of *Brillion* vpon the Riuer *Ascanius*, which is adioyning to *Mysia*, and is neere the border of the *Troian Empire*: and the Lake *Ascanez* he directs vs to finde by the description of *Prusia*, founded by *Hannibal* at the foot of *Olympus*, which lieth far within the Countries of *Bithynia*: and then from *Prusia* to *Nicea* are accounted 25. miles, in which way this Lake lyeth, euen betweene *Prusia* and *Nicea*. And so *Iunius* (as I conceiue him) takes them of *Ascanez*, to be the inhabitants of *Pontus*, and *Bithynia*, and those North parts of *Asia*. *Stephanus de Vrbibus* makes it a Citie of *Troâs*, built by *Ascanius* the son of *Æneas*: saying, that there was another of that name in *Mysia*. Of *Ascania* a Lake of *Bithynia*, *Ptolomie* witnesseth: and *Strabo* giueth *Ascania* both a Lake, a Riuer, and a Towne in *Mysia*, neere vnto *Cio*; which also agreeth with *Plinie*. For *Plinie* findeth *Prusia* (before spoken of) neere *Cio*, and calleth the Islands before *Troy Ascanes*. *Melā. in cor. l. 1* *Hom. Iliad. 2.* *Virg. Georg. l. 3*

Now, whether these places tooke name of *Ascanez* the son of *Gomer*, or of *Ascanius* the sonne of *Æneas*, it might be questioned: sure it is, that *Ascanius* which brought succour to the *Troians*, could not take his name from *Æneas* sonne, who was then eyther exceeding yong, or rather vnborne: and it seemeth that the Countries whence those succours came, were not out of any part of *Phrygia* or *Mysia*, but farther off, and from the North parts of all *Asia* the lesse, which by *Hieremie* is called *Ascanez*, by the figure *Synecdoche*, as *Iunius* thinketh. Out of those testimonies therfore which deceiue not, we may confidentlie determine. For of the Prophet *Hieremie* wee shall learne of what Nation the *Ascenez* were, whose words are these: *Set vp a Standard in the Land, blow the Trumpet among the Nation against her, call vp the Kings of Ararat, Minni, and Ascanez*. *C. 51. v. 27.*

against her, &c. meaning against the *Babylonians*. *Ararat* was *Armenia* the greater, as most Interpreters consent, so called of the Mountaines of *Ararat* which runne through it: *Minni* the lesser *Armenia*: *Armenia* being compounded of *Aram* and *Minni*. For *Minni* was the ancient name: (sayth *Iunius* and others before him,) and *Aram* anciently taken for *Syria*, which contained all that Tract from *Euphrates* to the Sea-coasts of *Phœnicia*, and *Palæstina*; and therefore *Mesopotamia* being in elder times but a Prouince of *Syria*, the Scriptures difference it in the storie of *Iacob* and *Esau*, and call it *Aram-padan*. Then, if these two Nations were of the *Armenians*, and *Ascanez* ioyned with them (who altogether vnited vnder *Cyrus* and *Darius*, came to the spoyle of the *Babylonian Empire*) we shall erre much to call *Askenaz Germanie* or *Almaine*, for we heare of no swart *Ruttiers* at that siege. But the *Askenaz* were of those Nations which were either subiect or allied to the *Medes*: of which, if any of them came afterward into *Phrygia*, I know not: for the dispersion of Nations was in aftertimes without account. But for the opinion of *Eusebius*, who makes them to be *Goths*; or that of *Iosephus*, who cals them *Rheginæ*; or of the *Iewes*, who will haue them to be *Almaines*; when they confirme it either by Scriptures or Reason, I will thinke as they doe.

Of *Riphath* the second sonne of *Gomer* there is mention in the first of *Chronicles*. *Beroaldus* and *Pererius* thinke that he wandered farre off from the rest of his Brothers, and therefore no memorie of his plantation. But I see nothing to the contrary, but that hee might seate himselfe with the rest of his Family: for there wanted no roome or soile in those dayes for all the sonnes and Grand-children of *Noah*. Therefore I take it to be well vnderstood, that the *Riphei* were of *Riphath*, which the *Greekes* afterwards (according to *Iosephus*) called the *Paphlagones*: and *Riphei* (saith *Melanchton*) signifieth Giants. These people were very famous in the North parts, and in *Sarmatia*: the most of number and power among them, *Sarmatarum gens maxima Heneti*, *The greatest number of the Sarmatians were the Heneti*; who spake the ancient *Polac*: which being first called *Riphei* (for the loue of some of their Leaders or Kings) changed their names and became *Heneti*, (a custome exceeding common in those times) and dwelt first in *Paphlagonia*, as *Homer* witnesseth, and so doth *Apollonius* in his *Argonauticks*: Now, when these *Riphei* (afterward *Heneti*) sought new Regions, they came along the shores of *Euxinus*, and filled the North-part of *Europe*, containing *Russia*, *Lituania*, and *Polonia*. From thence they crost thwart the Land, and peopled *Illyria*, desirous (saith *Melanchton*) of a warmer soile of fruit and Wine. These *Heneti* or *Veneti*, whom *Melanchton* taketh to be one people, filled all that Land betweene the *Baltick* and *Adriaticke* Sea; and to this day the name of the Gulfe *Venedicus* is found in *Russia*. This Nation, after they were possest of *Lituania* and *Polonia*, disturbed the plantation of the *Boij* and *Hermondurij*. Therefore, it seemeth to me, that of *Riphath*, came the *Riphei*, afterward *Heneti*; and so thinketh *Arias Montanus*, first seated in *Paphlagonia*, but in course of time Lords of *Sarmatia*, and those other parts before remembred, chiefly betweene the Riuers of *Vistula* and *Albis*. The name (saith *Melanchton*) signifieth Wandering or Wanderers, or *Nomades*: a people which liued by Whitemeates and fruits, as (indeed) all Nations did in the first Ages.

Melanch. in Carion.

Of the third sonne of *Gomer*, *Togorma*, I haue spoken already; now therefore of *Iauans* children, which were foure:

Elisa, Tharsis, Cethim, Dodanim.

§. IX.

Of the foure sonnes of Iauan: *and of the double signification of Tharsis, either for a proper name, or for the Sea.*

OF *Elisa* or *Elipha*, came the *Æoles*: and of this *Elisa*, all the *Greekes* were called *Hellenes*, saith *Montanus*. *Melanchton* makes *Elisa* the Father of the *Æoles* in *Asia* side: others of *Elis* in *Peloponnesus*; or of both. And seeing the *Greekes* were descended in generall of *Iauan*, it is probable that the *Æoles* and the *Elei*, took name of *Elisa*, his eldest Sonne. *Ezechiel* in the 27. speaking of *Tyre*, nameth the Isles of *Elisa*. *Hyacynthus & purpura de insulis Elisæ facta sunt operimentum tuum: Blue Silke and Purple, brought from the Isles of Elisa, was thy couering*: The *Chaldeans* for *Elisa* write *Italia*: but the *Vulgar*, the *Tigurine*, the *Geneua*, and *Iunius*, keepe the word *Elisa*: and so I thinke they might doe with reason. For there was not found any such Purple Dye in *Italie*

v. 7.

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in those dayes, nor since, that I can reade of: but those *Isles* of *Elisa*, were by a better coniecture the *Isles* of *Greece*, and the best Purple was found afterward at *Tyre* it selfe: and before that, among the *Cyclades*, and on the coast of *Getulia*.

Tharsis, the second Sonne of *Iauan*, inhabited *Cilicia*, of which *Tharsis* is the *Metropolis*. *Montanus* for *Tharsis* in *Cilicia*, vnderstands *Carthage* in *Africa*; but (reseruing the respect due to so learned a man) he was much mistaken in that coniecture. The *Chaldean Paraphrast* puts *Carthage* for *Tharsis*, but it hath no authority nor warrant of reason therein. So likewise, where it is written, that the Ships of *Salomon* went euery three yeeres to *Tharsis*, and brought thence Gold, Siluer, Elephants teeth, &c. the *Chaldean Paraphrast* translates *Tharsis* (*Africa*.) But *Salomons* Ships were prepared in the Red Sea at *Esion Gaber*, in the Bay of *Elana*, neere vnto *Madian*, where *Iethro* (*Moses* Father in Law) inhabited; a Prouince of *Arabia Petræa*, *Idumæa*, or of the *Chusites*; and they sayled to the higher part of the East *India*. For it had beene a strange Nauigation to haue spent three yeeres in the passage betweene *Iudea* and *Carthage*, or any other part of *Africa*, which might haue been sayled in sixe or ten daies. And if so great riches might haue bin found within the bounds of the *Mediterran* Sea, al the other neighbouring Princes would soon haue entertained that Trade also. But this enterprize of *Salomon* is in this sort written of in the first of Kings: *Also King* Salomon *made a Nauie of Ships in Esion Gaber, which is beside Elath and the brinke of the Red Sea in the Land of Edom: and* Hyram *sent with the Nauie his seruants, that were Mariners, and had knowledge of the Sea, with the seruants of* Salomon: *and they came to Ophir, and fet from thence* 420. *Talents of Gold, &c.* But as the Nations about *Pontus* thought no Sea in the world like vnto their owne, and doubted whether there were any other Sea but that onely: (whereof it came, that *Pontus* was a word vsed for the Sea in generall) so, because the *Israelites* and the *Phœnicians* knew no other Sea then that of the *Mediterran* in the beginning; and that the people of *Tharsis* had the greatest Shippes, and were the first Nauigators in those parts with such Vessels, they were therefore called men of the Sea: and the word *Tharsis* vsed often for the Sea. And whereas it is said that the Shippes of *Salomon* went euery three yeeres to *Tharsis*, that phrase is not strange at all; for we vse it ordinarily whersoeuer we nauigate, (namely) that the Kings Ships are gone to the Sea, or that they are set out euery yeere, or euery three yeere to the Sea, and therefore *Tharsis* was not therein named, either for *Carthage*, *Africa*, or *India*, but vsed for the Sea it selfe. But in this place *Tharsis* is truely taken for *Tharsis*, the chiefe Citie in *Cilicia*, founded by *Tharsis* the second sonne of *Iauan*, or by his Successors in memorie of their first parent. To this Citie arriued *Alex. Macedon*, before he gaue the first ouerthrow to *Darius*, and casting himselfe into the Riuer to bathe and washe his bodie, hee fell into an extreame Feuer, and great danger of death: and in this Citie of *Tharsis* was S. *Paul* borne. Now this agreeth with the reason and nature of a Plantation. For (*Gomer* and his other sonnes inhabiting *Asia* the lesse, and that part of *Syria* adioyning) *Iauan*, who was to passe ouer the Sea into *Greece*, tooke the edge of the same Coast, and first planted the *Iones* on that shore; gaue the Islands betweene *Asia* the lesse and *Greece*, to *Elisa*, and left *Tharsis* vpon the Sea-side in *Cilicia*; of whom that Citie tooke name.

The third sonne of *Iauan* was *Cethim*, of whom were the *Romanes* and *Italians*, saith *Beroaldus*, but I allow better of *Melanchtons* opinion, who makes *Cethim* the Father of the *Macedonians*. *Cethim* is a voice plurall (saith he) and signifieth *percussores*, though in that respect it may be meant by either. But it seemeth more probable, that the place of *Esai.* 23. (according to *Melanchton*) had relation to *Alexander* and the *Macedonians*: *Hec clamitas ab* Esai *predicta est, qui capite vicesimo tertio inquit, venturos esse euersores Tyri ex terra Cittim, This calamitie* (saith Melanchton) *was foreshewed by* Esai *the Prophet, who in the three and twentieth Chapter pronounced, that the Destroyers of Tyre were to come out of Cittim.* And although the children of *Israel* esteemed all men Islanders, which came to them by Sea, and separate from that Continent; (and so also *Cittim* might be taken for *Italie*, saith *Beroaldus*) yet wee must take the first performance of the former Prophesie, which tooke effect by the destruction of the *Tyrians* by *Alexander*, who after 7. Moneths siege, entred that proud City, and cut in pieces seauen thousand principall Citizens; strangled two thousand, and changed the freedome of 13. thousand others into bondage and slaueric. Now, that *Macedon* was taken for *Cethim*, it doth appeare plainelie in the first of the *Macchabees*, in these words: *After that* Alexander *the Macedonian,*

the ſonne of Philip, *went forth of the Land of Cethim, and ſlew* Darius *King of the Perſians, and Medes. Ioſephus* ſets *Cethim* in the Iſle of *Cyprus*, in which (ſaith hee) there remaineth the Citie *Citium*, the Countrey of *Zeno* the Philoſopher (witneſſe *Laertius*) which Citie *Pintus* vpon *Ezechiel* affirmeth, that it ſtood in Saint *Hieromes* time. So it may bee that all the Iſlands in ancient times by the Hebrewes were called the Iſlands of *Cethim:* and in that ſenſe might *Cyprus* be ſo called alſo; and yet becauſe *Tharſis* was the very next Port to *Cyprus*, and directly ouer againſt it, it is alſo very probable, that *Cethim* dwelt by his brother *Tharſis*: and finding that Iſland too ſtreight for his people after they were increaſed, & that the reſt of the Coaſts, both on *Aſia* ſide and *Greece*, were inhabited by his Father and Brothers, he ſent *Colonies* ouer the *Ægæan* Sea, and inhabited *Macedonia*.

Dodanim the fourth ſonne of *Iauan*, and the yongeſt Brother (by the moſt opinions) ſate downe at *Rhodes*, as neere *Cethim*, *Tharſis*, and *Eliſa*, as he could. For *Dodanim* and *Rhodanim* are vſed indifferently by many Tranſlators: the *Hebrew (D)* and the *Hebrew (R)* are ſo like, as the one may eaſily be taken for the other, as all *Hebricians* affirm. There is alſo found in *Epirus* the Citie of *Dodona*, in the Prouince of *Moloſſia*. And as *Cethim*, when he wanted ſoile in *Cyprus*: ſo *Dodanim* (ſeated in a far leſſe Iſland) did of neceſſitie ſend his people farther off; and keeping alongſt the Coaſt, and finding *Peloponneſus* in the poſſeſſion of *Eliſa*, he paſſed a little further on the Weſtward, and planted in *Epirus*. And though the Citie of *Dodona*, was not then built, or (perchance) not ſo ancient as *Dodanim* himſelfe, yet his Poſteritie might giue it that name in the memorie of their firſt parent, as it hapned all the World ouer. For names were giuen to Cities, Mountaines, Riuers, and Prouinces, after the names of *Noahs* children, and grand-children; not in all places by themſelues, but by their ſucceſſors many yeeres after: euery of their Families being deſirous to retain among them by thoſe memories, out of what branch themſelues were taken, and grafted elſewhere. And becauſe great Kingdomes were often by new Conquerers newly named, and the greateſt Cities often fired and demoliſhed: therefore thoſe that hoped better to perpetuate their memories, gaue their owne names, or the names of their Anceſtors, to Mountaines and Riuers, as to things (after their iudgements) freeſt from any alteration.

Thus then did *Iauan* ſettle himſelfe and his children, in the edge and frontier of *Aſia* the leſſe, towards the Sea-ſhore: and afterward in *Greece*, and the Iſlands, and neighbor Prouinces thereof, as *Iapheth* their Father had done in the body of the leſſer *Aſia*, together with *Iauans* brethren, *Gomer*, *Magog*, *Madai*, *Tubal*, *Meſech*, and the reſt round about him. And in like ſort did *Chuſh* (the ſonne of *Cham*) people *Babylonia*, *Chaldæa*, and the borders thereof towards the Weſt and South-weſt: and the ſonnes of *Chuſh* (all but *Nimrod*, who held *Babylonia* it ſelfe) trauelled Southward in *Arabia fœlix*, and Southweſtward into *Arabia petræa*: the reſt of his children holding the Regions adioyning to *Nimrod*. *Mizraim* the brother of *Chuſh* in like manner tooke the way of *Ægypt*: and his brother *Canaan* the Region of *Paleſtina* adioyning. The Sonnes of *Canaan* had their portions in *Canaan*, of whom all thoſe Nations came, which were afterward the Enemies both to the *Hebrews*, and to thoſe of the ſons of *Shem*, which ſpred themſelues towards the Weſt, and the borders of the *Mediterran* Sea: of which I ſhall ſpeake hereafter. But firſt of the ſonnes of *Cham* or *Ham*, which were foure:

Chuſh, *Mizraim*, *Phut*, and *Canaan*.

§. X.

That the ſeat of Chuſh *the eldeſt ſon of* Ham, *was in Arabia, not in Æthiopia: and of ſtrange Fables, and ill Tranſlations of Scripture, grounded on the miſtaking of this point.*

†. I.

Of Ioſephus *his Tale of an Æthiopeſſe wife of* Moſes, *grounded on the miſtaking of the ſeate of* Chuſh.

THat *Ham* was the Father of the *Ægyptians*, it is made manifeſt in many Scriptures, as in the 105. *Pſalme verſe* 51. *Then* Iſrael *came to Ægypt, and* Iacob *was a ſtranger in the land of* Ham: and in the 78. Pſalme, *Hee ſlew all the firſt-borne in Ægypt, euen the beginning of their ſtrength, in the Tabernacles of* Ham. There is

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also found a great Citie in *Thebaida*, called *Cheramis*: (as it were the Citie of *Ham*) of which name *Herodotus* also discouers an Iland in the same Region. But because *Chush* is the elder sonne of *Ham*, it agreeth with order to speake first of him. Now though I haue already in the description of *Paradise* handled this question, and (I hope) proued that *Chush* could not be *Æthiopia*: yet seeing it commeth now to his turne to speake for himselfe, I will adde some farther proofe to the former. For the manifestation hereof, sets many things straight, which had otherwise very crooked constructions, and senceless interpretations. Surely, howsoeuer the *Septuagint* and *Iosephus* haue herein failed, that *Chush* could not be *Æthiopia*, but *Arabia*: (to wit) both that *Arabia* called *Petræa*, and a part of *Arabia* the Happie and the Desart: which Regions *Chush* and the *Chusites* presently planted, after they left *Babylonia* to *Nimrod*, wherein they first sate downe altogether. And there is nothing which so well cleereth this Controuersie, as the true interpretation of the place, *Num.* 12. *v.* 1. where *Moses* his Wife is called a *Chusite*; together with some places which speake of *Nabuchodonosors* Conquests. For whereas *Iosephus* and the *Septuagint* in the place, *Num.* 12. *v.* 1. as also elsewhere, vnderstand *Chush* for *Æthiopia*, we must giue credit to *Moses* himselfe herein; and then it will appeare that *Iosephus* was grosly mistaken, or vainely led by his owne inuention. For *Iosephus* presuming that *Chush* was *Æthiopia*, and therefore that the Wife of *Moses* (which in Scripture, *Num.* 12. *vers.* 1. is called a woman of *Cush*) was a woman of the land of *Æthiopia*, faineth that *Tharbis* the Daughter of the King of *Æthiopia*, fell in loue with the person and fame of *Moses*, while he besieged *Saba* her Fathers Citie; and to the end, to obtaine *Moses* for her Husband, she practised to betray both her Parents, Countrie, and friends, with the Citie it selfe, and to deliuer it into *Moses* hands. The Tale (if it be worth the reciting) lyeth thus in *Iosephus*. After he had described the strength of the *Æthiopian* Citie *Meroe*, which he saith at length *Cambyses* called so from the name of his Sister, (the old name being *Saba*) he goeth on in these words: *Hic cùm* Moses *desidere exercitum otiosum agrè ferret, hoste non audente manus conserere, tale quiddam accidit. Erat Æthiopum Regi filia, nomine* Tharbis, *&c.* which Tale hath this sense in English: *When* Moses *was grieued that his Armie lay idle, because the Enemy besieged, durst not sally and come to handy strokes, there happened this accident in the meane while. The Æthiopian King had a Daughter called* Tharbis, *who at some assaults giuen, beheld the person of* Moses, *and withall admired his valour. And knowing that* Moses *had not onely vp-held and restored the falling estate of the Egyptians, but had also brought the conquering Æthiopians to the very brinke of subuersion: these things working in her thoughts, together with her owne affection, which daily increased, shee made meanes to send vnto him by one of her trustiest seruants to offer her selfe vnto him, and become his wife; which* Moses *on this condition entertained, that she should first deliuer the Citie into his possession; whereunto she condescending, and* Moses *hauing taken oath to performe this contract, both the one and the other were instantly performed.*

Herod. in Euterpe.

Antiq. l. 2. c. 3.

†. II.

A dispute against the Tale of Iosephus.

THis Tale (whereof *Moses* hath not a word) hath *Iosephus* fashioned, and therein also vtterly mistaken himselfe, in naming a Citie of *Arabia* for a Citie of *Æthiopia*: as he names *Æthiopia* it selfe to haue beene the Countrie of *Moses* his Wife, when (indeede) it was *Arabia*. For *Saba* is not in *Æthiopia*, but in *Arabia*, as both *Strabo* and all other Geographers, ancient and moderne teach vs, saying that the *Sabeans* are *Arabians* and not *Æthiopians*; except *Iosephus* can perswade vs, that the Queene of *Saba* which came from the South to heare the wisedome of *Salomon*, were a *Negro*, or *Blacke-Moore*. And though *Damianus à Goes* speake of certaine Letters to the King of *Portugall* from *Prester Iohn*, of the *Abissines*: wherein that *Æthiopian* King would perswade the *Portugals* that he was descended of the Queene of *Saba*, and of *Salomon*; yet it doth no where appeare in the Scriptures, that *Salomon* had any Sonne by that great Princesse: which had it been true, it is likely that when *Sishac* King of *Egypt* inuaded *Roboam*, and sackt *Hierusalem*, his Brother (the Sonne of *Saba* and *Salomon*) who ioyned vpon *Egypt*, would both haue impeached that enterprize, as also giuen aide and succour to *Roboam* against *Ieroboam*, who drew from him ten of the twelue Tribes to his owne obedience. Neither is it any thing against our opinion of *Moses* his Wife, to haue beene an *Arabian*, that the Scriptures teach

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vs, that *Moses* married the daughter of *Iethro* Priest of *Midian* or *Madian*: which standing on the North Coast of the Red Sea, ouer against the body of *Egypt*, and neere *Esion Gaber*, where *Salomon* prouided his Fleet for *India*, in the Region of *Edom*, may well be reckoned as a part of *Arabia*, as the Red Sea is called *Sinus Arabicus*. For *Edumæa* ioyneth to the Tribe of *Iuda* by the North, to *Arabia Petræa* by the East, to the *Mediterran* by the West, and to the Red Sea by the South-east. And if wee marke the way which *Moses* tooke when he left *Egypt*, and conducted *Israel* thence, it will appeare that he was no stranger in *Arabia*: in the border whereof, and in *Arabia* it selfe, he had formerly liued fortie yeeres; where it seemeth, that besides his carefull bringing vp in *Egypt*, he was instructed by *Iethro* in the *Egyptians* learning. For *Iosephus* confesseth, and Saint *Stephen* confirmeth, that he was learned in all the wisedome of the *Egyptians*. But on the other side this Text makes much against *Iosephus*, where it is written in *Exodus* the second, *Therefore* Moses *fled from* Pharao, *and dwelt in the Land of Madian* or *Midian*, and not in *Æthiopia*. And in the third Chapter it is as plaine as words can expresse, in what Region *Madian* was, where it is written, *when* Moses *kept the sheepe of* Iethro *his Father in Law, Priest of Madian, and draue the Flocke to the Desart, and came to the Mountaine of* God *in Horeb*. Now that Mount *Horeb* is not in *Æthiopia*, euery Infant knoweth. And if we may beleeue *Moses* himselfe, then was not the Wife of *Moses* purchased in that manner which *Iosephus* reporteth (which was for betraying her Countrey and Friends) neither had shee the name of *Tharbis*, but of *Sippora*, or *Zippora*: neither was shee a *Negro*, but a *Madianitish*. And as God worketh the greatest things by the simplest meanes: so it pleased him from a Shepheard to call *Moses*, and after him *Dauid*, and by them to deliuer his people first and last. For *Moses* sitting by a Well (as disconsolate and a stranger) defended the daughters of *Reguel* from the other shepheards, and drew them Water to water their sheepe: vpon which occasion (by God ordained) he was entertained by *Iethro*, whose Daughter he married: and not for any betraying of Townes or Countries.

V. 15.

Exod. 2.

From hence also came *Iethro* to *Moses* at *Rephidim*, not farre from *Idumæa*, and finding the insupportable gouernement of such a multitude, he aduised him to distribute this weightie charge, and to make Gouernours and Iudges of euery Tribe and Familie. And if *Iethro* had beene an *Æthiopian*, it had beene a farre progresse for him to haue passed through all *Egypt* with the Wife and Children of *Moses*, and to haue found *Moses* in the border of *Idumæa*: the *Egyptians* hating *Moses* and all that fauoured him. But the passing of *Moses* through *Arabia Petræa* (which ioyneth to *Madian*) proueth that *Moses* was well acquainted in those parts, in which the second time he wandred fortie yeeres, and did by these late trauailes of his, seeke to instruct the children of *Israel* in the knowledge of one true God, before he brought them to the Land of plentie and rest. For he found them nourished vp with the milke of Idolatry, and obstinate in the Religion of the *Heathen*, and finding that those stiffe plants could not be bowed or declined, either by perswasion or by miracle, he ware them out in the Desarts, as God directed, and grafted their branches anew, that from those hee might receiue fruit, agreeable to his owne desire, and Gods Commandements.

Lastly, this opinion of *Iosephus* is condemned by *Augustinus Chrisamensis*, where also he reprehendeth *Apollinaris*, who auowed that *Moses* had married both *Tharbis* and *Sephora*: His owne words haue this beginning: *Mentitur etiam* Apollinaris *duas vxores habuisse* Moses, *&c.* Apollinaris *also lyeth, in affirming that* Moses *had two wiues: and who doth not perceiue these things fained by them? for it is manifest that the wife of* Moses *was* Zephora, *Daughter to the Priest or President of Madian: and that Madian cannot be taken for Æthiopia beyond Egypt; being the same that ioyneth to Arabia*: so farre *Chrisamensis*.

Sixt. Senens. Bibl.

†. III.

Chush ill expounded for Æthiopia. Ezech. 29. 10.

NOw as *Chush* is by the *Septuagint* conuerted *Æthiopia*, and the wife of *Moses* therefore called *Æthiopissa*: so in the conquest of *Nabuchodonosor* is *Æthiopia* written for *Arabia*. For by the words of *Ezechiel*, it is manifest that *Nabuchodonosor* was neuer in *Æthiopia*. *Behold* (saith *Ezechiel*, speaking of the person of this great *Assyrian*) *I come*

Ezech. 29. 10.

vpon

vpon thee and vpon thy Riuers, and I will make the Land of Egypt vtterly waſte and deſolate, from the Towre of Seueneh, euen to the borders of the blacke-Moores: which laſt words ſhould haue beene thus conuerted: *From the Towre of Seueneh to the borders of the Chuſites* or *Arabians:* betweene which two is ſituated all *Egypt*. For to ſay, from the borders of *Seueneh* to the *Æthiopians*, hath no ſenſe at all. *Seneueh* it ſelfe being the border of *Egypt*, confronting and ioyning to *Æthiopia*, or the Land of the black-Moores. So as if *Nabuchodonoſors* conqueſt had beene but betweene *Seneueh* and the border of *Æthiopia*, it were as much to ſay, and did expreſſe no other victory then the conqueſt of all that Land and Countrie, lying betweene *Middleſex* and *Buckingham*, where both the Countries ioyne together; or all the North parts of *England*, betweene *Barwick* and *Scotland*: for this hath the ſame ſenſe with the former, if any man ſought to expreſſe by theſe two bounds, the Conqueſt of *England*: *Barwick* being the North border of *England*, as *Seueneh* or *Syene* is the South bound of *Ægypt*, ſeated in *Thebaida* which toucheth *Æthiopia*. But by the words of *Ezechiel* it appeareth, that *Nabuchodonoſor* neuer entred into any part of *Æthiopia*, although the *Septuagint*, the *Vulgar*, the *Geneua*, and all other (in effect) haue written *Æthiopia* for *Chuſh*.

†. IIII.

Another place of Ezechiel, *cap.* 30. *verſ.* 9. *in the like manner miſtaken.*

AND as the former, ſo is this place of *Ezechiel* miſtaken, by being in this ſort conuerted: *In die illa egredientur nuncij à facie mea in trieribus ad conterendam Æthiopiæ confidentiam:* Which place is thus turned in *Engliſh* by the *Geneuians*: *In that day ſhall there Meſſengers goe forth from me in ſhips to make the careleſſe Moores afraid.* Now the *Latine* for (ſhips) hath the *Greeke* word *Trieres* for *Triremes* which are Gallyes of three bankes, and not ſhips. But that in this place the Tranſlation ſhould haue beene (as in the former) amended by vſing the word *Chuſh* or *Arabia* for *Æthiopia* or the blacke *Moores*, euery man may ſee which meanely vnderſtandeth the *Geographie* of the World, knowing, that to paſſe out of *Egypt* into *Æthiopia* there neede no Gallies nor ſhips, no more then to paſſe out of *Northampton* into *Leiceſterſhire*: *Æthiopia* being the conterminate Region with *Egypt*, and not diuided ſo much as by a Riuer. Therefore in this place of *Ezechiel* it was meant, that from *Egypt*, *Nabuchodonoſor* ſhould ſend Gallies alongſt the coaſt of the Red Sea, by which an Armie might be tranſported into *Arabia* the *Happy* and the *Stonie* (ſparing the long wearieſome march ouer all *Egypt*, and the Deſart of *Pharan*) which Armie might thereby ſurpriſe them vnawares in their ſecuritie and confidence. For when *Nabuchodonoſor* was at *Seueneh* within a mile of *Æthiopia*, he needed neither Galley nor Ship to paſſe into it: being all one large and firme Land with *Egypt*, and no otherwiſe parted from it, then one In-land ſhire is parted from another; and if hee had a fancie to haue rowed vp the Riuer but for pleaſure, he could not haue done it: for the fall of *Nilus* (tumbling ouer high and ſteepie Mountaines) called *Catadupa Nili*, were at hand.

Laſtly, as I haue already obſerued, the ſonnes of euery father ſeated themſelues as neere together as poſſibly they could, *Gomer* and his ſonnes in *Aſia* the leſſe; *Iauan* and his ſons in *Greece*, and the Ilands adioyning; *Shem* in *Perſia* and Eaſtward. So the Sons and Grandchildren of *Chuſh* from the Riuer of *Gehon* (their Fathers firſt ſeat) inhabited vpon the ſame, or vpon ſome other contiguat vnto it, as *Nimrod* and *Hauilah* on the one ſide, and *Saba*, *Sheba*, and *Sabtecha* (with the reſt) did on the other ſide. And to conclude in a word, the *Hebrews* had neuer any acquaintance or fellowſhip, any war, treatie of peace, or other intelligence with the *Æthiopian* blacke *Moores*, as is already remembred in the Chapter of *Paradiſe*.

†. V.

Apl ce, Eſay 18. *v.* 1. *in like manner corrupted, by taking Chuſh for Æthiopia.*

AND as in theſe places before remembred, ſo in diuers other is the word *Æthiopia* put for *Arabia* or *Chuſh*, which puts the ſtorie (where it is ſo vnderſtood) quite out of ſquare; one Kingdome thereby being taken for another. For what ſenſe hath this part of

of Scripture, *Esay* 18. *Va terræ Cymbalorum alarum quæ est trans flumina Æthiopiæ*, or according to the *Septuagint* in these words: *Va terræ nauium alarum quæ est trans fluuios Æthiopiæ? woe to the land shaddowing with wings, which is beyond the Riuers of Æthiopia, sending Embassadors by sea, euen the vessels of reeds vpon the waters. Va terræ umbrosa ora; woe to the Land of the shadie coast*, saith *Iunius*. The former Translators vnderstand it in this sense; That the waters are shaddowed with the sailes, which are significatiuely called the wings of the ships, the other, that the Coast of the Sea was shaddowed by the height of the Land.

But to the purpose: That this Land here spoken of by the Prophet *Esay*, is *Egypt*, no Interpreter hath doubted. For they were the *Egyptians* that sent this message to the *Israelites* which *Esay* repeateth, and by the former translation euery man may see the transposition of Kingdomes: for hereby *Egypt* is transported vnto the other side of *Æthiopia*, and *Æthiopia* set next vnto *Iudæa*, when it is the Land of *Chush* and *Arabia* indeede that lyeth betweene *Iudæa* and *Egypt*, and not *Æthiopia*, which is seated vnder the *Equinoctiall* line. And of this *Beroaldus* asketh a materiall question, (to wit) what Region that should be, of which the Prophet speaketh, and placeth it beyond the Riuers of *Æthiopia*: *Nam de ignota agi regione dici nequit; For it cannot be said that he treateth of an vnknowne Region*. Now if *Æthiopia* it selfe be vnder the *Equinoctiall* line, with whom the *Iewes* had neuer any acquaintance, why should any man dreame that they had knowledge of Nations far beyond it againe, and beyond the Riuers of *Æthiopia*? except we shall impiously thinke that the Prophet spak he knew not what, or vsed an impertinent discourse of those Nations, which were not discouered in 2000. yeeres after, inhabiting as farre South as the *Cape of good Hope*, commonly knowne by the name of *Bona esperanza*.

†. VI.

That vpon the like mistaking, both Terrhaca *in the storie of* Senacherib, *and* Zera *in the storie* Asa *are vnaduisedly made Æthiopians.*

AND by this translation is the storie of *Senacherib* vtterly mistaken in the cause of his retrait. For *Senacherib* was first repulsed at *Pelusium*, at the very entrance of *Egypt* from *Iudæa*: when hauing certaine knowledge that *Thirrhaca*, (which all the Interpreters call King of *Æthiopia*) was on the way to set on him, he began to with-draw himselfe: and fearing to leaue his Armie in two parts, hee sent threatning Messengers to *Ezechia* King of *Iuda*, perswading him to submit himselfe: the Tenor whereof is set downin the second of *Kings* in these words: *Haue any of the gods of the Nations deliuered his Land out of the hands of the King of Assur? where is the god of Hamah? &c.* By which proud Embassage, if he had obtained entrance into *Hierusalem*, he then meant to haue vnited that great Armie before *Hierusalum*, commanded by *Rabsekeh*, with the other which lay before *Pelusium*, a great Citie vpon the branch of *Nilus* next *Arabia*. For *Senacherib* had already mastered the most part of all those Cities in *Iudæa* and *Beniamin* with a third Armie, (which himselfe commanded) being then at the siege of *Lebna*. But vpon the rumor of that *Arabian* Armie led by their King *Thirrhakeh* (whom *Iosephus* cals *Tharsices*) *Rabsakeh* hasted from the siege of *Hierusalem*, and found *Senacherib* departed from *Lachis* and set downe before *Lebna*, which was afterwards called *Eleuthoropolis*, as some haue supposed. But while he had ill successe at *Pelusium* and feared *Thirrhakeh*, God himselfe whom hee least feared, strook his Army before *Hierusalem* by the Angel of his power, so as 158000. were found dead in the place, as in the life of *Ezechias* is hereafter more largely written. And that this Armie of *Tirrakeh* was from *Arabia*, *Iosephus* himselfe makes it plaine. For he confesseth in the tenth Booke the first Chapter of the *Iewes* Antiquities, that it was come to *Senatheribs* knowledge, that the Armie which was a foot (both to releeue the *Ægyptians* and the *Iewes*) marched towards him by the way of the *Desart*: Now the *Desart* which lay indifferent betweene *Hierusalem* and *Pelusium*, was that of *Pharan* or *Sur*, which also toucheth on the three *Arabiaes*, to wit, the *Stonie*, of which it is a part: the *Desart*, and the *Happy*: and by no other way indeede could the *Arabians* come on to succour either *Pelusium* or *Hierusalem*. But that there is any Desart betweene *Pelusium* and the South part of *Egypt*, hath neuer yet beene heard of, or described by any *Cosmographer* or *Historian*. So then, this Scripture of the second of Kings, Verse the ninth, hath the same mistaking as the rest. For here the word (*Chush*) is also translated *Æthiopia*; and in this sense haue all the Interpreters, (but *Iunius*) expressed the beginning of the ninth Verse:

Ioseph. l. 10. c. 1.

Kings 2. 19.

Antiq. l. 10. Kings 2. 19.

Lib. 10. cap. 1.

He

He heard also a man say of Thirhakeh *King of Æthiopia &c.* whereas it should haue beene thus conuerted with *Iunius*: *Audiens autem de* Thirhakeh *Rege Chushi*; *Hee heard also of* Thirhakeh *King of the Chushites*. For they were the *Chushites* and *Arabians*, whose Houses and Cities were next the fire, and vpon whom the very smoake of *Iuda* flaming was blowne, being their neerest Neighbours: and so were not the *Æthiopian* black-Moores vnder the *Equinoctiall*, whom neither war nor peace (which discouereth all Regions) euer found out, saith *Plinie*. For this King was no more King of *Æthiopia* then *Zerah* was, who inuaded *Asia* King of *Iuda*, with an Armie of a Million, and three thousand Charriots. Indeed, how such an Armie & those Charriots should passe through all *Egypt*, (the Kings of *Egypt* being mighrie Kings) let all men that know how these Regions are seated, and how farre distant, iudge. For Princes doe not easily permit Armies of a Million to run through them; neither was there euer such strength of Black-Moores heard of in that part of the World, or elsewhere. Neither are these *Æthiopians* such trauailers or Conquerors; and yet is this King *Zerah* also called King of *Æthiopia*. But the word *Chush* being first so conuerted for *Æthiopia*, the rest of the Interpreters (not looking into the seates of Kingdomes, or the possibilities of attempts, or inuasions) followed one another in the former mistakings.

Plin. l. 5. c. 9.

2. Chron. c. 14.

†. VII.

A farther exposition of the place, Esay 18. 1.

COncerning these words in that eighteenth Chapter of *Esay*, *Nauium alarum*; *Winged ships*, (so the *Septuagint* turne it) or *Cymbalo alarum* (according to the *Latine*) *sayles whistling in the windes*, or *terra vmbrosa ora* (after *Iunius*) *the Land of a shaddowed coast*, or *the Land shaddowing with wings*, as our *English Geneua* hath it. The two first interpretations of the *Septuagint* and *S. Hierome* haue one sense in effect. For the sailes are commonly called the wings of a ship; and we vse to say ordinarily when our ships saile slowly, that she wanteth wings: (that is) when her sailes are either worne or too narrow; and we also vse the same phrase of the winde whistling in the sailes. And it may be that the *Egyptians* employed so many of those small ships, as their sails were said to giue a shaddow ouer the Red Sea. But to make both interpretations good, *Pintus* (vpon *Esay*) affirmeth, that the word (*Sabal*) doth signifie both to shaddow and to gingle (which is) to make a kinde of *Cymbaline* sound: so as the meaning of this place (saith *Pintus*) is this: *Woe to thee, O Egypt, which doest promise to others safeguard vnder the shaddow of thy wings*, which (indeede) seemeth to agree with the argument of the eighteenth Chapter of *Esay*: and this phrase is often elsewhere vsed, as in the sixteenth Psalme: *Sub vmbra alarum tuarum protege me*; *Defend me vnder the shaddow of thy wings*. The Boates of reede spoken of are of two kindes; either of basket-willow couered with hides (as anciently in *Brittaine*) or a Tree made hollow in the bottome, and built vpon both sides with Canes. Of the one sort I haue seene in *Ireland*, of the other in the *Indies*.

§. XI.

Of the plantation and antiquities of Egypt.

†. I.

That Mizraim *the chiefe planter of Egypt, and the rest of the sonnes of* Ham, *were seated in order, one by another.*

THe second sonne of *Ham* was *Mizraim*, (who according to the place of a second brother) was sent somewhat farther off to inhabite. For *Chush* first possest *Chaldæa* on the West side of *Gehon* chiefly, and from thence, as he increased in people, he entred *Arabia*, and by time came to the border of the Red Sea, and to the South-east side of *Iudæa*. *Mizraim* his brother (with *Phut*) past ouer into *Africa*. *Mizraim* held *Egypt*; and *Phut* (as a third brother) was thrust farther off into *Mauritania*. *Canaan* tooke the Sea-coast, and held the side of *Palestina*: and these foure brothers possest all that Tract of Land from *Gehon* in *Chaldæa* as farre to the West as the *Mediterrane* Sea: comprehending all *Arabia Deserta*, and *Petræa*, all *Canaan* which embraceth *Galilæa*, *Samaria*,

and

and *Iudea*; with the two *Egypts*, whereof the nether is bounded by *Memphis* on the South, and by the *Mediterrane* Sea on the North: and *Thebaïs* (called the vpper *Egypt*) stretcheth it selfe toward the South as far as *Syene*, the border of the *Aethiopians* or blacke *Moors*. All the rest of the coast of *Africa* Westward, *Phut* peopled; which brothers had not any other Nation or Family that dwelt betweene them. And in the same manner did all their sons againe, and all the sons of the rest of *Noahs* children, sort themselues.

§. II.

Of the time about which the name of Egypt began to be knowne: and of the Egyptians Lunarie yeeres, which made their antiquities seeme more fabulous.

THis flourishing Kingdome possest by *Mizraim*, changed her ancient name, and became *Egypt*, at such time as *Aegyptus* (otherwise *Ramesses*, as some thinke) the sonne of *Belus*, chased thence his elder brother *Danaus*, shifting him into that part of *Greece* now called *Morea*, by whom the *Argiues* were made *Danai*, abandoning their proper names: which happened 877. yeeres after the flood, in the time of *Iosua*, as S. *Augustine* coniectureth out of *Eusebius*. But in *Homers Odysses* it appeareth that the *Aegyptians* were so called at the time of the *Troian* Warre. And before this, *Egypt* was knowne by diuers other names, as *Oceana*, *Aria*, *Osiriana*, &c. And *Manethon* (whom *Iosephus* citeth in his first booke against *Appion*) numbreth all the Kings of *Egypt* after *Moses* departure, who consumed 393. yeeres. By which other men coniecture, that the *Aegyptians* tooke on them that name 330. yeeres after *Iosua*, and about 1000. yeeres after the flood. But where *Iosephus* in the same booke taketh *Israel* to be those *Hycsos*, which he also calleth *Pastores* or Shepherds, which are said to haue reigned in *Egypt* 511. yeeres: whom also he calleth his Ancestors, (meaning the Ancestors of the *Iewes*) in this I am sure he was grosly deceiued, or that he vainly boasted: for the *Israelites* had no such Dominion as *Manethon* sayneth: nor abode in *Egypt* so long a time by many yeeres.

Of the *Egyptian* Antiquities there are many fancies in *Trogus*, *Herodotus*, *Plato*, *Diod. Siculus*, *Mela*, and others. For they affirme (saith *Pomp. Mela*) that there had reigned in *Egypt* 330. Kings before *Amasis*, who was contemporarie with *Cyrus*; and that they had memory and story of 13000. yeeres; and that the Stars had foure times changed their course, and the Sunne twice set in the East. These Riddles are also rife among the *Athenians* and *Arcadians*, who dare affirme, that they are more ancient then *Iupiter* and the *Moone*, whereof *Ouid*:

Ante Iouem genitum terras habuisse feruntur
Arcades: & Luna gens prior illa fuit.

The Arcadians the earth inhabited
Ere yet the *Moone* did shine, or *Ioue* was bred.

But for those 13000. yeeres it may well be true: seeing it is certaine that the *Aegyptians* reckon their yeeres by Moneths, which makes after that account not aboue 1000. or 1100. yeers, whether we take their Moneths or Lunarie yeeres to haue beene of the first kinde of 27. dayes and eight houres; or otherwise 29. dayes and twelue houres; or after any other of those fiue diuersities of their Lunarie yeeres.

§. III.

Of certaine vaine assertions of the Antiquitie of the Aegyptians.

GErardus Mercator in his *Chronologie*, reasoneth for the *Egyptians* Antiquitie in this manner: That the sixteenth *Dynastie* (where *Eusebius* begins to reckon the *Aegyptians* times) had beginning with the generall flood: and that therefore the first of the other fifteene reached the Creation, or soone after it. To which coniecture of *Mercator*, *Peresius* maketh this answere: That therein *Mercator* was first deceiued, because he taketh it for granted, that the beginning of the fifteenth *Dynastie* was at once with the generall flood: which *Eusebius* maketh 292. yeeres after, and in the time of *Abraham*. Secondly, *Mercator* maketh the beginning of the shepherds *Dynastie* (being in number 179.) in the time of their first King, *Salatis*, to haue beene in the yeere of the World 1684. which

Eusebius

Eusebius findeth in the Worlds age 2140. For the 16. *Dynastia* was begun but in the 292. yeeres after the floud, as they account, and continued 190. yeeres. Thirdly, whereas *Mercator* maketh euery *Dynastia* to endure 115. yeres, *Eusebius* reckoneth many of them at lesse then 100. yeeres: for the 28. had but sixe yeeres; the 29. but 20. and the 30. but 18. yeeres.

Now *Annius* in his Supplement of *Manethon* affirmeth, That all these 15. *Dynasties* lasted but 162. yeeres: and that the first of the 15. began but in the 131. yeere after the floud: so as where *Mercator* makes all the 15. to precede the floud, and the 16. to haue beene then in being at the time of the floud, *Annius* makes them all after it. But the contrarietie of falshood cannot be hidden, though disguised. For *Annius* had forgotten his former Opinion and Assertion, that it was in the 131. yeere that *Nimrod* with the sonnes of *Noah* came into the Valley of *Shinaar*: so he forgets the time which was consumed in the building of *Babel*: and that before the confusion of Speech there was no dispersion, nor farre-off plantation at all. And though he hastily conueyed *Gomer* into *Italy*, and *Tubal* into *Spaine*, in the tenth yeere of *Nimrods* reigne: (which was ten yeeres after his arriual into *Babylonia*) yet herein he is more vnaduised. For he makes *Ægypt* possest, and a gouernment established in the very first yeere of the arriuall of *Nimrod* into *Shinaar*, before all partition, or any expedition farre off or neere in question: for *from thence* (that is, from *Babel*) *did the Lord scatter them vpon all the earth.*

†. IIII.

Against Pererius: *that it is not vnlikely, but that Ægypt was peopled within 200. yeeres after the Creation; at least, that both it, and the most parts of the World were peopled before the Floud.*

BVt whereas *Pererius* seeketh to ouerthrow this Antiquitie of the *Ægyptians* touching their *Dynasties*, (which *Eusebius* doth not altogether destroy, but lessen) I doe not find any great strength in this opinion of *Pererius*; (to wit) that it was either vnlikely or impossible that *Ægypt* should be peopled within 100. or 200. yeeres after *Adam*, in the first Age. And whereas he supposeth that it was not inhabited at all before the generall Floud, I doe verily beleeue the contrary: and that not onely of *Ægypt*, but the better part of all the World was then peopled: *Pererius* his words are these: *Quomodò enim primos mundi ducentos, vel etiam centum annos* Adami *proles adeò multiplicari potuit, vt ad Ægyptum vsq; habitandum & complendum propagata sit, &c. For how could the children of* Adam *be so multiplied in the first two hundred, or in the first hundred yeeres of the world, and so propagated as to inhabite and fill Ægypt?* for allowing this (saith *Pererius*) we must also confesse, that there were then both the *Assyrians*, and other Nations.

Now seeing that the Scriptures are silent herein, and that it is no point of our sauing beleefe, it is lawfull for euery man to be guided in this and the like questions by the best reason, circumstance, and likelihood; and herein, as in the rest, I protest that I doe not gainsay any mans opinion out of any crossing or cauilling humour: for I thinke it the part of euery Christian, rather to reconcile differences, where there is possibilitie of vnion, then out of froward subtletie, and preiudicate resoluednesse, to maintaine factions needelesse, and dangerous contentions.

First therefore, to this opinion, that *Ægypt* was not planted so soone after *Adam*, no, not at all before the Floud, I say that there is no reason why wee should giue a lesse increase to the sonnes of *Adam*, then to the sonnes of *Noah*. For their length of life, which exceeded those which came after the Floud double; & (after a few yeeres) treble, is an infallible proofe of their strength and abilitie, to beget many Children: and at that time they obserued no degrees of kindred, nor consanguinitie. And that there was a speedie increase of people, and in great numbers, it may in some sort appeare by this, that *Cain*, who (being fearefull that the death of *Abel* would haue beene reuenged on him) withdrew himselfe from the rest, which were afterward begotten, and dwelt in the Land of *Nod*, and there, by the helpe of his owne issues built a Citie, (called *Enoch*) after the name of his first borne. Now if it be gathered that *Nimrod* came into the Valley of *Shinaar* with so many multitudes, as sufficed to build the Citie and Towre of *Babel*: and that to this increase there was giuen but 130. yeeres by *Berosus*; and after the account of the Scriptures (reckoning, as it is commonly vnderstood, by the birth of *Arphaxad*,

Selah, *Heber*, and *Phalegh*) but one hundred and one yeere: I see no cause to doubt, but that in the infancie of the first age, when the bodies of men were most perfect, euen within 130. yeeres, the same (if not a greater) number might be increased; and so within 70. yeeres after (that is, by such time as the World had stood 200. yeeres) aswell *Assyria*, *Syria*, and *Ægypt* might be possest before the Floud, as they were within the same or lesse time after it. Neither doth it agree with the circumstance or true Storie of the *Babylonian* and *Assyrian Empire*, that all those people, which were increased in the first hundred or 130. yeeres after the Floud, came into *Shinaar* and *Babylonia*. For that euer *Noah* himselfe came out of the East, as there is no Scripture or Authoritie to proue it, so all probable coniecture and reason it selfe denies it. Againe, those multitudes and powerfull numbers, which *Semiramis* (but the third from *Nimrod*) found in *India*, considered with her owne Armie of three Millions, (and she left not all her Kingdomes emptie) doe well proue, that if the World had such plentie of people in so few yeeres after the Floud, it might also be as plentifully filled in like time before it. For after their owne account *Ninus* gouerned *Babylonia* and *Assyria* but 292. yeeres after the Floud of *Noah*. And these Troupes of *Semiramis* were gathered out of all those Easterne Kingdomes, from *Media* to the *Mediterran* Sea; when there had now past from the Floud to the time of this her inuasion, somewhat lesse or more then 360. yeeres: for much more time the true *Chronologie* cannot allow; though I confesse, that in respect of the strange greatnesse of *Semiramis* Armie, and the incredible multitudes gathered, this is as short a time as can well be giuen. And if but one halfe be true of that which is said, That her Armie consisted of 1300000. Footmen, and 500000. Horsemen, it must needes be, that long before *Semiramis* Reigne, the greatest part of *Asia* (whence her huge Armie was gathered) was full of people: yea *Arabia* it selfe (much part whereof is barren) must long before this time of *Semiramis* haue beene plentifully peopled; when *Ninus* hauing a determination to make himselfe Master of all Nations, entred (notwithstanding) in League with the King thereof: whom therefore he either feared, or sought his assistance. And if *Arabia* were then so well replenished, I see no cause but *Ægypt* might also be peopled. Now if we may beleeue *Trogus Pompeius* (*Epitomiz'd* by *Iustine*) *Ægypt* was a most flourishing and magnificent Nation before *Ninus* was borne. For these be his owne words, speaking of *Ninus*. *Fuêre quidem temporibus antiquioribus* Vexoris *Rex Ægypti*, *&c.* *But there were in times more ancient* Vexoris *King of Ægypt*, *and* Tanais *King of the Scythians*: of which the one inuaded *Pontus*, the other *Ægypt*. And how full of people all that part of the World was, the Conquests of *Ninus* witnesse, who subdued with no small force the *Armenians*, the *Medes*, and afterwards the *Bactrians*; yea, all that whole body of *Asia* on this side *India*. For *Diodorus* out of *Ctesias* numbreth the Armies wherewith *Ninus* inuaded *Zoroaster*, at 1700000. Footmen, and 200000. Horsemen: and the Stories generally shew, that though *Zoroastres* Armie was farre short of this, yet it was greater then any that those parts of the World euer since beheld. But to what end should I seeke for forreigne authoritie? for no man doubteth but that *Ægypt* was possest by *Mizraim*, the sonne of *Ham*; and that it was an established Kingdome, filled with many Cities in *Abrahams* time, the Scriptures tell vs. And sure to prepare and cultiue a desolate and ouergrowne ground, to beautifie it with many Cities, Lawes, and Policies, cannot be esteemed a labour of a few dayes: and therefore it must be inhabited in a lesse time then 200. yeeres after the Floud; and in the same time (if not in a shorter) before the Floud. For if so many Millions of men were found within 300. yeeres after the generall Floud; so as not onely *Babylon*, and *Assyria*, *Bactria*, *Armenia*, *Media*, *Arabia*, *Ægypt*, *Palastina*, yea the farre-off *Lybia* on the one side, and *India* on the other, and *Scythia* (inferiour to neither) were all filled: into what small corners could then all those Nations be compresst, which 1656. yeeres brought forth before the Floud? euen necessitie, which cannot be resisted, cast the abundance of mens bodies into all parts of the knowne World; especially, where Death forbare the Father, and made no place for the Sonne, till he had beheld liuing Nations of his owne body.

† V.

†. V.

Of some other reasons against the opinion of Pererius.

For what a strange increase did the long liues of the first Age make, when they continued 800. or 900. yeeres? Surely, we haue reason to doubt, that the World could not containe them, rather then that they were not spred ouer the World. For let vs now reckon the date of our liues in this Age of the World: wherein if one exceede 50. yeeres, ten for one are cut off in that passage, and yet we finde no want of people; nay, we know the multitude such, as if by warres or pestilence they were not sometimes taken off by many thousands, the earth with all the industry of man could not giue them food. What strange heapes then of soules had the first Ages, who enioyed 800. or 900. yeeres, as aforesaid? These numbers, I say, cannot be counted nor conceiued. For it would come to the same reckoning in effect, as if all those which haue beene borne in *Brittaine* since 3. or 4. hundred yeeres before the *Norman Conquest* (sauing such as by accident or by violence were cut off) were now aliue; and if to these there were added as many as by *Polygamie* might haue beene increased. For (to omit, that the Giants and mighty ones of the first Age obserued no law of Matrimony) it is to be thought that those Louers of the world and of pleasure, when they knew the long and liberall time which Nature had giuen them, would not willingly or hastily present themselues to any danger which they could flye from or eschew. For what humane argument hath better perswasion to make men careless of life, and fearelesse of death, then the little time which keepes them asunder, and that short time also accompanied with so many paines and diseases, which this enuious old Age of the World mingleth together, and soweth with the seeds of Mankinde?

Now if that *Berosus* or *Annius* may be alleadged for sufficient Authours, whom *Pererius* himselfe in this question citeth, then is it by them affirmed, and by *Iosephus* confirmed, that the Citie of *Enoch* was seated neere *Lybanus* in *Syria*: and if other parts of *Syria* were peopled in *Cains* time, I see no cause why *Palastina* (which is also a Prouince of *Syria*) and *Ægypt* (which neighboureth it) could be left desolate both all the life time of *Cain*, and all those times betweene his death and the Floud, which were by estimation 700. or 800. yeeres. And sure though this Fragment of *Berosus* with *Annius* his Comment be very ridiculous in many places (the ancient Copies being corrupted or lost) yet all things in *Berosus* are not to be reiected. Therefore Saint *Hierome* for such Authours giues a good rule: *Bona eorum eligamus, vitemus contraria; Let vs choose what is good in them, and reiect the rest.* And certainely in the very beginning of the first Booke, *Berosus* agreeth (in effect) with *Moses*, touching the generall Floud: and in that first part *Berosus* affirmeth, that those mighty men and Gyants which inhabited *Enoch*, commanded ouer all Nations, and subiected the vniuersall World: and though that phrase (*of all the World*) be often vsed in the Scriptures for a part thereof; as in the second of the *Acts*, *That there were dwelling at Hierusalem Iewes: men that feared God of euery Nation vnder Heauen*: yet by words which follow in *Berosus*, it is plaine that his words and sense were the same: for he addeth from the Sunnes rising to the Sunnes setting, which cannot be taken for any small part thereof. Againe, we may safely coniecture, that *Noah* did not part and proportion the World among his sonnes at aduenture, or left them as Discouerers, but directed them to those Regions which he formerly knew had beene inhabited. And it cannot be denyed that the earth was more passable and easie to trauaile ouer before the Floud, then after it. For *Pererius* himselfe confesseth, that *Attica* (by reason of mud and slime which the water left vpon the Earth) was vninhabited 200. yeeres after *Ogyges* Floud; whereby we may gather that there was no great pleasure in passing into farre Countries, after the generall Deluge, when the earth lay (as it were) incopsed for 100. or 130. yeeres together. And therefore was the face thereof in all coniecture more beautifull, and lesse cumbersome to walke ouer, in the first Age, then after the generall ouerflowing.

†. VI.

Of the words of Moſes, Gen. 10. v. *vltimo, whereupon* Pererius *grounded his opinion.*

LAſtly, whereas *Pererius* drawes this Argument out of the laſt Verſe of the tenth of *Geneſis*, *And out of theſe were the Nations diuided after the flood: Quo ſignificatur talem diuiſionem non fuiſſe ante diluuium, By which it appeareth* (ſaith *Pererius*) *that there was no ſuch diuiſion before the Flood*; which he alſo ſeeketh to confirme out of the eleuenth of *Geneſis*, becauſe the diuiſion of tongues was cauſe of the diſperſion of the people. This conſequence, *quo ſignificatur, &c.* ſeemeth to me very weake: the Text it ſelfe rather teacheth the contrary: *for out of theſe* (ſaith Moſes) *were the Nations diuided in the earth after the Flood*; inferring, that before the Flood the Nations were diuided out of others, though after the Flood out of theſe onely. But whatſoeuer ſenſe may be gathered from this place, yet it can no way be drawne to the times before the Flood, or to any Plantation or diuiſion in that Age: for if there were none elſe among whom the earth could be diuided after the Flood, but *Noahs* Sonnes, wherein doth that neceſſary diuiſion controule the planting of the World before it? And whereas it is alleaged that the confuſion of ſpeech was the cauſe of this diſperſion; it is true, that it was ſo for that preſent; but if *Babel* had neuer beene built, nor any confuſion of Languages at all, yet increaſe of people and time would haue enforced a farther-off and generall Plantation: as *Beroſus* ſayes well, that when Mankinde were exceedingly multiplyed, *Ad comparandas nouas ſedes neceſſitas compellebat, They were driuen by neceſſitie to ſeeke new Habitations.* For we finde (as it is before ſaid) that within 300. yeeres after the Flood, there were gathered together into two Armies, ſuch multitudes as the Valley about *Babylon* could not haue ſuſtained thoſe numbers with their increaſe for any long time: all *Aſia* the greater and the leſſer; all *Scythia*, *Arabia*, *Paleſtina*, and *Ægypt*, with *Greece*, and the Iſlands thereof; *Mauritania* and *Lybia* being alſo at that time fully peopled. And if wee beleeue *Beroſus*, then not onely thoſe parts of the World, but (within 140. yeares after the Flood) *Spaine*, *Italie* and *France* were alſo planted: much more then may we thinke, that within 1656. yeeres before the Flood, in the time of the chiefe ſtrength of Mankind, they were repleniſhed with people. And certainly ſeeing all the World was ouerflowne, there were people in all the World which offended.

Lib. 3.

†. VII.

A concluſion, reſoluing of that which is moſt likely, touching the Ægyptian Antiquities: with ſomewhat of Phut *(another Sonne of* Ham*) which peopled Lybia.*

THerefore, for the Antiquitie of the *Ægyptians*, as I doe not agree with *Mercator*, nor iudge with the *Vulgar*, which giue too much credit to the *Ægyptians* Antiquities: ſo I doe not thinke the report of their Antiquities ſo fabulous, as either *Pererius* or other men conceiue it. But I rather incline to this, That *Ægypt* being peopled before the Flood, and 200. or 300. yeeres, more or leſſe after *Adam*, there might remaine vnto the Sonnes of *Mizraim* ſome Monuments in Pillers or Altars (of ſtone or mettall) of their former Kings or Gouernours: which the *Ægyptians* hauing added to the liſt and Roll of their Kings after the Flood, in ſucceeding time (out of the vanitie of glory or by ſome corruption in their Prieſts) ſomething beyond the truth might be inſerted. And that the memory of Antiquitie was in ſuch ſort preſerued, *Beroſus* affirmeth it of the *Chaldeans*, and ſo doth *Epigenes*. For they both write that the vſe of Letters and the Art of Aſtronomie was knowne to the *Babylonians* 3634. yeeres before *Alexanders* Conqueſt: and this report *Annius* findeth to agree and reach to the time of *Enoch*, who was borne 1034. yeeres before the Flood, and wrote of the Worlds deſtruction, both by Water and Fire; as alſo of *Chriſt* his comming in iudgement, as Saint *Iude* hath witneſſed. But leauing theſe Antiquities to other mens iudgements, and euery man to his owne reaſon, I will conclude this Plantation of *Ægypt*. It is agreed by all, that it was peopled by *Mizraim*, and that it tooke the name of *Ægypt* from *Ægyptus* the ſonne of *Belus*, as aforeſaid. Being diuided into two Regions, that part from *Memphis* or *Nicopolis* to the *Mediterran* Sea, was called the inferiour *Ægypt*; ſurnamed alſo *Delta*: becauſe the ſeuerall branches of *Nilus* breaking aſunder from one body of the Riuer, gaue it the forme

of

of the *Greeke* letter *Delta*, which is the forme of a *Triangle*. That branch, which ran toward the North-east and imbraced the Sea, next vnto the Desarts of *Sur* and *Pharan*, had on it the Citie of *Pelusium*, where *Senacherib* was repulsed: The other branch, which yeelded it selfe to the Salt-water towards the North-east, is beautified by that famous Citie of *Alexandria*: The vpper part of *Ægypt* is bounded betweene *Memphis* and *Syene* neere *Æthiopia*, and had the name of *Thebaida*, of that ancient Citie of *Thebes*, which (according to *Homer*) was adorned with 100. Gates: and therefore called *Ciuitas centum portarum*; and by the *Greeks Diospolis*; in the Scriptures *No-hamon*, which signifieth multitudes of Inhabitants, exceeding beliefe. *Iosephus* cals *Ægypt Mersin* of *Mizraim*: and *Herodotus* affirmes that it had once the name of *Thebais*. *Ioſ. l. 1. Ant. c. 7. Hero. Euterpe.*

Phut the third sonne of *Ham* tooke the next portion of Land to his brother *Mizraim*, and inhabited *Lybia*: whose people were anciently called *Phutei*, (saith *Iosephus*) and *Plinie* mentioneth the Riuer *Fut* in *Mauritania*: which Riuer from the Mountain *Atlas* (known to the Inhabitants by the name of *Dyris*) he maketh to be distant the space of two hundred miles. It also appeareth in the thirtieth Chapter of *Ezechiel*, that *Phut*, *Chush* and *Lud* were *contermini* and Associates with the *Ægyptians*. *L. 5. c. 1.*

§. XII.

Of the eleuen sonnes of Canaan, *the fourth sonne of* Ham.

†. I.

Of the bounds of the Land of Canaan: with the names of his eleuen sonnes.

Canaan (the fourth sonne of *Ham*) possest all that Region called by the *Romanes Palæstina*; in the Scriptures *Galilæa*, *Samaria*, and *Iudæa*; in the latter times known by the name of the Holy Land and *Iurie*: the limits whereof are precisely set downe by *Moses*, *Genesis* the tenth, *Then the border of the Canaanites was from Zidon as thou goest to Gerar vntill Azzah, and as thou goest vnto Sodome and Gomorha, and Admah, and Zeboim, euen vnto Lasha.* Now howsoeuer these words of the *Hebrew* Text (*as thou goest*) be conuerted, *Moses* meaning was that *Gerar* was the South bound of *Canaan* and *Zidon* the North; *Sodome* and *Gomorha* the East, and the other Cities named stood on the Frontiers thereof. For *Gerar* standeth in a right Line from *Gaza* in the way of *Ægypt*, the vttermost Territorie of *Canaan* Southward: and this was properly the Land of *Canaan*.

Now the sonnes of *Canaan* which possest this Countrie, and inhabited some part of the borders thereof, were in number eleuen:

1. *Zidon.*
2. *Heth* or *Chethus.*
3. *Iebusi* or *Iebusæus.*
4. *Emori* or *Emoreus*, or *Amoreus.*
5. *Girgesbi* or *Girgesæus.*
6. *Heus* or *Chiueus.*
7. *Arki* or *Harkeus.*
8. *Sini* or *Sinæus.*
9. *Araadi* or *Aruadæus.*
10. *Zemari* or *Samareus*, or *Tzemareus.*
11. *Hamathi* or *Hamatheus*, or *Chamathæus.*

Of which the most renowned were the *Hethites*, *Gergesites*, *Amorites*, *Heuites*, *Iebusites*, and *Perizzites*: which *Perizzites* were descended of *Zamari* or *Samareus*, or from some of his.

†. II.

Of the portions of Zidon *and* Heth.

Zidon the first borne of *Canaan*, built the famous Citie of *Zidon* in *Phœnicia*, which afterward fell in partition to the Tribe of *Asser*: for *Asser*, *Zabulon*, and *Nephtali* had a great part of the ancient *Phœnicia* distributed among them; but the *Asserites* could neuer obtaine *Zidon* it selfe.

The second sonne of *Canaan* was *Heth* or *Cethus*: of whom came the *Hethites*, or *Hittites*, one of those seuen principall Nations (Commanders of *Canaan*) appointed by God to be rooted out; namely, the *Gergesites*, the *Amorites*, the *Canaanites*, the *Perizzites*, and *Heuites*, and the *Iebusites*. The *Hittites* inhabited about *Bersabe*, and towards *Hebron* neere the Torrent *Besor*, and about *Gerar*, which *Moses* maketh the vttermost limit of *Canaan*, hauing the Desart of *Pharan* to the South: for about *Bersabe* (otherwise *Puteus iuramenti*) foure miles from *Gaza* dwelt *Heth* and his Posterity, as far to the Northeast as *Hebron*, and *Mamre*; and of *Ephraim* the *Hittite* did *Abraham* buy the field of *Sarahs* buriall. Of which Nation *Rebecca* bewailed her selfe to *Isaac*, saying, *That she was weary of her life for the Daughters of* Heth. The Giants *Anakim* were of these *Hittites*, a strong and fierce Nation, whose entertainment by the Kings of *Israel* against them the *Syrians* greatly feared: as in the fourth of the Kings; *Israel hath hired against vs the Kings of the Hittites.*

Gen. 10. v. 19.
Gen. 23.
Gen. 27. v. 46.
4 Kin. c. 7. v. 6

†. III.
Of the Iebusites and Amorites.

Iebusæus, the third sonne of *Canaan*, of whom came the *Iebusites*, and whose principall seat was *Iebus*, (afterward *Hierusalem*) were also a valiant and stubborne Nation, and held their Citie and the Countrie neere it, till such time as *Dauid* by Gods assistance recouered both: yet were not the *Iebusites* extinguished, but were Tributaries to *Salomon*.

Amoreus was the fourth sonne of *Canaan*, of whom the *Amorites* tooke name, who inhabited that Land to the East of *Iordan* below the Sea of *Galilee*, hauing *Arnon* and the Mountaines of *Galaad* on the East, and *Iordan* on the West: of whom *Og* (King of *Basan*) and *Sihon* (ouerthrowne by *Moses*) were Princes.

The *Amorites* had also many other habitations dispersed within the bounds of *Canaan*: as behinde *Libanus* in the edge of *Cœlesyria*, or *Syria Libanica*. They had also their being in the Mountaines of *Iuda*, and in *Idumæa* neere the *Metropolis* thereof, called *Duma*. And hereof it came that all the *Canaanites* were sometime called *Amorites*: as in *Genesis* the fifteenth: *For the wickednesse of the Amorites is not yet full.* And that this was also a powerfull Nation, wee finde in the Prophet *Amos*: *Yet destroyed I the Amorite before them, whose heighth was like the heighth of a Cedar, and he was strong as the Oake.*

Deut. 1.
Num. 13.
Amos 2.

†. IIII.
Of the Gergesites, Heuites, and Harkites.

THe fift sonne of *Canaan* was *Gergeseus* or *Gergesion*, (otherwise *Girgasi*) who inhabited on the East side of the Lake of *Tiberias*, or the Sea of *Galilee*, where *Ptolomie* sets the Citie *Gerasa*, which *Iosephus* cals *Gesera* in the Territorie of *Decapolis*. Here it was that *Christ* dispossest the possessed with Diuels; and the *Gergesites* desired him to depart their Coasts: because their Swine filled with the euill spirits, drowned themselues in the Sea of *Galilee*. *Gergeseus* also built *Berytus* (sometime *Geriu*) afterward *Fœlix Iulia*, three miles from the Riuer *Adonis* in *Phœnicia*: in which the *Romans* held a Garrison: and to which *Augustus* gaue many large priuiledges.

Heueus the sixth sonne, and Father of the *Heuites*, inhabited vnder *Libanus* neere *Emath*. These *Heuites*, howsoeuer the *Caphthorim* expelled a good part of them (as in *Deuteronomie* the second is remembred) yet many of them remained all the warre of *Iosua*, and afterward to the time of *Salomon*. For God was not pleased vtterly to roote out these Nations, but they were sometimes made Tributaries to the *Israelites*, and at other times serued (in their falling away from the true worship of God) to afflict them: for as it is written, *Iudges* the third: *They remained to prone* Israel *by them, whether they would obey the Commandements of God.*

The seuenth sonne was *Araceus* or *Harki*, who betweene the foote of *Libanus* and the *Mediterran* Sea, (ouer against *Tripolis*) built the Citie of *Archas*, *Arce*, or *Area*, afterwards *Arachis*.

† V.

†. V.
Of Sini *and* Aruadi.

Sineus the eight ſon, *Hieroſolymitanus* ſets at *Caparorſa*, which *Ptolomie* findes in *Iudæa*, not farre from *Iebus*; to the South thereof, ſaith *Iunius*. But it is more probable, that *Sineus* founded *Sin*, which S. *Hierome* calls *Sim*; *Ptolemie*, *Simyra*: *Mela* and *Plinie*, *Simyrus*: *Brochard*, *Sycon*, (called *Synochis*) neere *Arca*. *Pererius* thinkes that *Sineus* inhabited the Deſarts of *Sinai*, or thereabout; but heerof there is no other certaintie then the report of *Brochard*, who tooke view of all theſe places, affirming, that *Sineus* built *Synochis*, as *Zidon* built *Zidon*. There is alſo another Nation of *Cini* (written with the letter *C*. otherwiſe *Kenei*) who deſcended of *Hobab* the ſon of *Raguel* the *Madianite*, who aſſiſted the *Iſraelites* in their conduction through the Wildernes of *Pharan*. But theſe *Cinæi* were admitted among the *Iſraelites*, and had a portion of Land with the *Nephtalims*, beſide their habitations with the *Amalekites*: againſt theſe *Cinei*, *Balaam* prophecied, that they ſhould be deſtroyed by the *Aſſyrians*. *Iudg. 4.* *Iosua 19. 33.*

The ninth ſonne was *Aradeus* or *Aruadeus*, who in the Ile of *Aradus* built the Citie *Arados*: oppoſite againſt which Iland on the Maine of *Phœnicia*, they founded another Citie of that name, which for oppoſition was afterwards called *Antaradus*. To this City came S. *Peter* (ſaith *Clement*) & in this Ile preached the Goſpell, and founded a Church in honour of our Lady: but wee finde no ſuch worke of his in the *Acts* of the Apoſtles. Both theſe two were very famous, and places of skilfull Sea-men: whom *Ezechiel* remembreth in his prophecies againſt the *Tyrians*: *The inhabitants of Zidon and Aruad were thy Mariners.* *Gul. Tyr. Vitr.* *Cap. 27. v. 8.*

†. VI.
Of Zemari.

OF *Samareus*, or *Zemari*, the tenth ſonne, there are diuers opinions. Some think that he inhabited in *Cœleſyria* at *Edeſſa*, and founded *Samaraim*, which in *Iosua* is placed in the Tribe of *Beniamin*. There is alſo *Samaraim* (of the ſame Orthographie) vpon the Mountains of *Ephraim* (ſaith *Beroaldus*) mentioned in the ſecond of *Chronicles* c. 13. v. 4. which the *Latine* conuerteth amiſſe (ſaith he) by *Semeron*. The *Hieroſolymitan Paraphraſt* makes *Samareus* (of whom were the *Perizzites*) the parent of the *Emiſſani*, which *Plinie* calls the *Hemiſſeni*, in *Cœleſyria*; and it may be that it was their firſt habitation, and that they afterwards inhabited thoſe other places before remembred. But that they founded *Samaria*, both the Hebrew Orthographie, and this place in the firſt of Kings (ſpeaking of *Omri*) diſproueth: *And he bought the Mountayne Samaria or Shemeron of one* Shemer, *for two talents of ſiluer, and built in the Mountayne: and called the name of the Citie which hee built, after the name of* Shemer, *Lord of the Mountaine, Samaria.* But of all theſe places I ſhall ſpeake more at large in the conqueſt of the holy Land, by the children of *Iſrael*. Of whomſoeuer the *Samaritanes* were deſcended, ſure I am, that they were euer a perfidious Nation, and baſe: for as long as the ſtate of the *Iewes* ſtood vp, they alwaies called themſelues *Iewes*: when it ſuffered or ſanke, they then vtterly denied to be of that Nation or Familie; for at ſuch time as they were returned from their firſt captiuitie, they became a mixt Nation; partly of the Colonies of the *Aſſyrians*; and partly of the naturalls. *Beroal. in Chr. lib. 4.* *1 Kin. 16. 28.*

†. VII.
Of Hamathi.

THe laſt of *Canaans* ſonnes was *Hamatheus*, or (according to the *Hebrew*) *Hamathi*, of *Hamath*: (ſaith *Beroaldus*,) of which (the aſpiration taken away) the ſame is pronounced *Emath*, whereof *Hamatheus* was preſent. *Ioſephus* and Saint *Hierome* confound *Emath* with *Antioch*, not that *Antioch* with ſtandeth on the Riuer *Orontes*, on the frontier of *Comagena*: betweene the Mountayne *Caſſius* and the Prouince of *Pieria*, and *Seleucis*, of which Saint *Peter* was Biſhop, and in which Saint *Luke* and *Ignatius* were borne: but *Antioch*, ſurnamed *Epiphania*, as *Beroaldus* ſuppoſeth, which ſtandeth betweene

Apamea

Apamea and *Emesa* in *Cassiotis*: Yet, indeed, *Emath* cannot be taken for either: for both that *Antioch* vpon *Orontes*, and that which neighboureth *Emesa*, are farther off seated from *Canaan*, than euer any of those Nations straggled. And whereas S. *Hierome* setteth *Emath*, which he confoundeth with *Epiphania*, in the Tribe of *Nephtali*; it is manifest, that *Epiphania*, which standeth to the North of *Emesa*, hath all the Prouince of *Laodicea*, betweene it and any part of the Land diuided. And if *Libanon* it selfe were not shared among the Tribes, then could not *Epiphania* belong vnto them: for both the Prouinces *Laodicea* and *Libanica*, are betweene *Epiphania* and any part of the holy Land: and therefore *Emath* so taken could not be a part of *Nephtali*, as in the thirteenth of *Iosua* is directlie proued. For *Iosua* counting the lands that remained vnpossest, reckoneth all Mount *Libanon* towards the Sunne-rising, from *Baalgad* vnder mount *Hermon*, vntill we come to *Hamath*. And this reason (among others) is vsed, that *Emath* was not in *Nephtalim*, or any way belonging to the children of *Israel*: becaus *Dauid* accepted the presents of *Toh* King of *Emath*, and (therewithall) conditions of peace: which hee would not haue done, if that Territorie had euer belonged to the children of *Israel*, but would haue recouered it without composition, and by strong hand, as he did the rest. But this Argument (as I take it) hath no great waight. For if the promise which God made, be considered, as it is written in *Deuteronomie*, then might *Emath* bee comprehended, though seated altogether without the bounds of the Land promised, according to the description of *Moses* and *Iosua*: for *Emath* is indeede situate on the other side of the Mountaine of *Hermon*, which ioyneth to *Libanus*: and is otherwise called *Iturea*. But whereas *Hamath* is named in *Iosua* the 19. *v.* 35. and written in the *Latine* conuersion *Emath*, therein (saith *Beroaldus*) was S. *Hierome* mistaken. *Emath* or *Iturea* is that ouer the Mountaines, and the Citie in *Nephtalim* should be written *Hamath*: and so the *Septuagint* (vnderstanding the difference) write it *Ammath* and not *Emath*, the same which indeede belonged to the *Nephtalims*, seated on the South side of *Libanus*, to the East of *Assedim*: which Citie S. *Hierome* writes *Emath*; *Iosephus*, *Hamath*; others, *Emathin*, or *Amatheos*, and the people *Amathein*; of which (as I take it) *Rabsakeh* vanteth in the second of *Kings*: *Where is the god of Hamath?*

2. Sam. 8. 9.

Cap. 11. v. 24.

Cap. 18. & 19.

§. XIII.

Of the sonnes of Chush (*excepting* Nimrod) *of whom hereafter.*

The sonnes of *Chush* were, { *Seba*, *Hauila*, *Sabta*, *Raama*, *Sabteca*, *Nimrod*. } And the sonnes of *Raama* were, { *Sheba*, and *Dedan*.

†. I.

That most of the sonnes of Chush *were seated in Arabia the Happy: and of the Sabeans that robbed* Iob: *and of the Queene that came to* Salomon.

SEba or *Saba* was the eldest sonne of *Chush*, the eldest sonne of *Ham*, to make a difference betweene Him and his Nephew *Sheba*, the son of his brother *Raama*, or *Regma* (or *Ragma* after *Montanus*:) his name is written with a single (*S*) *Samech*, and *Sheba* the sonne of *Regma* with an (*S*) asperate, which is the *Hebrew Schin*. *Seba* the eldest sonne of *Chush*, *Regma* his brother, and *Sheba* the sonne of *Regma* possest both the shores of *Arabia Fœlix*. *Saba* tooke that part toward the Red Sea, as neerest his Father *Chush*, and the Land of the *Chusites*: *Regma* and *Sheba* the East coast of the same *Arabia*, which looketh into the Gulfe of *Persia*; of which *Plinie*: *Sabæi Arabum populi propter thura clarissimi ad vtraq; maria porrecti is gentibus habitant*; *The Sabeans people of Arabia, famous for their Frankincense, extending their Nations, dwell along both the Seas*, (to witte) the *Persian, and the Arabian*, or *Red Sea*. This Countrie was afterwards called *Arabia, a populi mixtione*, saith *Postellus*. To this agreeth *Ptolomie*, who setteth the Citie of *Saba* towards the *Arabian* or *Red Sea*, and the City *Rhegama* towards the *Persian*, with whom also we may leaue *Sabta*: for so much *Montanus* gathereth out of *Ptolomie*, because

becauſe he remembreth a Nation (called *Sabei*) neere the *Perſian* Sea; and *Maſſabatha* which deſcended of them. But *Montanus* hath ſent *Regma*, or (as he calls him) *Rhama* into *Carmania*, for which I ſee no reaſon. *Ioſephus*, who onely attended his owne fancies, hath baniſhed *Saba* or *Seba* to the border of *Æthiopia*. But *Beroaldus* thinkes it ſtrange, that the *Sabai*, which ſtole away *Iobs* Cattle, ſhould runne through all *Egypt*, and all *Arabia Petræa*, and finde out *Iob* in *Traconitis*, betweene *Paleſtina* and *Cœleſyria* 1200. miles off. Now, as this coniecture was more then ridiculous, ſo do I thinke, that neither the *Sabai* on the Red Sea, nor thoſe toward the *Perſian* Sea, could by any meanes execute the ſtealth vpon *Iob*, which ſoeuer *Beroaldus* ſhall take for neereſt. But theſe were the *Sabei* of *Arabia* the Deſart, where *Guilandinus Melchior* affirmeth out of his owne experience, that the Citie *Saba* is ſeated: the ſame which *Ptolomie* calls *Saue*, now *Semiſcaſac*: and from this *Saba* in *Arabia* the Deſart, came thoſe *Magi* or *Wiſe men* which worſhipped *Chriſt*, ſaith *Melchior*, whoſe words are theſe: *The Magi came neither out of Meſopotamia* (as *Chryſoſtome*, *Hierome*, and *Ambroſe* ſuppoſed) *nor out of Arabia the Happie, as many wiſe men doe beleeue, but out of Saba in Arabia the Deſart: which Citie when my ſelfe was there, was (as I iudged it) called Semiſcaſac.* And to approue this opinion of *Guilandinus*, it appeareth that theſe *Sabei* were neighbours to *Iob*, and lay fit to inuade and rob him. For both the other Nations (as well thoſe on the *Perſian* Sea, as thoſe on the Red Sea) are ſo diſioyned with large Deſarts, as there is no poſſibilitie for ſtrangers to paſſe them, eſpecially with any numbers of Cattell, both in reſpect of the Mountaines, of the ſands, and of the extreame want of water in thoſe parts: *Vbi nec homines, nec beſtiæ videntur, nec aues, imò nec arbores, nec germen aliquod, ſed non niſi montes ſaxoſi, altiſſimi, aſperrimi; Where there are found neither men, nor beaſts, no not ſo much as birds, or trees, nor any paſture or graſſe, but onely ſharpe, and high ſtonie, and craggie mountaines.* *Beroaldus* and *Pererius* conceiue, that the Queene of *Saba* which came to viſit *Salomon*, was of the *Sabei* on the Eaſt ſide of *Arabia Fœlix*; but the contrarie ſeemeth more probable, and that ſhe was Queene of *Saba* towards the Red Sea: for *Salomon* at that time commanding all that part of *Arabia Petræa*, twixt *Idumæa* and the Red Sea, as farre downe as *Miaian* or *Madian*, and *Ezion Gaber*: and this Queene of *Saba* which inhabited the Weſt part of *Arabia Fœlix*, being his neighbour, might without any farre trauaile enter his Territories, free from all danger of ſurpriſe by any other Prince or Nation.

But to auoid tediouſneſſe, it is manifeſt that *Seba* or *Saba*, *Sabta*, *Raama*, or *Regma*, with his Sonnes *Sheba* and *Dedan*, and *Sabteca*, were all the poſſeſſors of *Arabia* the Happy, and the Deſart: onely *Hauilah* and *Nimrod* dwelt together on the Eaſt ſide *Chuſh*, who held *Arabia Petræa*. Now for *Sabta*, there is found of his name the Citie of *Sabbatha* or *Sabota* in the ſame *Arabia*: of which both *Plinie* and *Ptolomie*; who withall nameth *Sabotale*, within the walls whereof there were ſometimes found ſixtie Temples. *Ezekiel* ioyneth the Father and the Sonne together, *The Merchants of Sheba and Raama were thy Merchants.* And that they were the Eaſterne *Arabians* their merchandiſe witneſſeth, formerlie repeated in the Chapter of *Paradiſe*. For *Ioſephus* his fancies, that *Saba* was the parent of the *Æthiopians* about *Meroe*, and *Sabta* of the *Æthiopians Aſtabari*, they be not worthie any farther anſwere then hath already beene giuen: eſpecially ſeeing theſe Cities preſeruing the memorie of the names of *Saba*, and of *Sabta* in *Arabia* were yet remaining in *Ptolomies* time, though in ſome letters changed. As alſo in the coaſts adioyning, the names of other of the brethren of the familie of *Cuſh*, with little alterations are preſerued. In *Arabia* the Deſart is found the Citie *Saba* or *Saue*, (now *Semiſcaſac*) with the Cittie of *Rhegana* for *Rhegma*; and the Nation by *Ptolomie* himſelfe called *Raabeni* of *Raamah*. In *Arabia* the happie is found the Citie of *Rhegama*, and *Rabana*; which alſo keepeth the ſound of *Rhegma*, the Cittie of *Saptha* or *Saptah*, not farre from the Eaſt-coaſt of *Arabia*: as alſo the *Metropolis* and chiefe Citie in the body of the South part of *Arabia*, called without difference or alteration *Sabatha*; and to the Weſt of *Sabatha* towards the Red Sea the great Citie of *Saba*; and the Nation adioyning, *Sabai*: and to the South thereof againe toward the ſtreight entrance of the Red Sea, the Region of *Sabe*. To all theſe his Brothers and Nephewes which were ſeated on the Eaſt ſide of *Arabia*, *Hauilah* by the paſſage of *Tigris* was a neighbour, to whom hee might paſſe by Boate euen vnto *Rhegma* the Citie of *Raama*, or *Rhegma*, ſet neere the Riuer of *Lar* towards the mouth of the *Perſian* Sea, which flood in *Ptolomies* time.

Plin. l. 12. c. 14. Ptol. tab. 6. Aſia. Ezech. 27. 22.

† 11.

† II.

Iosephus *his opinion of* Dedan, *one of the issue of* Chush *to haue beene seated in the West Æthiopia, disproued out of* Ezech: *and* Hieremie.

AND whereas *Iosephus* (whom in this S. *Hierome* followeth, as not curious heerein) sent *Dedan* the sonne of *Raamah* into West *Æthiopia*, it is strange that *Ezechiel* should couple *Sheba*, *Raamah* and *Dedan* together; *Dedan* in the 15. Verse, and *Sheba*, and *Raamah* in the 22. Verses, to be the Merchants of *Tyre*, if *Dedan* had dwelt in West *Æthiopia*, which is distant from *Raamah* and *Sheba* (the habitation of his father and brother) aboue foure thousand miles. Besides which, the merchandise that the *Dedanites* brought to *Tyre* doth not make them naked Blacke-moores. For they of *Dedan* (saith *Ezekiel*) were thy Merchants in precious clothes for thy Charriots; and these Westerne *Æthiopians* neuer saw cloth, till the *Portugalls* seeking those Coasts, traded with them: the merchandise of the Countrie being Hides, Elephants teeth, some Gold and Amber, Ciuet Cats, and Rice, but nothing at all of any manufacture: and all these they exchanged for linnen, or yron chiefly.

But in those dayes the West part of *Africa* within the body of the land was knowne onely by imagination: and, being vnder the burnt *Zone*, was held vninhabitable. And therefore that the *Negros* of the West *Æthiopia*, which inhabite about *Serra Liona*, or *Niger*, could either passe by Sea or Land to *Tyre*, in the bottome of the *Mediterran* Sea, were a strange, or rather a fooliſh fancie. Now to put it out of dispute that *Dedan* also dwelt by the rest of the children of *Chush*, which seates they held by that name in the time of *Hieremie* the Prophet, let vs heare *Hieremie* his owne words: *Fly, yee Inhabitants of Dedan, for I haue brought the destruction of* Esaw *vpon him.* Hereby it appeareth that *Dedan* was a Neighbour to the *Idumæans*: and *Idumæa* is a Prouince of *Arabia Petræa*: and *Dedan* which dwelt on the North part of *Arabia Fœlix*, ioyned in that part to *Petræa*, the seat of his Grand-father *Chush*; which neighbourhood and fellowship of *Dedan* and the *Idumæans*, is also confirmed by *Ezechiel: I will stretch out my hand vpon Edom, and* Ezech cap. 25. vers. 13. *destroy Man and Beast out of it, and I will make it desolate from Teman: and they of Dedan shall fall by the sword.*

§. XIII.

Of the issue of Mizraim: *and of the place of* Hieremie, *Chap. 9. Vers. 7.*

AFter *Chush* it followeth to speake of *Mizraims* sonnes, whose names (saith S. *Augustine*) were plurall, to signifie the Nations, which came of them. *Ludim*, the elder sonne of *Mizraim*, was the father of the *Lybians* in *Africa*: and the rest of his brothers dispersed themselues into all the Regions adioyning. Among the sons of *Shem* there is also *Lud*; but hee is differenced from *Lud* the sonne of *Mizraim* by the singular number: the sonne of *Shem* beeing written *Lud*, the sonne of *Mizraim*, *Ludim*: and yet these Names and Nations are often confounded, notwithstanding the apparent difference both of Names and Nations. For that *Ludim* the sonne of *Mizraim* was the parent of the *Lybians* in *Africa*, and that he was seated not farre from *Mizraim* his father, appeareth by the Prophet *Hieremie*, who ioyneth them in this sort together: *Come vp ye Horses, and rage ye Chariots, and let the valiant men come forth, the Black-moores, and the Lybians which beare the shield*: for those Nations assisted the *Ægyptians* being of one parent descended. And in *Ezechiel*, *Phut* & *Lud* are ioyned together. *Æthiopia* (or *Chush*) saith *Ezechiel*, c. 30. v. 3. *And Phut and Lud, and all the common people, and the men of the Land that are in league shall fall with them by the sword*: which is as much to say, as the sons of *Chush*; (which were the *Chusites*) the sonnes of *Mizraim*, (which were the *Ægyptians*) and the *Lybians* (descended of his sonne *Lud*) with other the inhabitants of *Ægypt* and *Africa* shall fall together. *Hieroſolymitanus* findes also in *Africa* a Nation of the *Lydians*. And I beleeue it: because *Hieremie* ioyneth the *Lybians*, and *Lydians* together in the place before remembred. But *Lybia* in *Africa* is by the *Hebrewes* called *Ludim* (saith *Arias Montanus*) though 2. *Chron.* 12. 3. they seeme to bee called *Lubim* or *Lubei*, a name somewhat neerer the word *Lybies*, and by which it may seeme that the truer

The termination *im* in the *Hebrew*, is commonly a signe of the plurall number, as *aim* of the *dual*.

Cap. 46. v. 9.

writing

writing is, not *Libyes*, but *Lybies*. Neither is it heere to be omitted, that *Pintus* (vpon the thirtieth of *Ezechiel*) vnderstandeth that which is spoken in the third Verse of *Lud*, not to be meant of the *Lybians* at all: for he will haue this threatning to be meant against the people of *Lydia*, a Citie (saith he) between *Ægypt* and *Palæstina*, which opinion I could not mislike if the Citie of *Lydia* were so seated. But *Lydia* (which should be written *Lydda* with a double *D*, and is the same Citie which was afterward *Diospolis*, in which S. *Peter* cured *Æneas* of the palsey) standeth neere the Torrent *Gaas*, not farre from *Ioppe* the Port of *Hierusalem*. Yet is it not impossible but that this Citie might haue *Lud* for the Founder. For there are many Cities of one name founded in all the Regions of the World, and farre asunder; as after the names of *Alexander*, *Seleucus*, and *Antiochus*, manie Cities called *Alexandria*, *Seleucia*, and *Antiochia*, so of diuers others. S. *Hierome* maketh *Lehabim* to be the Father of *Libya*, who was the third sonne of *Mizraim*: and so doth *Postellus*; and either opinion may be true.

The rest of *Mizraims* sonnes haue no proper Countries giuen them in the Scriptures, sauing *Casluhim* and *Caphtorim*, of whom came the *Philistims*, whom the Scriptures call *Peleset*.

These *Casluhim* inhabited *Cassiotis*, a Region lying in the entrance of *Ægypt* from *Palæstina*, in which the Lake *Sirbonis*, and the Mountaine *Casius* are found: not farre from whence *Pompey* was buried.

Caphtorim seated neere *Casluhim* in that Tract of *Ægypt* called *Sethrotis*, not farre from *Pelusium*. *Strabo* calls it *Sethrotis*; *Stephanus* and *Plinie*, *Sethroitis*, of the Citie *Sethron*: which *Ortelius* takes to be the same which *Ptolemie* calls *Hercules parua*. Of the *Casluhim* and *Caphtorim* came the *Philistims*, which are called by the *Septuagint Allophyli* (which is) *Alienigenæ*, Strangers, or of a strange kindred. These *Philistims* inhabited the South part of the holy Land towards *Ægypt*, of whom *Palæstina* took name. For the *Hebrews* (saith *Isidore*) doe not vse the letter (*P*) but in stead of it (*ph.*). Their principall Cities were *Gaza*, *Ascalon*, *Azotus*, *Geth*, and *Accaron*: and the people of them called *Gasæi*, *Ascalonitæ*, *Azotij*, *Gethæi*, and *Accaronitæ*. *Isidore* affirmes, that *Ascalon* was first called *Philistim*: and of that Citie the Countrie adioyning. But where *Isidore* had it, I know not.

The first knowne King of the *Philistims* was that *Abimelech*, who had a liking to *Abrahams* wife; with whom *Abraham* made a couenant and league. This *Abimelech* dwelt indeed at this time in *Gerar*; but it is written that hee was also King of the *Philistims*, in these words: *Wherefore Isaac went to Abimelech King of the Philistims vnto Gerar*. Now in regard that this or some ancienter *Abimelech* gouerned the commonwealth greatly to his glorie, the rest of his successors called themselues by the same name. The *Philistims* commanded that Tract of land vpon the *Mediterran* Sea to the Northward, from the Castle of *Pilgrims* (otherwise *Cæsarea Palestina*, or *Stratons* Towre) which was the South-border of *Phœnicia*, to *Gasa*, or to the Riuer of *Ægypt*. The *Anakims* or strong Gyants were of these *Philistims*: and *Goliah* was of *Geth* one of the fiue Cities aboue named. They had sometimes fiue Kings, saith *Lyranus*. They mastered the *Israelites* at seuerall times aboue 150. yeeres, and kept them Tributaries, till they were weakened by *Sampson* and *Samuel*, but in the end this yoke was taken off by *Dauid*, and laid on themselues.

Basil vpon the 33. Psalme. *Hierome* vpon the 29. of *Ezechiel*.

It is obiected, that because these Cities and the Countries adioyning, were held by the sonnes of *Mizraim*, therefore did the *Israelites* dispossesse the sonnes of *Mizraim*, and not of *Canaan*, by forcing those places.

To this saith *Pererius*, that although the *Palestines* or *Philistims* held it in the time of *Iosua*, yet at the time of the promise it was possest by the *Canaanites*, as in the second of *Deuteronomie*. The *Heuites* dwelt in the Villages vnto *Gaza*. And what maruaile, if (the *Canaanites* being the greater part) the denomination were from them? For that the *Philistims* were of *Caphtor*, and so of *Mizraim* and not of *Canaan*, besides *Moses*, the Prophet *Hieremie* witnesseth: *The Lord will destroy the Philistims: the remnant of the issue of Caphtor*: and in like manner in the ninth of *Amos*, the *Philistims* are said to be the reliques of *Caphtorim*; *Haue not I brought vp* Israel *out of the land of Ægypt, and the Philistims from Caphtor, and* Aram *from Kir?* so I reade this place with diuers of the learned. For whereas the Vulgar hath, *& Palæstinos de Cappadocia, & Syros de Cyrene*, this conuersion *Beroaldus* condemneth; where *Caphtor* is taken for *Cappadocia*, and *Cyrene* for *Kir*. For *Cyrene* is a Citie directly West from *Ægypt*, betweene *Ptolemais* or *Barce* and *Apollonia*: but *Kir* in *Asia* vnder the *Assyrians*: *Iunius* hath it *Kir*, and not *Cyrene*: and so hath the *Geneua*.

Hierem. 47. 4.

Amos c. 9. v. 7.

But

But *Pererius* calls *Caphtorim Cappadocia*, according to the Vulgar translation, to which he is bound: and yet it is not altogether improbable if he meane *Cappadocia* in *Palastina*, and not that *Cappadocia* by the Sea *Pontus* in the North of *Asia* the lesse. For whether they inhabited *Sethreites*, or *Cappadocia* of *Palastina*, it is not certainly knowne. And sure in this manner he may expound *Cappadocia* to be ambiguous, as well as he doth *Cyrene*: taking it here not for *Cyrene* in *Africa*, but for a place in *Media*. For it is written in the second of *Kings*, that *Teglatphalasser* King of the *Assyrians* carried away the Inhabitants of *Damascus* into *Kir*: and so *Iosephus* seemes to vnderstand this *Kir*, for *Cyrene* in *Media*, calling this *Cyrene*, *Media superior*: for it was the manner and policie of the *Assyrians* to transplant the people conquered by them, as they did the *Samaritans* or *Israelites*, and other Nations. And hereof it came that *Kir* was called *Syro-Media*: because the *Syrians* by the *Assyrians* were therein captiued.

Of which see in the second Book, Chap. 7 §. 3. †. 5.

Cap. 16. v. 9.

§. XV.
Of the issue of Sem.

†. I.
Of Elim, Assur, Arphaxad, *and* Lud.

It remaineth lastly to speake of the Sonnes of *Sem*, who are these:

1. *Alam*, or *Elam*,
2. *Ashur*,
3. *Arphaxad*,
4. *Lud*, and
5. *Aram*.

THe posteritie of *Sem*, *Moses* recounteth after the rest: because from them hee proceedeth in order with the Genealogie and Storie of the *Hebrewes*: (For of *Sem* was *Abraham* descended.)

Of these fiue sonnes the Scriptures remember the length of the life of *Arphaxad* only, and only the children of him & *Aram*, the rest are barely spoken of by rehearsall of their names, sauing that it may be gathered, that *Assur* (who was supposed to found *Nineueh*) was also said to be the Father of the *Assyrians*, whose issues, and the issues of *Cham*, instantly contended for the Empire of the East: which sometimes the *Assyrians*, sometimes the *Babylonians* obtained, according to the vertue of their Princes. This is the common opinion, which also teacheth vs, that all the East parts of the World were peopled by *Assur*, *Elam*, and *Lud* (sauing *India*) which I beleeue *Noah* himselfe first inhabited: and to whom *Ophir* and *Hauilah* the sonnes of *Ioctan* afterward repayred. *Hij filij* Sem *ab Euphrate fluuio partem Asiæ vsq; ad Oceanum Indicum tenuerunt*; *These sons of* Sem (saith S. Hierome) *held all those Regions from Euphrates to the Indian Ocean.*

Of *Elam* came the *Elamites*, remembred *Actes* 2. *vers.* 9. and the Princes of *Persia*; which name then began to bee out of vse and lost, when the *Persians* became Masters of *Babylonia*: the East Monarchie being established in them. Some prophane Writers distinguish *Elam* from *Persia*, and make the *Elamites* a people apart. But *Susa* (which the Scriptures call *Susan*) in *Elam* was the Kings seat of *Persia* (witnesse *Daniel*:) *And I saw* (saith he) *in a vision, and when I saw it, I was in the Palace of Susan, which is in the Province of Elam.* This Citie is embraced by the Riuer *Eulæus* (according to *Ptolomie*) in *Daniel*, *Vlai*: and seated in the border of *Susiana*.

Ptol. Asia tab. 3. Dan. 8. 2.

Ashur (as most Historians beleeue) the second sonne of *Sem*, was Father of the *Assyrians*, who disdayning the pride of *Nimrod*, parted from *Babel*, and built *Nineueh*, of equall beautie and magnitude with *Babylon*, or exceeding it. But we shall in due place disproue that opinion. Euery mans hand hath beene in this Storie, and therefore I shall not need herein to speake much: for the *Assyrians* so often inuaded and spoyled the *Israelites*, destroyed their Cities, and led them Captiues, as both in Diuine and Humane letters there is large and often mention of this Nation.

But howsoeuer *Herodotus* and *D. Siculus* extend this Empire, and honor this Nation with

with ample Dominion; yet was not the state of the *Assyrians* of any such power, after such time as *Sardanapalus* lost the Empire. For *Senacherib* who was one of the powerfullest Princes among them, had yet the Mountaine *Taurus* for the vtmost of his Dominion toward the North-east, and *Syria* bounded him toward the West, notwithstanding these vaunts of *Senacherib* in *Esay* the 37. *Haue the gods of the Nations deliuered them whom my Fathers haue destroyed? as* Gozan, *and* Haran, *and* Reseph, *and the children of* Eden *which were at Telassar. Where is the King of Hamath, and the King of Arphad, and the King of the Citie Sepharuaim, Hena and Iuah?* All these were indeede but pettie Kings of Cities, and small Countries, as *Haran* in *Mesopotamia*: *Reseph* in *Palmyrena*: *Hamath* or *Emath* in *Iturea*, vnder *Libanus*: the Ile of *Eden*: *Sepher*, and others of this sort. Yea; *Nabuchodonosor*, who was most powerfull, before the conquest of *Ægypt* had but *Chaldea*, *Mesopotamia*, and *Syria*, with *Palestina* and *Phœnicia* parts thereof. But in this question of *Assur*, I will speake my opinion freely when I come to *Nimrod*, whose plantation I haue omitted among the rest of the *Chusites*, because he established the first Empire: from whom the most memorable storie of the World taketh beginning. *Esay* 37. v. 12.

Of *Arphaxad* came the *Chaldaans*, saith Saint *Hierome*, and *Iosephus*, but it must bee those *Chaldaans* about *Vr*: for the sonnes of *Cham* possest the rest. It is true that he was the Father of the *Hebrewes*: for *Arphaxad* begat *Shela*; and *Shela*, *Heber*; of whom hereafter.

And that *Lud*, the fourth Sonne of *Shem*, gaue name to the *Lydians* in *Asia* the lesse, is the common opinion, taken from *Iosephus* and S. *Hierome*; but I see not by what reason he was moued to straggle thither from his friends. *Euse. p. 10. 8.*

†. II.

Of Aram, *and his Sonnes.*

Aram the fift and last Sonne of *Shem* was the parent of the *Syrians*: of which *Damascus* was head. Their name was changed from *Aram* or *Aramites* by *Syrus* (saith *Eusebius* out of *Iosephus*) which *Syrus* liued before *Moses* was borne; the same which others call the sonne of *Apollo*. *Mesopotamia* also being but a *Prouince* of *Syria*, had the name of *Aram Naharaijm*, which is as much to say, as *Syria duorum fluuiorum*, *Syria compassed with two Riuers*: (to wit) *Tigris* and *Euphrates*. The Scriptures call it *Mesopotamia*, *Syria*, and *Padan Aram*: and the *Greekes Mesopotamia* simply.

Arise and get thee to Padan Aram (saith *Isaac* to *Iacob*) *to the house of Bethuel thy mothers father, and thence take thee a wife.* *Strabo* also remembreth it by the ancient name of *Aram* or *Aramea*, as these his owne words conuerted witnesse: *Quos nos Syros vocamus, ipsi Syri Arameeos & Arameos vocant; Those which we call Syrians* (saith he) themselues call *Arameenians* and *Arameans*. *Gen. 28. 2. see Gen 25. 20. also Deut. 23. 4. Iudg. 3. Paral. 1. 19. Psal. 59. Strabo l. 11*

Against this opinion, that *Aram* the sonne of *Sem* was the Father and Denominator of the *Syrians* in generall; (and not onely of those in *Syria Inter-amnis*, which is *Mesopotamia*) some reade, *Genes.* 22. 21. *Kemuel*, the Father of the *Syrians*: where other out of the originall read *Kemuel*, the sonne of *Aram*. Neither is it any inconuenience for vs to vnderstand the word (*Aram*) heere, not for the Nation, but for the name of some one of note; the rather, because in the Historie of *Abraham* and *Isaac* (which was in time long before *Kemuels* Posteritie could be famous) we finde *Mesopotamia* called *Aram*; and that with an addition: sometimes with *Naharaijm*, and sometimes of *Padan*, to distinguish it from another *Aram*, which (as it seemes) then also was called *Aram*. For whereas *Iunius* thinkes in his note vpon *Gen.* 25. 20. that *Padan Aram* ought to be restrained to some part of *Mesopotamia*, (to wit) to that part which *Ptolomie* calls *Ancobaritis* (so called from the *Riuer Chaboras*, which diuiding it runneth into *Euphrates*) the promiscuous vse of *Padan Aram*, and *Aram Naharaijm* (which latter appellation questionlesse comprehends the whole *Mesopotamia*) may seeme to refute this opinion: especially seeing the signification of this appellation agreeth with the whole Region. For it signifieth as much as the yoke of *Syria*, which name agrees with this Region: because the two Riuers, (as it were) yoked together goe along it. The Reliques of the name *Padan* appeare in the name of two Cities in *Ptolomie*, called *Aphadana*: (as *Iunius* hath well noted) the one vpon *Chaboras*, the other vpon *Euphrates*.

The Sonnes of *Aram* were, { *Vz* or *Hus*, *Hul*, *Gether*, and *Mesch* or *Mes*.

Hieron in trad. Hebraic. *Vz* or *Hus* inhabited about *Damascus*, and built that Citie, saith *Iosephus* and S. *Hierome*. But *Tostatus* mistaking this opinion, both in them and in *Lyra*, who also followeth *Iosephus*, affirmeth that *Abrahams* Steward *Eliezer* was the Founder therof; though it were likely that *Hus* the eldest sonne of *Aram* dwelt neere vnto his father, who inhabited the bodie of *Syria*. For *Hus* was a Region of the same, adioyning to *Arabia* the Desart, and to *Batanea* or *Traconitis*: whereof the Prophet *Hieremie*: *Reioyce and be glad O Daughter of Edom that dwellest in the Land of Hus*. *Hus* therefore is seated beyond *Iordan*, in the East Region of *Traconitis*, adioyning to *Basan*, hauing *Batanea Gaulonitis*, and the Mountaine *Seir* to the East, *Edrai* to the South, *Damascus* North, and *Iordan* West: hauing in it many Cities and people, as may also be gathered out of *Hieremie*: *And all sorts of people: and all the Kings of the Land of Hus*. In this Region dwelt *Iob*, descended of *Hus*, the sonne of *Nahor*, the brother of *Abraham* (saith S. *Hierome*) and married *Dina* the Daughter of *Iacob*, saith *Philo*.

Hieremi. Lam. cap: 4. ver. 21. *C. 25. v. 20.*

Hul the second sonne of *Aram*, S. *Hierome* makes the Father of the *Armenians*: and *Gether* the third sonne, parent to the *Acarnanians* or *Carians*: which opinion, (because I finde not where to set him) I do not disproue, though I see no reason why *Gether* should leaue the fellowship of his owne brethren, and dwell among Strangers in *Asia* the lesse. *Iunius* giues *Hul* (whom he writes *Chul*) the Desart of *Palmyrena*, as farre as *Euphrates*, where *Ptolomy* setteth the Citie of *Cholle*.

Gether (saith *Iosephus*) founded the *Bactrians*: but *Iosephus* gaue all *Noahs* children feathers, to carrie them farre away in all haste. For mine owne opinion I alwaies keepe the rule of Neighbourhood, and thinke with *Iunius*: (to wit) That *Gether* seated himselfe neere his brothers, in the bodie of *Syria*, and in the Prouince of *Cassiotis*, and *Seleucis*, where *Ptolomie* placeth *Gindarus*, and the Nation by *Plinie* called *Gindareni*.

Iunius also giueth to *Mes* or *Mesch* the North part of *Syria*, betweene *Cilicia* and *Mesopotamia*, neere the Mountaine *Masius*. The certaintie of those Plantations can no otherwise be knowne then by this probabilitie, that *Aram* the father (of whom that great Region tooke name) planted his sonnes in the same Land about him: for hee wanted no scope of Territorie for himselfe and them; neyther then when the World was newlie planted, nor in many hundred yeres after: and therefore there is no reason to cast them in the Desart parts of the World, so farre asunder. And as necessitie and policie held them together for a while: so Ambition (which began together with Angels and Men) inhabiting the hearts of their children, set them asunder. For although these sonnes of *Aram*, and the sons of the rest of *Noahs* children, kept themselues within the bounds of some one large Kingdome; yet therein euery one also sought a Prouince apart, and to themselues; giuing to the Cities therein built their owne names, thereby to leaue their memorie to their Posteritie: the vse of Letters being then rare, and knowne to few.

In this sort did the pride of the *Spaniards* in *America* cast them into so many Prouinces: euery one emulating and disdaining the greatnesse of other, as they are thereby to this day subiect to inuasion, expulsion, and destruction: so as (*Nona Hispania* and *Peru* excepted, because those Countries are vnaccessible to Strangers) an easie force will cast them out of all the rest.

Chap. 8. §. 7. *Mes* the fourth sonne is made the parent of the *Mœonians*: of whom something hath beene spoken alreadie. *Arphaxad* the third sonne of *Shem*, begat *Shelah*, and *Heber*. *Heber* had two sonnes, *Phaleg* and *Ioctan*: and in *Phalegs* time was the Earth diuided.

†. III.

Of the diuision of the Earth in the time of Phaleg, *one of the sonnes of* Heber, *of the issue of* Sem.

THe many people which at the diuision (at *Phaleghs* birth) were then liuing, and the through Plantation of all the East part of the World (at his death) hath made a doubt, whether the Earth were diuided at eyther. The *Hebrewes* (saith *Pererius* out of

of *Sedar Holam*, one of their Chronicles) affirme that this partition happened at the death of *Phaleg*: and *Phaleg* was borne in the yeere after the Floud 101. and liued in all 239. yeeres, which numbers added makes 340. And therefore was it ſo many yeeres after the Floud, ere the children of *Noah* ſeuered themſelues. But to this opinion of the *Hebrewes*, and the doubt they make how in ſo few yeres as 101. (the time of *Phalegs* birth) ſo many people could be increaſed, *Pererius* giues this anſwere, that if 70. perſons of the Familie of *Iacob* increaſed to 600000. fighting men in 215. yeeres, (beſides women, children, and impotent perſons) how much more is it likely, that ſo ſoone after the Floud the children of *Noah* might in a ſhorter time bring forth many multitudes, hauing receiued the bleſſing of God, *Increaſe and multiplie, and fill the earth?* What ſtrength this anſwere hath, let others iudge: for the children of *Iſrael* were 70. and had 215. yeres time: and the ſonnes of *Noah* were but three, and had but 101. yeres of time, to the birth of *Phalegh*.

Others conceiue that *Phalegh* tooke that name after the diuiſion, in memorie thereof: as *Ioſephus* and Saint *Auguſtine*, who reaſon in this manner. If the diuiſion were at *Phaleges* death (which hapned in the yeere, which is commonly held to be the 48. of *Abraham*, but was by more likely computation 12. yeeres before his birth) then was the diuiſion 38. yeres after *Ninus*, who gouerned 52. yeres: in the 43. yeere of whoſe reigne *Abraham* was borne. But when *Ninus* began to rule the *Aſſyrians*, 80. yeres before this diuiſion (as this diuiſion is placed by the *Hebrewes*, *Hierome* and *Chryſoſtome*) then was the earth ſo peopled in all the Eaſt and Northerne parts, as greater numbers haue not beene found at any time ſince. For *Ninus* aſſociating to himſelfe *Arieus* King of *Arabia* a people who at that time (ſaith *Diod. Siculus*) *plurimum opibus atq; armis præſtabant*, *Exceeded both in riches and bodies of men*, ſubdued many Cities in *Armenia*; receiued *Barzanis* into grace; then inuaded *Media*, and crucified *Pharnus* the King thereof, with his Wife and ſeuen Children; vanquiſhed all thoſe Regions betweene *Nilus* and *Tanais*, the *Ægyptians*, *Phœnicians*, the Kingdoms of *Syria*, and all the Nations of *Perſia*, to the *Hyrcanian* Sea. For the numbers which followed *Ninus* (already remembred out of *Cteſias*) againſt *Zoroaſter* and others: and *Zoroaſter* on the other ſide, who made reſiſtance with 400000. proue it ſufficiently, that if the diuiſion had not happened before the death of *Phaleg*, there had needed no diuiſion at that time at all. For ſome of them were ſo ill ſatisfied with their partitions, as they ſought to be maſters of all, and greater Armies were there neuer gathered then by *Ninus* and *Semiramis*: wherefore in this opinion there is little appearance of the truth.

Ioſeph l. 1. Ant. Aug. de Ciuit. Dei. l. 16. c. 11.

Per. in Gen. l. 15. c. 10.

But for that conceit that if the diuiſion had beene made at the birth of *Phaleg*, there were not then ſufficient numbers borne to fill the earth: It was neuer meant that the earth could be filled euery where at the verie inſtant, but by times and degrees. And ſurely whatſoeuer mens opinions haue beene heerein, yet it is certaine, that the diuiſion of tongues and of men muſt goe neere together with the ceaſing of the worke at *Babel*: and that the enterprize of *Babel* was left off inſtantly vpon the confuſion of Languages, where followed the execution of the diuiſion; and ſo neyther at the birth nor death of *Pheleg*: for *Pheleg* was borne in the yeere 101. after the Floud, which was the yeere that *Nimrod* came into *Shinaar*, or tenne yeeres after hee arriued, ſaith *Beroſus*.

Now if it be obiected that *Phaleg* (the Etymologie of whoſe name ſignifieth diuiſion) muſt haue liued without a name, except the name had beene giuen him at the time of this confuſion and partition: to this obiection it may be anſwered, That the change of names vpon diuers accidents is not rare in the Scriptures: for *Iacob* was called *Iſrael* after he had wreſtled with the Angell; *Abraham* was firſt *Abram*; and *Edom Eſau*; and that *Phaleg* being a principall man in this diuiſion had his firſt name vpon this accident changed, it is moſt probable.

And laſtly, whereas the *Hebrewes*, Saint *Hierome* and *Chryſoſtome* account *Heber* for a great Prophet, if that by giuing his ſonne the name of *Phaleg*, hee fore-told the diuiſion which followed: to this I ſay, I doe not finde that *Heber* deſerued any ſuch honour, if hee had thereupon ſo called his ſonne: for diuiſion and diſperſion followeth increaſe of people of neceſſitie; and this Propheſie (if any ſuch had beene) might alſo haue reference to the diuiſion, which afterwards fell amongſt the *Hebrewes* themſelues.

But if we giue a reasonable time to the building of the Towre and Citie of *Babel*, in which time many people (by reason and by demonstratiue proofe) might be increased: and that vpon the fall thereof the confusion and diuision followed (whereupon *Phelag* tooke name) then in this opinion there is nothing either curious or monstrous.

†. IIII.
Of the sonnes of Ioctan, *the other sonne of* Heber.

The sonnes of *Ioctan* were:

1. *Elmodad.*
2. *Saleph*, or *Salep*, or *Sheleph.*
3. *Asamath*, or *Chatzar.*
4. *Iare*, or *Iaraah*, or *Ierath.*
5. *Hadoram.*
6. *Vzal*, or *Vzal.*
7. *Dicklach*, or *Dicla.*
8. *Obal*, or *Ebal*, or *Hobal.*
9. *Abimael.*
10. *Sheba* or *Seba.*
11. *Ophir*, or *Opir.*
12. *Hauilah*, or *Chauila*, and
13. *Iobab.*

ALl those sonnes of *Ioctan* (according to Saint *Hierome*) dwelled in the East parts of the world, or *India*, euen from the Riuer *Cophe* or *Choas*, which is one of the branches or heads of *Indus*.

But the certaine places of those thirteen Sonnes cannot be gathered out of the Scriptures, the words of *Moses* being generall: *And their dwelling was from Mesha as thou goest vnto Separ a Mount in the East.* Of all these thirteene Sonnes, there were only three memorable, (to wit) *Sheba*, *Ophir*, and *Hauilah*. Concerning whose names, to auoid confusion, it is to be obserued, that among the sonnes of *Chush*, two of them had also the names of *Sheba* and *Hauilah*. *Abraham* had also a third *Saba* or *Sheba*, his grand-childe by his wife *Ketura*. But *Seba* the sonne of *Chush*, and *Sheba* the sonne of *Rhegma* his Nephew, we haue left in *Arabia Fœlix*: and *Hauilah* the son of *Chush* vpon *Tigris*. *Saba* the grand-childe of *Abraham* was (as some haue thought) the Father of the *Sabaans* in *Persia*: of which Nations *Dionysius de Orbis situ*, maketh mention. *Primùm Sabæi; post hos sunt Passagardæ; prope verò hos sunt Tasci, The first are Sabeans: after these be Passagardæ; and neere these the Tasci.* And whereas it is written: *But vnto the Sonnes of the Concubines which* Abraham *had*, Abraham *gaue gifts, and sent them away from* Isaac *his sonne (while he yet liued) Eastward to the East-Countrey*: heereupon it is supposed, that this *Saba* the sonne of *Abraham* wandered into *Persia*: for *Persia* was accounted the furthermost East-Countrey in respect of *Iudæa*, which also *Ouid* setteth vnder the Sun rising. Yet seeing the rest of *Abrahams* sonnes seated themselues on the borders of *Iudæa*, I rather choose to leaue *Saba* the sonne of *Abraham* in *Arabia* the Desart, where *Ptolomie* setteth a Citie of that name.

Gen. 10. v. 30.

Gen. 25. v. 6.

Metam. lib. 1.

But *Saba* the sonne of *Ioctan*, the son of *Heber*, (as I conceiue) inhabited *India* it selfe. For *Dionysius Afer* in his *Periegesis*, (or description of the World) which hee wrote in *Greeke* Verse, among the Regions of *India* findeth a Nation called the *Sabæi*. *Taxilis hos inter medios habitat q; Sabæus: In the middest of these dwell the Sabæi, and the Taxili*, sayth this *Dionysius*.

†. V.
Of Ophir *one of* Ioctans *sonnes, and of Peru, and of that voyage of* Salomon.

Ophir also was an Inhabitant of the East *India*, and (as Saint *Hierome* vndestands it) in one of the Ilands plentifull with gold, which are now knowne by the name of *Moluccæ*. *Iosephus* vnderstands *Ophir* to be one of those great head-lands in *India*, which by a generall name are called *Chersonesi*, or *Peninsulæ*: of which there are two very notorious; *Callecut*, and *Malacon*. *Pererius* takes it rightly for an Iland, as Saint *Hierome* doth, but

but he sets it at the head-land of *Malacca*. But *Ophir* is found among the *Moluccas* farther East.

Arias Montanus out of the second of *Chronicles*, the third Chapter and sixth Verse, gathers that *Ophir* was *here* in *America*, looking into the West Ocean, commonly called *Mare del Sur*, or the South Sea, by others *Mare pacificum*. The words in the second of the *Chronicles* are these: *And he couered the house with precious stones for beautie, and the gold was gold of Paruaim*. *Iunius* takes this gold to bee the gold of *Hauilah*, remembred by *Moses* in the description of *Paradise*: *And the gold of that Land is good*: finding a Towne in *Characene* a Prouince of *Susiana* called *Barbatia*, so called (as he thinks) by corruption for *Paruaim*: from whence those Kings subiected by *Dauid*, brought this gold, with which they presented him, and which *Dauid* preserued for the enriching of the Temple. *Gen. 2. 11. & 12. Plin. li. 6. c. 28.*

But this fancie of *Peru* hath deceiued many men, before *Montanus*, and *Plessis*, who also tooke *Ophir* for *Peru*. And that this question may be a subiect of no further dispute; it is very true that there is no Region in the World of that name: sure I am that at least *America* hath none, no not any Citie, Village, or Mountaine so called. But when *Francis Pisarro* first discouered those Lands to the South of *Panama*, arriuing in that Region which *Atabaliba* commanded (a Prince of magnificence, Riches and Dominion inferior to none) some of the *Spaniards* vtterly ignorant of that language, demanding by signes (as they could) the name of the Countrie, and pointing with their hand athwart a Riuer, or Torrent, or Brooke that ranne by, the *Indians* answered *Peru*, which was either the name of that Brooke, or of water in generall. The *Spaniards* thereupon conceiuing that the people had rightly vnderstood them, set it downe in the *Diurnall* of their enterprise, and so in the first description made, and sent ouer to *Charles* the Emperor, all that West part of *America* to the South of *Panama* had the name of *Peru*, which hath continued euer since as diuers *Spaniards* in the *Indies* assured me; which also *Acosta* the *Iesuite* in his naturall and morall Historie of the *Indies confirmeth*. And whereas *Montanus* also findeth, that a part of the *Indies* (called *Iucatan*) tooke that name of *Iochan*, who as hee supposeth nauigated from the vtmost East of *India* to *America*: it is most true, that *Iucatan* is nothing else in the language of that Countrie, but [*What is that*] or [*What say you?*] For when the *Spaniards* ask'd the name of that place (no man conceiuing their meaning) one of the Saluages answered *Iucatan* (which is) *what aske you*, or *What say you?* The like hapned touching *Paria*, a mountaynous Country on the South side of *Trinidado* & *Margarita*: for when the *Spaniards* inquiring (as all men doe) the names of those new Regions which they discouered, pointed to the Hills a farre off, one of the people answered, *Paria*, which is as much to say, as *high Hills* or *Mountaynes*. For at *Paria* begins that marualous ledge of Mountaines, which from thence are continued to the Strait of *Magellan*: from eight degrees of North latitude to the 52. of South, and so hath that Countrie euer since retained the name of *Paria*.

The same hapned among the *English*, which I sent vnder Sir *Richard Greeneuile* to inhabite *Virginia*. For when some of my people asked the name of that Countrie, one of the Saluages answered, *Wingandacon*, which is as much to say, as, *You weare good clothes*, or gay clothes. The same hapned to the *Spaniard* in asking the name of the Iland *Trinidado*: for a *Spaniard* demanding the name of that selfe place which the Sea incompassed, they answered, *Caeri*, which signifieth an Iland. And in this manner haue many places newlie discouered beene intituled, of which *Peru* is one. And therefore wee must leaue *Ophir* among the *Moluccas*, whereabout such an Iland is credibly affirmed to be.

Now although there may be found gold in *Arabia* it selfe (towards *Persia*) in *Hauilah*, now *Susiana*, and all alongst that East *Indian* shore; yet the greatest plentie is taken vp at the *Philippines*, certayne Ilands planted by the *Spaniards*, from the East *India*. And by the length of the passage which *Salomons* ships made from the Red Sea, (which was three yeeres in going and comming) it seemeth they went to the vttermost East, as the *Moluccas* or *Philippines*. Indeede these that now goe from *Portugal*, or from hence, finish that nauigation in two yeeres, and sometimes lesse; and *Salomons* ships went not aboue a tenth part of this our course from hence. But wee must consider, that they euermore kept the coast, and crept by the shores, which made the way exceeding long. For before the vse of the Compasse was knowne, it was impossible to nauigate athwart the Ocean; and therefore *Salomons* ships could not finde *Peru* in *America*. Neither was it needfull

for the *Spaniards* themselues (had it not beene for the plentie of gold in the East *India* Ilands, farre aboue the mines of any one place of *America*) to saile euery yeere from the West part of *America* thither, and there to haue strongly planted, and inhabited the richest of those Ilands: wherein they haue built a Citie called *Manilia*. *Salomon* therefore needed not to haue gone farther off then *Ophir* in the East, to haue sped worse: neither could he navigate from the East to the West in those dayes, whereas hee had no coast to haue guided him.

Tostatus also gathereth a fantasticall opinion out of *Rabanus*, who makes *Ophir* to be a Countrie, whose Mountaines of gold are kept by *Griffins*: which Mountaynes *Solinus* affirmeth to bee in *Scythia Asiatica*, in these wordes: *Nam cùm auro & gemmis affluant, Griphes tenent vniuersa, alites ferocissimæ, Arimaspi cum his dimicant, &c.* *For whereas these Countries abound in gold, and rich stone, the Griffins defend the one and the other: a kinde of Fowle the fiercest of all other; with which Griffins a Nation of people called Arimaspi make warre.* These *Arimaspi* are said to haue beene men with one eye onely, like vnto the *Cyclopes* of *Sicilia*: of which *Cyclopes*, *Herodotus* and *Aristeus* make mention: and so doth *Lucan* in his third Booke: and *Valerius Flaccus*: & *D. Siculus* in the story of *Alexander Macedon*. But (for mine owne opinion) I beleeue none of them. And for these *Arimaspi*, I take it that this name signifying *One-eyed*, was first giuen them by reason that they vsed to weare a vizzard of defence, with one sight in the middle to serue both eyes; and not that they had by nature any such defect. But *Solinus* borroweth these things out of *Plinie*, who speakes of such a Nation in the extreame North, at a place called *Gisolitron*, or the Caue of the Northeast winde. For the rest, as all fables were commonly grounded vpon some true stories or other things done: so might these tales of the *Griffins* receiue this Morall: That if those men which fight against so many dangerous passages for gold, or other riches of this World, had their perfect senses, and were not depriued of halfe their eye-sight (at least of the eye of right reason and vnderstanding) they would content themselues with a quiet and moderate estate; and not subiect themselues to famine, corrupt aire, violent heate, and cold, and to all sorts of miserable diseases. And though this fable be fained in this place, yet if such a tale were told of some other places of the World, where wilde Beasts or Serpents defend Mountaines of gold, it might be auowed. For there are in many places of the world, especially in *America*, many high and impassable Mountains which are very rich & full of gold, inhabited onely with Tygres, Lyons, and other rauenous and cruell beasts: vnto which if any man ascend (except his strength bee very great) he shall be sure to finde the same warre, which the *Arimaspi* make against the *Griffins*: not that the one or other had any sense of the gold, or seeke to defend that mettall, but being disquieted, or made afraid of themselues or their yong-ones, they grow inraged and aduenturous. In like sort it may be said that the *Alegartos*, (which the *Ægyptians* call the *Crocodyles*) defend those Pearles which lye in the Lakes of the Inland: for many times the poore *Indians* are eaten vp by them, when they diue for the pearle. And though the *Alegartos* know not the pearle, yet they finde sauour in the flesh and bloud of the *Indians*, whom they deuoure.

Placetus, lib. 6. Diod. Sicul. l. 18

†. VI.

Of Hauilah *the sonne of* Ioctan, *who also passed into the East Indies: and of* Mesha *and* Sephar *named in the bordering of the Families of* Ioctan: *with a Conclusion of this discourse touching the plantation of the World.*

OF *Hauilah* the sonne of *Ioctan*, there is nothing else to be said, but that the generall opinion is, that he also inhabited in the East India in the Continent, from which *Ophir* past into the Ilands adioyning. And whereas *Ganges* is said to water *Hauilah*, it is meant by *Hauilah* in the East India, which tooke name of *Hauilah* the sonne of *Ioctan*: but *Hauilah*, which *Pison* compasseth, was so called of *Hauilah*, the sonne of *Chush*, as is formerly proued by this place of Scripture: *Saul smote the Amalekites from Hauilah, as thou commest to Shur, which is before Ægypt.* But that *Saul* euer made Warre in the East India, no man hath suspected. For an end we may conclude, that of the thirteene sonnes of *Ioctan*, these three, *Saba*, *Hauilah*, & *Ophir*; though at the first seated by their brethren about the hill *Masius* or *Mesh*, *Gen.* 10. 30. (to wit) betweene *Cilicia* and *Mesopotamia*; yet at length either themselues or their issues remooued into the East India, leauing the other

1. Sam. 15. 7.

other Families of *Iokt'an*, to fill the Countries of their first plantation, which the Scripture defines to haue beene from *Mesh* vnto *Sephar*. And although S. *Hieromie* take *Mesh* to be a Region of the East India, and *Sephar* a Mountaine of the same (which Mountaine, *Montanus* would haue to be the *Andes* in *America*) those fancies are farre beyond my vnderstanding. For the word (*East*) in the Scriptures, where it hath reference to *Iudea*, is neuer farther extended then into *Persia*. But *Mesch* is that part of the Mountaine of *Masius* in the North of *Mesopotamia*, out of which the Riuer *Chaboras* springeth which runneth by *Charran*: and in the same Region we also finde for *Sephar* (remembred by *Moses*, *Sipphara* by *Ptolomie*, standing to the East of the Mountaine *Masius*; from whence *Iokt'an* hauing many sonnes, some of them might passe into *India*, hearing of the beautie and riches thereof. But this was in processe of time.

The other fashion of planting I vnderstand not, being grounded but vpon mens imaginations, contrary to reason and possibilitie. And that this Mountaine in the East was no farther off then in those Regions before remembred, it appeareth by many places of the Scripture where the same phrase is vsed: as in *Numbers* 23. Balac *the King of Moab hath brought me from Aram, out of the Mountaine of the East*; which was from the East part of *Mesopotamia*. For *Balac* brought *Balaam* out of *Mesopotamia*, (witnesse this place of Deuteronomie:) *Because they hyred* Balaam *the sonne of* Beor, *of Pethor in Aram Naharaijm, to curse thee*: for *Aram Naharaijm* was *Syria fluuiorum*, which is *Mesopotamia*, as aforesaid. *Verse 7.* *Cap. 23. ver. 4.*

This plantation of the World after the floud doth best agree (as to me it seemes) with all the places of Scripture compared together. And these be the reports of Reason and probable coniecture; the Guides which I haue followed herein and which I haue chosen to goe after, making no valuation of the opinions of men, conducted by their owne fancies, be they ancient or moderne. Neither haue I any end herein, priuate, or publike, other then the discouery of truth. For as the partialitie of man to himselfe hath disguised all things: so the factious and hireling Historians of all Ages (especially of these latter times) haue by their many Volumes of vntrue reports left *Honor* without a Monument, and *Vertue* without Memorie: and (in stead thereof) haue erected *Statues* and *Trophies* to those, whom the darkest forgetfulnesse ought to haue buryed, and couered ouer for euermore. And although the length and dissoluing Nature of Time, hath worne out or changed the Names and memory of the Worlds first planters after the floud (I meane the greatest number and most part of them) yet all the foot steps of Antiquitie (as appeares by that which hath beene spoken) are not quite worne out nor ouer-growne: for *Babylon* hath to this day the sound of *Babel*; *Phœnicia* hath *Zidon*, to which Citie the eldest Sonne of *Canaan* gaue name; so hath *Cilicia Tharsis*; and the *Armenians*, *Medes*, *Hiberians*, *Cappadocians*, *Phrygians*, the *Syrians*, *Idumæans*, *Libyans*, *Moores*, and other Nations, haue preserued from the death of forgetfulnesse some signes of their first Founders and true Parents.

Chap. IX.

Of the beginning and establishing of Gouernment.

§. I.

Of the proceeding from the first Gouernment vnder the eldest of Families to Regall, and from regall absolute, to Regall tempered with Lawes.

IT followeth now to entreate how the World began to receiue Rule and Gouernment, which (while it had scarcitie of People) vnder-went no other Dominion then Paternitie and Eldership. For the Fathers of Nations were then as Kings, and the eldest of Families as Princes. Hereof it came, that the word (*Elder*) was alwayes vsed both for the Magistrate, and for those of Age and Grauitie: the same bearing one signification almost in all languages. For in the eleuenth of *Numbers* God commanded *Moses* to gather together 70. of the Elders of the people, and Gouer-

Gouernour ouer them: the *Hebrew* bearing the same sense, which the *Latine* word *Senes* or *Seniores* doth. So it is written in *Susanna*, *Then the Assembly beleeued them as those that were the Elders and Iudges of the People.* And so in the words of those false Iudges and witnesses to *Daniel*, *Shew it vnto vs, seeing God hath giuen thee the office of an Elder.* *Demosthenes* vseth the same word for the Magistrate among the *Gracians*. *Cicero* in *Cato* giueth two other reasons for this appellation: *Apud Lacedæmonios qui amplissimum Magistratum gerunt, vt sunt, sic etiam appellantur Senes*; *Among the Lacedæmonians the chiefe Magistrates, as they were, so are they called Eldermen*: and againe, *Ratio & prudentia nisi essent in senibus, non summum Concilium Maiores nostri appellássent Senatum*; *If reason and aduisement were not in old men, our Ancestors had neuer called the highest Councell by the name of a Senate.*

But though these reasons may well be giuen, yet wee doubt not but in this name of (*Elders*) for Gouernors or Counsailers of State, there is a signe that the first Gouernors were the Fathers of Families; and vnder them the eldest Sonnes. And from thence did the *French*, *Italian*, and *Spaniard* take the word (*Signor*) and out of it (*Seignourie*) for Lordship and Dominion: signifying (according to *Loyseau*) puissance in proprietie, or proper power. The kindes of this *Seignourie*, *Seneca* makes two: the one, *Potestas aut imperium*; *Power or command*: the other, *Proprietas aut dominium*; *Proprietie or Masterships*: the correlatiue of the one is the subiect, of the other the slaue. *Ad Cæsarem* (saith he) *potestas omnium pertinet, ad singulos proprietas*; *Cæsar hath power ouer all*; *and euery man proprietie in his owne*: and againe, *Cæsar omnia imperio possidet, singuli dominio*; *Cæsar holdeth all in his power, and euery man possesseth his owne.* But as men and vice began abundantly to increase: so obedience, (the fruit of naturall reuerence, which but from excellent seede seldome ripeneth) being exceedingly ouer-shadowed with pride, and ill examples, vtterly withered and fell away. And the soft weapons of paternall perswasions (after mankinde began to neglect and forget the originall and first giuer of life) became in all ouer-weake, either to resist the first inclination of euill, or after (when it became habituall) to constraine it. So that now, when the hearts of men were onely guided and steered by their owne fancies, and tost to and fro on the tempestuous Seas of the world, while wisedome was seuered from power, and strength from charitie: Necessitie (which bindeth euery nature but the immortall) made both the Wise & Foolish vnderstand at once, that the estate of reasonable men would become far more miserable then that of beasts, and that a generall flood of confusion would a second time ouer-flow them, did they not by a generall obedience to order and dominion preuent it. For the mightie, who trusted in their owne strengths, found others againe (by interchange of times) more mighty then themselues: the feeble fell vnder the forcible; and the equall from equall receiued equall harmes. In so much that licentious disorder (which seemed to promise a libertie vpon the first acquaintance) proued vpon a better tryall, no lesse perilous then an vnindurable bondage.

Necessitas est firmum iudicium & immutabilis prouidentia potestas.

These Arguments by Necessitie propounded, and by Reason maintained and confirmed, perswaded all Nations which the Heauens couer, to subiect themselues to a Master, and to Magistracie in some degree. Vnder which Gouernment, as the change (which brought with it lesse euill, then the former mischiefes) was generally pleasing: so time (making all men wise that obserue it) found some imperfection and corrosiue in this cure. And therefore the same Necessitie which inuented, and the same Reason which approued souereigne power, bethought it selfe of certaine equall rules, in which Dominion (in the beginning boundlesse) might also discerne her owne limits. For before the inuention of Lawes, priuate affections in supreme Rulers made their owne fancies both their Treasurers and Hangmen: measuring by this yard, and waighing in this ballance both good and euill.

For as wisedome in Eldership preceded the rule of Kings; so the will of Kings forewent the inuentions of Lawes. *Populus nullis legibus tenebatur: arbitria principum pro legibus erant*; *The people were not gouerned by any other lawes then the wils of Princes*: Hereof it followed, that when Kings left to be good, neither did those mens vertues value them which were not fancied by their Kings, nor those mens vices deforme them that were. *Amor interdum nimis videt, interdum nihil videt*; *Loue sees one while too much, another while starke nothing.* Hence it came to passe, that after a few yeeres (for direction and restraint of Royall power) Lawes were established: and that gouernment which had

THE SONES OF IAVAN WICH PLANTED THRACE MACEDON EPIRVS AND THE REST OF GRECE SENT COLLON WESTWARD INTO THE BODIE OF EVROPE
THE EVXIN SEA
TIRAS peopled THRACE Constantinople
ASIA
GOMER by a second plantation peopled
GALATIA
ARMENIA the les by a second remove peop led by TOGORMA
MAGOG from Hierapolis in SYRIA planted LYDIA
IAVAN planted IONIA and then GRECE
THE SEA ÆGÆVM
EPIRVS planted by the Issues of DODANIM from RODES
IAVAN his second plantation
THARSIS so called of IAVANS 2. sonn
MAGOG GOMER TVBAL and TO GORMA were the first planters of SYRIA
CYPRVS
CYPRVS possest by CETHIM who from thens peopled MACEDON
CRETA
THE MEDITERAN SEA
THE APHRICAN SEA
ALEXANDRIA
ÆGYPT
THE GREAT SIRTIS
LVDIM The first borne of MISRAIM was the parent of the LYBYANS
The passage of PHVT
The passage of LVDIM
PHVT the father of the MORITANIANS Whose issewes peopled the regions adioyning as their numbers increased
AEGYPT first possest by CHAM and his sonn MIZRAIM by both which names the scriptures knowe it. also plutarch in Orside. out of the holye bookes of the EGYPTIANS witnes seth that it had the name of CHEMIA for CHAMIA it was in aftertymes called AERIA. POTAMIA. OGYGIA Stephanus and Eustatius intitled it MELAMPODES Apollodorus MYARA. others THEBAE as Herodotus & Aristotle the Ægypt. and now by the Turcks EL CHEBITES
AFRICA
NILVS
LIBYA INTERIOR
AETHIOPIA
LIBIA INTERIOR AND ÆTHIOPIA PEOPLED IN PROCES OF TYME BY LVDIM PHVT AND THEIR ISSVES

NORTH

OVT OF ASIA THE LESS WERE
HE NORTHERN REGIONS PLANTED

THE CASPIAN SEA

TVBAL by a second plan:
tation was the parent of the
IBERI who afterward inha:
ted SPAYN

MESECH the 6 sonn of
IAPHET peopld CHALCENE
a Prouince of ARMENIA the great

ARMENIA
MAIOR

TAVRVS

MASIVS MONS.
from this mountayne of Masius
to Chalne vppon Euphrates and
vnto Sephar adioyning dwelt the
sonns of IOCTAN all but OPHIR
and HAVILAH who inhabited the
east INDIA

TIGRIS

NINIVE

TAMIA

Chalne

ACHAD

BABEL Wher
NIMROD seated himselfe
and thence built ACHAD
EREC CHALNE and
then NINIVE

EREC

SVSAN

ELAM The eldest sonn of SEM pos:
sest the regions of PERSIA and ther:
fore were those nations first called
ELAMITES but that euer him selfe
came into SHINAAR it is not probable
but that he planted it from the east Wher
the ARKE of NOE rested after the
flood as in the desc:ription of NOAS
ARKE is expressed.

EAST

ARABIA
DESART

CHVDVCA
first CHVSCA
CHVS seated
after 7 floods
whence they
peopld the three Arabias

CHVSITES

VR Prolonse VIE
CHOA Wher the issue of
SEM as many as came
into Shinaar first seated
Why by ARPHAXAD
were afterward the fathers
of the HEBRVES

THE PERSIAN SEA

Ormus

SABA the plantation
of SABA or SEBA the
Eldest sonn of CHVS

SABATHA
the plantation of Sabta
the 3 sonn of CHVS

RHEGMA

RHABNA

ARABIA THE HAPPIE

BY COLLONIES SENT OVT BY SABA RHEGMA
AND THE REST OF THE SONS OF CHVS WAS
THE REST OF ARABIA THE HAPPIE PEOPLED

SABE REGIA

ADEN

SOVTH

BIB. CANT. ACAD.

had this mixture of equalitie (holding in an euen ballance ſupreme power and common right) acquired the title of Regall: the other (which had it not) was knowne for Tyrannicall: the one God eſtabliſhed in fauour of his people: the other he permitted for their affliction.

In the infancie of this Regall authoritie, Princes as they were choſen for their vertues onely, ſo did they meaſure their powers by a great deale of moderation. And therefore (ſaith *Fabius Pictor*) *Principes, quia iuſti erant, & religionibus dediti, iure habiti Dij & dicti*; *Princes, becauſe they were iuſt and religious, were rightly accounted and called gods.* *De aureo ſæculo part. 1.*

And though (ſpeaking humanely) the beginning of Empire may be aſcribed to Reaſon and Neceſſitie; yet it was God himſelfe that firſt kindled this light in the mindes of men, whereby they ſaw that they could not liue and be preſerued without a Ruler and Conducter: God himſelfe by his eternall prouidence hauing ordained Kings; and the law of Nature Leaders, and Rulers ouer others. For the very Bees haue their Prince; the Deere their Leaders; and Cranes (by order impoſed) watch for their owne ſafetie. *The moſt High beareth rule ouer the Kingdomes of Men; and appointeth ouer it whomſoeuer hee pleaſeth. By me* (ſaith *Wiſedome*, ſpoken by the Sonne of God) *Kings reigne; By me Princes rule*, and *it is God* (ſaith Daniel) *that ſetteth vp Kings, and taketh away Kings*: and that this power is giuen from God, *Chriſt* himſelfe witneſſeth, ſpeaking to *Pilate*; *Thou couldeſt haue no power at all againſt me, except it were giuen thee from aboue.* *Dan. 5. v. 21.* *Prou. 8. v. 15.* *Dan. 2. v. 21.* *Iohn 19. v. 11.*

It was therefore by a threefold Iuſtice that the world hath beene gouerned from the beginning, (to wit) by a Iuſtice naturall: by which the Parents and Elders of Families gouerned their Children, and Nephewes, and Families, in which gouernment the Obedience was called naturall Pietie: Againe, by a Iuſtice diuine, drawne from the Lawes and Ordinances of God: and the Obedience hereunto was called Conſcience: And laſtly, by a Iuſtice ciuill, begotten by both the former: and the Obedience to this we call Dutie. That by theſe three thoſe of the eldeſt times were commanded: and that the rule in generall was Paternall, it is moſt euident: for *Adam* being Lord ouer his owne Children, inſtructed them in the ſeruice of God his Creator; as we reade, *Cain* and *Abel* brought Oblations before God, as they had beene taught by their Parent, the Father of mankinde.

§. II.

Of the three commendable ſorts of Gouernment with their oppoſites: and of the degrees of humane ſocietie.

WHat other Policie was exerciſed, or State founded after ſuch time as mankinde was greatly multiplyed before the floud, it cannot be certainly knowne, though it ſeeme by probable coniecture, that the ſame was not without Kings in that firſt age: it being poſſible that many Princes of the *Aegyptians* (remembred among their antiquities) were before the generall floud: and very likely, that the cruell Oppreſſions in that Age proceeded from ſome tyrannie in Gouernment, or from ſome rougher forme of Rule, then the Paternall.

Beroſus aſcribeth the rule of the World in thoſe dayes to the Gyants of *Libanus*, who maſtred (ſaith he) all Nations from the Sun-riſing to the Sun-ſet. But in the ſecond Age of the World, and after ſuch time as the rule of Elderſhip failed, three ſeuerall ſorts of Gouernment were in ſeuerall times eſtabliſhed among men, according to the diuers natures of Places and People. *Beroſ. lib. 1.*

The firſt, the moſt ancient, moſt generall, and moſt approued, was the Gouernment of one, ruling by iuſt Lawes, called *Monarchie*: to which *Tyrannie* is oppoſed, being alſo a ſole and abſolute Rule, exerciſed according to the will of the Commander, without reſpect or obſeruation of the Lawes of God, or Men. For a lawfull Prince or Magiſtrate (ſaith *Ariſtotle*) is the Keeper of Right and Equitie: and of this condition ought euery Magiſtrate to be, according to the rule of Gods word: *Iudges and Officers ſhalt thou make thee in thy Cities: And theſe ſhall iudge the people with righteous iudgement.* *Deut. 16. v. 18*

The ſecond Gouernment is of diuers principall Perſons eſtabliſhed by order, and ruling by Lawes, called *Ariſtocracie*, or *Optimatum poteſtas*; to which *Oligarchia* (or the particular faction and vſurpation of a few great-ones) is oppoſed: as the *Decemviri*, or *Triumviri*, and the like.

The

The third is a State popular, (or Gouernment of the people) called *Democratia*, to which is opposed *Ochlocratia*, or the turbulent vniust ruling of the confused multitude, seditiously swaying the State: contrary to their owne Lawes and Ordinances. These three kindes of Gouernment are briefly expresst by *Tholosanus*; *vnius, paucorum, & multorum, Of one, of few, of many.*

Now as touching the beginning and order of policie since the second increase of Mankinde, the same grew in this sort: First of all, euery Father, or eldest of the Family, gaue Lawes to his owne issues, and to the people from him and them increased. These as they were multiplied into many Households (man by nature louing societie) ioyned their Cottages together in one common Field or Village, which the Latins call *Vicus*; of the *Greeke* ιυς, which signifieth a House, or of the word (*Via*) because it hath diuers waies and paths leading to it. And as the first House grew into a Village, so the Village into that which is called *Pagus*, (being a societie of diuers Villages) so called of the *Greeke* πηγη, which signifieth a Fountaine: because many people (hauing their habitations not far asunder) dranke of one Spring or Streame of water. To this word the *English* Hundreds, or (as some think) Shires answereth not vnfitly.

But as men and impietie began to gather strength, and as emulation and pride between the Races of the one and the other daily increased: so both to defend themselues from outrage, and to preserue such goods as they had gathered, they began to ioyne and set together diuers of their Villages, inuironing them first with bankes and ditches, and afterwards with wals: which being so compasſed were then called *Oppida*; either *ab opponendo se hostibus, Because wals were opposed against Enemies*, or *ab opibus, because thither they gathered their riches for safetie and defence*: as also they were called *Vrbes, ab orbe*; because when they were to build a Citie, they made a Circle with a Plough (saith *Varro*) therewith measuring and compassing the ground which they went to inclose or fortifie. And although *Vrbs* and *Ciuitas* be often confounded, yet the difference was anciently in this, that *Vrbs* signified no other then the very wals and buildings, and *Ciuitas* was taken for the Citizens inhabiting therein: so called of *Ciuis*, and that, *ab eo quòd multitudo coiuit, of comming together.* But all inhabitants within these wals are not properly Citizens, but onely such as are called Free-men: who bearing proportionably the charge of the Citie, may by turnes become Officers and Magistrates thereof: the rest goe vnder the name of Subiects, though Citizens by the same generall name of Subiects are also knowne. For euery Citizen is also a Subiect, but not euery Subiect a Citizen: perhaps also some Citizen (as the chiefe Magistrate, if he be to be termed one of the Citizens) is no subiect; but of this we neede not stand to inquire. The word (Magistrate) is taken *à Magistro, from a Master*, and the word (Master) from the Aduerbe *Magis* (as also *Magisteria, Precepts of Art*) or else from the *Greeke* word (*Megistos:*) and so the *Greekes* call them *Megistanes*, whom the *Latines* call *Magnates*, or *Magistratus.*

Ethic. 5. The office and dutie of euery Magistrate *Aristotle* hath written in few words. *A Magistrate or Prince* (saith he) *is the keeper of right and equitie*; but the same is best taught by Saint *Paul*, who expresseth both the cause efficient, and finall, (that is) by whom Magistrates and Princes are ordained, together with their duties and offices. *A Magistrate is*
Rom. 13. 4. *the Minister of God for thy wealth; but if thou doe euill, feare: for he beareth not the sword for nought. For he is the Minister of God, to take vengeance on him that doth euill.* Hee also
Ver. 1. teacheth in the same place; *That euery soule ought to be subiect to the higher powers, because*
2. *they are by God ordained*; and that *whosoeuer resisteth that power, resisteth God*, the giuer and fountaine thereof: and shall not onely be therefore subiect to the iudgement and con-
Ibid. v. 5. demnation of Man, but of God: *For ye must be subiect* (saith he) *not because of wrath onely, but also for conscience sake.*

The examples are not to be numbred of Gods punishments vpon those that haue resisted Authoritie, by God ordained and established. Neither ought any subiect therefore to resist the power of Kings, because they may be taxed with iniustice or cruelrie: for it pleaseth God sometimes to punish his people by a tyrannous hand: and the Commandement of obedience is without distinction. The *Prophets* and *Christ* himselfe subiected themselues to the power of Magistracie. *Christ* commanded that all dúe to *Cæsar* should
Herem. 29. 7. be giuen vnto him: and he payed Tribute for himselfe and *Peter*. *Hieremie* commanded
Gen. 20. 5. 17. the *Israelites* (euen those that were Captiues vnder Heathen Kings) to pray for them, and
27. v. 10. for the peace of *Babylon*. So *Abraham* prayed for *Abimelech*; and *Iacob* blessed the King

of

of *Ægypt*: And *it is acceptable in the ſight of our Sauiour* (ſaith *Paul*) *that ye make ſupplications and Prayers for Kings, and for all that are in authoritie*: and if for ſuch Kings as were Idolatrous, much more for Chriſtian Kings and Magiſtrates. And ſo much did Saint *Chryſoſtome* in his Homily to the people preferre *Monarchicall* Gouernment, as he rather commended the rule of Kings (though Tyrants) then that they ſhould be wanting: *Præſtat Regem tyrannum habere, quàm nullum*; *Better a tyrannous King, then no King*: to which alſo *Tacitus* ſubſcribeth: *Præſtat* (ſaith *Tacitus* in the firſt of his Hiſtorie) *ſub malo principe eſſe quàm nullo*; *It is better to haue a bad Prince then none at all.* And be they good Kings (which is generally preſuppoſed) then is there no libertie more ſafe, then to ſerue them: *Neq; enim libertas tutior vlla eſt* (ſaith *Claudian*) *quàm Domino ſeruire bono*: *No libertie* (ſaith he) *more ſafe for vs then to be ſeruants to the vertuous*. And certainly howſoeuer it may be diſputed, yet is it ſafer to liue vnder one Tyrant, then vnder 100000. Tyrants: vnder a wiſe man that is cruell, then vnder the fooliſh and barbarous crueltie of the multitude. For as *Ageſilaus* anſwered a Citizen of *Sparta* that deſired an alteration of the Gouernment, That kinde of rule which a man would diſdaine in his owne houſe, were very vnfit to gouerne great Regions by.

Laſtly, as many Fathers erected many Cottages for their many children: and as (for the reaſon before remembred) many Houſholds ioyned themſelues together, and made Villages; many Villages made Cities: ſo when theſe Cities and Citizens ioyned together, and eſtabliſhed Lawes by conſent, aſſociating themſelues vnder one Gouernour, and Gouernment, they ſo ioyned, were called a Commonwealth: the ſame being ſometimes gouerned by Kings; ſometimes by Magiſtrates; ſometimes by the people themſelues.

§. III.

Of the good Gouernment of the firſt Kings.

NOw this firſt Age after the Floud, and after ſuch time as the people were increaſed, and the Families became ſtrong and diſperſed into ſeuerall parts of the World, was by ancient Hiſtorians called Golden: Ambition and Couetouſneſſe being as then but greene, and newly growne vp, the ſeeds and effects whereof were as yet but potentiall, and in the blowth and bud. For while the Law of Nature was the rule of mans life, they then ſought for no larger Territorie then themſelues could compaſſe and manure: they erected no other magnificent buildings, then ſufficient to defend them from cold and tempeſt: they cared for no other delicacie of fare, or curioſitie of dyet, then to maintaine life: nor for any other apparell then to couer them from the cold, the Raine and the Sunne.

And ſure if we vnderſtand by that Age (which was called Golden) the ancient ſimplicitie of our Fore-fathers, this name may then truely be caſt vpon thoſe elder times: but if it be taken otherwiſe, then, whether the ſame may be attributed more to any one time then to another, (I meane to one limited time and none elſe) it may be doubted. For good and Golden Kings make good and Golden Ages: and all times haue brought forth of both ſorts. And as the infancy of Empirie, (when Princes plaied their Prizes, and did then onely woo men to obedience) might be called the Golden Age: ſo may the beginning of all Princes times be truely called Golden. For be it that men affect honour, it is then beſt purchaſed; or if honour affect men, it is then that good deſeruings haue commonly the leaſt impediments: and if euer Liberality ouerflow her banks & bounds, the ſame is then beſt warranted both by policie and example. But Age and Time doe not onely harden and ſhrinke the openeſt and moſt *Iouiall* hearts, but the experience which it bringeth with it, layeth Princes torne eſtates before their eyes, and (withall) perſwadeth them to compaſſionate themſeues. And although there be no Kings vnder the Sunne whoſe meanes are anſwerable vnto other mens deſires; yet ſuch as value all things by their owne reſpects, doe no ſooner finde their appetites vnanſwered, but they complaine of alteration, and account the times iniurious and yron. And as this falleth out in the Reigne of euery King, ſo doth it in the life of euery man, if his dayes be many: for our yonger yeeres are our Golden Age; which being eaten vp by time, wee praiſe thoſe ſeaſons which our youth accompanied: and (indeede) the grieuous alterations in our ſelues, and the paines and diſeaſes which neuer part from vs but at the graue; make

make the times seeme so differing and displeasing: especially the qualitie of mans nature being also such, as it adoreth and extolleth the passages of the former, and condemneth the present state how iust soeuer: *Fit humana malignitatis vitio, vt semper vetera in laude, præsentia in fastidio sint*; *It comes to passe* (saith *Tacitus*) *by the vice of our malignitie, that we alwayes extoll the time past, and hold the present fastidious*: For it is one of the errours of wayward Age: *Quod sint laudatores temporis acti*; *That they are praisers of fore-passed times*, forgetting this aduice of *Salomon*: *Say not then, Why is it that the former dayes were better then these? for thou doest not inquire wisely of this thing*: to which purpose *Seneca*; *Maiores nostri questi sunt, & nos querimur, posteri querentur, euersos esse mores, regnare nequitiam, in deterius res hominum & in omne nefas labi*: *Our Ancestors haue complained, we doe complaine, our children will complaine, that good manners are gone, that wickednesse doth reigne, and all things grow worse and worse, and fall into all euill.* These are the vsuall discourses of Age and misfortune. But hereof what can we adde to this of *Arnobius*? *Noua res quandoq; vetus fiet, & vetus temporibus, quibus cæpit noua fuit & repentina*: *Whatsoeuer is new, in time shall be made old: and the ancientest things when they tooke beginning were also new and sodaine.* Wherefore not to stand in much admiration of these first times, which the discontentments of present times haue made Golden, this we may set downe for certaine, That as it was the vertue of the first Kings, which (after God) gaue them Crowns: so the loue of their people thereby purchased, held the same Crownes on their heads. And as God gaue the obedience of Subiects to Princes: so (relatiuely) he gaue the care and iustice of Kings to the Subiects; hauing respect, not onely to the Kings themselues, but euen to the meanest of his Creatures: *Nunquàm particulari bono seruit omne bonum*; *The infinite goodnesse of God doth not attend any one onely*: for he that made the small and great, careth for all alike: and it is the care which Kings haue of all theirs, which makes them beloued of all theirs, and by a generall loue it is, that Princes hold a generall obedience: For *Potestas humana radicatur in voluntatibus hominum*: *All humane power is rooted in the will or dispositions of men.*

Tacit. in Dial. de Orat.

Eccles. 7.

Arnob. lib. 2.

Wisd. 6. 7.

§. IIII.

Of the beginning of Nobilitie: and of the vaine vaunt thereof without vertue.

AND with this Supreme Rule and Kingly authoritie began also other degrees and differences among Subiects. For Princes made election of others by the same Rule, by which themselues were chosen; vnto whom they gaue place, trust, and power. From which imployments and Offices sprung those Titles, and those degrees of Honour, which haue continued from Age to Age to these dayes. But this Nobilitie, or difference from the Vulgar, was not in the beginning giuen to the Succession of Bloud, but to Succession of Vertue, as hereafter may be proued. Though at length it was sufficient for those whose Parents were aduanced, to be knowne for the Sonnes of such Fathers: and so there needed then no endeuour of well-doing at all, or any contention for them to excell, vpon whom glory or worldly Nobilitie necessarily descended. Yet hereof had Nobilitie denomination in the beginning, That such as excelled others in vertue: were so called: *Hinc dictus Nobilis, quasi virtute præ alijs notabilis.* But after such time as the deserued Honour of the Father was giuen in reward to his Posteritie, Saint *Hierome* iudged of the Succession in this manner: *Nihil aliud video in Nobilitate appetendum, nisi quod Nobiles quadam necessitate constringantur, ne ab antiquorum probitate degenerent*; *I see no other thing to be affected in Nobilitie, then that Noblemen are by a kinde of necessitie bound, not to degenerate from the vertue of their Ancestors.* For if Nobilitie be *Virtus & antiquæ diuitiæ*; *Vertue and ancient riches*, then to exceede in all those things which are *extra hominem*, as riches, power, glory, and the like, doe no otherwise define Nobilitie, then the word (*animal*) alone doth define a reasonable man. Or if honour (according to *L. Viues*) be a witnesse of vertue and well-doing: and Nobilitie (after *Plutarch*) the continuance of vertue in a Race or Linage: then are those in whom Vertue is extinguished, but like vnto painted and printed Papers, which ignorant men worship in stead of *Christ*, our *Ladie*, and other *Saints*: men, in whom there remaine but the dregs and vices of ancient Vertue: Flowers, and Herbes, which by change of soile and want of manuring are turned to Weedes. For what is found praise-worthy in those waters, which had their beginning out of pure Fountaines,

Verus nobilis non nascitur sed fit.

if

if in all the rest of their course they run foule, filthy, and defiled? *Ex terra fertile producitur aliquando cicuta venenosa, & ex terra sterili pretiosum aurum,* Out of fruitfull ground ariseth sometimes poysoning Hemlock: and out of barren soile precious Gold. Plin. in Ezech.

For as all things consist of matter and forme, so doth *Charron* (in his Chapter of Nobilitie) call the Race and Linage but the matter of Nobilitie: the forme (which giues life and perfect being) he maketh to be Vertue, and Qualitie, profitable to the Common-weale. For he is truely and entirely Noble, who maketh a singular profession of publike Vertue, seruing his Prince and Countrie, and being descended of Parents and Ancesters that haue done the like. And although that Nobilitie, which the same Authour calleth personall, (the same which our selues acquire by our Vertue and well deseruings) cannot be ballanced with that which is both naturall by Descent, and also personall; yet if Vertue be wanting to the naturall, then is the personall and acquired Nobilitie by many degrees to be preferred: For (saith *Charron*) this Honour (to wit) by Descent, may light vpon such a one, as in his owne nature is a true Villaine. There is also a third Nobilitie which hee calleth Nobilitie in Parchment, bought with Siluer or fauour: and these be indeede but Honours of affection, which Kings with the change of their fancies wish they knew well how to wipe off againe. But surely, if we had as much sense of our degenerating in worthinesse, as we haue of vanitie in deriuing our selues of such and such Parents, we should rather know such Nobilitie (without Vertue) to be shame and dishonour, then Noblenesse, and glory to vaunt thereof. *What calamitie is wanting* (saith *Bernard*) *to him that is borne in sinne, of a Potshare body and barren minde?* for (according to the same Father:) *Dele fucum fugacis honoris huius, & male coronatæ nitoremgloriæ, &c. Wipe away the painting of this fleeting honour, and the glittering of the ill-crowned glory, that then thou maiest consider thy selfe nakedly: for thou camest naked out of thy Mothers wombe. Camest thou thence with thy Mytre, or glistering with Iewels, or garnished with Silkes, or adorned with Feathers, or stuffed with Gold? If thou scatter and blow away all these by thy consideration as certaine morning cloudes, which doe or will soone passe ouer, thou shalt meet with a naked, and poore, and wretched and miserable man, and blushing, because he is naked, and weeping because he is borne, and repining, because he is borne to labour, and not to honour.* Bernar. l. 2. de Consider. ad Eugen. Pap.

For, as touching the matter of all men, there is no difference betweene it and dust: which if *thou doest not beleeue* (saith S. Chrysostome) *looke into the Sepulchres & Monuments of thy Ancestors, and they shall easily perswade thee by their owne example, that thou art dust and dirt: so that if man seeme more Noble and beautifull then dust, this proceedeth not from the diuersitie of his Nature, but from the cunning of his Creatour.* Chrysostom. 2. de incomposita Dei natura. con. 5.

For true Nobilitie standeth in the Trade
Of vertuous life; not in the fleshly Line:
For bloud is brute, but Gentric is Diuine. Phaer.

And howsoeuer the custome of the World haue made it good, that Honors be cast by birth vpon vnworthy Issues: yet *Salomon* (as wise as any King) reprehendeth the same in his Fellow-Princes: *There is an euill* (saith he) *that I haue seene vnder the Sun, as an errour that proceedeth from the face of him that ruleth. Folly is set in great excellencie.* Eccles. 10.

CHAP. X.

Of Nimrod, Belus, *and* Ninus: *and of memorable things about those times.*

§. I.

That Nimrod *was the first after the Floud that reigned like Soueraigne Lord: and that his beginning seemeth to haue beene of iust authoritie.*

THE first of all that reigned as Soueraigne Lord after the Floud was *Nimrod*, the Sonne of *Chush*, distinguished by *Moses* from the rest (according to Saint *Augustine*) in one of these two respects: either for his eminencie, and because hee was the first of fame, and that tooke on him to command others: or else in that hee was begotten

by *Chush*, after his other children were also become Fathers; and of a later time then some of his Grand-children and Nephewes. Howsoeuer, seeing *Moses* in expresse words calleth *Nimrod* the Sonne of *Chush*, other mens coniectures to the contrary ought to haue no respect.

This Empirie of *Nimrod*, both the Fathers and many later Writers call tyrannicall: the same beginning in *Babel*, (which is) confusion. But it seemeth to mee that *Melanchton* conceiued not amisse hereof: the same exposition being also made by the Authour of that worke called *Onomasticum Theologicum*, who affirmes that *Nimrod* was therefore called *Amarus Dominator*, *A bitter or seuere Gouernour*, because his forme of rule seemed at first farre more terrible then Paternall authority. And therefore is hee in this respect also called *a mightie Hunter*: because he tooke and destroyed both Beasts and Theeues. But Saint *Augustine* vnderstands it otherwise, and conuerts the word (*ante*) by (*contra*) affirming therein, that *Nimrod* was a mightie Hunter against God: *Sic ergo intelligendus est Gigas ille, Venator contra Dominum; So is that Giant to be vnderstood, a Hunter against the Lord.*

But howsoeuer this word (*a mightie Hunter*) be vnderstood; yet it rather appeareth, that as *Nimrod* had the command of all those, which went with him from the East into *Shinaar*: so, this charge was rather giuen him, then by him vsurped. For it no where is found, that *Noah* himselfe, or any of the Sonnes of his owne body came with this troupe into *Babylon*: no mention at all being made of *Noah* (the yeres of his life excepted) in the succeeding Story of the *Hebrews*; nor that *Sem* was in this disobedient Troupe, or among the builders of *Babel*.

The same is also confirmed by diuers ancient Historians, that *Nimrod*, *Suphne*, and *Iothan* were the Captaines and Leaders of all those which came from the East. And though *Sem* came not himselfe so farre West as *Shinaar* (his lot being cast on the East parts) yet from his Sonnes Nephew *Heber*, the name and Nation of the *Hebrewes* (according to the generall opinion) tooke beginning, who inhabited the Southermost parts of *Chaldaa* about the Citie of *Vr*; from whence *Abraham* was by God called into *Charran*, and thence into *Canaan*.

And because those of the Race of *Sem* which came into *Chaldaa*, were no partners in the vnbeleeuing worke of the Towre: therefore (as many of the Fathers coniecture) did they retaine the first and most ancient language, which the Fathers of the first Age had left to *Noah*; and *Noah* to *Sem* and his Issues: *In familia* Heber *remansit hac lingua*; *In the Family of* Heber *this Language remained* (saith Saint *Augustine* out of *Epiphanius*;) and this Language *Abraham* vsed; yea, it was anciently and before the Floud the generall speech: and therefore first called (saith *Cœlestinus*) *lingua humana*: *the humane tongue*.

We know that *Goropius Becanus* following *Theodoret*, *Rabbi Moses*, *Ægyptius*, *Vergara*, and others, is of another opinion; but howsoeuer we determine of this point, we may with good probability resolue, that none of the godly seed of *Sem* were the chiefe Leaders of this presumptuous multitude. And seeing it is not likely but that some one was by order appointed for this charge, we may imagine that *Nimrod* rather had it by iust authoritie, then by violence of vsurpation.

§. 11.

That Nimrod, Belus, *and* Ninus, *were three distinct persons.*

Berosus, and out of him *Nauclerus* with others, make many *Nimrods*. *Eusebius* confounds him with *Belus*, and so doth Saint *Hierome* vpon *Ose*; and these words of S. *Augustine* seeme to make him of the same opinion: *Ibi autem* Ninus *regnabat post mortem patris sui* Beli; *qui primus illic regnauerat 65. annos*; *There did* Ninus *reigne after the death of his Father* Belus, *who first gouerned in Babylon sixtie fiue yeeres*. But it could not be vnknowne to Saint *Augustine*, that *Nimrod* was the establisher of that Empire: *Moses* being plaine and direct therein. *For the beginning of* Nimrods *Kingdome* (saith he)

was

was Babel, Erec, Accad, and Chalne, in the Land of Shinaar: wherefore *Nimrod* was the first King of *Babel*. And certainly it best agreeth with reason, that *Ninus* was the third, and not one with *Nimrod*, as *Mercator* (led by *Clemens*) supposed: for in *Ninus* time the World was maruailously replenished. And if S. *Augustine* had vndoubtedly taken *Belus* for *Nimrod*, he would haue giuen him the name which the Scriptures giue him, rather then haue borrowed any thing out of prophane Authors. And for those words of S. *Augustine* (*qui primus illic regnauerat*; *who was the first that reigned there*) supposed to be meant by *Belus*: those words doe not disproue that *Nimrod* was the Founder of the *Babylonian* Empire. For although *Iulius Cæsar* ouerthrew the liberty of the *Romane* Commonwealth, making himselfe perpetuall *Dictator*, yet *Augustus* was the first established Emperor: and the first that reigned absolutely by soueraigne authority ouer the *Romans*, as an Emperour.

The like may be said of *Nimrod*, that he first brake the rule of Eldership and Paternitie, laying the foundation of soueraigne Rule, as *Cæsar* did; and yet *Belus* was the first, who peaceably, and with a generall allowance exercised such a power. *Pererius* is of opinion, that *Belus* and *Nimrod* were the same, because many things are said of them both agreeing in time: for it was about 200. yeeres after the floud (as they account) that *Belus* reigned: but such agreement of times proues it not. For so *Edward* the third, and his grand-childe *Richard* the second, were Kings both in one yeere: the one dyed; the other in the same yeere was crowned King.

And yet the opinion (that *Nimrod* and *Belus* were one) is far more probable then that of *Mercator*, who makes *Ninus* and *Nimrod* to be the same. For it is plaine that the beginning of *Nimrods* Kingdome was *Babel*, and the Townes adioyning: but the first and most famous worke of *Ninus* was the Citie of *Niniue*.

Now whereas *D. Siculus* affirmeth, that *Ninus* ouercame and suppreſt the *Babylonians*, the same rather proueth the contrarie, then that *Ninus* and *Nimrod* were one person. For *Ninus* established the seat of his Empire at *Niniue* in *Assyria*, whence the *Babylonians* might (perchance) in disdaine thereof fall from his obedience, whom hee recouered againe by strong hand; which was easie: *Babylon* being not walled till *Semiramis* time.

——Dicitur altam
*Cocti*libus *muris cinxisse* Semiramis *Vrbem.*

Semiramis with wals of bricke the Citie did incloſe.

Further, where it is alleaged, that as the Scriptures call *Nimrod* mightie: so *Iustine* hath the same of *Ninus*, which is one of *Mercators* arguments; It may be answered, that such an addition might haue beene giuen to many other Kings aswell. For if wee may beleeue *Iustine*, then were *Vexoris* King of *Ægypt*, and *Tanais* of *Scythia* mighty Kings before *Ninus* was borne. And if we may compare the words of *Moses* (touching *Nimrod*) with the vndertakings of *Ninus*, there will be found great difference betweene them.

For wheras *Mercator* conceiueth, that it was too early for any that liued about the time of the confusion of languages, to haue inuaded & mastered those Cities so farre remoued from *Babel*, namely, *Erec*, *Accad*, and *Chalne*: which worke he therefore ascribeth to *Ninus*, as a man of the greatest vndertaking; and consequently would haue *Nimrod* to haue been long after the time, in which we suppose he flourished; & both those names of *Nimrod* and *Ninus* to belong to one person, to wit, to *Ninus*: to these things to make some answere. First, I doe not finde that supposition true, That euer *Nimrod* inuaded any of these Cities, but that he founded them and built them from the ground, being the first after the floud, that conducted the children of *Noah* into those parts: and therefore had nothing built or erected to his hands.

Besides, whereas these Cities in many mens opinions are found to stand far away from *Babylon*, I finde no reason to bring me to that beliefe. The Citie of *Accad* which the *Septuagint* cals *Archad*, and *Epiphanius*, *Arphal*; *Eunius* takes to be *Nisibis* in *Mesopotamia*: for the Region thereabout the Cosmographers (saith he) call *Accabene* for *Accadene*. Others

vnderstand *Nisibis* and *Ninive* to be one Citie: so doe *Strabo* and *Stephanus* confound it with *Charran*, but all mistaken. For *Nisibis*, *Accad*, & *Charran* are distinct places. Though I cannot deny *Accedene* to be a Region of *Mesopotamia*, the same which *Arias Montanus* out of S. *Hierome* cals *Achad*: and so doe the *Hebreiues* also call *Nisibis*, which seemeth to be the cause of this mistaking. As for the Citie of *Erec*, which the *Septuagint* call *Orech*; S. *Augustine*, *Oreg*, and *Pagninus*, *Erec*, this place *Iunius* vnderstands for *Aracca* in *Susiana*: but there is also a Citie in *Comagena* called *Arace*: and indeede likelihood of name is no certaine proofe, without the assistance of other circumstances.

Concerning the third Citie (called *Chalneh*) some take it for *Calimisis*: of which *Am. Marcellinus*, Saint *Hierome* takes it for *Selencia*; *Hieronymianus* for *Ctesiphon*: others doe thinke it to be the *Agrani* vpon *Euphrates*, destroyed and razed by the *Persians*. But let *Moses* be the Moderator and Iudge of this dispute, who teacheth vs directly, that these Cities are not seated in so diuers and distant Regions; for these be his words: *And the beginning of his Kingdome* (speaking of *Nimrod*) *was Babel, Erech, Accad, and Chalneh, in the Land of Shinaar*: so as in this Valley of *Shinaar*, or *Babylonia*, or *Chaldaa* (being all one) we must finde them. And therefore I could (rather of the two) thinke with *Viterbiensis*, that these foure made but one *Babylon*, then that they were Cities farre remoued, and in seuerall Prouinces, did not the Prophet *Amos* precisely distinguish *Chalne* from *Babylon*. *Goe you* (saith *Amos*) *to Chalne, and from thence goe you to Hamath, and then to Gath of the Philistims*. The *Geneua* translation fauouring the former opinion, to set these Cities out of *Shinaar*, hath a marginall note expressing that *Shinaar* was here named: not that all these Cities were therein seated, but to distinguish *Babylon* of *Chaldaa*, from *Babylon* in *Ægypt*: but I finde little substance in that conceit. For sure I am, that in the beginning of *Nimrods* Empire there was no such *Babylon*, nor any Citie at all to be found in *Ægypt*: *Babylon* of *Ægypt* being all one with the great Citie of *Cairo*, which was built long after, not farre from the place where stood *Memphis* the ancient Citie, but not so ancient as *Babylon* vpon *Euphrates*. Now that *Chalne* is situate in the Valley of *Shinaar*, it hath beene formerly proued in the Chapter of *Paradise*. So as for any argument that may be brought to the contrarie, from the remote situation of these three Cities from *Babylon*, wee may continue in our opinion, That *Nimrod*, *Belus*, and *Ninus*, were distinct and successiue Kings.

Lib. 23.

Cap. 6. vers. 2.

§. III.

That Nimrod, *not* Assur, *built Ninive*: *and that it is probable out of* Esay 23.13. *that* Assur *built Vr for the Chaldees.*

NOw as of *Nimrod*: so are the opinions of Writers different touching *Assur*, and touching the beginning of that great state of *Babylon* and *Assyria*: a controuersie wearisomely disputed without any direct proofe, conclusion, or certainty. But to me (of whom, where the Scriptures are silent, the voyce of Reason hath the best hearing) the interpretation of *Iunius* is most agreeable; who besides all necessary consequence doth not disioyne the sense of the Scriptures therein, nor confuse the vnderstanding thereof. For in this sort hee conuerteth the *Hebrew* Text: *Erat enim principium regni eius Babel, & Erech, & Accad, & Chalneh, in terra Shinaaris*; *è terra hac processit in Assyriam vbi adificauit Niniuen*; (which is) *For the beginning of his Kingdome was Babel, and Erech, and Accad, and Chalneh, in the land of Shinaar: and hee went forth of this land into Assyria, and built Ninive.* So as *Iunius* takes *Assur* in this place, not for any person, but for the Region of *Assyria*: the land being so called in *Moses* time, and before it. For certainly, the other construction, (where the word *Assur* is taken for *Assur* the sonne of *Sem*) doth not answere the order which *Moses* obserueth through all the Bookes of *Genesis*, but is quite contrary vnto it. For in the beginning of the tenth Chapter hee setteth downe the sonnes of *Noah*, in these words: *Now these are the Generations of the Sonnes of* Noah: Sem, Ham, *and* Iapheth, *vnto whom sonnes were borne after the flood*: then it followeth immediately: *The sonnes of* Iapheth *were* Gomer, *&c.* so as *Japheth* is last named among *Noahs* sonnes, be hee eldest or yongest: because hee was first to be spoken of: with whom (hauing last named him) hee proceedes and sets downe his issue, and then the issue of his sonnes: first, the issue of *Gomer*, *Japheths* eldest sonne; and then speakes of *Iauan* and his sonnes: for of the rest

reſt of that Familie he is ſilent. Anon after he numbreth the ſonnes of *Ham*, of which *Chuſh* was the eldeſt: and then the ſons of *Chuſh* and *Mizraim*, and afterward of *Canaan*; leauing *Shem* for the laſt, becauſe he would not diſioyne the Storie of the *Hebrewes*. But after he beginneth with *Sem*, he continueth from thence by *Arphaxad*, *Shela*, and *Heber*, vnto *Abraham*, and ſo to *Iacob*, and the Fathers of that Nation. But to haue brought in one of the ſonnes of *Shem* in the middle of the generations of *Ham*, had beene againſt order; neither would *Moſes* haue paſt ouer ſo ſlightly the erection of the *Aſſyrian* Empire, in one of the ſonnes of *Shem*, if he had had any ſuch meaning: it being the ſtorie of *Shems* ſonnes which he moſt attended. For he nameth *Nimrod* apart, after the reſt of the ſonnes of *Chuſh*, becauſe he founded the *Babylonian* and *Aſſyrian* Empire: and in the eleuenth Chapter he returnes to ſpeake of the building of *Babel* in particular, hauing formerly named it in the tenth Chapter, with thoſe other Cities which *Nimrod* founded in *Shinaar*. And as he did in the tenth Chapter, ſo alſo in the eleuenth hee maketh no report of *Shem*, till ſuch time as he had finiſhed ſo much of *Nimrod* as he meant to touch: and then he beginneth with the iſſue of *Shem*, which he continueth to *Abraham* and *Iſrael*. And of *Iunius* opinion touching *Aſſur*, was *Caluin*: to which I conceiue that *P. Commeſtor, in hiſtoria Scholaſtica*, gaue an entrance, who after hee had deliuered this place in ſome other ſenſe, he vſeth theſe words: *Vel intelligendum non eſt de* Aſſur *filio* Sem, *&c. ſed* Aſſur (*id eſt*) *Regnum Aſſyriorum inde egreſſum eſt, quod tempore* Sarug *proaui* Abrahami *factum eſt*; (which is) *Or elſe it is not to be vnderſtood of* Aſſur *the ſonne of* Sem, *&c. but* Aſſur (*that is, the Kingdome of the Aſſyrians*) *came from thence* (*videlicet, from Babylon*) *or was made out of it: which happened in the time of* Sarug *the great grand-father of* Abraham. After which he reconcileth the differences in this ſort: If you take the ancient *Belus* (meaning *Nimrod*) to be the firſt Erecter of the *Aſſyrian* Empire, or the firſt Founder thereof, it is true, *Quantum ad initium*; *Reſpecting the beginning*; but others conceiue that it had beginning from *Ninus*, which is alſo true, *Quantum ad regni ampliationem*; *Regarding the enlargement of the Empire*. To this I may adde the opinion of *Epiphanius*, confirmed by *Cedrenus*, who takes *Aſſur* to be the ſonne of *Nimrod*: and ſo doth *Methodius*, and *Viterbienſis*, Saint *Hierome*, and *Cyrillus*, and now laſtly *Torniellus*: who ſaith he tooke vpon him that name of *Aſſur* after he had beaten the *Aſſyrians*, as *Scipio* did of *Africanus*, after his conqueſt in *Africa*: and that *Aſſur* was a common name to the Kings of *Aſſyria*, as it appeareth by many Scriptures, as *Pſalme* 81. *Eſay* 10. *Oſe* 5. *&c.* but to helpe the matter, he makes *Nimrod* of the race of *Shem*, and the ſonne of *Irari*. But *Rabanus Maurus*, who was Arch-biſhop of *Mentz* in the yeere of *Chriſt* 854. an ancient and learned Writer, vnderſtands this place with *Commeſtor*, or *Commeſtor* with him, agreeing in ſubſtance with that tranſlation of *Iunius*: to which words of *Moſes* he giueth this ſenſe: *De hac terra Aſſyriorum pullulauit imperium, qui ex nomine* Nini, Bel *filij, Ninum condiderunt, vrbem magnam, &c. Out of this land grew the Empire of the Aſſyrians, who built Ninus the great Citie, ſo named of* Ninus *the ſonne of* Belus. On the contrarie *Caluin* obiecteth this place of *Eſay*: *Behold the land of the Chaldæans; this was no people,* Aſſur *founded it by the inhabitants of the Wilderneſſe*; then which there is no one place in the Scriptures that hath a greater diuerſitie in the tranſlation and vnderſtanding; inſomuch as *Michael de Palatio* vpon *Eſay* (though in all elſe very diligent) paſſeth it ouer. But *Caluin* ſeemeth hereby to inferre, that becauſe *Aſſur* founded the ſtate of the *Chaldæans*, therefore alſo *Aſſur* rather then *Nimrod* eſtabliſhed the *Aſſyrian* Empire, and built *Niniue*: contrary to the former tranſlation of *Iunius*, and to his owne opinion. Now out of the *Vulgar* (called *Hieromes* tranſlation) it may be gathered that *Aſſur* both founded and ruined this Eſtate or Citie of the *Chaldæans*, by *Eſay* remembred: vnto which Citie, People, or State, he plainly telleth the *Tyrians* that they cannot truſt, or hope for reliefe thence. Or rather it may be taken, that the Prophet maketh this Citie of *Chaldæa*, and that Eſtate, an example vnto thoſe *Phœnicians*, whom in this place he fore-telleth of their ruine: which Citie of *Chaldæa* being of ſtrength, and carefully defended, was (notwithſtanding) by the *Aſſyrians* vtterly waſted and deſtroyed: whereby he giueth them knowledge, and foretelleth them, that their owne Citie of *Tyre* (inuincible, as themſelues thought) ſhould alſo ſoone after be ouer-turned by the ſame *Aſſyrians*: as (indeede) it was by *Nabuchodonoſor*. And theſe be the words after *Hierome*: *Ecce terra Chaldæorum, talis populus non fuit,* Aſſur *fundauit eam, in captiuitatem traduxerunt robuſtos eius, ſuffoderunt domos eius, poſuerunt eam in ruinam*, (which is)

Torni l. Annal. ſacr. in Gen 10.

Iſay 23. 13.

Behold the Land of the Chaldaans, such a people there were not (or, *this was no people*, after the *Geneua*) *Assur* (or the *Assyrians*) *founded it, they carried away their strong men captiue, they vndermined their houses, and ruined their Citie.* The *Septuagint* expresse it but in a part of another Verse, in these words: *Et in terra Chaldaeorum, & haec desolata est ab Assyrijs, quoniam murus eius corruit*, making the sense perfect by the preceding Verse, which all together may be thus vnderstood: *If thou goe ouer to Chittim* (which is *Macedon* or *Greece*) *yet thou shalt haue no rest* (speaking to the *Tyrians*) *neither in the Land of the Chaldaans, for this is made desolate by the Assyrians, because their wals fell together to the ground. Pagninus* and *Vatablus* conuert it thus: *Ecce terra Chasdym, iste populus non erat illic olim; nam* Assur *fundauit eam nauibus, erexerunt arces illius; contriuerunt aedes eius, posuit eam in ruinam*: which may be thus Englished: *Behold the Land of the Chaldaans, this people was not once therein inhabiting: for* Assur *built it a harbour for ships, they erected the Towers thereof, and againe brake downe the houses thereof, and ruinated it. Iunius* in the place of ships sets the word (*pro Barbaris*) that is, *for the Barbarians*: and the *Geneua, by the Barbarians.* But this is vndoubted that the Prophet *Esay* (as may be gathered by all the sense of the Chapter) did therein assure the *Tyrians* of their future destruction, which (accordingly) fell on them: wherein (for the more terrour) he maketh choice to note the calamities of those Places, Cities, and Regions, by whose Trade the state and greatnesse of the *Tyrians* was maintained; as by the *Cilicians* from *Tharsis*; from the *Macedonians*, and other *Gracians* vnder the name of *Cittim*; also by the *Ægyptians*, the *Chaldaans*, and the rest. For *Tyre* was then the Mart Towne of the World most renowned. And (as it appeares in our discourse of *Paradise*) not the least part of her chiefe merchandize came in by the Citie *Vr* or *Vrchoa* in *Chaldaea*, where the body or chiefe streame of *Euphrates* (euen that streame which runneth through *Babylon* and *Otris*, which now falleth into *Tigris*) had his passage into the *Persian Gulfe*: though now it be stopped vp. For (as we haue heretofore noted) the *Arabians* (that descended from *Sheba* and *Raamah*) dwelling on the east bankes of the *Persian Gulfe*, trading with the *Tyrians* (as those of *Eden*, *Charran*, and *Chalne* did) transported their merchandise by the mouth of *Tigris*, that is, from *Teredon*, and of *Euphrates*, that is, from *Vr* or *Vrchoa*: and then by *Babylon*, and thence by Riuer and ouer Land they conueyed it into *Syria*, and so to *Tyre*: as they doe this day to *Aleppo*. So then *Vr* of the *Chaldees* was a Port Towne, and one of those Cities which had intelligence, Trade, and Exchange with the *Tyrians*: for it stood by the great Lakes of *Chaldaea*, through which that part of *Euphrates* ran, which passage is now stopt vp. *Eius cursum vetustas aboleuit* (saith *Niger*.) And *Plinie*: *Locus vbi Euphratis ostium fuit, flumen salsum*; *Time hath worne away the channell of Euphrates: and the place where the mouth thereof was, is a Bay of salt water.* These things being thus, certainly (not without good probabilitie) we may expound the Citie of the *Chaldees*, whose calamities *Esay* here noteth for terror of the *Tyrians*, to be the Citie anciently called *Vr*; and (by *Hecataeus*) *Camerina*; by *Ptolomie*, *Vrchoa*: and by the *Greekes*, *Chaldaeopolis*, *The Citie of Chaldaea*: which the sonnes of *Shem*, vntill *Abrahams* time, inhabited. And whereas in all the Translations it is said, that *Assur* both founded it and ruined it: it may be vnderstood, that *Assur* the Founder was the sonne of *Shem*; and *Assur* the destroyers were the *Assyrians*, by whom those that inhabited *Vr* of *Chaldaea*, were at length oppressed and brought to ruine: which thing God foreseeing, commanded *Abraham* thence to *Charran*, and so into *Canaan*. And if the *Hebrew* word by *Vatablus* and *Pagninus* conuerted (*by ships*) doe beare that sense, the same may be the better approued; because it was a Port Towne: and the Riuer so farre vp as this Citie of *Vr* was in ancient time nauigable, as both by *Plinie* and *Niger* appeareth. And if the word (*for the Barbarians*) or (*by the Barbarians*) be also in the *Hebrew* Text, it is no lesse manifest, that the most barbarous *Arabians* of the Desart were and are the confronting, and next people of all other vnto it. For *Chaldaea* is now called *Arachaldar*, which signifieth desart Lands, because it ioyneth to that part of *Arabia* so called: and *Cicero* (calling those *Arabians* by the name of *Ituraans*) addeth, that they are of all other people the most saluage; calling them, *Homines omnium maximi barbaros.*

So as this place of *Esay*, which breedeth some doubt in *Caluin*, proueth in nothing the contrarie opinion, nor in any part weakeneth the former translation of *Iunius*, nor the interpretation of *Comestor* and *Rabanus*. For though other men haue not conceiued (or any thing that I haue read) that *Assur* is in this place diuersly taken (as for the sonne

of

of *Sem*, when he is ſpoken of as a Builder of *Vr*; and when as a Deſtroyer thereof, then for the *Aſſyrian* Nation) yet certainely the euidence of the truth, and agreement of circumſtances ſeeme to enforce it. And ſo this Founding of the Citie of the *Chaldees* by *Aſſur* (into which the moſt of the poſteritie of *Sem* that came into *Shinaar*, and were ſeparate for the Idolatrie of the *Chuſites* and *Nimrodians*, retired themſelues) hath nothing in it to proue that the ſame *Aſſur* built *Niniue*, or that the ſame *Aſſur* was all one with *Ninus*; except we will make *Aſſur*, who was the ſonne of *Shem*, both an Idolater, and the ſonne of *Belus*. For (out of doubt) *Ninus* was the firſt notorious Sacrificer to Idols; and the firſt that ſet vp a Statue or Image to be honored as god. Now if *Aſſur* muſt be of that Race, and not of the Familie of *Sem*, as he muſt be if he founded *Niniue*, then all thoſe which ſeeke to giue him the honor thereof, doe him by a thouſand parts more iniurie, by taking from him his true Parent and Religion.

Beſides, if this ſuppoſed *Aſſur* whom they make the Founder of *Niniue* (and ſo the ſonne of *Belus*) were any other, and not the ſame with *Ninus*; then what became of him? Certainely he was very vnworthy and obſcure, and not like to be the Founder of ſuch an Empire and ſuch a Citie, if no man haue vouchſafed to leaue to poſteritie his expulſion thence, and how he loſt that Empire againe or quitted it to *Ninus*: whoſe acts and conqueſts are ſo largely written, and (according to my apprehenſion) farre differing from truth. It will therefore be found beſt agreeing to Scripture and to Reaſon, and beſt agreeing with the ſtorie of that age written by prophane Authors, that *Nimrod* founded *Babel*, *Erech*, and *Accad*, and *Chalne*, the firſt workes and beginnings of his Empire, according to *Moſes*; and that theſe workes being finiſhed within the Valley of *Shinaar*, he looked farther abroad, and ſet in hand the worke of *Ninus*, lying neere vnto the ſame ſtreame that *Babel* and *Chalne* did: which worke his grand-childe *Ninus* afterward amplified and finiſhed, as *Semiramis* (this *Ninus* his wife) did *Babylon*. Hence it came to paſſe, that as *Semiramis* was counted the Foundreſſe of the Citie which ſhe onely finiſhed: ſo alſo *Ninus* of *Niniue*: *Quam quidem Babylonem potuit inſtaurare*; *She might repaire or renew Babylon*, ſaith S. *Auguſtine*. For ſo did *Nabuchodonoſor* vaunt himſelfe to bee the Founder of *Babylon* alſo, becauſe he built vp againe ſome part of the wall, ouer-borne by the furie of the Riuer: which worke of his ſtood till *Alexanders* time, whereupon hee vanted thus: *Is not this great Babel which I haue built?* *Dan. 4. 27.*

§. IIII.

Of the Acts of Nimrod *and* Belus, *as farre as now they are knowne.*

BVt to returne to the Storie, it is plaine in *Moſes*, that *Nimrod* (whom *Philo* interpreteth *transfugium*; and *Iulius Africanus* ſurnamed *Saturne*) was the eſtabliſher of the *Babylonian Monarchie*, of whom there is no other thing written, then that his Empire in the beginning conſiſted of thoſe 4. Cities before remembred, *Babel*, *Erech*, *Accad*, and *Chalne*: and that from hence he propagated his Empire into *Aſſyria*; & in *Aſſyria* built foure more Cities (to wit) *Niniue*, *Rehoboth*, *Celah*, and *Reſen*. And ſeeing that hee ſpent much time in building *Babel* it ſelfe and thoſe adioyning, and that his trauailes were many ere he came into *Shinaar*: that worke of *Babel* (ſuch as it was) with the other three Cities, and the large foundation of *Niniue*, and the other Cities of *Aſſyria* which he builded (conſidered with the want of materials, and with other impediments) were of greater difficultie then any thing performed by his Succeſſors in many yeeres after: to whoſe vndertakings time had giuen ſo great an increaſe of people; and the examples and patternes of his beginning ſo great an aduancement and encouragement: in whoſe time (ſaith *Glycas*) all theſe Nations were called *Meropes*, *à ſermonis linguarum terræq; diuiſione*; *By reaſon that the earth and the ſpeech were then diuided.*

Belus, or *Bel*, or *Iupiter Belus*, ſucceeded *Nimrod*, after hee had reigned 114. yeeres; of whoſe acts and vndertakings there is little written. For it is thought that he ſpent much of his time in diſ-burdening the low Lands of *Babylon*, and drying and making firme ground of all thoſe great Fennes and ouer-flowne Mariſhes which adioyned vnto it. For any of his Warres or conqueſts there is no report, other then of his begun enterpriſe againſt *Sabatius* King of *Armenia*, and thoſe parts of *Scythia* which *Beroſus* calls *Scythia Saga*, whoſe ſonne and ſucceſſor *Barzanes* became ſubiect and Tributarie to *Ninus*, that followed the warre to effect, which was by his Father *Belus* begunne.

§. V.

§. V.

That we are not to maruaile how so many Kingdomes could be erected about these times: and of Vexoris *of Ægypt, and* Tanais *of Scythia.*

THat so many Kingdomes were erected in all those Easterne parts of the World so soone after *Nimrod*, (as by the storie of *Ninus* is made manifest) the causes were threefold, (namely) Opportunitie, Example, and Necessitie. For Opportunitie being a Princesse liberall and powerfull, bestoweth on her first Entertayners many times more benefits, then either Fortune can, or Wisedome ought; by whose presence alone the vnderstanding mindes of men receiue all those helps and supplyes, which they eyther want or wish for: so as euery Leader of a troupe (after the diuision of tongues and dispersion of People) finding these faire offers made vnto them, held the power which they possest, and gouerned by discretion all those people, whom they conducted to their destined places. For it cannot be conceiued, that when the Earth was first diuided, mankinde straggled abroad like beasts in a Desart; but that by agreement they disposed themselues, & vndertooke to inhabite all the knowne parts of the world, and by distinct Families and Nations: otherwise, those remote Regions from *Babylon* and *Shinaar*, which had Kings, and were peopled in *Ninus* time, would not haue beene possest in many hundreds of yeeres after, as then they were; neyther did those that were sent, and trauelled far off (order being the true parent of prosperous successe) vndertake so difficult enterprizes without a Conducter or Commander. Secondly, the Example of *Nimrod* with whom it succeeded well, strengthened euery humor that aspired. Thirdlie, Necessitie resolued all men by the arguments of common miseries, that without a Commander and Magistrate, neither could those that were laborious, and of honest dispositions, enioy the harueſt of their owne Trauailes: nor those which were of little strength, secure themselues against forcible violence: nor those which sought after any proportion of greatnesse, eyther possesse the same in quiet, or rule and order their owne Ministers and Attendants.

That these causes had wrought these effects, the vndertakings and Conquests of *Ninus* (the son of *Belus*) made it apparent: for he found euery where Kings and Monarchies, what way soeuer his Ambition led him in the Warres.

But *Nimrod* (his Grand-father) had no companion King, to vs knowne, when he first tooke on him Souer. ignitie and sole commandement of all those the children of *Noah*, which came from the East into *Babylonia*: though in his life time others also raysed themselues to the same estate; of which hereafter. *Belus* (his sonne and Successor) found *Sabatius* King of *Armenia* and *Scythia*, sufficiently powerfull to resist his attempts: which *Sabatius* I take to be the same, which *Iustine* cals *Tanais*; and should coniecture, that *Mizraim* had beene his *Vexoris*, were it not that I vehemently suspect some error, (as *Iustine* placeth him) in the time of that *Vexoris*, who by many circumstances seemes to me rightly accounted by the Iudicious and Learned *Reineccius* all one with the great *Sesostris*, that liued certaine Ages after *Ninus*. This *Belus*, the second King of *Babylon*, reigned 65. yeeres, according to the common account.

See more of this, *l.* 2. of this first Part, *cap.* 2. §. 6.

§. VI.

Of the name of Belus, *and other names affine vnto it.*

WHence this second King and Successour of *Nimrod* had the name of *Bel*, or *Belus*, question hath beene made: for it seemeth rather a name imposed, or (of addition) giuen by *Ninus*, then assumed by *Belus* himselfe.

Cyrillus against *Iulian* cals the Father of *Ninus Arbelus*, affirming that he was the first of all men that caused himselfe to bee called a god: which were it so, then might the name of *Belus* be thence deriued. But *Bel*, as many Learned Writers haue obserued, signifieth the Sunne in the *Chaldean* Tongue; and therefore did *Ninus* and *Semiramis* giue that name to their Father, that he might be honoured as the Sunne, which the *Babylonians* worshipped as a god. And as this Title was assumed in after-times by diuers others of the *Chaldean* Princes, and *Babylonian Satrapæ*: so was it vsed (in imitation) by the chiefe of the *Carthaginians* and other Nations, as some Historians haue conceiued.

To

To this *Bel*, or *Belus*, pertaine (as infinitie) those voyces of *Baal*, *Baalim*, *Belpheger*, *Beelphegor*, *Belsebub*, and *Beelsephon*. Those that are learned in the *Hebrew* and *Chaldean* conuert the word *Baal* by the *Latine*, *Princeps militiæ*, *Chiefe in the Warre*; though *Daniel* was so called (saith *Suidas*) *Ob honorem explicationis arcanarum rerum*, *In honour of his expounding secrets*. Saint *Hierome* makes *Bel*, *Beel*, and *Baal*, to haue the same signification: *Hierom in Ose. 2.* and say th, that the Idoll of *Babylon* was so called, which *Ninus* in memorie of his father set vp to be worshipped: to which that he might adde the more honour and reuerence, he made it a Sanctuarie and refuge for all offenders. Hence (saith *Lyranus*) came Idola- *Lyr. in Explan. Salom. c. 11.* trie, and the first vse of Images into the World. *Isidore* doth interprete *Bel* by *Vetus*, old *Ysid. l. 8. c. 11.* or ancient; adding, that as among the *Assyrians* it is taken for *Saturne* and the *Sunne*: so in the *Punicke* or *Carthaginian* Language it signifieth God. *Glycas* makes it an *Assyrian* name properly; and *Iosephus* a *Tyrian*. He also affirmeth that the Idoll which the *Moabites* worshipped (by them erected on the Mountaine *Phegor*, or *Peor*, and called *Baal*) is the same which the *Latines* call *Priapus*, the god of Gardens; which also was the opinion *Hieron. in Osee. c. 4. & 9.* of S. *Hierome*. But that the word *Bel*, or *Beel*, was as much to say as God, appeareth by the word *Beelzebub*, the Idoll of *Accaron*. For *Bel*, or *Beel* soundeth (God) and *Sebub* (Flies or Hornets:) by which name (notwithstanding) the *Iewes* expresse the Prince of Deuils. But the Prophet *Ose* teacheth vs the proper signification of this word from the voice of God himselfe; *And at that day* (*saith the Lord*) *thou shalt call me* Ishi, *and shalt call me no more* Baalim: *for I will take away the name of* Baalim *out of their mouthes*. For although the name of *Baal*, or *Bahal*, be iustly to be vsed towards God; yet in respect that the same was giuen to Idols, God both hated it and forbad it. And the vsing of the word *Bel* among the *Chaldeans* for the Sunne, was not because it properly signifieth the Sun, but because the Sunne there was worshipped as a God: as also the Fire was, *tanquam Solis particula*. As for the words compounded (before remembred) as *Belpheger*, and *Belsephon*, *Belsephon* is expounded out of *Facius*, *Dominus specula vel custodia*: *The Lord of the Watch-Towre*, *or of the Guard*: the other word noteth the Idoll, and the place wherein it was worshipped. It is also written *Belpeor*, or *Baalpeor*: and *Peor* (they say) is as much as *Denudauit*; and therefore the word ioyned expresseth a naked Image. Some there are that call this *Belus* the sonne of *Saturne*: for it was vsed among the Ancients to name the Father *Saturne*, the Sonne *Iupiter*, and the Grand-childe *Hercules*. *Saturni dicuntur familiarum Nobilium*, *Regum qui vrbes condiderunt senissimi*; *primogeniti eorum* Ioues *&* Iunones; Hercules *verò nepotes eorum fortissimi*; *The ancientest of Noble Families and Kings which founded Cities*, *are called* Saturnes; *their first-borne* Iupiters *and* Iunoes; *their valiant Nephewes* Hercules. But this *Belus* (saith *L. Viues*) was famous by reason of his warlike sonne *Ninus*, who caused his Father to be worshipped as a God by the name of *Iupiter Babylonius*, whom the *Ægyptians* (transported by the Dreames of their Antiquitie) make one of theirs. For *Neptune* (say they) vpon *Libya* the Daughter of *Epaphus* begat this *Iupiter Belus*, who was Father to *Ægyptus*. They adde, that this *Belus* carrying a Colonie to the Riuer of *Euphrates*, there built a Citie, in which he ordained Priests after the *Ægyptian* manner. But were there any *Belus* the sonne of *Epaphus* and *Isis*, or of *Neptune* and *Libya*, or (with *Eusebius*) of *Telegonus*, who after the death of *Apis* married *Isis*, (*Cecrops* then reigning in *Athens*) the same was not this *Babylonian Belus* of whom wee speake, but rather some other *Belus*, of whom the *Ægyptians* so much vaunted.

Auct. de equiv. lib. 1.

Diod. l. 1.

§. VII.

Of the worshipping of Images begun from Belus *in Babel.*

AS for the *Babylonian Belus*, hee was the most ancient *Belus*, and the Inuentour of *Astronomie*, if *Plinie* say true: from whence the *Ægyptians* might borrow both the name and the Doctrine. Some part of the Temple, in which his *Statue* or Image was honoured as a God, the same Author affirmeth that it did remaine in his time.

Of the Sepulcher of *Belus*, *Strabo* writeth thus. *Ouer the Riuer* (saith he) *there are Gardens*, *where they say the ruines of* Belus *his Tombe*, *which Xerxes brake vp*, *are yet remaining. It was a square Pyramis made of Bricke*, *a furlong high*, *and on euery side it had a furlong in breadth*. It appeares by *Cyril* against *Iulian*, that hee obtained diuine worship yet liuing: *Strabo l. 3. f. 3.*

l. 4. cont. Iulian.

liuing: for so he writes of him (calling him *Arbelus*:) *Arbelus, vir superbus & arrogans, primus hominum dicitur à subditis Dei nomen accepisse: perseuerarunt igitur Assyrij, & finitimæ illis gentes sacrificantes ei.* Arbelus, *a man very proud and arrogant, is accounted to be the first of all men that was euer honoured by their subiects with title of Deitie,* (or with the name of God.) *The Assyrians therefore, and the bordering Nations haue persevered, sacrificing to him.* Euen *Arius* also, whom *Suidas* cals *Thuras*, who succeeded next after *Ninyas*, was made an Idoll-god among them, if we credit *Suidas*.

After *Ninus* (that is, after *Ninus*) *Thuras* reigned (saith *Suidas*) whom they called after the name of the Planet *Mars*; a man of sharpe and fierce disposition, who bidding battaile to *Caucasus* of the stocke of *Iapheth* slue him. The *Assyrians* worshipped him for their God, and called him *Baal* (that is) *Mars*; thus farre *Suidas*. Neither is it vnlikely but that many among Idolatrous nations were Deified in their life-times, or soone after: though I denie not but that the most of their Images and *Statua* were first erected without diuine worship, onely in memorie of the glorious acts of Benefactors, as *Glycas* rightly conceiueth; and so afterward the Deuill crept into those woodden and brazen carcasses, when Posteritie had lost the memorie of their first inuention. Hereof *Isidore* speaketh in this manner: *Quos autem Pagani Deos asserunt homines fuerant, & pro vnius cuiusq; vitæ meritis vel magnificentia, coli apud suos post mortem cœperunt: sed (Dæmonibus persuadentibus) quos illis pro sua memoria honorauerunt, minores Deos existimarunt: adiecta verò magis exornanda accesserunt Poetarum figmenta*; *They were men* (saith he) *whom the Pagans affirmed to be gods: and euery one for his merits or magnificence began after his death to bee honoured of his owne. But at length (the Deuils perswading) they accounted them lesser gods, whose memories they honoured: and the Fictions of the Poets made the opinions (concerning the honour of the dead) much more superstitious.*

And that the worshipping of Images was brought in by the *Pagans*, and *Heathen* Nations, it is not *Isidore* alone that witnesseth; but *Gregorie*: *Gentilitas* (saith he) *inuentrix & caput est imaginum*; *Gentilisme is the inuentresse and ground of Images*: and *Ambrose*; *Gentes lignum adorant, tanquam imaginem Dei*; *The Gentiles adore wood as it were the Image of God.* *Eusebius* also affirmeth as much, and calleth the worshipping of Images a custome borrowed of the Heathen. The like hath Saint *Augustine* against *Adimantus*. *Et verentur* (saith *Lactantius*) *ne religio vana sit, si nihil videant quod adorent*; *They feare their Religion would be vaine, should they not see that which they worship.*

Greg. Neocæsar *Ambr. in Psal. 108.* *Euseb. l. 7. c. 18* *Aug. c. 13:* *Lact. lib. 2. c. 2.*

And (out of doubt) the Schoolemen shift this fearefull custome very strangely. For seeing the very workemanship is forbidden, how can the heart of a wise Christian satisfie it selfe with the distinction of *Doulia* and *Hyperdoulia*, which can imply nothing but some difference of worshipping of those Images after they are made? And it is of all things the most strange, why religious and learned men should straine their wits to defend the vse of those things, which the Scriptures haue not onely no where warranted, but expresly in many places forbidden, and cursed the Practisers thereof. Yet this doctrine of the Deuill was so strongly and subtilly rooted, as neither the expresse Commandement of God himselfe, *Thou shalt not make any grauen image*, nor all the threatnings of *Moses* and the Prophets after him could remoue, weed it, or by feare, or by any perswasions lead the harts of men from it. For where shall we find words of greater weight, or of plainer instruction then these? *Take therefore good heed to your selues (for ye saw no Image in the day that the Lord spake vnto you in Horeb out of the midst of the fire) that yee corrupt not your selues, and make you a grauen Image or representation of any Figure, whether it be the likenesse of Male or Female.*

And besides the expresse Commandement, *Thou shalt make thee no grauen Image*, and the prohibition in many Scriptures, so it is written in the Booke of *Wisedome*, That *the inuention of Idols was the beginning of whoredome: and the finding of them the corruption of life: for they were not from the beginning, neyther shall they continue for euer.*

And whereas the Schoolemen affirme, that the Prophets spake against the Worshipping of the Heathen Idols, it is manifest that *Moses* spake of Images of the liuing God, and not of *Baal* and the rest of that nature, *For you saw no Image* (saith *Moses*) *that day that the Lord spake vnto you in Horeb.* Surely it was excellently said of *Basil*; *Noli aliquam in illo formam imaginari, ne circumscribas eum mente tua*: *Doe not imagine any forme to be in God, lest thou limit or circumscribe him in thy minde too.* Now, if the great *Basil* thought it a presumption vnlawfull to represent a pattern of the infinite God to our own thoughts

thoughts and mindes, how farre doe those men presume that put him vnder the grauer, Pensill of a Painter, or the rustie Axe or other Instrument of a Carpenter or Grauer?

For as this dishonour to the Infinite and incomprehensible God began in Chaldea so did the Deuill transport and spred this invention into all the Regions adioyning, and into Ægypt and Greece.

The *Romans* for a while resisted the erection of these Idols and Images, refusing to set them in their Temples for 170. yeeres; obseruing the Law of *Numa*, who thought it impietie to resemble things most beautifull, by things most base. But *Tarquinius Priscus* afterwards preuailing, and following the vanitie of the *Grecians*, (a Nation of all others vnder the Sunne most deluded by Satan) set vp the Images of their gods; which (as S. *Augustine* witnesseth) that Learned *Varro* both bewailed, and vtterly condemned: and which *Seneca* thus derideth; *Simulachra deorum venerantur, illis supplicant, genu ponitis illa adorant, & cùm hæc sufficiant, fabros quibus illa fecere contemnunt*; *The Images of the gods are worshipped, those they pray vnto with bended knees, those they adore, and while they so greatly admire them, they contemne the Handi-craftsmen that made them*: which also *Serulius* the *Poet* in this sort scoffed at: *Aug. de civ. l. 4. c. 31.*

Heu miseri qui vana colunt, qui corde sinistro
Religiosa sibi sculpunt simulachra suumq;
Factorem fugiunt, & quæ fecere verentur.
Quis furor est? quæ tanta animos dementia ludit?
Vt volucrem, turpemq; bouem, torumq; Draconem,
Semi-hominemq; canem supplex homo prouus adoret.

Ah wretched they that worship vanities,
And consecrate dumbe Idols in their heart,
Who their owne Maker (God on high) despise,
And feare the worke of their owne hands and art.
What furie? what great madnesse doth beguile
Mens mindes? that man should vgly shapes adore,
Of Birds, or Buls, or Dragons, or the vile
Halfe-dogge-halfe-man on knees for aide implore.

And though this deuice was barbarous, and first, and many yeeres practised by Heathen Nations only, till the *Iewes* were corrupted in *Ægypt*, yet it is not *Seneca* alone that laugheth to scorne the ignorant stupiditie of his Nation: but *Iustin Martyr* remembreth how the *Sibyls* inueighed against Images: and *Hospinian*, how *Sophocles* taught, that it was pernicious to the soules of men to erect and adore those Babels. *Strabo* and *Herodotus* witnesse, that the *Persians* did not erect or set vp any *Statue* of their Gods. *Lycurgus* neuer taught it the *Lacedæmonians*, but thought it impietie to represent immortall natures by mortall Figures. *Eusebius* also witnesseth in his sixt Booke, *de præparatione Euangelica*, that it was forbidden by a Law in *Serica*, or among the *Brachmans* in *India*, that Images should be worshipped. The same doe *Tacitus* and *Crinitus* report of the ancient *Germans*. Many other Authors might bee remembred that witnesse the disdaine which the Heathen themselues had of this childish Idolatrie: of which *Hospinian* hath written at large in his Tract, *de origine imaginum*. And it was truely sayd, *Omnia mala exempla bonis initijs orta sunt*, *All ill examples haue sprung from good beginnings*. The Heathen at first made these *Statua* and Images, but in memorie of such remarkeable men, as had deserued best of their Countries and Common-wealths; *Effigies hominum* (saith *Plinie*) *non solebant exprimi, nisi aliqua illustri causa perpetuitatem verentium*: *Men were not wont to make Pictures, but of men which merited for some notable cause to bee perpetually remembred*. And though of the more ancient *Papists*, some haue borrowed of the *Gentiles* (as appears in *Lactantius*) that defence for Images: That *Simulachra* are *pro elementis literarū, vt per ea discerent homines Deū inuisibilē cognoscere*: *Images* (say they, & so before the the Heathen said) *are in stead of Letters, whereby men might learn to know the inuisible God*: in which vnderstanding perhaps they no otherwise esteemed them then pictures indeed, yet as that of *Baal* or *Bel* set vp in memory of *Belus* the *Babylonian*, became afterward the most renerenced Idoll of the World, by which so many Nations (and they which were apptopriate to God himselfe) were misled and cast away: so those very stocks & stones,

and

and painted Canuases (called the pictures of *Christ*, our *Ladie*, and others) reuerenced by thousands of ignorant people, not onely adored, but endeuored to haue life, motion, and vnderstanding. *On these stocks we call* (saith the Booke of *Wisedome*) *when we passe through the raging waues, an these stockes more rotten then the Ship that carrieth vs.*

This Heathen inuention of Images became so fruitfull in after-times, breeding an infinite multitude of gods, that they were forced to distinguish them into degrees and orders; as *Dij Consentes, seu maiorum gentium, selecti, Patrij, insigniores, dij medij, Consulting gods, or gods of the mightiest Nobilitie, select gods, Patrian gods of marke, and common gods* (which the *Romanes* called *Mediocrumi*) *dij infimi*, and terrestriall *Heroes*, and multitudes of other gods: of which Saint *Augustine* hath made large mention in his Booke *de Ciuitate Dei*. But (saith *Lactantius*) among all those miserable sorts and rotten bodies, worshipped by men more like to their Idols, did *Epimenides Cretensis* (by what good Angell mooued I know not) erect in the *Athenian* Fields, Altars to the vnknowne God, which stood with the same title and dedication euen to the times of S. *Paul*: who made them first know to whom these Altars belonged, and opened their eyes which were capable of grace, that they might discerne the difference betwixt that light which lighteneth euery man, and the obscure and stinking mist wherein the Deuill had so manie yeeres led and misled them. And it sufficed not that the multitude of these gods was so great in generall, or that euerie Nation had some one which tooke particular and singular care of them, as *Iupiter* in *Creete*, *Isis* in *Aegypt*, in *Athens Minerua*, in *Samos Iuno*, in *Paphos Venus*, and so of all other parts; but euery Citie, and almost euery Family had a god a-part. For as it is written in the second of *Kings*: the men of *Babel*, made *Succoth Benoth*, and the men of *Cuth* made *Nergal*, and the men of *Hamath* made *Ashima*, and the *Anins* made *Nibhaz* and *Tarrak*, and the *Sepharuaims* burnt their children in the fire to *Adramelech*. All which how plainely hath the Prophet *Esay* derided? *Men cut downe Trees, rinde them, burne a part of them, make readie their meate, and warme themselues by the fire thereof, and of the residue he maketh a god, an Idoll, and prayeth vnto it: but God hath shut their eyes from sight, and their heart from vnderstanding;* It is therefore safest for a Christian to beleeue the Commandements of God so direct against Idolatrie, to beleeue the Prophets, and to beleeue S. *Paul*: who speaketh thus plainely and feelingly, *My beloued, flye from Idolatrie, I speake as vnto them which haue vnderstanding, iudge ye what I say.*

Lib. 19.

Cap. 17. v. 18. 31.

Esay. 44.

§. VIII.

Of the Warres of Ninus: *and lastly of his Warre against* Zoroaster.

VNto this *Belus* succeeded *Ninus*, the first that commanded the exercise of Idolatrie, the first that iniuriously inuaded his Neighbor Princes, and the first that without shame or feare committed adulterie in publique. But as of *Belus* there is no certaine memorie (as touching particulars:) so of this *Ninus* (whose Storie is gathered out of Prophane Authors) I finde nothing so warrantable, but that the same may be disputed, and in the greatest part doubted. For although that piece of *Berosus* set out and commented vpon by *Annius*, hath many good things in it, and giueth great light (as *Chrytaus* noteth) to the vnderstanding of *Diodorus Siculus*, *Dion*, *Halicarnasseus*, and others: yet *Lodouicus Viues*, *B. Rhenanus*, and others after them haue layed open the imperfection and defects of the Fragment; prouing directly that it cannot be the same *Berosus* which liued in *Alexanders* time, cited by *Athenaeus* and *Iosephus*: and whose *Statue* the *Athenians* erected, saith *Plinie*. Yet it is from him chiefely, that many haue gathered the succession of the *Babylonian* & *Assyrian* Princes, euen from *Nimrod* to the eighteenth King *Ascatades*, and to the times of *Iosua*. For of *Metasthenes* an Historian, of the Race of the *Persian* Priests, there are found but certaine Papers, or some few lines of the *Chaldean* and *Assyrian Monarchies*: but he afterwards in the collection of the *Persian* Kings is not without his errours.

Athen. l. 14. Ioseph. cont. Appion. l. 1. & 7.

Ctesias of *Cnidus* (a Citie adioyning to *Halicarnassus*) who liued together with *Cyrus* the yonger, and with *Artaxerxes Mnemon*, gathered his Historie out of the *Persian* Records, and reacheth as farre vpwards as *Ninus* and *Semiramis*: and though in the Storie of *Cyrus* the yonger, *Xenophon* approueth him in some things, and *Athenaeus*, *Pausanias* and *Tertullian* cite him; yet so base and apparent are his flatteries of the times and Princes

ces with whom he liued, and so incredible are the numbers which he finds in the Armies of *Ninus*, and especially of *Semiramis*; as whatsoeuer his reports were, times haue consumed his workes, sauing some very few excerptions lately published.

And therefore in things vncertaine, seeing a long discourse cannot be pleasing to men of iudgement, I will passe ouer the acts of this third *Assyrian*, in as few words as I can expresse them. S. *Augustine* affirmes that *Ninus* mastered all *Asia*, *India* excepted. Others say that he wanne it all, saue *India*, *Bactria*, and *Arabia*. For he made *Aricus* of *Arabia* the companion of his Conquests, with whom he entred into a straight league of amitie, because he commanded many people, and was his Kinsman, and a *Chusite*, and the neerest Prince confronting *Babylonia*. His first enterprize was vpon *Syria*, which he might easily subdue, both because hee inuaded it on the sodaine, and because it lay next him: and also because the *Arabians* and their King *Aricus* (which bordered *Syria*) assisted him in the Conquest thereof.

The King of *Armenia*, *Barzanes*, he forced to acknowledge him, and to aide him in his Warre against *Zoroaster*: for from *Armenia* he bent himselfe that way toward the East; but that euer he commanded the lesser *Asia*, I doe not beleeue, for none of his Successors had any possession therein.

His third Warre was against *Pharnus*, King of the *Medes*, whome it is sayd that he ouerthrew, and cruelly murthered with his seuen Children, though others affirme that they all died in one battaile against him. Whether he inuaded *Zoroaster* before the building or amplifying of *Ninive*, or after, it is vncertaine. It is said that he made two expeditions into *Bactria*: and that finding little or ill successe in the first, hee returned, and set the worke of *Ninive* forward: and then a second time entred *Bactria* with 1700000. Foot, and 200000. Horse, and 10000. sixe hundred Chariots: being encountred by *Zoroaster* with foure hundred thousand. But *Ninus* preuayling, and *Zoroaster* being slaine, hee entred farther into the Countrie, and besieged the chiefe Citie thereof, called *Bactra* or *Bactrion* (saith *Stephanus*:) which by a passage found, and an assault giuen by *Semiramis* (the wife of *Menon*) hee entred and possest. Vpon this occasion *Ninus* both admiring her iudgement and valour, together with her person and externall beautie, fancied her so strongly, as (neglecting all Princely respects) hee tooke her from her husband, whose eyes he threatned to thrust out if hee refused to consent. Hee therefore yeelding to the passion of loue in *Ninus*, and to the passion of sorrow in himselfe, by the strong perswasions of shame and dishonour, cast himselfe head-long into the water, and died.

Aug. de Ciuit. Dei.

Steph. de Vrb.

CHAP. XI.

Of ZOROASTER, *supposed to haue beene the chiefe Author of Magick Arts: and of the diuers kinds of Magicke.*

§. I.

That Zoroaster *was not* Cham, *nor the first Inuenter of Astrologie, or of Magicke: and that there were diuers great Magicians of this name.*

ZOroaster King of the *Bactrians*, *Vincentius* supposeth to be *Cham* the sonne of *Noah*: A fancie of little probabilitie. For *Cham* was the Paternall Ancester of *Ninus*, the Father of *Chus*, the Grand-father of *Nimrod*, whose sonne was *Belus*, the Father of *Ninus*. It may be that *Vincentius* had heard of that booke which was called *Scriptura Cham*, deuised by some wicked Knaue, & so intituled: of which *Sixtus Senensis* hath made the due mention.

It is reported by *Cassianus*, that *Serenus Abbas* gaue the inuention of *Magicke* to *Cham* the sonne of *Noah*: so did *Comestor* in his Scholasticall Historie: which Art (saith he) with the 7. liberall Sciences he writ in 14. Pillers: seuen of which were made of brasse, to resist the defacing by the waters of the Floud; and 7. of bricke against the iniurie of fire. There was also another deuised discourse, which went vnder

Cassia. in Odd. Col. cap. 21.

title of *Prophetia Cham. Cassianus* out of *Serenus* hath somwhat like vnto this of *Comestor*. These be *Cassian*ᵒ words: Cham (*filius* Noah) *qui superstitionibᵘ istis & sacrilegis fuit artibᵘ infectus, sciens, nullum se posse super hijs memorialem librum in Arcam prorsus inferre, in qua erat cum patre iusto, &c.* Cham (*the sonne of* Noah) *who was infected with these superstitions, and sacrilegious Arts, knowing that he could not bring any booke or memoriall of that nature into the Arke, wherein he was to remayne with his godly Father, caused the Precepts and Rules thereof to be grauen in metall and hard stone.*

S. Augustine noteth that *Zoroaster* was said to haue laught at his birth, when all other children weepe; which presaged the great knowledge which afterward he attayned vnto: being taken for the Inuenter of naturall *Magicke* and other Arts; for the Corrupter, saith *Plinie* and *Iustine*. But I doe not thinke that *Zoroaster* inuented the doctrine of the *Horoscopes* or *Natiuities*: or first found out the nature of herbs, stones, and mineralls, or their Sympatheticall or Antipatheticall workings; of which, I know not what King of *Chaldaa* is also made the Inuenter. I rather thinke that these knowledges were far more ancient, and left by *Noah* to his sonnes. For *Abraham* who had not any acquaintance with *Zoroaster*, (as *Iosephus* reporteth) was no lesse learned heerein then any other in that age, if hee exceeded not all men then liuing: differing from the wisedome of after-times in this, that hee knew and acknowledged the true cause, and giuer of life and vertue to Nature and all Naturall things; whereas others (forgetting Gods infinite, dispersed, and vniuersall power) admired the instruments, and did attribute proper strength to the things themselues, (from which the effects were sensible) which belonged to that wisedome, *Which being one, and remaining in it selfe, can doe all things, and reneweth all.*

Wisd. c. 7.

Now whether this *Zoroaster* (ouer-throwne by *Ninus*) were the same which was so excellent a Naturalist, it is doubted. For *Zoroaster* the *Magician*, *Ctesias* calls *Oxyartes*, whom *Plinie* findes of a later time. And if *Zoroaster* were taken away by a Spirit (being in the middest of his Disciples) as some Authors report, then *Zoroaster*, slaine by *Ninus*, was not the *Magician*: which is also the opinion of *Scaliger*.

Scalig. in Euseb.

Ioseph. lib. 1. Antiq. c. 4.

Againe, *Iosephus* and *Cedrenus* affirme, that *Seth* first found out the Planets, or wandring Starres, and other Motions of the Heauens: for if this Art had been inuented by *Zoroaster*, hee could not haue attained to any such excellencie therein, in his owne lifetime; but being a man (as it seemeth) of singular iudgement, he might adde somewhat to this kinde of knowledge, and leaue it by writing to posteritie.

But of this *Zoroaster* there is much dispute: and no lesse iangling about the word and arte of *Magick*. *Arnobius* remembreth foure, to whom the name of *Zoroaster*, or *Zoroastres* was giuen: which by *Hermodorus* & *Dinon* seemeth to be but a *cognomen*, or name of arte, and was as much to say, as *astrorum cultor*. The first, *Arnobius* calleth the *Bactrian*, which may be the same that *Ninus* ouerthrew: the second, a *Chaldaan*, and the *Astronomer* of *Ninus*: the third was *Zoroaster Pamphylius*, who liued in the time of *Cyrus*, and his familiar: the fourth, *Zoroaster Armenius*, the Nephew of *Hostianes*, which followed *Xerxes* into *Greece*: between whom and *Cyrus* there past threescore and eighteene yeres. *Suidas* remembreth a fift, called *Persomedus sapiens*: and *Plato* speaketh of *Zoroaster* the sonne of *Oromasdes*; which *Picus Mirandula* confirmeth.

Now of what Nation the first and chiefe *Zoroaster* was, it is doubted. *Plinie* and *Laertius* make him a *Persian*. *Gemistbius* or *Pletho*, *Ficinus* and *Steuchius*, make him a *Chaldean*. But by those bookes of one *Zoroaster*, found by *Picus Mirandula*, it appeareth plainely, that the Author of them was a *Chaldaan* by Nation, though the word (*Chaldaan*) was as often giuen to the learned Priests peculiarly, as for any distinguishment of Nations. *Porphyrius* makes the *Chaldai* and *Magi* diuers; *Picus* the same. But that this *Zoroaster* was a *Chaldaan* both by Nation and Profession, it appeareth by his Bookes, which (saith *Picus*) were written in the *Chaldaan* tongue; and the Comment in the same language. Now that the *Magi* & they were not differing, it may be iudged by the name of those bookes of *Zoroaster*, which in an Epistle of *Mirandula* to *Ficinus*, hee saith, to be intituled, *Patris* Ezre Zoroastris, & Melchior *magorum oracula*.

§. II.

§. II.

Of the name of Magia: and that it was anciently farre diuers from Coniuring and Witchcraft.

NOw for *Magicke* it ſelfe; which Arte (ſaith *Mirandula*) *pauci intelligunt, multi reprehendunt; Few vnderſtand, and many reprehend; Et ſicut Canes ignotos ſemper allatrant; As Dogs barke at thoſe they know not*: ſo they condemne and hate the things they vnderſtand not: I think it not amiſſe (leauing *Ninus* for a while) to ſpeake ſomewhat thereof. *Pic. Mir. fo. 81.*

It is true that many men abhorre the very name and word (*Magos*) becauſe of *Simon Magus*: who being indeed, not *Magus*, but *Goës*, (that is) familiar with euill ſpirits, vſurped that title. For *Magicke*, *Coniuring*, and *Witcherie*, are farre differing Arts, whereof *Plinie* being ignorant ſcoffeth thereat. For *Nero* (ſaith *Plinie*) who had the moſt excellent *Magicians* of the Eaſt ſent him by *Tyridates* King of *Armenia*, who held that Kingdome by his grace, found the arte after long ſtudie and labour altogether ridiculous. *Plin. l. 30. hiſt. Nat.*

Magus is a *Perſian* word primitiuely, whereby is expreſt ſuch a one as is altogether conuerſant in things diuine. And (as *Plato* affirmeth) the Arte of *Magicke* is the Arte of worſhipping God. To which effect *Apollonius* in his Epiſtles expounding the word (μαγος) ſaith, that the *Perſians* called their gods μαγους: whence hee addeth that *Magus* is either ἀγαθοειδὴς θεὸς or θεραπευτὴς θεῶν (that is) that *Magus* is a name ſometime of him that is a God by nature; ſometimes of him that is in the ſeruice of God: in which latter ſenſe it is taken, *Math. 2. v. 1.* And this is the firſt and higheſt kinde: which *Piccolominie* calleth diuine *Magicke*: and theſe did the *Latines* newly intitle *Sapientes* or *Wiſe men*: *For, the feare and worſhip of God is the beginning of knowledge.* Theſe *Wiſemen* the *Greekes* call *Philoſophers*: the *Indians*, *Brachmans*: which name they ſomewhat neerely retaine to this day, calling their Prieſts *Bramines*; among the *Ægyptians* they were termed Prieſts; with the *Hebrewes* they were called *Cabaliſtes*, *Prophets*, *Scribes*, and *Phariſees*: amongſt the *Babylonians* they were differenced by the name of *Chaldæans*: and among the *Perſians*, *Magicians*: of whom *Arnobius* (ſpeaking of *Hoſtanes*, one of the ancient *Magicians*) vſeth theſe words: *Et verum Deum merita maieſtate proſequitur, & Angelos miniſtros Dei, ſed veri, eius veneration nouit aſſiſtere. Idem dæmonas prodit terrenos, vagos, humanitatis inimicos*; *Soſthenes* (for ſo *M. Fœlix* calleth him, not *Hoſtanes*) *aſcribeth the due maieſtie to the true God, and acknowledgeth that his Angels are miniſters and meſſengers which attend the worſhip of the true God. He alſo hath deliuered that there are Deuils earthly and wandering, and enemies to mankinde.* *Piccol. de Deſin. Prouerb 1:7. Iohn Hiero. Lmſchot.* *In octauio Minutij Fœlicis cū Arnobio. p. 460*

His Maieſtie alſo in his firſt Booke of *Dæmonologie c. 3.* acknowledgeth, that in the *Perſian* tongue the word (*Magus*) imports as much as a contemplator of diuine and heauenlie ſciences; but vniuſtly ſo called, becauſe the *Chaldæans* were ignorant of the true diuinitie. And it is alſo right which *His Maieſtie* auoweth, that vnder the name of *Magicke* all other vnlawfull Arts are comprehended, and yet doth *His Maieſtie* diſtinguiſh it from *Necromancie*, *Witchcraft*, and the reſt: of all which he hath written largely and moſt learnedly. For the *Magicke* which *His Maieſtie* condemneth, is of that kinde whereof the Deuill is a partie. *Daniel* in his ſecond chapter nameth foure kindes of thoſe *wiſe men*: *Arioli*, *Magi*, *Maleſici*, and *Chaldæi*. *Arioli* the olde *Latine* tranſlation calleth *Sophiſtas*: *Vatablus* and *Panignius*, *Genethliacos*, or *Phyſicos*, or *Philoſophers*, or (according to the note of *Vatablus*) *Naturaliſts*: *Nempè ſunt Magi apud Barbaros, quod Philoſophi apud Græcos (ſcilicet) diuinarum humanarumq; rerum ſcientiam profitentes*; *For the Magi are the ſame with the Barbarians, as the Philoſophers are with the Gracians* (that is) *men that profeſſe the knowledge of things both diuine and humane.* The *Greeke* and the *Engliſh* call them *Inchanters*; *Iunius*, *Magicians*; *Caſtalion*, *Coniecturers*: in the *Syrian* they are all foure by one name called *Sapientes Babylonis*; *The wiſe men of Babel.* *Dæmonolog. l. 2. cap. 2.*

The ſecond ſort *Vatablus*, *Pagnin*, *Iunius*, and our *Engliſh*, call *Aſtrologers*; *Hierome* and the *Septuagint*, *Magicians*.

The third kinde are *Maleſici*, or *Veneſici*; in *Hierome*, *Pagnin*, and the *Septuagint*, *Witches*, or *Poyſoners*: in *Iunius*, *Praſtigiatores*, or *Sorcerers*, as in *Engliſh*.

That *Witches* are alſo rightly ſo called *Veneſici*, or *Poyſoners*; and that indeede there is a kinde of *Maleſici*, which without any Arte of *Magicke* or *Necromancie* vſe the helpe

of the Deuill to doe mischiefe, *His Maestie* confirmeth in the first Chapter of his second Booke: speaking also in the fifth Chapter of their practice, to mixe the powder of dead bodies with other things by the Deuill prepared; and at other times to make pictures of Waxe, or Clay, or otherwise (as it were *Sacramentaliter*) to effect those things, which the Deuill by other meanes bringeth to passe.

The fourth, all Translators call *Chaldæans*: who took vpon them to foretell all things to come, as well naturall as humane, and their euents: and this they vaunted to perform by the influences of the Starres by them obserued, and vnderstood.

Such were, and to this day partly (if not altogether) are the corruptions, which haue made odious the very name of *Magicke*, hauing chiefly sought (as is the manner of all impostures) to counterfet the highest and most noblest part of it, yet so as they haue also crept into the inferior degrees.

A second kinde of *Magicke* was that part of *Astrologie*, which had respect to sowing and planting, and all kindes of agriculture and husbandrie: which was a knowledge of the motions and influences of the Starres into those lower Elements.

Philo Iudæus goeth farther, affirming, that by this part of *Magicke* or *Astrologie*, together with the motions of the Starres and other heauenly bodies, *Abraham* found out the knowledge of the true God, while he liued in *Chaldæa*: *Qui contemplatione creaturarum cognouit Creatorem*, (saith *Io. Damascen*) *Who knew the Creator by the contemplation of the creature.* *Ioseph*us reporteth of *Abraham*, that *hee instructed the Ægyptians in Arithmeticke and Astronomie, who before* Abrahams *comming vnto them knew none of these sciences.*

De vit. sanct. Glyc. Annal. fol 180.

And so doth *Archangelus de Burgo*, in defence of *Mirandula* against *Garsias*: Alexander & Eupolemon *dicunt*, *quod* Abraham *sanctitate & sapientia omnium præstantissimus Chaldæos primùm, deinde Phœnices, demum Ægyptios sacerdotes Astrologiam & diuina docuerit*; Alexander (saith he, *meaning* Alexander Polyhistor) *and* Eupolemon *affirme, that* Abraham *the holyest and wisest of men, did first teach the Chaldæans, then the Phœnicians; lastly, the Ægyptian Priests, Astrologie and diuine knowledge.*

See vpon his Comment. *in Aug de Ciuit. Dei, l 18 c.2.*

The third kinde of *Magicke* contayneth the whole Philosophie of nature; not the brabblings of the *Aristotelians*, but that which bringeth to light the inmost vertues, and draweth them out of Natures hidden bosome to humane vse, *Virtutes in centro centri latentes*; *Vertues hidden in the center of the center*, according to the *Chymists*. Of this sort were *Albertus*, *Arnoldus de villa noua*, *Raymond*, *Bacon*, and many others: and before these in elder times, and who better vnderstood the power of Nature, and how to apply things that worke to things that suffer, were *Zoroaster* before spoken of: *Apollonius Tyanæus* remembred by S. *Hierome* to *Paulinus*; in some mens opinion *Numa Pompilius* among the *Romans*: among the *Indians*, *Thespian*: among the *Ægyptians*, *Hermes*: among the *Babylonians*, *Budda*: the *Thracians* had *Zamolxis*: the *Hyperboreans* (as is supposed) *Abbaris*: and the *Italians*, *Petrus Aponensis*. The *Magicke* which these men profest is thus defined: *Magia est connexio à viro sapiente agentium per naturam cum patientibus, sibi congruenter respondentibus, vt inde opera prodeant non sine eorum admiratione qui causam ignorant*; *Magicke is the connexion of naturall agents and patients, answerable each to other, wrought by a wise man to the bringing forth of such effects, as are wonderfull to those that know not their causes.* In all these three kindes which other men diuide into foure, it seemeth that *Zoroaster* was exceedingly learned: especially in the first and highest. For in his Oracles he confesseth God to be the Creator of the Vniuersall: he beleeueth of the * *Trinitie*, which he could not inuestigate by any naturall knowledge: he speaketh of Angels, and of *Paradise*: approoueth the immortalitie of the soule: teacheth Truth, Faith, Hope, and Loue, discoursing of the Abstinence and Charitie of the *Magi*: which Oracles of his, *Psellus*, *Ficinus*, *Patritius*, and others haue gathered and translated.

* *Toto in mundo lucet Trias, cuius Monas est princeps. Cuncta namq; perfecit pater, & menti tradidit secunda.* *Psel & Ficin. De præp. Euāg. lib. 1. cap 7.*

Of this *Zoroaster*, *Eusebius* in the *Theologie* of the *Phœnicians*, vsing *Zoroasters* owne wordes: *Hæc ad verbum scribit* (saith *Eusebius*) *Deus primus incorruptibilium, sempiternus, ingenitus, expers partium, sibiipsi simillimus, bonorum omnium auriga, munera non expectans, optimus, prudentissimus, pater iuris, sine doctrina iustitiam perdoctus, natura perfectus, sapiens, sacræ naturæ vnicus inuentor, &c. Thus writeth* Zoroaster *word for word. God the first incorruptible, euerlasting, vnbegotten, without parts, most like himselfe, the guide of all good, expecting no reward, the best, the wisest, the father of right, hauing learn'd iustice without teaching, perfect wise by nature, the onely inuenter thereof.*

Lib 2. fol. 26.

Sixtus Senensis speaking of the wisedome of the *Chaldæans*, doth distinguish those wise men

men into fiue orders, (to wit) *Chaſcedim*, or *Chaldæans*: *Aſaphim*, or *Magicians*: *Chartumim*; (which he tranſlates *Arioli*, or *Sophiſts*) *Mechaſphim*, or *Malefici*, or *Venefici*, *Witches*, or *Poyſoners*; and *Gazarim Augures*, or *Aruſpices*, or *Diuiners*.

Chaſcedim were thoſe which had the name of *Chaldæans*, which were *Aſtronomers*: *Hij cælorum motus diligentiſſimè ſpectârunt*; *Theſe did moſt diligently contemplate the motions of the heauens*: whom *Philo* in the life of *Abraham* deſcribeth.

Aſaphim were in the old *Latine* tranſlation called *Philoſophers*: of the *Septuagint* and of *Hierome*, *Magicians*: *Qui de omnium tam diuinarum quàm humanarum rerum cauſis Philoſophati ſunt*; *Who diſcourſed of the cauſes of all things, as well diuine as humane*: of whom *Origen* makes *Balaam* (the ſonne of *Beor*) to be the firſt: but *Laertius* aſcribeth the inuention of this arte to *Zoroaſtres* the *Perſian*. *Laert. l. 1.*

Chartumim, or *Inchanters*, the Diſciples (ſaith Saint *Auguſtine*, *Plinie*, and *Iuſtine*) of another *Zoroaſtres*: who corrupted the admirable wiſedome of the *Magi*, which hee receiued from his Anceſters.

Mecaſphim, or *Venefici*, or *Witches*, are thoſe of which we haue ſpoken alreadie out of *His Maieſties* booke of *Dæmonologia*.

Gazarim, or *Aruſpices* (after Saint *Hierome*) which diuine from the entrailes of beaſts ſlaine for ſacrifices: or by *Gazarim* others vnderſtand *Augures*, who diuine by the flying, ſinging, or feeding of birds.

By this diſtinction wee may perceiue the difference betweene thoſe wiſe men which the Kings of *Babylon* entertayned; and that the name and profeſſion of the *Magi* among the ancient *Perſians* was moſt honeſt. For as *Peucer* truely obſerueth, *Præerant religioni Perſicæ, vt in populo Dei Leuitæ, ſtudijſq; veræ Philoſophiæ dediti erant: nec quiſquam Rex Perſarum poterat eſſe, qui non antea Magorum diſciplinam ſcientiamq; percepiſſet*; *The Magi* (ſaith he) *were the chiefe Miniſters of the Perſian Religion, as the Leuites among Gods people, and they were giuen to the ſtudies of true Philoſophie: neither could any be King of the Perſians, who had not firſt beene exerciſed in the myſteries and knowledge of the Magi*. *Sixtus Senenſis* in the defence of *Origen* againſt *Polychronius* and *Theophilus*, hath two kindes of *Magicke*, his owne words are theſe: *Et ne quem moueant præmiſſa* Polychronij *&* Theophili *teſtimonia, ſciendum eſt duplicem eſſe Magiam; alteram vbiq; ab* Origine *damnatam, quæ per fœdera cum dæmonibus inita aut verè aut apparenter operatur*; *alteram ab* Origine *laudatam, quæ ad practicen naturalis philoſophiæ pertinet, docens admirabiles res operari ex applicatione mutua naturalium virtutum ad inuicem agentium ac patientium*; *That the teſtimonies of* Theophilus *and* Polychronius (*ſaith he*) *may not moue any man, it is to be vnderſtood that Magicke is of two ſorts, the one euery where condemned by* Origen; *which worketh (whether truely or ſeemingly) by couenants made with Deuills*; *the other commended by* Origen; *which appertaineth to the practicke part of naturall Philoſophie, teaching to worke admirable things by the mutuall application of naturall vertues, agent and ſuffering reciprocally*. *Peucer. de Diuinat. in 2. de mag. fol. 135. 136.* *Bibl. l. 6. fol. 424.*

This partition *Hierome* doth embrace in the firſt of his Commentaries vppon *Daniel*: where conſidering of the difference which *Daniel* makes betweene theſe foure kindes of wiſe Men formerly remembred, hee vſeth this diſtinction: *Quos nos hariolos; cæteri vanos (id eſt) incantatores interpretati ſunt, videntur mihi eſſe qui verbis rem peragunt*; *Magi, qui de ſingulis philoſophantur*; *malefici, qui ſanguine vtuntur & victimis, & ſæpe contingunt corpora mortuorum: porrò in Chaldæis Genethliacos ſignificari puto, quos vulgo Mathematicos vocant. Conſuetudo autem communis Magos pro maleficis accipit, qui aliter habentur apud gentem ſuam, eo quòd ſint Philoſophi Chaldæorum: & ad artis huius ſcientiam Reges quoq; & Principes eiuſdem gentis omnia faciunt; vnde & in natiuitate Domini Saluatoris ipſi primùm ortum eius intellexerunt, & venientes ſanctam Bethlehem adorauerunt puerum, ſtella deſuper oſtendente*; *They whom wee call Sorcerers, and others interpret Inchanters, ſeeme to mee ſuch as performe things by wordes*; *Magicians, ſuch as handle euery thing philoſophically*; *Witches, that vſe bloud and ſacrifices, and often lay hands on the body of the dead: further, among the Chaldæans I take them to bee ſignified by the name of Comecturers vpon natiuities, whom the vulgar call Machematicians. But common cuſtome takes Magicians for Witches, who are otherwiſe reputed in their owne Nation: for they are the Philoſophers of the Chaldæans: yea Kings and Princes of that Nation doe all that they doe according to the knowledge of this Art: whence at the natiuitie of the Lord our Sauiour they firſt of all vnderſtood his birth, and comming vnto holy Bethlehem did worſhip the Childe: the Starre from aboue ſhewing him vnto them*. By this therefore it appeareth that there is great

great difference betweene the doctrine of a *Magician*, and the abuse of the word. For though some Writers affirme, that *Magus hodie dicitur, qui ex fœdere facto vtitur diaboli opera ad rem quamcunq; That he is called a Magician now-adaies, who hauing entred league with the Diuell, vseth his helpe to any matter*: yet (as our Sauiour said of *Diuorce*) it was not so from the beginning. For the Art of *Magicke* is of the wisedome of Nature; other Arts which vndergoe that title, were inuented by the fulshood, subtlety, & enuy of the Deuill. In the latter there is no other doctrine, then the vse of certaine ceremonies, *Per malâ fidem; By an euill faith*: in the former no other ill, then the inuestigation of those vertues and hidden properties which God hath giuen to his creatures, and how fitlie to apply things that worke, to things that suffer. And though by the *Iewes* those excellent *Magicians, Philosophers*, & *Diuines*, which came to worship our Sauior *Christ*, were termed *Mechaschephim*, or *Mecasphim*; yet had they no other reason then common custome therein. *Consuetudo autem communis Magos pro maleficis accipit; Common custome* (saith S. *Hierome*) *vnderstandeth Witches vnder the name of Magicians: And antiquitie* (saith *Peter Martyr*) by the word (*Magi*) *vnderstood good and wise men. Quid igitur expauescis Magi nomen formidolose, nomen Euangelio gratiosum, quod non maleficum & veneficum, sed sapientem sonat & Sacerdotem? O thou fearefull one* (saith *Ficinus*) *why doubtest thou to vse the name of Magus, a name gracious in the Gospell, which doth not signifie a witch or Coniurer, but a wise man and a Priest?* For what brought this slander to that studie & profession, but onely idle ignorance: the parent of causelesse admiration? *Causa fuit mirificentia quorundam operum, quæ re vera opera naturalia sunt: veruntamen quia procuratione dæmonum naturas ipsas vel coniungentium, vel commiscentium, vel aliter ad operandũ expedientium facta sunt, opera dæmonum credebantur ab ignorantibus hæc. De operibus huiusmodi est Magia naturalis, quam Necromantiam multi impropriè vocant: The marueilousnesse of some workes, which (indeed) are naturall, hath beene the cause of this slander: but because these workes haue beene done by procurement of Deuils, ioyning the natures together or mingling them, or howsoeuer fitting the natures to their working, they were thought the workes of the Deuils by the ignorant. Among these workes is naturall Magicke, which men call very improperly Necromancie.*

Hieron. in Daniel. Pet. Mar. Loc. Mar. Ficin. par. prim. fol. 573. Gul. Parisiẽ. de Lege, cap 14.

Mirandula in his Apologie goeth further: *For by vnderstanding* (saith hee) *the vttermost actiuitie of naturall agents we are assisted to know the Diuinitie of Christ*: for otherwise (to vse his owne words) *ignoratis terminis potentiæ & virtutis rerum naturaliũ fiat nos dubitare illa eadem opera, quæ fecit Christus, posse fieri per media naturalia; The termes or limits of naturall power and vertue not vnderstood, wee must needs doubt whether those verie workes which Christ did, may not be done by naturall meanes*: after which hee goeth on in this sort: *Ideo non hæreticè, non superstitiosè dixi, sed verissimè & Catholicè per talem Magiam adiuuari nos in cognoscenda diuinitate Christi: Therefore I said not heretically, not superstitiously, but most truely and Catholikely, that by such Magicke wee are furthered in knowing the Diuinitie of Christ.* And seeing the *Iewes* and others the enemies of Christian Religion, doe impudently and impiously obiect, that those Miracles which *Christ* wrought were not aboue Nature, but by the exquisite knowledge thereof performed: *Mirandula* a man for his yeeres fuller of knowledge then any that this latter Age hath brought forth, might with good reason auow, that the vttermost of Natures workes being knowne, the workes which Christ did, and which (as himselfe witnesseth) no man could doe, doe manifestly testifie of themselues, that they were performed by that hand which held Nature herein but as a Pencill, and by a power infinitely supreme and diuine; and thereby those that were faithlesse, were either conuerted or put to silence.

Fol. 80.

§. III.

That the good knowledge in the ancient Magicke is not to be condemned: though the Deuill here, as in other kindes hath sought to obtrude euill things, vnder the name and colour of good things.

SEeing therfore it is confessed by all of vnderstanding, that a *Magician* (according to the *Persian* word) is no other then, *Diuinorum cultor & interpres: A studious obseruer & expounder of diuine things*: and the Art of it selfe (I meane the Art of naturall *Magicke*) no other, *Quam naturalis Philosophia absoluta consummatio; Then the absolute perfection of natural Philosophie*: Certainly then it proceeds from ignorance, and no

no way ſorteth with wiſe and learned men, *promiſcuè* and without difference & diſtinction, to confound lawful & praiſe-worthy knowledge with that impious, and (to vſe S. *Pauls* words) *with thoſe beggerly rudiments*, which the Diuell hath ſhuffled in, and by them bewitcheth and befooleth graceleſſe men. For if we condemne naturall *Magicke*, or the wiſedome of Nature, becauſe the Diuell (who knoweth more then any man) doth alſo teach Witches and Poyſoners the harmefull parts of Herbes, Drugges, Minerals, and Excrements: then may we by the ſame rule condemne the Phyſician, and the Art of healing. For the Diuell alſo in the Oracles of *Amphiaraus*, *Amphilochus*, *Trophonius*, and the like, taught men in Dreames what Herbes and Drugges were proper for ſuch and ſuch diſeaſes. Now no man of iudgement is ignorant, that the Diuell from the beginning hath ſought to thruſt himſelfe into the ſame imployment among the Miniſters and Seruants of God, changing himſelfe for that purpoſe into an Angell of Light. Hee hath led men to Idolatry as a Doctrine of Religion; he hath thruſt in his Prophets among thoſe of the true God; hee hath corrupted the Art of *Aſtrologie*, by giuing a diuine power to the Starres, teaching men to eſteeme them as gods, and not as inſtruments. And (as *Bunting* obſerueth) it is true, that iudiciall *Aſtrologie* is corrupted with many ſuperſtitions: but the abuſe of the thing takes not away the Art; conſidering that heauenly bodies (as euen generall experience ſheweth) haue and exerciſe their operation vpon the inferiour. For the Sunne, and the Starre of *Mars* doe drie; the Moone doth moiſten, and gouerne the Tides of the Sea. Againe, the Planets, as they haue ſeuerall and proper names, ſo haue they ſeuerall and proper vertues: the Starres doe alſo differ in beautie and in magnitude; and to all the Starres hath God giuen alſo their proper names, which (had they not influences and vertues different) needed not: *He counteth the number of the Starres, and calleth them by their names.* But into the good and profitable knowledge of the celeſtiall influences, the Diuell ceaſeth not to ſhuffle in his Superſtitions: and ſo to the knowledge of the ſecret vertues of Nature hath he faſtened his doctrine of *Characters*, Numbers, and Incantations; and taught men to beleeue in the ſtrength of Words and Letters: (which without Faith in God are but Inke or common breath) thereby either to equall his owne with the All-powerfull Word of God, or to diminiſh the glory of Gods creating Word, by whom are all things.

Bunt. in Chro.

Pſal. 147.

Moreouer, he was neuer ignorant, that both the wiſe and the ſimple obſerue when the Sea-birds forſake the ſhores and flye into the Land, that commonly ſome great ſtorme followeth; that the high flying of the Kite and the Swallow betoken faire weather; that the crying of Crowes and bathing of Ducks foreſhew raine: for they feele the Ayre moiſtened in their Quils. And it is written in *Hieremie* the Prophet, *Euen the Storke in the ayre knoweth her appointed times, and the Turtle, and the Crane, and the Swallow.* Hereupon, this enemy of Mankinde, working vpon theſe as vpon the reſt of Gods creatures, long time abuſed the Heathen by teaching them to obſerue the flying of Fowles, and thereby to iudge of good or ill ſucceſſe in the Warre: and (withall) to looke into their entrailes for the ſame, as if God had written the ſecrets of vnſearchable prouidence in the Liuers and bowels of birds and beaſts. Againe, becauſe it pleaſed God ſometimes by Dreames, not onely to warne and teach his Prophets and Apoſtles, but Heathen Princes alſo; as *Abimelech* to reſtore *Sara* to *Abraham*; becauſe hee admoniſhed *Ioſeph*, and by Dreame informed *Iacob*, *Laban*, *Pharao*, *Salomon*, *Paul*, *Ananias*, the *Magi* of the Eaſt, and others. For as it is remembred in *Iob*: *In Dreames and Viſions of the night when ſleepe falleth vpon men, &c. then God openeth the eares, that he might cauſe man to returne from his enterprize*: therefore, I ſay, doth the Diuell alſo practiſe his Diuinations by Dreames, or (after *Pariſienſis*) *diuinitatis imitationes, his mocke-diuinitie*. This in the end grew ſo common, as *Ariſtides* compiled an *Ephemerides* of his owne Dreames: *Mithridates* of thoſe of his *Concubines*. Yea the *Romanes* finding the inconuenience hereof, becauſe all dreames (without diſtinction of cauſes) were drawne to Diuination, forbad the ſame by a Law, as by the words of prohibition (*aut narrandis ſomnijs occultam aliquam artem diuinandi*) it may appeare. Likewiſe by the Law of God in *Deuteronomie, cap. 13.* ſeducing Dreamers were ordered to be ſlaine. Yet it is to be contemned, not that *Marcus Antonius* was told a remedy in his Dreame for two grieuous diſeaſes that oppreſt him; nor that of *Alexander Macedon* for the cure of *Ptolomies* poiſoned wound; nor that which Saint *Auguſtine* reporteth of a *Millaneiſe*, whoſe ſonne (the Father dead) being demanded a debt already paid, was told by his Father in a dreame where the Acquittance lay to diſcharge it: that

Iob 33. 17.

Gen. 12. 17.

Tob 33. 17.

Codex de maleſic & Mathemat. leg. & ſi accepta.

Aug. de cura pro mortuis habenda.

that of *Astyages* of his Daughter, and many others of like nature. Of the reason of all which, forasmuch as the cause is not in our selues, this place denieth dispute.

§. IIII.

That Daniels *misliking* Nabuchodonosors *condemning of the Magicians, doth not iustifie all their practices.*

BVt it may be obiected, that if such Diuinations as the Heathens commonly vsed were to be condemned in them, who tooke on them very many and strange Reuelations; how came it to passe that *Daniel* both condemned the hastie sentence of *Nabuchodonosor* against the *Magicians* of *Chaldæa*, and in a sort forbad it? especially considering that such kind of people God himselfe commanded to be slaine? To this, diuers answeres may be giuen. First, it seemeth that *Daniel* had respect to those *Chaldæans*, because they acknowledged that the Dreame of the King, which himselfe had forgotten, could not be knowne to any man by any Art either Naturall or Diabolicall: *For there is none other* (said the *Chaldæans*) *that can declare it before the King, except the Gods, whose dwelling is not with flesh*: and herein they confessed the power of the Euer-liuing God.

Deu. 13. & 18. Leuit. 20.

Secondly, it may be coniectured (and that with good reason) that among so many learned men, some of them did not exercise themselues in any euill or vnlawfull Arts, but were meerely *Magicians* and *Naturalists*: and therefore when the King commanded to kill all, *Daniel* perswaded the contrary, and called it a hasty iudgement, which proceeded with furie without examination. And that some of those mens studies and professions were lawfull, it may be gathered by *Daniels* instruction: for himselfe had beene taught by them, and was called chiefe of the Inchanters: of which some were termed *Soothsayers*, others *Astrologians*, others *Chaldæans*, others *Magi* or *Wise-men*: and therefore of distinct professions.

Thirdly, *Daniel* misliked and forbad the execution of that iudgement, because it was vniust. For howsoeuer those men might deserue punishment for the practice of vnlawfull Arts (though not vnlawfull according to the Law of that State) yet herein they were altogether guiltlesse. For it exceeded humane power to pierce the Kings thought, which the Diuell himselfe could not know. So then in *Daniels* dislike, and hindering of the execution of sentence of death pronounced against the *Magicians*, there is no absolute iustifying of their practice and profession.

§. V.

The abuse of things which may be found in all kinds, is not to condemne the right vse of them.

NOtwithstanding this mixture euery where of good with euill, of falsehood with truth, of corruption with cleanesse and purity: The good, The truth, The puritie in euery kind may well be embraced: As in the ancient worshipping of God by Sacrifice, there was no man knowing God among the Elders, that therefore forbare to offer Sacrifice to the God of all power, because the Diuell in the Image of *Baal*, *Astaroth*, *Chemoth*, *Iupiter*, *Apollo*, and the like was so adored.

Neither did the abuse of *Astrologie* terrifie *Abraham* (if we may beleeue the most ancient and religious Historians) from obseruing the motions and natures of heauenly bodies; neither can it dehort wise and learned men in these dayes from attributing those vertues, influences, and inclinations to the Starres and other lights of Heauen, which God hath giuen to those his glorious creatures.

Euseb. ex Aristot. & Polybi.

The Sympatheticall and Antipatheticall working of Herbes, Plants, Stones, Minerals, with their other vtmost vertues, sometimes taught by the Diuell, and applyed by his Ministers to harmefull and vncharitable ends, can neuer terrifie the honest and learned *Physician* or *Magician* from the vsing of them to the helpe and comfort of Mankind: neither can the illusions, whereby the Diuell betrayeth such men as are fallen from God, make other men reiect the obseruations of Dreames; so farre as with a good Faith and a Religious caution they may make vse of them.

Lastly, the prohibition to marke flying of Fowles (as signes of good or euill successe) hath no reference at all to the crying of Crowes against Raine, or to any obseruation not superstitious, and whereof a reason or cause may be giuen. For if wee confound Arts

Deut. 18. 10.

with

with the abuſe of them, we ſhall not onely condemne all honeſt Trades and enterchange among men (for there are that deceiue in all profeſſions) but we ſhall in a ſhort time bury in forgetfulneſſe all excellent knowledge and all learning, or obſcure and couer it ouer with a moſt ſcornefull and beggerly ignorance: and (as *Plinie* teacheth) we ſhould ſhew our ſelues *ingratos erga eos, qui labore curaq; lucem nobis aperuerunt in hac luce: Vnthankfull we ſhould ſhew our ſelues towards thoſe, who with paines and care haue diſcouered vnto vs light in this light.*

Indeed not onely theſe naturall knowledges are condemned by thoſe that are ignorant; but the *Mathematicks* alſo and Profeſſors thereof: though thoſe that are excellently learned iudge of it in this ſort: *In ſpeculo Mathematico verum illud, quod in omni ſcibili quæritur, elucet; non modò remota ſimilitudine, ſed fulgida quadam propinquitate: In the Glaſſe of the Mathematickes that Truth doth ſhine, which is ſought in euery kinde of knowledge; not in an obſcure image, but in a neere and manifeſt repreſentation.* *Cuſan. Comp. Theolog. c. 12.*

§. VI.

Of the diuers kindes of vnlawfull Magicke.

IT is true that there are many Arts, if wee may ſo call them, which are couered with the name of *Magicke:* and eſteemed abuſiuely to be as branches of that Tree, on whoſe root they neuer grew. The firſt of theſe hath the name of *Necromancie* or *Goetia*: and of this againe there are diuers kinds. The one is an Inuocation at the Graues of the dead, to whom the Diuell himſelfe giues anſwere in ſtead of thoſe that ſeeme to appeare. For certaine it is, that the immortall ſoules of men doe not inhabit the duſt and dead bodies, but they giue motion and vnderſtanding to the liuing: death being nothing elſe but a ſeparation of the body and ſoule: and therefore the ſoule is not to be found in the Graues.

A ſecond practice of thoſe men, who pay Tribute or are in league with *Satan*, is that of coniuring or of raiſing vp Diuels, of whom they hope to learne what they liſt. Theſe men are ſo diſtract, as they beleeue that by terrible words they make the Diuell to tremble; that being once impaled in a Circle (a Circle which cannot keepe out a Mouſe) they therein (as they ſuppoſe) inſconce themſelues againſt that great Monſter. Doubtleſſe, they forget that the Diuell is not terrified from doing ill and all that is contrary to God and goodneſſe, no, not by the fearefull Word of the Almightie: and that he feared not to offer to ſit in Gods ſeat, that he made no ſcruple to tempt our Sauiour *Chriſt*, whom himſelfe called the Sonne of God. So, forgetting theſe proud parts of his, an vnworthy wretch will yet reſolue himſelfe, that he can draw the Diuell out of Hell, and terrifie him with a Phraſe: whereas in very truth, the obedience which Diuels ſeeme to vſe, is but thereby to poſſeſſe themſelues of the bodies and ſoules of thoſe which raiſe them vp; as *His Maieſtie* in his Booke aforenamed hath excellently taught: *That the Diuels obedience is onely, ſecundum quid, ſcilicet ex pacto; reſpectiuè*, that is, *vpon bargaine.*

I cannot tell what they can doe vpon thoſe ſimple and ignorant Diuels, which inhabite *Iamblicus* imagination; but ſure I am the reſt are apt enough to come vncalled: and alwaies attending the cogitations of their ſeruants and vaſſals, doe no way neede any ſuch inforcement. *Sunt in mundo genus quoddam poteſtatum valde diuiſum, indiſcretum & inconſideratum; & quod neque verum à falſo neque poſſibile diſcernit ab impoſſibile. L. Viues in cap. 11. lib. 10. Aug. de Ciuit. Dei, lib. 10. Cuſa exerc. l. 2.*

Or it may be that theſe Coniurers deale altogether with *Cardans* mortall Diuels, following the opinion of *Rabbi Auornathan* and of *Porphyrius*, who taught that theſe kinde of Diuels liued not aboue a thouſand yeeres: which *Plutarch* in his Treatiſe *de Oraculorum defectu* confirmeth, making example of the great *god Pan*. For were it true that the Diuels were in awe of wicked men, or could be compelled by them, then would they alwayes feare thoſe words and threats, by which at other times they are willingly maſtered. But the *Familiar* of *Simon Magus* when hee had lifted him vp in the Ayre, caſt him headlong out of his clawes, when he was ſure he ſhould periſh with the fall. If this perhaps were done by S. *Peters* Prayers (of which S. *Peter* no where vaunteth) yet the ſame prancke at other times vpon his owne accord the Diuell played with *Theodotus*: who tranſported (as *Simon Magus* was ſuppoſed to haue beene) had the ſame mortall fall that he had. The like ſucceſſe had *Budas*, a principall pillar of the *Manichean* Hereſie, as *Socrates* in his Eccleſiaſticall Hiſtorie witneſſeth: and for a manifeſt proofe hereof we ſee it euery *Euſe hiſt. Eccl. lib. 5. c. 16. Lib. 1. c. 22.*

euery day, that the Diuell leaues all Witches and Sorcerers at the Gallowes, for whom at other times he maketh himselfe a *Pegasus*, to conueigh them in haste to places farre distant, or at least makes them so thinke: *For to those that receiued not the truth* (saith Saint Paul) *God shall send them strong illusions*. Of these their supposed transportations (yet agreeing with their confessions) *His Maiestie* in the second Booke and the fourth Chapter of the *Demonologie*, hath confirmed by vnanswerable reasons, that they are meerely illusiue.

2 Thess. 2.

Another sort there are who take on them to include *Spirits* in Glasses and Cristals: of whom *Cusanus*: *Fatui sunt incantatores, qui in vngue & vitro volunt spiritum includere: quia Spiritus non clauditur corpore: They are foolish Inchanters which will shut vp their spirits within their nailes or in Glasse: for a Spirit cannot be inclosed by a body.*

Exercitat. l. 2.

There is also another Art besides the afore-mentioned, which they call *Theurgia*, or *White Magicke*; a pretended conference with good Spirits or Angels, whom by Sacrifice and Inuocation they draw out of Heauen, and communicate withall. But the administring Spirits of God, as they require not any kind of adoration due vnto their Creator: so seeing they are most free Spirits; there is no man so absurd to thinke (except the Diuell haue corrupted his vnderstanding) that they can be constrained or commanded out of Heauen by threats. Wherefore let the professours thereof couer themselues how they please by a professed puritie of life, by the ministerie of Infants, by fasting and abstinence in generall; yet all those that tamper with immateriall substances and abstract natures, either by Sacrifice, Vow, or inforcement, are men of euill faith and in the power of *Satan*. For good Spirits or Angels cannot be constrained; and the rest are Diuels which willingly obey.

Other sorts there are of wicked Diuinations: as by fire called *Pyromantia*: by water, called *Hydromantia*: by the ayre, called *Mataeotechnia*, and the like.

The last, and (indeed) the worst of all other is Fascination or Witchcraft: the Practisers whereof are no lesse enuious and cruell, reuengefull and bloudy, then the Diuell himselfe. And these accursed creatures hauing sold their soules to the Diuell, worke two wayes, either by the Diuell immediately, or by the art of poysoning. The difference betweene *Necromancers* and *witches*, *His Maiestie* hath excellently taught in a word: that the one (in a sort) command; the other obey the Diuell.

There is another kind of pettie Witchery (if it be not altogether deceit) which they call charming of Beasts and Birds, of which *Pythagoras* was accused, because an Eagle lighted on his shoulder in the *Olympian* fields. But if the same exceeded the Art of Falconrie, yet was it no more to be admired then *Mahomets* Doue, which he had vsed to feed with Wheate out of his eare: which Doue, when it was hungrie, lighted on *Mahomets* shoulder, and thrust his Bill therein to find his breake-fast: *Mahomet* perswading the rude and simple *Arabians*, that it was the Holy Ghost that gaue him aduice. And certainly if *Banks* had liued in elder times, hee would haue shamed all the Inchanters of the World: for whosoeuer was most famous among them, could neuer master or instruct any Beast as he did his Horse.

Aelian. l. 6. hist. diuer.

For the drawing of Serpents out of their Dens, or killing of them in the holes by Inchantments (which the *Marsians* a people of *Italie* practised: *Colubros disrumpit Marsi cantu: Inchanting Marsia makes the snakes to burst.*) That it hath beene vsed it appeares, *Psalme* 58. 6. though I doubt not, but that many Impostures may be in this kinde; and euen by naturall causes it may be done. For there are many Fumes that will either draw them out or destroy them; as womens haire burnt, and the like. So many things may be layed in the entrance of their holes that will allure them: and therein I finde no other *Magicke* or Inchantment, then to draw out a Mouse with a piece of tosted Cheese.

Lucil. in Satyr.

§. VII.

Of diuers wayes by which the Diuell seemeth to worke his wonders.

BVt to the end that we may not dote with the *Manichees*, who make two powers of gods: that we doe not giue to the Diuell any other dominion then hee hath (not to speake of his abilitie, when he is the Minister of Gods vengeance, as when *Egypt*, according to *Dauid*, was destroyed by euill Angels) he otherwise worketh but three wayes. The first is by mouing the cogitations and affections of men: The second

second by the exquisite knowledge of Nature: and the third by deceit, illusion, and false semblance. And that they cannot worke what they would, *G. Parisiensis* giueth three causes: the first, a naturall impotency: the second, their owne reason disswading them from daring ouermuch, or indeede (and that which is the onely certaine cause) the great mercy of the Creator, *Teneus eos ligatos* (saith the same Author) *velut immanissimas belluas.* Saint *Augustine* was of opinion that the Frogges which *Pharaos* Sorcerers produced were not naturall, but that the Diuell (by betraying of their senses that looked on) made them appeare to be such. For as *Vairus* obserueth, those Frogges of the Inchanters were not found corrupted as those of *Moses* were, which might argue that they were not creatures indeede. Hereof saith Saint Augustine: *Nec sanè Dæmones naturas creant, sed quæ à Deo creatæ sunt commutant, vt videantur esse quod non sunt: The Diuels create not any natures, but so change those that are created by God, as they seeme to be that which they be not:* of which in the 83. question he giueth the reason. *Dæmon quibusdam nebulis implet omnes meatus intelligentiæ, per quos aperire lumen rationis radius mentis solet,* (that is) *The Diuell filleth with certaine clouds all passages of the vnderstanding, by which the beame of the minde is wont to open the light of reason.* *Sinl. paris. de vniuers. p. 2. c. 70.*

And as *Tertullian* in his Booke *de anima* rightly conceiueth, if the Diuell can possesse himselfe of the eyes of our mindes, and blinde them, it is not hard for him to dazell those of the body. For (out of doubt) by the same way that God passeth out, the Diuell entreth in, beginning with the fantasie, by which he doth more easily betray the other faculties of the soule: for the fantasie is most apt to be abused by vaine apprehensions. *Maxima cùm est phantasia ad errores.*

Aquinas on the contrary held that those Frogges were not imaginarie, but such indeed as they seemed: not made *Magicæ artis ludibrio,* which indeed agreeth not with the Art, but (according to Thomas) *Per aptam & idoneam agentium & patientium applicationem: By an apt and fit applying of agents and patients.* And this I take to be more probable. For *Moses* could not be deceiued by that sleight of false semblance; and Saint *Augustine* in another case like vnto this (to wit) of the turning of *Diomedes* his Companions into Birds, *per actiua cum passiuis,* inclineth rather to this opinion: though I am not perswaded that Saint *Augustine* beleeued that of *Diomedes.* And this opinion of *Thomas, G. Parisiensis* a man very learned also confirmeth. For speaking of naturall *Magicke* he vseth these words: *De lege c. 24. fol. 67.* *De huiusmodi autem operibus est subita generatio ranarum, & pediculorum, & vermium, aliorumq; animalium quorundam: in quibus omnibus sola natura operatur, verùm adhibitis adiutorijs, quæ ipsa semina naturæ confortant & acuunt, ita vt opus generationis tantum accelerent, vt eis qui hoc nesciunt non opus naturæ videatur (quæ tardius talia efficere consueuit) sed potentia Dæmonum, &c.* to which he addeth: *Qui autem in hijs docti sunt talia non mirantur, sed solum Creatorem in hijs glorificant: In such workes* (saith he) *the sodaine generation of Frogges, and Lice, and Wormes, and some other creatures is: in all which Nature alone worketh; but by meanes strengthning the Seeds of Nature, and quickning them; in such wise that they so hasten the worke of generation, that it seemeth to the ignorant not to be the worke of Nature, which vsually worketh more leisurely, but they thinke it is done by the powers of Diuels. But they who are learned in these Arts maruaile not at such working, but glorifie the Creator.* Now by these two wayes the Diuels doe most frequently worke, (to wit) by knowing the vttermost of nature; and by illusion: for there is no incomprehensible or vnsearchable power, but of God onely.

For shall we say, he causeth sometimes thunders, lightnings, and tempests; and can infect the ayre, as well as moue it or compresse it; who knowes not that these things are also naturall? Or may it be obiected that he fore-telleth things before they happen, which exceedeth nature, and is no illusion. It is true, that hee sometimes doth it; but how? In elder ages he stole his knowledge out of the predictions of the Prophets: and he foretold the death of *Saul,* at such time as he was in his owne possession and power to dispose of. And he that hath liued from the infancie of the world to this day, and obserued the *Ephe 2. 2 & 6. 12.* succesſe of euery counsaile: he that by reason of his swift motions can informe himselfe of all places, and preparations: he that is of counsaile with all those that studie and practise subuersion and destruction: hee that is Prince of the ayre, and can thence better iudge, then those that inhabite the earth: if hee should not sometimes, yea if hee should not very oftentimes guesse rightly of things to come (where God pleaseth not to giue impediment) it were very strange. For we see that wise and learned men doe *Diabolus magnum habet rerum vsum; quæ res multum habet momenti in quouis negotio, Aug. de Anima c. 26. 27 &c.*

oftentimes

oftentimes by comparing like causes conceiue rightly of like effects, before they happen: and yet where the Diuell doubteth and would willingly keepe his credit, hee euermore answereth by Riddles, as

Crœsus *Halym penetrans magnam subuertit opum vim,*

If *Cræsus* ouer Halys goe,
Great Kingdomes he shall ouerthrow.

Which answere may be taken either way: either for the ouerthrow of his owne Kingdome, or of his Enemies. And thus far we grant the Diuell may proceed in predictions, which (otherwise) belong to God onely; as it is in Esay: *Shew the things that are to come hereafter, that we may know that ye are Gods; shew vs at all times and certainly what is to come.*

Gui. Parisiensis de legib. c. 24. *Solius enim diuinæ intelligentiæ ac sapientiæ est, occulta nosse & reuelare; It is onely proper to Gods vnderstanding and wisedome, to know and reueale hidden things.*

§. VIII.

That none was euer raised from the dead by the power of the Diuell: and that it was not the true Samuel *which appeared to* Saul.

TO conclude, it may be obiected that the Diuell hath raised from the dead: and that others by his power haue done the like, as in the example giuen of *Samuel* raised by the Witch of *Endor*: which were it true, then might it indeed be affirmed, that some of the Diuels acts exceeded all the powers of nature, false semblance, and other illusions. *Iustine Martyr* was sometime of the opinion, that it was *Samuel* indeede; and so was *Ambrose*, *Lyra*, and *Burgensis*; from which authorities those men borrow strength which so beleeue. But *Martyr* changed his opinion; and so did S. *Augustine*, who at first seemed to be indifferent: For in his questions vpon the Old and New Testament, he accounteth it detestable to thinke that it was *Samuel* which appeared: and these be his words elsewhere to the same effect: *In requie sunt animæ piorum à corpore separatæ, impiorũ autem pœnas luunt, donec istarum ad vitam æternam, illarum verò ad æternam mortem quæ secunda dicitur corpora reuiuiscant; The soules of the godly separated from their bodies are at rest, but those of the wicked suffer punishment, till the bodies of the iust rise to eternall life, and of the wicked to an eternall and second death.*

Iust. Martyr in colloq. cum Tryphone in resp. ad Ortho. quæst. 52. Ambr. in Luc. l. 2. c. 1. Lyra in Reg. 1. Aug. ad Simpl. l. 2. q. 3. De Ciuit. Dei, l. 13. c. 8.

And (besides S. *Augustine*) *Iustine Martyr*, *Hilarius*, *Tertullian*, *Athanasius*, *Chrysostome*, and others, beleeued firmely, and taught it: that the soules of men being once separate from their bodies, did not wander on the earth at all: *Credere debemus* (saith Cyril) *quum à corporibus sanctorum animæ abierint, tanquam in manus charissimi patris bonitati diuinæ commendari; We must beleeue when the soules of holy men are departed from their bodies, that they be commended to the diuine Goodnesse, as into the hands of a most deare Father.* If then they be in Heauen, the power of the Diuell cannot stretch so high: if in Hell, *Ab inferno nulla est redemptio; From hell there is no redemption.* For there are but two habitations after death: *Vnum* (saith Augustine) *in igne æterno; alterum in regno æterno; The one in eternall fire; the other in Gods eternall Kingdome.* And though it be written in *Iure Pontificio*, that many there are who beleeue that the dead haue againe appeared to the liuing; yet the *Glosse* vpon the same Text findes it ridiculous: *Credunt, & malè, quia sunt Phantasmata* (saith the Glosse) *They beleeue, and they beleeue amisse, because they be but Phantasmes*, or *Apparitions*. For whereas any such voice hath beene heard, saying, I am the Soule of such a one: *Hæc oratio à fraude atq; deceptione diabolica est; That speech is framed by the fraud and deception of the Diuell*, saith *Chrysostome*. Likewise of the same, saith Tertullian: *Absit vt animam cuiuslibet sancti, nedum Prophetæ, à dæmonio credamus extractam; God forbid that we should think that the soule of any holy man, much lesse of a Prophet should be drawne vp againe by a Diuell.*

Aug. de Ver. Apost. 18. Iust. Mart. ad Orthodox. q. 75. Hilar. Psal. 2. in fine. Tert. de anima. in fin. Athanas. q. 13. Chrys. hom. 19 in Euang. Mat. 26. q. 5. Episcopi.

It is true that the Scriptures call that apparition *Samuel*; so doe they the wooden images *Cherubins*: and false brazen gods are gods, and the like. And whereas these of the contrary opinion build vpon that place of the 26. of *Ecclesiasticus* (a booke not numbred among the *Canonicall* Scriptures, as S. *Augustine* himselfe in his Treatise, if it be his, *De cura pro mortuis agenda*, confesseth) yet *Siracides* following the literall sense and phrase of the Scriptures, proueth nothing at all: For though the Diuell would willingly perswade

ſwade, that the ſoules (yea euen of iuſt men) were in his power, yet ſo farre is it from the promiſes of the Scriptures, and from Gods iuſt and mercifull nature, and ſo contrarie to all diuine reaſon, as Saint *Auguſtine* (or whoſoeuer wrote that booke before cited) might rightly terme it a deteſtable opinion ſo to thinke. For if God had ſo abſolutely forſaken *Saul*, that he refuſed to anſwere him either by *dreames*, by *Vrim*, or by his *Prophets*: it were ſottiſh to conceiue, that he would permit the Diuell, or a wicked Witch, to raiſe a Prophet from the dead in *Sauls* reſpect: it being alſo contrary to his owne diuine Law to aske counſaile of the dead; as in *Deuteronomie* 18. and elſewhere. Therefore it was the Diuell, and not the ſoule of a dead body, that gaue anſwere and aduice.

1 Kin. 17. 22. 2 Kings 4. 34. Nullus enim magus aut dæmon mortuum verè vnquam excitauit. Wier. de ſaſcin.

But becauſe *Helias* and *Helizeus* had raiſed ſome from the dead by the power of God; thoſe Diuels which S. *Auguſtine* calleth *ludificatores animantium ſibi ſubiectorum*, *Mockers of their owne vaſſals*, caſting before their eyes a ſemblance of humane bodies, and framing ſounds to their eares like the voyces of men, doe alſo perſwade their graceleſſe and accurſed attendants: that themſelues both poſſeſſe, and haue power ouer the ſoules of men. *Eludit Diabolus aciem tum ſpectantium, tum etiam cogitantium*, ſaith L. Viues; *The Diuell beguileth the ſenſe both of the beholders, and of thoſe that ſo imagine.* Theſe then are the bounds of the Diuels power, whom if we will not feare, we muſt feare to ſinne. For when he is not the inſtrument of Gods vengeance, he can touch no man that makes not himſelfe his voluntarie vaſſall: *Poteſt ad malum inuitare, non poteſt trahere*, ſaith S Auguſtine, *he can allure, but he cannot inforce to euill.* Such as thinke otherwiſe, may goe into the number remembred by *Lucretius*:

Nam veluti pueri trepidant, atq; omnia cæcis
In tenebris metuunt: ſic nos in luce timemus.

We feare by light, as children in the darke.

CHAP. XII.

Of the memorable buildings of Ninus, *and of his Wife* Semiramis: *and of other of her Acts.*

§. I.

Of the magnificent building of Niniue by Ninus: *and of Babylon by* Semiramis.

BVt to come backe to *Ninus* the amplifier and finiſher of *Niniue*: whether he performed it before or after the ouerthrow of *Zoroaſter*, it is vncertaine. As for the Citie it ſelfe, it is agreed by all prophane Writers, and confirmed by the Scriptures, that it exceeded all other in circuit, and anſwerable magnificence. For it had in compaſſe 440. *ſtadia*, or furlongs; the wals whereof were an hundred foot vpright, and had ſuch a bredth as three Charriots might paſſe on the Rampire in front: theſe wals were garniſhed with 1500. Towres which gaue exceeding beautie to the reſt, and ſtrength no leſſe admirable for the nature of thoſe times.

Iuſtin. l. 1. Diod. l. 2. Sabel. Enn. 1.

But this Citie (built in the Plaines of *Aſſyria*, and on the bankes of *Tigris*, and in the Region of *Eden*) was founded long before *Ninus* time, and (as ancient Hiſtorians report, and more lately *Nauclerus*) had the name of *Campſor*, at ſuch time as *Ninus* amplified the ſame, and gaue it a wall, and called it after his owne name.

For theſe workes of *Babylon* and *Niniue* begun by *Nimrod* in *Chaldea*, and in *Aſſyria*, *Ninus* and *Semiramis* made perfect. *Ninus* finiſhed *Niniue*, *Semiramis Babylon*: wherein ſhe fought to exceede her husband by farre. Indeed in the firſt Age when Princes were moderate, they neither thought how to inuade others, nor feared to be inuaded: labouring to build Townes and Villages for the vſe of themſelues and their people, without either Wals or Towres; and how they might diſcharge the earth of Woods, Bryars, Buſhments, and Waters, to make it more habitable and fertile. But *Semiramis* liuing in

Herod. l. 1. Iuſtin. l. 1. Diod. l. 1. & 3.

in that Age, when Ambition was in ſtrong youth: and putpoſing to follow the conqueſt which her husband had vnder-taken, gaue that beautie and ſtrength to *Babylon* which it had.

§. II.

Of the end of Ninus: *and beginning of* Semiramis *reigne.*

THis ſhe did after the death of her husband *Ninus*: who after he had maſtered *Bactria*, and ſubiected vnto his Empire all thoſe Regions betweene it and the *Mediterran Sea* and *Helleſpont* (*Aſia* the leſſe excepted) and finiſhed the worke of *Niniue*, he left the World in the yeere thereof 2019. after he had reigned 52. yeeres. *Plutarch* reporteth that *Semiramis* deſired her husband *Ninus*, that he would grant vnto her the abſolute ſoueraigne power for one day. *Diod. Siculus* out of *Athenæus*, and others, ſpeakes of fiue dayes. In which time (moued either with deſire of rule, or licentious liberty, or with the memory of her husband *Menon*, who periſhed for her) ſhe cauſed *Ninus* her husband to be ſlaine. But this ſeemeth rather a ſcandall caſt on her by the *Greeks*, then that it had any truth.

Howſoeuer *Ninus* came to his end, *Semiramis* tooke on her after his death the ſole rule of the *Aſſyrian* Empire: of which, *Ninus* was ſaid to be the firſt *Monarch*, becauſe hee changed his ſeat from *Babylonia* in *Chaldæa* to *Niniue* in *Aſſyria*. *Iuſtin* reports, that *Semiramis* (the better to inveſt her ſelfe, and in her beginning without murmure or offence to take on her ſo great a charge) preſented her ſelfe to the people in the perſon of her ſonne *Ninias* or *Zameis*, who bare her externall forme and proportion without any ſenſible difference.

AElian. l. 7. ex Dino.

This report I take alſo to be fained, for which many arguments might be made. But as ſhe ruled long, ſo ſhe performed all thoſe memorable acts which are written of her by the name of *Semiramis*, and ſubſcribed that letter which ſhe ſent to the King of *India* (her laſt challenge and vndertaken conqueſt) by her owne name. And were it true that her ſonne *Ninias* had ſuch a ſtature at his Fathers death, as that *Semiramis* (who was very perſonable) could be taken for him; yet it is very vnlikely that ſhe could haue held the Empire from him 42. yeeres after by any ſuch ſubtiltie: (for ſo long ſhee reigned after the death of her husband:) but it may be true that *Ninias* or *Zameis* (being wholly giuen to his pleaſures, as it is written of him) was well pleaſed with his Mothers proſperous gouernment and vnder-takings.

§. III.

Of Semiramis *parentage and education, and Metamorphoſis of her Mother.*

SOme Writers (of which *Plutarch* is one) make this famous woman to haue been of baſe parentage, calling her after the name of her Countrie, a *Syrian*. *Beroſus* cals her after the name of her Citie wherein ſhe was borne, *Semiramis Aſcaloni-tis*; of *Aſcalon*, the ancient Citie and *Metropolis* of the *Philiſtims*. Others report her to be the daughter of *Derceta*, a *Curtizan* of *Aſcalon*, exceeding beautifull. Others ſay that this *Derceta* or *Dercetis*, the Mother of *Semiramis*, was ſometimes a Recluſe, and had profeſt a holy and a religious life, to whom there was a Temple dedicated, ſeated on the banke of a Lake adioyning to *Aſcalon*; and afterward falling in loue with a goodly yong man, ſhe was by him made with childe, which (for feare of extreame puniſhment) ſhe conuayed away, and cauſed the ſame to be hidden among the high reedes which grew on the bankes of the Lake: in which (while the childe was left to the mercy of wilde beaſts) the ſame was fed by certaine birds, which vſed to feede vpon or neere thoſe waters. But I take this tale to be like that of *Lupa* the Harlot that foſtered *Romulus*. For ſome one or other adioyning to this Lake, had the charge and foſteridge of this childe, who being perchance but ſome baſe and obſcure creature, the mother might thereby hope the better to couer her diſhonor and breach of vow, notwithſtanding which ſhe was caſt from the top of her Temple into the Lake adioyning, and (as the Poets haue fained) changed by *Venus* into a Fiſh, all but her face, which ſtill held the ſame beautie & humane ſhape. It is thought that from this *Dereeta* the inuention of that Idoll of the *Philiſtims* (called *Dagon*) was taken: for it is true, that *Dagon* had a mans face, and a fiſhes body:

into whose Temple when the *Arke* of God was brought, the Idoll fell twice to the ground: and at the second fall there remained onely the Trunke of *Dagon*, the head being broken off: For so S. *Hierome* hath conuerted that place. *Katablus*, *Pagninus*, and *Iunius*, write it by *Dagon* onely, which signifieth a fish, and so it onely appeared: the head thereof by the second fall being sundred from the body.

For my selfe I rather thinke, that this *Dagon* of the *Philistims* was an Idoll representing *Triton*, one of those imaginarie Sea-gods vnder *Neptune*. For this Citie being maritimate (as all those of the *Philistims* were, and so were the best of *Phœnicia*) vsed all their deuotions to *Neptune*, and the rest of the pettie gods which attended him.

§. IIII.

Of her Expedition into India, and death after discomfiture: with a note of the improbabilitie of her vices.

BVt for her Pedigree, I leaue it to the *Assyrian Heralds*: and for her vicious life, I ascribe the report thereof to the enuious and lying *Grecians*. For delicacie and ease doe more often accompany licentiousnesse in men and women, then labour and hazzard doe. And if the one halfe be true which is reported of this Lady, then there neuer liued any Prince or Princesse more worthy of fame then *Semiramis* was, both for the workes she did at *Babylon* and elsewhere, and for the warres shee made with glorious successe: all but her last enterprise of *India*; from whence both *Strabo* and *Arianus* report that she neuer returned: and that of all her most powerfull Armie there suruiued but onely twentie persons: the rest being either drowned in the Riuer of *Indus*, dead of the famine, or slaine by the sword of *Staurobates*. But as the multitude which went out are more then reason hath numbred: so were those that returned lesse then could haue escaped of such an Armie, as consisted of foure millions and vpwards. For these numbers which she leuied by her Lieutenant *Dercetæus* (saith *Suidas*) did consist of Foot-men three millions; of Horse-men one million; of Charriots armed with hookes on each side, one hundred thousand; of those which fought vpon Camels as many; of Camels for burden two hundred thousand, of raw Hides for all vses three hundred thousand; of Galleyes with brazen heads three thousand, by which she might transport ouer *Indus* at once three hundred thousand Souldiers: which Gallies were furnished with *Syrians*, *Phœnicians*, *Cilicians*, and men of *Cyprus*. These incredible and impossible numbers, which no one place of the earth was able to nourish (had euery man and beast but fed vpon grasse) are taken from the authority of *Ctesias* whom *Diodorus* followeth. But as the one may be taxed with many friuolous reports: so *Diodorus* himselfe hath nothing of certainty, but from *Xerxes* expedition into *Greece* and afterwards: whose Armie (though the same was farre inferiour to that of *Semiramis*) yet had it weight enough to ouerlode the beliefe of any reasonable man. For all Authors consent, that *Xerxes* transported into *Greece* an Armie of 1700000. and gathered together (therein to passe the *Hellespont*) three thousand Gallies, as *Herodotus* out of the seuerall Prouinces whence those Galleyes were taken hath collected the number.

Suid. f. 245. lin. 5.

But of what multitude soeuer the Armie of *Semiramis* consisted: the same being broken and ouerthrowne by *Staurobates* vpon the bankes of *Indus*, *canticum cantauit extremum*: *she sang her last song*; and (as Antiquitie hath fained) was changed by the gods into a Doue (the bird of *Venus*,) whence it came that the *Babylonians* gaue a Doue in their ensignes.

§. V.

Of the Temple of Belus *built by* Semiramis: *and of the Pyramides of Ægypt.*

AMong all her other memorable and more then magnificent workes (besides the wall of the Citie of *Babylon*) was the Temple of *Bel*, erected in the middle of this Citie, inuironed with a wall carryed foure square of great heighth and beautie, hauing on each square certaine Brazen Gates curiously engrauen. In the *Core* of the square shee raised a Towre of a furlong high, which is halfe a quarter of a mile; and vpon it againe (taking a *Basis* of a lesse circuit) shee set a second Towre; and so eight in all, one aboue another: vpon the top whereof the *Chaldæans* Priests

Priests made the obseruation of the starres, because this Towre ouer-topped the ordinary cloudes.

By beholding the ruines of this Towre haue many Trauailers beene deceiued, who suppose that they haue seene a part of *Nimrods* Towre, when it was but the foundation of this Temple of *Bel*: (except this of *Bel* were founded on that of *Nimrod*.) There were burnt in this Temple one hundred thousand talents of frankincense euery yeere (saith *Herodotus*.) This Temple did *Nabuchodonosor* adorne with the spoiles of *Hierusalem*, and of the Temple of *Salomon*: all which vessels and ornaments *Cyrus* redelliuered. This Temple *Xerxes* euened with the soile; which *Alexander* is said to haue repaired by the perswasions of the *Chaldæans*. I denie not that it might haue beene in his desire so to doe; but he enioyed but a few yeere after *Babylon* taken, and therefore could not performe any such worke. The *Ægyptians* (saith *Proclus*) inhabiting a low and leuell ground, and giuen to the same superstition of the Starres that the *Chaldæans* were, erected in imitation, and for the same seruice and vse, the *Pyramides* by *Memphis*, which were *conspicua vndiq; nauigantibus*, saith *Plinie*. Of these *Pyramides*, *Bellonius* a carefull obseruer of rarities (who being in *Ægypt*, mounted by steps to the top of the highest) maketh this report:

Procl. in Timæ lib. 1.

Bellon. l. 2.

Le meilleur archer qui seroit a sa sommite, & tirant vne fleche in l'air, a peine pourroit l'ennoyer hors de sa base qu'elle ne se tombast sur les degrez; The best Archer standing on the top of one of these Pyramides, and shooting an Arrow from thence into the ayre as farre as he can, with great difficultie shall be able so to force the same, but that it will fall vpon some of the degrees or steps.

Finis Libri primi.

THE

THE FIRST PART OF THE HISTORIE OF THE VVORLD:

INTREATING OF THE TIMES FROM the birth of ABRAHAM to the destruction of the *Temple of* Salomon.

THE SECOND BOOKE

CHAP. I.

Of the time of the birth of Abraham: *and of the vse of this question, for the ordering of the Storie of the Assyrian Empire.*

§. I.

Of some of the successors of Semiramis; *with a briefe transition to the question about the time of the birth of* Abraham.

AFter the death of *Semiramis*, *Ninias* or *Zameis*, succeeded her in the Empire, on whom *Beroſus Annianus* bestowes the conquest of *Bactria*, and the ouerthrow of *Zoroaſter*; contrary to *Diodorus*, *Iuſtine*, *Oroſius*, and all other approued writers. For *Ninias* being esteemed no man of warre at all, but altogether feminine, and subiected to ease and delicacie, there is no probabilitie in that opinion. Now because there was nothing performed by this *Ninias* of any moment, other then that out of ielousie hee euery yeere changed his Prouinciall Gouernors, and built Colledges for the *Chaldean* Priests, his Astronomers: not by *Arius* his successor, whom *Suidas* called *Thurias*; but that hee reduced againe the *Bactrians* and *Assians*, reuolted as it seemeth in *Ninias* his time: nor of *Aralius*, the successor of *Arius*; but that he added sumptuosity, inuented iewels of gold and stone, and some engins for the warre: I will for this present passe them ouer, and a while follow *Abraham*, whose wayes are warrantable (till we meet these *Assyrians* againe in this story) by whom and by whose issues we shall best giue date to the Kings of *Babylon*: *Abraham* liuing at once with *Ninius*, *Ninas*, *Semiramis*, *Arius*, *Aralius*, and *Xerxes* or *Balamus*. For otherwise we seeke to proue things certaine by the vncertaine, and the ages of those times, which the Scriptures leeus downe without error, by the reignes of the *Assyrian* Princes: we shall but patch vp the story at aduenture, and leaue it in the same confusion, in which to this day it hath remained. For where the Scriptures doe not helpe vs, *Mirum non est in rebus antiquis historiam non constare, cum mutatis plerumque moribus ipsa ratio vetustatis obscuret.* Plut. in Theseo

ancient History must be darke.

The better therefore to finde out, in what age of the World, and how long these *Assyrian* Kings reigned, as also for other good causes, hee must first assure the time of *Abrahams* birth, and in what yeere the Flood happened after this flood. Now since all agree, that the

fortieth three yeere of *Ninus* was the birth-yeere of *Abraham*; by prouing directly out of the Scriptures, in what yeere after the floud the birth of *Abraham* hapned, we shall thereby set all the rest in square and order. But of this time there is much iangling betweene those *Chronologers*, which follow the Hebrew account, and others: the most part making 292. or 293. yeeres; others 352. yeeres betweene *Abrahams* birth and the floud: a matter often disputed, but neuer concluded.

Archilochus de temporibus (as we finde him in *Annius*) makes but 250. yeeres from the floud to *Ninus*: then seeing that *Abraham* was borne in the fortieth three yeere of *Ninus*, according to *Eusebius* and S. *Augustine*, it followeth by the addition of those two numbers, that the yeere of *Abrahams* birth was in the yeere after the floud 293, or as the most part of all *Chronologers* gather, the yeere 292.

Now, since I doe here enter into that neuer-resolued question, and *Labyrinth* of times, it behoueth me to giue reason for my owne opinion: and with so much the greater care and circumspection, because I walke aside, and in a way apart from the multitude; yet not alone, & without companions, though the fewer in number: with whom I rather choose to endure the wounds of those darts, which Enuie casteth at nouelty, than to goe on safely and sleepily in the easie waies of ancient mistakings: seeing to be learned in many errors: or to be ignorant in all things, hath little diuersity.

§. II.

A proposall of reasons or arguments, that are brought to proue Abraham *was borne in the yeere 292. after the Floud, and not in the yeere 352.*

THose which seeke to proue this account of 292. yeeres, betweene the generall floud and *Abrahams* birth, ground themselues, first on these words of the Scripture: *So* Terah *liued 70. yeeres, and begot* Abraham, Nahor, *and* Haran: secondly vpon the opinion of *Iosephus*, S. *Augustine*, *Beda*, *Isidore*, & many of the ancient Hebrews before them: authorities (while they are slightly looked ouer) seeming of great weight.

From the place of Scripture last remembred, the later *Chronologers* gather these arguments. First out of the words as they lye; that Terah *at. 70. yeeres begot* Abraham, Nahor *and* Haran: and that *Abraham* being the first named, *Abraham* being the worthiest, *Abraham* being the sonne of the promise, ought in this respect to be accounted the eldest sonne of *Terah*, and so necessarily borne in the seuentieth yeere of his life. Secondly, it was of *Abraham* that *Moses* had respect, in whom the Church of God was continued, who was heire of the blessing; and not of *Nahor* and *Haran*: for the scope of this Chapter was to set downe the Genealogy of *Christ*, from *Adam* to *Abraham*, without all regard of *Nahor*, and *Haran*.

It is thirdly obiected, that if *Abraham* were not the eldest sonne, then there can be no certainty of his age, and so are all future times made doubtfull. For it cannot then be proued, that *Abraham* was borne more assuredly in the 130. yeere of *Terah* his age, then in the 131. 132. &c. *Moses* hauing no where set downe precisely that *Abraham* went into *Canaan* that very yeere, in which his Father died.

Fourthly, it is thought improbable, that *Terah* begat *Abraham* at 130. yeeres: seeing *Abraham* himselfe thought it a wonder to be made a Father at 100. yeeres.

§. III.

The answere to one of the obiections proposed, shewing that Abraham *made but one iourney out of Mesopotamia into Canaan: and it, after his Fathers death.*

TO answere all which obiections, it is very easie, the way being prepared thereto by diuers learned Diuines long since, and to which I will adde somewhat of mine owne, according to the small talent which God hath giuen me. Now forasmuch as the state of the question cannot well be scanned, vnlesse the time of *Abrahams* iourney into *Canaan* be first considered of; before I descend vnto the particular examination of these arguments, I will make bold with order and method so farre, as to search into a strange tradition concerning his trauailes, that serueth as a ground for this opinion, and a bulwarke against all that can be said to the contrary.

But it is conceiued that *Abraham* made two iournies into *Canaan*; the latter after his

Fathers death, the former presently vpon his calling, which he performed without delay, not staying for his fathers death at *Haran*: a coniecture, drawn from a place in the *Epistle to the Hebrewes*, where it is written. *By faith Abraham (when hee was called) obeyed God, to goe out into a place which he should afterward receiue for inheritance: and hee went out, not knowing whether he went.* Heb. 11. 8. This supposition (if it be granted) serues very well to vphold the opinion, that can ill stand without it. Let vs therefore see whether we may giue credit to the supposition it selfe.

Surely, that *Abraham* first departed *Charran* or *Haran* after the death of *Terah* his Father, the same is proued, without the admission of any distinction, by these words of S. *Stephen: And after his Father was dead, God brought him into this Land, where ye now dwell,* Act. 7. 4. that was, out of *Haran* into *Canaan*. Against which place so direct, & plaine, what force hath any mans fancie or supposition, perswading, that *Abraham* made two iourneys into *Canaan*; one before *Terah's* death, & another after: no such thing being found in Scriptures, nor any circumstance, probability, or reason to induce it? For if any man out of this place before alleadged can picke any argument, prouing, or affording any strong presumption, that *Abraham* past into *Canaan*, and then returned vnto *Haran*, from whence he departed a second time: then I thinke it reason, that hee be beleeued in the rest. But that he performed the commandement of God after his Fathers death, leauing *Vr* and *Haran* for *Canaan*, it is as true as the Scriptures themselues are true. *For after his Father was dead,* (saith Martyr *Stephen*) *God brought him into this Land.* And, as *Beza* noteth, if *Abraham* made a double iourney into *Canaan*, then must it be inferred, that *Moses* omitted the one, and *Stephen* afterwards remembred the other: and whence had *Stephen*, saith *Beza*, the knowledge of *Abrahams* comming into *Canaan*, but out of *Moses?* For if *Stephen* had spoken any thing of those times, differing from *Moses*, he had offered the *Iewes* his aduersaries too great an occasion both of scandalizing himselfe, and the Gospell of *Christ*. Indeed we shall finde small reason to make vs thinke that *Abraham* passed and repassed those wayes, more often than he was enforced so to doe, if we consider, that he had no other guide or comforter in this long and wearisome iourney, than the strength of his faith in Gods promise; in which if any thing would haue brought him to despaire, he had more cause then euer man had to fall into it. For he came into a Region of strong and stubborne nations: a Nation of valiant and resolued Idolaters. He was besieged with famine at his first arriual, and driuen to flie into *Ægypt* for reliefe. His wife was olde, and hee had no sonne to inherit the promise. And when God had giuen him *Isaac*, he commanded him to offer him vp to himselfe for sacrifice: all which discomforts he patiently and constantly vnderwent.

Secondly, let vs consider the wayes themselues, which *Abraham* had ro passe ouer, the length whereof was 300. English miles: and through Countries of which he had no manner of experience. He was to transport himselfe ouer the great riuer of *Euphrates*, to trauell through the dangerous and barren Desarts of *Palmyrena*, and to climbe ouer the great and high mountaines of *Libanus*, *Hermon* or *Gilead*: and whether these were easie walkes for *Abraham* to march twice ouer, containing, as aforesaid, 300. miles in length, let euery reasonable man iudge. For if he trauelled it twice; then was his iourney in all 1800. miles from *Vr* to *Haran*: and from *Haran* twice into *Canaan*. But were there no other argument to disproue this fancie; the manner of *Abrahams* departing from *Haran* hath more proofe, that hee had not *animum reuertendi*, *not any thought of looking backeward*, than any mans bare coniecture, be hee of what antiquity or authority soeuer. For thus it is written of him, *Then* Abraham *tooke* Sara *his wife, and* Lot *his brothers son, and all their substance that they possest, and the soules that they had gotten in Haran: and they departed to go to the land of Canaan, & to the land of Canaan they came.* Gen. 12. 5. Now if *Abraham* brought all with him that was deare vnto him, his wife, and kinsmen, and his, and their goods: it is not probable that he meant to walke it backe againe for his pleasure, in so warme, dangerous, and barren a Country as that was: or if he could haue beene thereto moued, it is more likely that he would haue then returned, when he was yet vnsetled, and prest with extreame famine at his first arriuall. For had his Father beene then aliue, he might haue hoped from him to receiue more assured comfort and reliefe, then among the *Ægyptians*, to whom he was a meere stranger both in Religion and Nation.

What the cause might bee of *Abrahams* returne to *Haran*, as I will not enquire of them, that without warrant from the Scriptures haue sent him backe thither, about the

the time of his fathers death: so they perhaps, if they were vrged, could say little else, than that without such a second voyage their opinion were not maintainable. One thing in good reason they should do well to make plaine, if it be not ouer-troublesome. They say that *Abraham* was in *Haran* at his Fathers death, or some time after, being then by their account 135. yeeres olde, or a little more. How then did it happen, that hee left quite vndone the businesse, which as we reade, was within foure or fiue yeeres after that
Gen.24. time his greatest, or (as may seeme) his onely care? Did not hee binde with a verie solemne oath his principall seruant, in whom he reposed most confidence, to trauaile into those parts, and seeke out a Wife for *Isaac* his sonne? and doth it not appeare by all circumstances, that neither hee nor his seruant were so well acquainted in *Mesopotamia*, that they could particularly designe any one woman, as a fit match for *Isaac*? Surely if *Abraham* had beene there in person so latelie, as within foure or fiue yeeres before, hee would not haue forgotten a matter of such importance; but would haue trusted his own iudgement, in choosing a woman, fit for her piety, vertue, and other desireable qualities, to be linked in marriage with his onely sonne, who was then fiue and thirtie yeeres old; before which age most of the Patriarches after the floud had begotten children: rather than haue left all at randome to the consideration of a seruant, that neither knew any, nor was knowne of any in that Country. But let it be supposed (if it may be beleeued) that either *Abraham* forgot his businesse when he was there, or that somewhat hapned which
Gen.24.35. 36. &c. no man can deuise. What might be the reason, that *Abrahams* man, in doing his Masters errand, was faine to lay open the whole story of his masters prosperitie, telling it as newes, that *Sarah* had borne to him a sonne in her old age? If *Abraham* himselfe, a more certaine Author, had so lately beene among them, would not all this haue beene an idle tale? It were needlesse to stand long vpon a thing so euident. Whether it were lawfull for *Abraham* to haue returned backe to *Haran*, would perhaps be a question hardlie answerable: considering how auerse hee was from permitting his sonne to be carried thi-
Gen.24.6. & 8. ther, euen though a wife of his owne kinred could not haue beene obtained without his personall presence. *Iacob* indeed was sent thither by his parents, to take a Wife of his
Gen.28. owne linage; not without Gods especiall approbation, by whose blessing he prospered in that iourney: yet he liued there as a seruant; suffered many iniuries; and finally was driuen to conuey himselfe away from thence by flight. For although it bee not a sentence written, yet out of all written examples it may bee obserued, that God alloweth not in his seruants any desire of returning to the place, from whence he hath taken, and transplanted them. That briefe saying, *Remember Lots Wife*, containes much matter. Let vs but consider *Mesopotamia* from whence *Abraham* was taken, and *Ægypt*, out of which the whole nation of the *Israelites* was deliuered: we shall finde, that no blessing issued from either of them, to the posteritie of the *Hebrewes*. When *Ezechias* was visi-
2 Kin.20. ted with an honourable Embassie from *Babel*, it seemes that he conceiued great pleasure in his minde, and thought it a piece of his prosperity; but the prophecie which thereupon hee heard by *Esai*, made him to know, that the counsaile of God was not agreeable to such thoughts: which more plainely appeared in a following generation, when
Psal 137. by the waters of *Babylon* they sate downe and wept. Concerning *Ægypt* we reade, that
1 Kin 14.25. & 2. Kin. 23. v.29. *Sesac* and *Neco* Kings of *Ægypt* brought calamitie vpon *Israel*: also that their confidence in the *Ægyptian* succours was the cause of their destruction. Where they were forbidden to returne into *Ægypt* I doe not remember, nor can readily finde; but it is found in
Deut.17.v.16 *Deuteronomy*, that God had said, *They should no more returne that way*; which is giuen, as the reason, why their King might not cause the people to returne to *Ægypt*, for the multiplying of his Horses. Whether the Lord had laied any such iniunction vpon *Abraham* of not returning to *Mesopotamia*, I cannot say; many things doe argue it probably: that he neuer returned, all circumstances do (to my vnderstanding) both strongly and necessarily conclude.

But because this double passage of *Abraham* is but an imagination: and that imaginations of men are rather valuable among children, than that they can perswade those of iudgement or vnderstanding: I take it sufficient, that S. *Stephen* hath directly taught vs, that *Abraham* left *Haran*, his Father being dead. And for the rest, when they shew any one Scripture to proue it, I will beleeue as they doe. For all the trauailes of *Abraham* are precisely set downe in the Scriptures: as first from *Vr* or *Camerina* in *Chaldea* to *Haran* or *Charran*: and then from *Haran* (after his Fathers death) to *Sichem*; from *Sichem*

he

he remoued to a mountaine betweene *Bethel* and *Hai*: thence into *Ægypt*; from *Ægypt* he returned thither againe, where *Lot* and he parted, because their flockes and heards of Cattle were more, then could be fed in that part: from thence the second time hee remooued to *Mamre*, neere *Hebron*: and thence hauing pursued *Amraphel*, and rescued *Lot*, he after inhabited at *Gerar*, in the border of *Idumea*, vnder *Abimelec*: and after heere vnto it at *Bersabe*, at which time hee was ready to offer vp his sonne *Isaac* on the mountaine *Moriah*. But this fiction of his retrait to *Haran* or *Charran*, appeareth not in anie one storie, either diuine or humane. Now if it may be supposed, that *Abraham* had made any former iourney into *Canaan*, as *Lenita* his *Cabala* hath fained, it should in reason bee therewithall beleeued, that hee would in those his first trauailes haue prouided himselfe of some certaine seate, or place of abiding: and not haue come a second time, with his wife, kinsmen, familie, goods and Cattle, not knowing whereon to rest himselfe. But *Abraham* when he came from *Charran*, past through the North part of *Canaan*, thence to *Sichem*, and the Plaine of *Moriah*: where finding no place to inhabite, hee departed thence to *Bethel* and *Hai*: and so from Nation to Nation, to discouer and finde out some fit habitation: from whence againe, as it is written in *Genesis* the eleuenth, *Hee went forth, going and iourneying towards the South*: and alwaies vnsetled. By occasion of which wandring to and fro, some say, the *Ægyptians* gaue him and his the name of *Hebræi*. *Gen. 12. v. 6.*

Further, to prooue that hee had not formerly beene in the Countrie, wee may note, that ere hee came vnto *Bethel* and *Hai*, and at his first entrance into *Canaan*, God appeared vnto him, saying, *Vnto thy seede will I giue this Land*, shewing it him as vnto a stranger therein, and as a Land to him vnknowne. For *Abraham* without anie other prouident care for himselfe, beleeued in the Word of the liuing God: neither sending before, nor comming first to discouer it; but being arriued, hee receiued a second promise from God, that he would giue those Countries vnto him and his seede to inhabite and inherite. *Mont. in Caleb.*

Lastly, what should moue any man to thinke, that *Moses* would haue omitted anie such double iourney of *Abrahams*, seeing hee setteth downe all his passages elsewhere, long and short? as when hee moued from *Sichem*, and seated betweene *Hai* and *Bethel*: the distance being but 20. miles: and when hee moued thence to the valley of *Mamre*, being but 24. miles: and when he left *Mamre*, and sate downe at *Gerar*, being lesse then sixe miles; No, *Moses* past ouer all the times of the first age with the greater breuitie, to hasten him to the story of *Abraham*: shutting vp all betweene the Creation & the Floud in sixe chapters; which age lasted 1656. yeeres: but he bestoweth on the story of *Abraham* fourteene chapters, beginning with his birth in the eleuenth, and ending with his death in the fiue and twentieth; and this time endured but 175. yeres. It hath therefore no face of truth, that *Moses* forgot or neglected any thing concerning *Abrahams* trauels, or other actions: or that he would set downe those small remooues of fiue miles, and omit those of three hundred. For such a iourney in going and comming would haue ministred some varietie of matter, or accident, worthie the inserting and adding to *Abrahams* storie.

§. IIII.

The answere to another of the obiections proposed, shewing that it was not vnlikely, that Terah *should beget Abraham in his hundred and thirty yeere.*

NOw touching the obiection, where it is said, that it was very vnlikely that *Terah* should beget *Abraham* in his 130. yeere, seeing *Abraham* himselfe thought it a wonder to haue a sonne at an hundred: this is hardly worth the answering. This wonder is indeed mis-cast, and mistaken: *Abraham* hauing respect onely to *Sarah* his wife, when he spake of their many yeeres. For when the Angell said vnto *Abraham* in his Tent doore at *Mamre*; *Loe, Sarah thy wife shall haue a sonne*, it followeth in the next verse, *Now Abraham and Sarah were olde and stricken in age, and it ceased to bee with Sarah after the manner of women: therefore Sarah laughed, &c.*

So then, in that it is said, *it ceased to be with Sarah after the manner of women*, it appeareth that the wonder was wrought on her, and not on *Abraham*. For *Abraham* by his second wife *Keturah* had many sonnes after *Sarah's* death, as *Zimron, Iocshan, Medan, Midian, Ishbak*, and *Shuah*: and the eldest of these was borne 37. yeeres after *Isaac*: and the yongest

yongest 40. yeeres after. What strangenesse then, that *Terah* being 130. yeeres olde should beget *Abraham*, will they say, may be gathered from this supposed despaire of *Abraham* at one hundred yeeres? For *Sarah* died in the yeere of the world 2145. and *Isaac* was born in the yeere 2109: and *Abraham* did not marry *Keturah* till *Sarah* was buried. So if we deduct the number of 2109. out of 2145. there remaineth 36. And therefore if *Abraham* begat 5. sons 36. yeres after this supposed wonder, & when *Abraham* was 137. yeeres old: it is not strange that his Father *Terah* should beget *Abraham* at 130. And if *Booz*, *Obed*, and *Iesse*, who liued so many yeeres and ages after *Abraham*, begat sonnes at 100. yeeres, or neere it, it cannot be maruailed at, that *Terah* begat *Abraham* at 130; and *Abraham* others at the same age and seuen yeeres after.

Origen. hom. 11 in Gen. Aug. de Ciu. dei. l. 16. c. 34. Caietā: & Perer. in Gen.

§. V.

The answere to two more of the obiections: shewing that wee may haue certaintie of Abrahams *age from the Scripture, though we make not* Abraham *the eldest Sonne: and that there was great cause, why in the story of* Abraham *his two brethren should be respected.*

IT followeth now to speake something to the obiection, which brings *Abrahams* age altogether in doubt, except we allow him to be the eldest sonne of *Terah*, and borne when *Terah* was 70. yeeres old. For *Abrahams* age being made vncertaine, all succeeding times are thereby without any perfect rule or knowledge.

But this proposition, That we cannot be certaine of *Abrahams* age, vnlesse we make him the eldest sonne, is false. For it is plaine in the Scriptures, that when *Terah* was 205. which was the yeere of his death, then was *Abraham* 75. And if you aske, how I can iudge of times, either preceding or succeeding, by knowing that *Abraham* departed *Haran* at that age: I answere, that Saint *Stephen* hath told vs, that *Abrahams* departure followed the death of his Father *Terah*: and *Terah* died at 205; so as the 75. yeere of *Abraham* was the 205. yeere of *Terah*: which knowne, there can bee no errour in the account of times succeeding. Now to come to the obiection, where it is said, That *Moses* had no respect vnto *Nachor* and *Haran*, because they were out of the Church, but to *Abraham* onely, with whom God established the Couenant, and of whom *Christ* descended according to the flesh, &c. I answere, that *Moses* for many great and necessary causes had respect of *Nachor* and *Haran*. For the succession of Gods Church is not witnessed by *Abraham* alone, but by the issues of *Nahor* and *Haran*, were they Idolaters or otherwise. For *Nahor* was the Father of *Bethuel*, & *Bethuel* of *Rebecca*, the mother of *Israel*: and *Haran* was the parent of *Lot*, *Sarah*, and *Milcah*: and *Sarah* was mother to *Isaac*, and grandmother to *Iacob*: *Milcah* also the wife of *Nahor*, and mother of *Bethuel*, was *Iacobs* great grand-mother: and the age of *Sarah* the daughter of *Haran* is especially noted, in that it pleased God to giue her a son at 90. yeres, and when by nature she could not haue conceiued. And therefore, though it were not in regard of themselues, yet because both *Nahor* and *Abraham* married the daughters of their brother *Haran*; and because *Isaac* married *Rebecca* the grand-childe of *Nahor*; and *Iacob*, *Lea*, and *Rachel*, the daughters of *Laban*, the grand-childe also of *Nahor*: It was not superfluous in *Moses* to giue light of these mens times and ages. And though sometime they worshipped strange gods, as it is *Ios.* 24. 2. yet I see no cause to thinke, that they still continued Idolaters. For they beleeued and obeyed the calling of *Abraham*, leauing their naturall Countrey, and Citie of *Vr* in *Chaldæa*, as *Abraham* did, and remoued thence all, except *Haran*, who died before his Father *Terah*, ere they left *Chaldæa*; but *Lot*, his sonne, followed *Abraham* into *Canaan*; and *Sarah*, the sister of *Lot*, *Abraham* married. *Nahor* also, who remained at *Charran*, gaue his sonnes daughters to *Isaac*, and *Iacob*, his owne kinse-men: he himselfe hauing also married in his owne familie; not thinking it pleasing vnto God to mixe themselues with strangers and Idolaters. And that these men at length beleeued in the God of *Abraham*, it can no way be doubted. For when *Laban* had seene the seruant of *Abraham* standing at the Well beside *Charran*, he inuited him to his Fathers house in this manner: *Come in, thou blessed of* Iehouah, *&c.* And when this seruant of *Abrahams* demanded an answere as touching *Rebecca*, then answered *Laban* and *Bethuel*, and said; *This thing is proceeded of* Iehouah: meaning that it was the wil of the true God it should be so; wherin he acknowledged Gods prouidence. Likewise in the following verse it is written; *Take, goe that she may be thy Masters sons wife, euen as* Iehouah *hath said.* This their often vsing

Gen. 24. v. 31.

Gen. 24. v. 50.

of

of the name of *Iehouah*, which is the proper Name of the true God, is a ſigne that they had the knowledge of him.

Now although it be the opinion of S. *Chryſoſtome*, and ſome latter writers, as *Caietan*, *Oleaſter*, *Muſculus*, *Caluin*, *Mercer*, and others, that *Laban* was an Idolater, becauſe he retained certaine Idols, or houſehold Gods, which *Rachel* ſtole from him; yet that he beleeued in the true God it cannot be denied. For he acknowledgeth the God of *Abraham* and of *Nahor*, and he called *Abrahams* ſeruant, bleſſed of IEHOVAH, as aforeſaid. So as for my ſelfe I dare not auow, that theſe men were out of the Church, who, ſure I am, were not out of the faith.

§. VI.

That the naming of Abraham *firſt of the three brethren*, Gen. 11. v. 26. *doth not proue that he was the eldeſt: together with diuers reaſons prouing that* Abraham *was not the eldeſt ſonne of* Terah.

TO the maine obiection which I anſwer laſt, becauſe it ſeemeth of moſt ſtrength, by which, thoſe that ſtriue to ſhorten the times, endeuour to proue that *Abraham* was the eldeſt ſonne of *Terah*, and borne in the 70. yeere of *Terahs* life: grounding themſelues firſt and chiefly on this place of the Scripture, *And* Terah *liued* Gen. 11. v. 26. *70. yeeres, and begat* Abraham, Nahor, *and* Haran: To this I ſay, that although *Abraham* in this verſe be firſt named, yet the ſame is no proofe at all that he was the eldeſt and firſt borne ſonne of *Terah*. For it is no neceſſary conſequence, that the firſt named in Scriptures was therefore eldeſt in bloud and birth, neither doth it appeare, that it pleaſed God to make eſpeciall choice of the firſt ſonnes in nature and time: for *Seth* was not the firſt borne of *Adam*; nor *Iſaac* of *Abraham*; nor *Iacob* of *Iſaac*; nor *Iuda* and *Ioſeph* of *Iacob*: nor *Dauid* the eldeſt of *Ieſſe*; nor *Salomon* of *Dauid*: as is formerly remembred.

But it is written of *Noah*: *Noah was 500. yeeres old, and Noah begat Shem, Ham, and Iaphet*: ſhewing that at the 500. yeere of his age hee began to beget the firſt of thoſe three ſonnes. For according to S. *Auguſtine*, ſpeaking generally, *Nec attendendus eſt in his ordo natiuitatis, ſed ſignificatio futuræ dignitatis: in qua excelluit Abraham. The order of nati-* Aug. quæſt. ſuper Gen. 25. *uitie is not heere to be reſpected, but the ſignification of the future dignitie: in which Abraham was preferred.* And therefore, as in the order of the ſonnes of *Noah*: ſo is it here; where it is ſaid, *that Terah liued 70 yeeres, and begat Abraham, Nahor, and Haran*: For it was late ere *Terah* began to beget Sonnes, himſelfe beeing begotten by his Father *Nachor* at 29. as other his Anceſtors were at 30. The like alſo happened to *Noah*: for whereas *Adam* begat *Seth* at 130; *Enoſh Kenan* at 90; *Kenan Mahalaleel* at 70; *Mahalaleel Iered* at 60: *Noah* was yet 500. yeeres old when he began to beget the firſt of his three ſonnes, as aforeſaid. And S. *Auguſtine* in the place before cited, rather inclineth to the opinion that *Abraham* was the yongeſt of *Terah's* ſonnes, then otherwiſe: though for his excellencie he was worthily named firſt. His owne words are theſe: *Fieri enim potuit vt poſterior ſit generatus Abraham: ſed merito excellentiæ, qua in Scripturis valdè commendatur, prior fuerit nominatus. It might be*, ſaith he, *that Abraham was begotten later: but was firſt named in regard of his excellencie, for which in Scripture he is much commended.* So as the naming firſt or laſt proueth nothing who was firſt or laſt borne: either in thoſe iſſues of *Noah*, or in theſe of *Terah*: Neither hath God any reſpect of the eldeſt in nature, as touching his election or ſpiritual bleſſing, for *Moſes* nameth firſt the children of the promiſe, and the eldeſt and firſt in Gods fauour. *Pietas ergò vel ipſa potius electio diuina, quæ comitem ſecum trahit pietatem, & Dei timorem, primas partes dat Semo in libris Noæ, & Abrahamo in libris Thare. Pietie*, ſaith he, *or rather diuine election, which doth euermore draw with it or after it, pietie and the feare of God, gaue place and precedencie to Sem among the children of Noah, and to Abraham among thoſe of Thare.*

For the reſt it is manifeſt, that *Abraham* entred *Canaan* in the 75. yere of his age. And it was in *Canaan* that *Hagar* bare him *Iſmael*, when *Abraham* had liued 86. yeres. It was Gen. 12. 4. at *Gerar* (the South border of *Canaan*) that *Sarah* bare *Iſaac*, when *Abraham* had conſu- Gen. 16. 16. med an 100. yeeres. It was from the valley of *Mamre* in *Canaan* that *Abraham* roſe out, when he reſcued *Lot* and ouerthrew *Amraphel*: and he had then but the age of 83. yeres: and it is as manifeſt that hee parted from *Haran* after his Father *Terah* was dead. But if Act. 7. 4.

Terah

Gen. 14. *Terah* begat *Abraham* at 70. yere old, then must *Abraham* haue beene 135. yeeres when he first set his foote in *Canaan*: seeing *Terah* must be dead ere he parted, and so 70. added to 135. made 205, the true age of *Terah*, which is contrary to all those places of Scripture before remembred. For he entred at 75: he rescued *Lot* at 83: he had *Ismael* at 86: he had *Isaac* at 100. proued by the former places.

Moreouer, if *Abraham* were the eldest sonne of *Terah*, and borne in the 70. yeere of his age: then had *Terah* liued till *Isaac* had beene 35. yeeres olde, and *Ismael*, 49. both which must then haue beene borne in *Mesopotamia*, and therein fostered to that age: vnlesse we should either denie credit to S. *Stephen*, who saith that *Abraham* departed from *Mesopotamia* after his fathers death: or else beleiue the interpretation of *Daniel Angelocrator*, who in his *Chronologia antoptica*, saith it was about his Fathers death: because the Greek word, μετα, may be transported by the Latine *sub*, aswell as by *post*: which though elsewhere it may be, yet cannot it be so in this place. For it were most improperly spoken, to say that those things were done about *Terahs* death, which were 60. yeeres before. Wherefore supposing *Abraham* to haue beene borne in the seuenty yere of *Terah*; we must giue those times and places of birth to *Abrahams* children, which no authoritie will warrant; For *Abraham* had no children in *Vr* of *Chaldæa*, nor in *Haran*: nor in tenne yeeres after his arriuall into *Canaan*. For the yeere of *Terahs* death, in which *Abraham* left *Haran*, was the yeere of the World 2083. and the yeere of *Ismaels* birth was the Worlds yeere 2094: which maketh 10. yeeres difference. And that *Isaac* was borne in *Canaan*, and was to be offered vpon the mountaine *Moriah* therein, 39. miles from *Bersabe*, where *Abraham* then inhabited: and that three *Angels* first of all appeared to *Abraham* in the valley of *Mamre*, no man doubteth.

And therefore it cannot bee that any of *Abrahams* sonnes were borne in *Mesopotamia*; nor while *Terah* liued; nor in lesse then tenne yeeres after *Terahs* death: and then consequently was not *Abraham* the eldest sonne of *Terah*, nor borne in the 70. yeere of *Terahs* age.

Gen. 12. Thirdly, whereas *Abraham* came into *Canaan* at 75: if *Terah* had begotten him at 70, then had *Terah* liued but 145. for 70. and 75. make 145. which must also haue been the full age of *Terah*: but *Terah* liued 205. yeeres: and therefore was not *Abraham* borne in the 70. yeere of *Terah*.

Fourthly, the ages of *Lot* and *Sarah* make it manifest, that *Haran* was the elder, if not the eldest brother of *Abraham*; for *Sarah* or *Iscah* wanted but tenne yeeres of *Abrahams* age: *Isaac* being borne when *Abraham* was 100. and *Sarah* 90. yeeres olde.

It followeth then, that if *Abraham* had beene the elder brother of *Haran*, *Haran* must haue begotten *Sarah* at nine yeeres olde: for granting that *Haran* was borne but one yeere after *Abraham*, and *Sarah* within ten yeeres as olde as *Abraham*, then of necessitie must *Haran* beget her, when he had liued but nine yeeres; which were too ridiculous to imagine.

And that *Iscah* was *Sarah*, *Rab. Solomon* affirmeth; both names, saith he, bearing the same signification; and names of principalitie. Againe, to what end was the word *Iscah* or *Ishcah* inserted in this place, if *Sarah* were not meant thereby? For to speake of anything superfluous it is not vsed in Gods Bookes: and if *Iscah* had not belonged to the storie, it had beene but an idle name to no purpose remembred.

Now if it had beene true (as those of the contrarie opinion affirme) that *Moses* had no respect of *Nachor* and *Haran*, who were notwithstanding the parents of *Bethuel* and *Rebecca*, the mother of *Israel*, and of *Christ*: what regard then had *Moses* of *Iscah* in this place, were shee not *Sarah*, but otherwise an idle name of whom there is nothing else first or last?

The age also of *Lot* disproueth the eldership of *Abraham*: for *Lot* was called an olde man when *Abraham* was but 83. yeeres: And if *Lot* were of a greater age than *Abraham* and *Haran* were Father to *Lot*, *Sarah*, and *Milcah*; *Abraham* marrying one of *Harans* daughters, and *Nahor* the other, *Sarah* also being within ten yeeres as old as *Abraham*: it may appeare to euery reasonable man (not obstinate and preiudicate) that *Haran* was the eldest sonne of *Terah*, and not *Abraham*: who also died first and before his Father left *Vr* in *Chaldæa*. Also *Lyra* reasoneth against the opinion of *Abrahams* eldership, vpon the same place of *Genesis*: drawing argument from the age of *Sarah*, who was but 10. yeeres yonger then *Abraham* himselfe. *Lyra* his words are these: *Si igitur* Haran *fuit iunior ipso*

Abraham,

Abraham, *ſequitur quòd non habebat decem annos quando genuit* Saram : *imò nec octo, &c.* and afterward, *& ideò melius videtur dicendum, quòd* Abraham *fuit vltimò natus de tribus filijs* Thare, *tamen nominatur primò, propter eius dignitatem: & quia ponendus erat caput ſtirpis & generationis ſequentis : & quia primò facta eſt ei repromiſsio expreſſa de* Chriſto, *ſicut ſupra dictum eſt de* Sem, *&c. If therefore (ſaith* Lyra) Haran *was yonger then* Abraham *himſelfe, it followeth that he was not ten yeeres old when he begat* Sarah : *And therefore it ſeemeth better to be ſaid, that* Abraham *was the laſt borne of the three ſonnes of* Thare, *neuertheleſſe he is named firſt for his dignitie, both becauſe hee was to be ordained head of the ſtocke and generation following, and becauſe the promiſe of* Chriſt *was firſt made vnto him; as before it is ſaid of* Sem.

§. VII.

A concluſion of this diſpute, noting the Authors on both ſides : with an admonition, that they which ſhorten the times, make all ancient ſtories the more vnprobable.

IT therefore agreeth with the Scriptures, with Nature, Time, and Reaſon, that *Haran* was the eldeſt ſonne of *Terah*, and not *Abraham*: and that *Abraham* was borne in the 130. yeere of *Terahs* life, and not in the 70. yeere. For *Abraham* departing *Charran* after *Terah* died, according to S. *Stephen*, and that iourney by *Abraham* performed when he was 75. yeres old; theſe two numbers added make 205. yeres, the full age of *Terah* : ſeeing that when *Terah* died, then *Abraham* entred *Canaan*. For my ſelfe, I haue no other end herein then to manifeſt the truth of the Worlds Story : I reuerence the iudgements of the Fathers : but I know they were miſtaken in particulars. Saint *Auguſtine* was doubtfull, and could not determine this controuerſie. For whatſoeuer is borrowed from him out of his ſixteenth Booke *de Ciuitate Dei, cap.* 15. the ſame may be anſwered out of himſelfe in his fiue and twentieth queſtion vpon *Gen.* But Saint *Auguſtine* herein followed *Ioſephus* and *Iſidor* : and *Beda* followed S. *Auguſtine*. And it was out of a fooliſh pride and vanitie, that the *Hebrewes* and *Ioſephus* ſought to make *Abraham* the firſt borne : as if God had had reſpect to the eldeſt in nature. So did *Ioſephus* together with *Nicholas Damaſcenus* (thinking thereby to glorifie the *Iewiſh Nation*) make *Abraham* a king, entitling *Sarah* by the name of *Queene Sarah* : and ſaid that *Abraham* was followed with 318. Captaines, of which euery one had an infinite multitude vnder him; *trecentos & octodecem præfectos habuit : quorum ſingulis infinita multitudo parebat.* And that *Pharao* inuading him with a great Armie, tooke from him his Wife *Sarah* : Such fables argue that *Ioſephus* is not to bee beleeued, but with diſcreete reſeruations. Act. 7. 4. Gen. 12. 4.

This account of times, allowing no more than 292. yeeres from the Floud to *Abraham*, is vpheld by many of the *Hebrews*. But how ſhould wee value the opinion of ſuch *Chronologers*, as take *Amraphel* for *Nimrod* ? Surely, if their iudgement in ſuch matters were worthy to be regarded, it would haue appeared in ſetting downe the ſucceſſion of the *Perſian Kings*, vnder whom they liued, whoſe Hiſtorie was not ſo farre remote in time, as theſe antiquities, nor wanting the light of many good writers. Yet groſſely haue they erred therein, and ſo familiar are their miſtakings in all things of like nature, that we ſeldome finde their opinion rehearſed without the confutation treading on the heeles of it. They of the *Romane* religion are alſo generally on the ſame ſide : it being a thing vſuall among them, to maintaine whatſoeuer they haue beene formerly knowne to hold and beleeue. Contrariwiſe, of the more ancient, *Theodoret*, and ſome following him; of later times *Beroaldus, Codoman, Peucer, Caluin, Iunius, Beza, Broughton, Doct. Gibbons*, and *Moore*, with diuers of the *Proteſtants*, hold *Abraham* to haue beene borne in the 130. yeere of his Father *Terah*. From theſe (as in a caſe not concerning any point in Religion) diuers of the ſame Religion, and thoſe neuertheleſſe good Authors, as *Bucholcerus, Chitraus, Functius* and others, are very auerſe heerein, eſpecially *Ioſephus Scaliger* with his *Sethus Caluiſius*, proclaiming *Beroaldus* an Arch-heretike in *Chronologie*, and condemning this opinion of his as poyſonous. Contrariwiſe, *Auguſtinus Torniellus* a Prieſt of the Congregation of Saint *Paul*, a iudicious, diligent, and free writer, whoſe *Annales* are newly ſet forth, very earneſtly defends the opinion, which I haue already deliuered; not alleadging *Beroaldus*, nor any *Proteſtant* writer, as beeing perhaps vnwilling to owe thankes to heretikes. For my ſelfe I doe neither miſlike the contrary opinion, becauſe

commonly those of the *Romish* Religion labour to vphold it, Nor fauour this larger account of times, because many notable men of the *Protestant* writers haue approoued it; but for the truth it selfe. To strengthen which, after all these former reasons, and testimonies of Scripture, I will adde thus much more to the rest. First, it is apparent to all men of iudgement, that the best approued Historians, Diuine and prophane, labour to inuestigate the truth of times, thereby to approue the stories, and forepast actions of the world: and not the truth of histories to approue the times by. Let vs then make iudgement to our selues, which of those two accounts giue the best reputation to the story of the Scriptures; teaching the Worlds new plantation, and the continuance of Gods Church: either that of *Iosephus*, & those which follow him; who makes but 292. yeres, or thereabouts, betweene the floud and birth of *Abraham*: or this other account, which makes 352. yeres betweene the one and the other: the one taking *Abraham* to bee the first borne of *Thare*, in the 70. yeere of his life: the other a yonger sonne of *Thare*, and borne when he had liued 130. yeres. And if we looke ouer all, and doe not hastily satisfie our vnderstanding with the first things offered, and thereby being satiated doe slothfully and drowsily sit downe; we shall finde it more agreeable rather to allow the reckoning of the *Septuagint*, who, according to some editions, make it aboue 1072. yeeres betweene the Floud and *Abrahams* birth: then to take away any part of those 352. yeres giuen. For if wee aduisedly consider the state and countenance of the world, such as it was in *Abrahams* time, yea before *Abraham* was borne, wee shall finde that it were very ill done of vs by following opinion without the guide of reason, to pare the times ouer-deepely betweene *Abraham* and the Floud: because in cutting them too neere the quick, the reputation of the whole storie might perchance bleede thereby, were not the testimonie of the Scriptures supreme, so as no obiection can approach it: and that wee did not follow withall this precept of S. *Augustine*, That whersoeuer any one place in the Scriptures may bee conceiued disagreeing to the whole, the same is by ignorance of interpretation mis-vnderstood. For in *Abrahams* time all the then knowne parts of the World were peopled: all Regions and Countries had their Kings. *Ægypt* had many magnificent Cities: and so had *Palestina*, and, and all the bordering Countries: yea, all that part of the World besides, as farre as *India*: and those not built with stickes, but of hewne stones, and defended with walls and rampiers: which magnificence needed a parent of more antiquitie, then those other men haue supposed. And therefore, where the Scriptures are plainest, and best agreeing with reason and nature, to what end should we labour to beget doubts and scruples, or draw all things into wonders and maruailes? giuing also strength thereby to common cauillers, and to those mens apish braines, who only bend their wits to finde impossibilities, and monsters in the storie of the World and Mankinde.

§. VIII.

A computation of the times of the Assyrians, and others, grounded vpon the times noted in the storie of Abraham.

An mūdi 2008 dil. 352. natus Abraham, Eus. Aug. de Ciuit. Dei l. 16. c. 17.

IN this sort therefore for the reasons before alleadged, I conclude, that from the generall Floud, to the birth of *Abraham*, 352. yeeres were consumed: and taking the *Assyrian* History with vs, the same number of yeeres were spent from the Floud to the 43. yeere of *Ninus*: in which 43. yeere of *Ninus Abraham* was borne: which happened in the yeere of the world, 2009.

Now of this time of 352. yeres, we must giue one part as well to the increase of those people which came into *Shinar*, as to those that stayed in the East, to wit, 30. yeeres to *Chus*, ere he begat *Seba*: of which, though the Scriptures are silent, yet because those of the same time had that age when they begat their first sonnes, wee may the more safelie giue the like allowance to these. For *Eber* begat *Peleg* at 34. *Peleg Regu* at 30. *Regu Serug* at 32. Now after *Seba*, *Chus* begat *Hauila*, *Sabta*, *Raama* and *Sabtecha*: and *Raama* begat *Sheba* and *Dedan*, before *Nimrod* was borne, as it appeareth *Gen.* 10. which S. *Augustine* approueth. Giuing then 30. yeeres more to *Raama* ere he begat *Sheba*, and fiue yeeres to the fiue elder brothers of *Nimrod*, it may be gathered that 65. yeeres were consumed ere *Nimrod* himselfe was borne: and that *Raamah* had that age before any of his sonnes were

Aug. de Ciuit. Dei.

were begotten, it may be gathered, by example and compariſon: for *Peleg* the fourth from *Noah*, as *Raamah* was, begat *Regu* in the ſame yeere of his life. *Gen. 11. 18.*

Let vs then allow 60. yeeres more after the birth of *Nimrod*, for two other generations to be brought forth, or elſe we ſhall hardly finde people to build *Babel*: for ſure wee are that it was done by hands, and not by miracle: becauſe it diſpleaſed God. Theſe two numbers of 65. and 60. make 125. The reſt of the time of 131. (in which yeere they arriued in *Shinar*, whereof there are 6. yeeres remaining) we may giue them for their trauels from the Eaſt: becauſe they were peſtered with women, children and Cattell: and as ſome ancient writers haue conceiued, and *Becanus* of later times, they kept alwaies the mountaines ſides, for feare of a ſecond Floud. Now, if we take this number of 131. out of 352. there remaines 221. of which number *Beroſus* beſtoweth 65. on *Belus*, and 42. on *Ninus* before *Abraham* borne: both which S. *Auguſtine* approueth: which two numbers taken againe out of 221. there remaineth 114. yeeres of the 352. from the Floud to *Abrahams* birth: which number of 114. neceſſitie beſtoweth on *Nimrod*.

An. à ſalute humani generis ab aquis centeſimo primo cœpit regnum Babyloniacum ſub noſtro Saturno patre ſuum Belus, qui imperauit annis 65: Beroſus.

And if it be obiected that this time giuen to *Nimrod*, is ouer-long: ſure if we compare the age of *Nimrod* with the reſt of the ſame deſcent from *Noah*, it will rather appeare ouer-ſhort. For *Nimrod*, by this accompt, liued in all but one hundred ſeuenty nine yeres: whereof he reigned one hundred and twelue: whereas *Sale* who was the ſonne of *Arphaxad* the ſonne of *Sem*, liued foure hundred three yeeres: and of the ſame age of the World was *Nimrod* the ſonne of *Chus*, the ſonne of *Cham*.

Now after *Abraham* was borne,

Ninus reigned 9. yeres: which added to 43. make ——— 52.

Ninus dieth and leaueth *Semiramis* his Succeſſor.

Semiramis gouerned the *Empire* of *Babylonia* and *Aſſyria* 42. yeeres, and died in the 52. yeere compleat of *Abrahams* life. Of the World 2017. Of the Floud 761.

Ninias or *Zameis* ſucceeded *Semiramis*, and ruled 38. yeeres, in the ſecond yeere of whoſe reigne *Abraham* left *Meſopotamia*. 2059. *mundi.* 403. *à dil.*

When *Abraham* was 85. yeeres olde, hee reſcued his nephew *Lot*, and ouerthrew by ſurpriſe *Amraphel* King of *Shinar*, or *Babylonia*. *Ninias* reigned 38. yeeres, and *Abraham* came into *Canaan* but 23. yeeres after *Semiramis* died: which was the 75. yeere of his age: ſo that *Amraphel* may ſeeme to haue beene this *Ninias* the ſonne of *Ninus*, and *Semiramis*, whoſe 23. yeere as aforeſaid, being the 75. yeere of *Abraham*, he and his fellow-kings might haue receiued this ouerthrow in the 85. yeere of *Abraham*, and the 33. yere of his owne reigne: after which he reigned fiue yeeres: which make in all 38. But the truth is, that the reaſons to the contrary, vrging that this *Amraphel* could not be *Ninias*, are not eaſily anſwered. Howbeit for the times of the *Aſſyrian* Kings, that they are to be ordered as we haue ſet them downe, according to the times noted by *Moſes*, in the ſtorie of *Abraham*, it is moſt certaine; vnleſſe we will either derogate from the truth of *Moſes* his computation, which were impietie: or account the whole Hiſtorie of *Ninus* and *Semiramis* to bee but a fiction; which were to condemne all ancient Hiſtorians for fablers. 2083. 427. 2093. 437.

§. IX.

That Amraphel, *one of the foure Kings whom* Abraham *ouerthrew:* Gen. 14. *may probably be thought to haue beene* Ninias *the ſonne of* Ninus.

AND now touching this *Amraphel*, whom *Moſes* makes King of *Shinar* or *Babylonia*, in the 85. yeere of *Abrahams* life, that is, in the 33. yeere of the reigne of *Ninias Zameis* the king of the *Aſſyrians*, the ſonne of *Ninus* and *Semiramis*, it is hard to affirme what he was, and how he could be at this time King of *Babilonia*: *Ninias Zameis* then reigning there. To this doubt the anſwere which firſt offereth it ſelfe as moſt probable, is that which hath beene alreadie noted, that this *Ninias* or *Zameis*, was no other then our *Amraphel*: who inuaded *Traconitis* or *Baſan*, and ouerthrew thoſe fiue kings of *Pentapolis*, or the valley of *Siddim*. For the Scriptures tell vs, that *Amraphel* was King of *Shinar*, which is *Babylonia*: and the times before accounted make him to be the ſucceſſour of *Ninus* and *Semiramis*: and it falleth out with the 85. yeere of *Abrahams* life: wherein he reſcued *Lot*, ſlew *Chederlaomer*, and ouerthrew the reſt. True it is, that

this *Amraphel* was not at this time the greateſt *Monarke*: for *Chedorlaomer* commanded in chiefe, though *Amraphel* be firſt named by *Moſes* in the firſt verſe of the 14. Chapter of *Geneſis*. For the Kings of the valley of *Siddim*, or of *Pentapolis*, or the fiue Cities, were
Gen. 14. 4. the vaſſalls of *Chedarlaomer*, and not of *Amraphel*: as it is written, *Twelue yeeres were they ſubiect to* Chedorlaomer, *but in the* 13. *yeere they rebelled, and in the* 14. *yeere came* Chedorlaomer *and the kings that were with him*: and therefore was *Chedorlaomer* the principall in this enterpriſe, who was then King of *Elam*, which is *Perſia*: Now *Perſia* being ſeated ouer *Tigris*, and to the Eaſt of *Amraphels* Countrie; and the other two kings, which were companions with *Amraphel*, beeing ſeated to the Weſt of *Shinar* or *Babylonia*: *Amraphel*, who held *Babylonia* it ſelfe, ſeemeth at this time to haue had no great ſcope or large dominion. For had *Amraphel* beene ſo great a Prince as prophane Hiſtorians make *Ninus* or *Semiramis* whom he ſucceeded, he ſhould not haue needed the aſſiſtance of three other Kings for this expedition. But though *Chedorlaomer* were the firſt and greateſt of thoſe foure Kings, (as it is manifeſt that he was: For theſe little kings of *Sodome*, *Gomora*, *&c.* were his vaſſals, and not *Amraphels*,) yet this makes not the coniecture leſſe probable, but that this *Amraphel* might be *Ninias*. For it may be, that the great and potent Empire of *Aſſyria*, had now (as we ſhall ſhew more plainely in that which followeth) receiued a downe-right fall, at the time of this warre: though not long before it commanded all the Kingdomes betweene *India* and the *Phœnician* Sea: to wit, in the times of *Ninus* and *Semiramis*.

§. X.

Of Arioch *another of the foure Kings, and that* Ellas, *whereof hee is ſaid to haue beene King, lies betweene* Cœleſyria *and Arabia Petræa.*

NOw the two other kings ioyned with *Amraphel* and *Chedorlaomer*, were *Arioch* and *Tidal*; the one king of *Ellaſſar*, the other of the Nations. For *Ellaſſar*, *Aquila* and *Hierome* write *Pontus*: ſo *Toſtatus* thinketh that it ſhould bee *Helleſpont*: which opinion *Pererius* fauoureth. But this is onely to defend the Latine tranſlation. For as *Pontus*, ſo is *Helleſpont* farre diſtant, and out of the way to ſend any Armies into *Arabia Petræa*, or into *Idumæa*, which Countries theſe foure King chiefly inuaded: Beſides that, it is certaine, that the *Aſſyrians* (when they were greateſt) had neuer any dominion in *Aſia* the leſſe. For at ſuch time as the *Aſſyrians* feared the inuaſion of the *Medes* and *Perſians*, they ſent not into *Aſia* the leſſe as commanders: but vſed all the Art
Xenophon. they had to inuite *Cræſus* to their aſſiſtance: perſwading him that nothing could bee more dangerous for himſelfe, and the other Kings of thoſe parts, than the ſucceſſe of the *Medes* againſt the *Aſſyrians*. But examine the enterpriſe what it was. *Theſe Kings* (ſaith
Gen. 14. the Text) *made warre with* Bera, *King of Sodome*, Birſha *King of Gomorha*, Shinab *King of Admath, and* Shemebar *King of Zeboim, and the King of* Bela *which is Zoar*. All which fiue Kings had not ſo much ground as *Middleſex*: being ſuch a kinde of *Reguli*, as *Ioſua* found in the land long after: namely, Lords of Cities and ſmall territories adioyning; of which *Canaan* had three and thirtie, all ſlaine or hanged by *Ioſua*. Neither can the other Countries, which in the Text they are ſaid alſo to haue inuaded, bee imagined to haue beene at that time of any great power: and therefore to call in Kings from *Pontus* or *Helleſpont*, had manifeſted a great impotence and weakeneſſe in the Kings of *Babylon* and *Perſia*.

And though it be alleadged for an example, that diuers Kings farre off, came to aſſiſt *Pompey* againſt *Cæſar*: yet theſe ſame examples without like occaſions and circumſtances, do neither leade nor teach. For there was no cauſe to feare the greatneſſe of theſe pettie Kings, or of the other Countries: But the eyes of the world were fixed on *Cæſar*; and his vndertakings and intents were to all other Princes, no leſſe doubtfull then fearefull: But the whole Countrie by theſe foure Kings maſtered in their paſſage, was afterward giuen to the halfe tribe of *Manaſſe*, *Gad*, and *Reuben*: a narrow valley of ground lying betweene *Iordan* and the mountaines of *Seir*: incloſed by the riuer of *Arnon* on the South ſide, and by *Lybanus* on the North, conſiſting of the two ſmal Prouinces of *Trachonitis* or *Baſan*, and the Region of the *Moabites*: a conqueſt farre vnualuable, and little anſwering to the power of the *Aſſyrian Empire*, if the ſame had remained in any comparable eſtate with the times of *Ninus* & *Semiramis*, who ſubiected al the great kings of that

part

part of the World, without the assistance of any of the Kings of *Hellespont*, or any other part of *Asia* the lesse. But as the vulgar and *Aquila* conuert *Ellassar* by *Pontus*: so *Symmachus* makes *Arioch* a King of the *Scythians*, a King indeed, as farre fetched to ioyne with the *Assyrians* in this Warre, as the World had any at that time.

The *Septuagint* doe not change the word of *Ellassar* at all, but as they keepe the word *Ararat*, on the mountaines whereof the Arke did rest, so doe they in this place retaine the *Hebrew* word *Ellassar*, being doubtfull to giue it a wrong interpretation. And *Pererius* himselfe remembreth other opinions farre more probable then this of *Pontus* or *Hellespont*: yet he dares not auow his liking of them, because the Latine Translation hath it otherwise. For *Stephanus de Vrbibus* a *Grecian Cosmographer*, findeth the City of *Ellas* in the border of *Cœlesyria*: and S. *Hierome* calleth *Ellas* the Citie of *Arioch*, as in truth it was. Now although the same be seated by *Stephanus* in *Cœlesyria*, yet it standeth on the border of *Arabia*, of which *Arioch* was king: who formerly ioyned with *Ninus* in all his conquests, being of the same familie, and descended from *Cham* and *Chus*: after whom the name of *Arius* was by the *Hebrew* written *Arioch*: and afterward againe *Aretas*: as in the *Machabees*: the kings of *Arabia* holding that name euen to the time of S. *Paul*, who was sought to be betrayed by the *Lieutenant* of *Aretas* commanding in *Damascus*. They were Princes for the most part confederate and depending vpon the *Assyrian Empire*. It is true that wee finde in *Daniel*, that in the time of *Nabuchodonosor*, one *Arioch* was Generall of his armie, & the principall Commander vnder him, who was a King of Kings: which makes it plaine, that *Arioch* here spoken of, the sonne of that *Arioch Confederate* of *Ninus*, was no king of *Pontus*, nor of *Scythia*: regions farre remoued from the *Assyrians* and *Babylonians*. The name also of *Arioch* who commanded vnder *Nabuchodonosor* is mentioned in *Iudith*, by the name of *King of the Elymeans*: who are a Nation of *Persians* bordering *Assyria*; according to *Stephanus*: though *Plinie* sets it betweene the Sea-coast, and *Media*: and if any brother of the *Arabian Kings* or other of that house (knowne by the name of *Arius*, *Arioch*, *Areta*, or *Aretas*) had the gouernment of that *Persian Prouince* called *Elymais* (as it seemeth they had by the places of *Daniel* and *Iudith*) yet the same was in *Nabuchodonosors* time. But this *Arioch* heere spoken of may with more reason bee taken for the King of *Arabia*, the sonne of *Arius*, the *Confederate* of *Ninus*: whose sonnes held league, as their Fathers did, being the next bordering Prince of all on that side towards the West vnto *Babylonia*, and *Chaldaea*: and in amitie with them from the beginning, and of their owne house, and bloud: which *Diod: Siculus* also confirmeth.

Mac. 2. c. 5. v. 8. Cor. 2. 11.

Dan. 2.

Dio. Sic. l. 2. c. 1

§. XI.

Of Tidal *another of the foure Kings.*

THe fourth King by *Abraham* ouerthrown was *Tidal*, King of the Nations. The *Hebrew* writes it *Goiym*, which *Vatablus* takes to be a proper name: *Lyra* of mixt people: *Caluin* of runnagates without habitation: *Pererius* out of *Strabo*, findes that *Galilea* was inhabited by diuers Nations, which were a mixt people: namelie of *Aegyptians*, *Arabians*, and *Phœnicians*. *Nam tales sunt qui Galilæam habitant*; *Such are the inhabitants of Galilee*, saith *Strabo*: and therefore was *Tidal* called King of these Nations, as they suppose. And it may be so: but the authoritie of *Strabo* is nothing in this question. For *Galilea* was not peopled at this time, as it was in the time of *Strabo*. For when *Abraham* came into *Canaan*, the *Canaanite* was then in the Land, howsoeuer they might be afterwards mixt; which I know not. But there are many petty kingdoms adioyning to *Phœnicia*, and *Palestina*; as *Palmyrena*, *Batanea*, *Laodicene*, *Apamena*, *Chalcidice*, *Cassiotis*, *Chalibonitis*, and all these doe also ioyne themselues to *Mesopotamia*, on the North, and to *Arabia* on the East. And that these Nations gathered themselues together vnder *Tidal*, I take to be the probablest coniecture.

Strab. l. 16. fol. 523.

Gen. 12. 6.

§. XII.

That Chedorlaomer *the chiefe of the foure Kings was not of Assyria, but of Persia: and that the Assyrian Empire at this time was much impayred.*

LAstly, whereas it is conceiued that *Chedorlaomer* was the *Assyrian Emperor*, and that *Amraphel* was but a *Satrape, Viceroy*, or *Prouinciall* gouernour of *Babylonia*, and that the other Kings named were such also, I cannot agree with *Pererius* in this. For *Moses* was too well acquainted with the names of *Assur* and *Shinar*, to call the *Assyrian* a king of *Elam*: those kings being in the Scriptures euermore called by the name of *Chaldæa, Shinar, Babylonia*, or *Assyria*: but neuer by *Elam*; and *Chedorlaomer* or *Kedarlaomer* was so called of *Kidor*, from *Cidarim* which in the *Hebrew* signifieth *Regale*: for so *Q. Curtius* calleth the garment which the *Persian* Kings ware on their heads.

Neither doe I beleeue that the *Assyrian* or *Babylonian Empire* stood in any greatnesse at the time of this inuasion, and my reasons are these: First, example and experience teach vs, that those things which are set vp hastily, or forced violently, doe not long last: *Alexander* became Lord of all *Asia*, on this side of *Indus*, in a time of so short a life, as it lasted not to ouer-looke what it selfe had brought forth. His fortunes were violent, but not perpetuall. For his Empire died at once with himselfe: all whose chiefe Commanders became kings after him. *Tamberlain* conquered *Asia* and *India* with a storme-like and terrible successe: but to preualent furie God hath adioyned a short life: and whatsoeuer things Nature her selfe worketh in haste, she taketh the least care of their continuance. The fruit of his victories perished with him, if not before.

Ninus being the first whom the madnesse of boundlesse dominion transported, inuaded his neighbour Princes, and became victorious ouer them: a man violent, insolent, and cruell. *Semiramis* taking the opportunitie, and being more proud, aduenturous, and ambitious, then her *Paramor*: enlarged the *Babylonian Empire*, and beautified many places therein with buildings vnexampled. But her sonne hauing changed Nature and Condition with his Mother, proued no lesse feminine then she was masculine. And as wounds and wrongs, by their continuall smart, put the Patient in minde how to cure the one, and reuenge the other: so those Kings adioyning (whose subiection, and calamities incident, were but new, and therefore the more grieuous) could not sleepe, when the aduantage was offered by such a successour. For in *regno Babylonico hic parum resplenduit*, *this King shined little* (saith *Nauclerus* of *Ninias*) in the *Babylonian* Kingdome. And likely it is that the neckes of mortall men hauing beene neuer before galled with the yoake of forraine dominion, nor hauing euer had experience of that most miserable and detested condition of liuing in slauerie: no long descent hauing as yet inuested the *Assyrian* with a right: nor any other title being for him pretended than a strong hand: the fooliſh and effeminate sonne of a tyrannous and hated Father, could very ill hold so many great Princes and Nations his vassals, with a powerlesse mastering, and a minde lesse industrious than his Father and Mother had vsed before him. And hee that was so much giuen ouer to licentious idlenesse, as to suffer his Mother to reigne 42. yeeres, and thereof the greatest part after he came to mans estate: witnessed thereby to the World, that hee so much preferred ease before honour, and bodily pleasures before greatnesse, as he neither indeuoured to gaine what he could not gouerne, nor to keepe what he could not without contentious perill enioy.

These Considerations being ioyned to the storie of *Amraphel*, deliuered by *Moses*, by which we find that *Amraphel* King of *Shinar* was rather an inferiour to the King of *Persia*, than either his superiour, or equall; make it seem probable, that the Empire of *Ninus* and *Semiramis* was at that time broken asunder, and restrained againe to *Babylonia*.

For conclusion I will adde these two arguments confirming the former: First, that at such time as it pleased God to impose that great trauaile vpon *Abraham*, from *Vr* in *Chaldea* to *Charran*, and then to *Canaan*, a passage of 700. miles, or little lesse, with women, children, and carriages: the Countries through which he wandred were then setled, and in peace. For it was in the 23. yere of *Ninias*, when *Abraham* obeying the voyce of God, tooke this great iourney in hand: in which time of 23. yeeres after the death of *Semiramis*, the neighbour Princes had recouered their libertie and former estates. For *Semiramis* Armie of foure millions, with her selfe vtterly consumed in *India*, and al her armies

Strab. l. 15.

and

and engins of warre, at the same time lost, gaue an occasion and opportunitie euen to the poorest soules and weakest hearted creatures of the World, to repurchase their former libertie.

Secondly, it is affirmed by the best and ancientest Historians, that *Arius* the sonne of *Ninias*, or *Amraphel*, inuaded the *Bactrians* and *Caspians*, and againe subiected them: which needed not if they had not beene reuolted from *Ninias*, after *Ninus* death. And as *Arioch* recouered one part, so did *Baleus* or *Balaneus*, otherwise *Xerxes*, reduce the rest reuolted to their former obedience. Of whome it is said that he conquered from *Ægypt* to *India*: and therefore was called *Xerxes id est, Victor & triumphator, a conquerour and triumpher*, which vndertakings had beene no other then the effects of madnesse, had not those Countries freed themselues from the *Babylonian* subiection. Now if we shall make any doubt hereof, that is, of the reconquest of *Arius* and *Xerxes*, both which liued after *Ninus* and *Ninias*, we may as well thinke the rest of *Ninus* and *Semiramis* to be but fained: but if we grant this reconquest, then is it true that while *Ninias* or *Amraphel* ruled, the *Assyrian Empire* was torne asunder, according to that which hath beene gathered out of *Moses* as before remembred.

§. XIII.

That it is not vnprobable that the foure Kings had no dominion in the Countries named, but that they had else-where with their colonies planted themselues: and so retained the names of the Countries whence they came: which if it be so, we neede not say that Amraphel *was* Ninias, *nor trouble our selues with many other difficulties.*

THe consent of all writers, whose workes haue come to my perusall, agreeing as they doe, that these foure Kings, *Amraphel* of *Shinar*, *Chedorlaomer* of *Elam*, and those fellowes, were Lords of those Regions, whereunto they are or seeme intituled: doth almost inforce vs to thinke that the Historie must so be vnderstood, as I haue deliuered. But if in this place, as often elsewhere in the Scriptures, the names of Countries may be set for people of those lands, or if (as *Hierome* hath it) *Chedorlaomer* was king of the *Elamites*, as *Tidal* was said to be of the Nations, that is, of people either wanting a fixed habitation, or gathered out of sundry regions: then may wee otherwise conceiue of this Historie: remouing thereby some difficulties which men perhaps haue beene vnwilling to finde, because they could not finde how to resolue them. For as it had beene a strange coniecture to thinke that *Arioch* was drawne to assist the *Persian*, against the *Sodomite*, as far as from *Pontus*, where it is very vnlikely that *Chedorlaomer* was knowne, and almost impossible that the vale of *Siddim* should haue beene once named: so in true estimation it is a thing of great improbabilitie, that *Chedorlaomer*, if he were King of *Persia* alone, should passe through so great a part of the World, as the Countries of *Assyria*, *Chaldea*, *Mesopotamia*, *Syria*, and part of *Arabia*, and *Canaan*, to subdue those fiue Townes, whose very names how they should come to his eare, being disioyned by so many great Nations of different languages, a wise man could hardly coniecture. And if all the Countries bordering *Persia* together with the *Babylonian* himselfe, yea the kingdome of *Elhasar*, and that of *Tidal*, so far off remoued, were become his dependants; what reason can wee finde that might haue induced him to hearken after *Sodome* and *Gomorah*? and when he should haue fought the establishment of his new gotten *Empire*, by rooting out the posterity of *Ninus* (as *Ninus* had dealt by *Pharnus* of *Media*, and *Zoroaster* of *Bactria*) then to imploy the forces of *Amraphel*, and those other Kings, against fiue pettie Townes, leaning *Tyrus* and *Sidon*, & the great Citie of *Damascus*, with many other places of much importance, and farre neerer vnto him, vnsubdued? Now as these doubts which may be alleadged against the first conquest of the vale of *Siddim*, are exceeding vehement: so are the obiections to be made against his reconquest of these fiue Cities, when they had reuolted, as forcible; yea and more, as being grounded partly vpon the text it selfe. For first, what madnesse had it beene in that small *Prouince* to rebell against so powerfull a *Monarch*? Or if it were so that they dwelling farre from him, hoped rather to be forgotten, then that he should come or send to reclaime them: was it not more then madnesse in them, when his terrible armie approached, still to entertaine hope of exasion: yea to make resistance (being themselues a dissolute and therefore vnwarlike people) against the power of all the Nations betweene *Euphrates*, yea betweene themselues and the riuer of

Indus

Indus? Likewise on the part of *Chedorlaomer* we should finde no great wisedome, if he knowing the weakenesse of this people, had raised such a world of men against them: whom by any *Lieutenant*, with small forces he might haue subdued. For the perpetuall inheritance of that little Countrie, was not sufficient to countervaile one moneths charges of so huge an armie. How small then must his valour haue beene, who with so mightie preparations effected no more then the wasting of that *Valley*, wherein he left the Cities standing, taking no one of them; but returned well contented with a few prisoners, and the pillage of the Countrie, although he had broken their armie in the field? Now the Scriptures doe not of this invasion (supposed so great) make any fearefull matter: but
Gen 14.17. compose the two armies as equally match, saying they were foure kings against fiue: yea, if the place be literally expounded, we shall finde that *Abraham* slew all these kings, of which great slaughter no Historie makes mention: Neither will the reigne of *Ninias*, who liued foure or fiue yeeres longer, permit that he should haue died so soone: neither would Histories haue forgotten the manner of his death, if he had so strangely perished in *Syria*. Whereby it appeares, that these foure kings were not the same that they are commonly thought: nor their forces so great as opinion hath made them. It may therefore well be true, that these kings were such as many others, who in that age carried the same title: Lords and Commanders euery one of his owne company, which he carried forth as a *Colonie*, seeking place where to settle himselfe and them, as was the vsuall manner of those times.

Neither is it improbable, that *Chedorlaomer* leading a troupe of *Persians*, *Amraphel* some people out of *Shinar*, and *Tidal* others gathered out of sundry places, might consort together, and make the weakest of the Countrie which lay about them, to pay them tribute. Whosoeuer will consider the beginning of the first booke of *Thucydides*, with the manner of discoueries, conquests and plantations in the infancie of *Greece*; or the manner of the *Saracens* inuading *Affrica* and *Spaine*, with almost as many kings as seuerall Armies: or the proceedings of the *Spaniards* in their new discoueries, passages, and conquests in the *West-Indies*: may easily perceiue, that it was neither vnusuall, for the leaders of *Colonies* to receiue title from the people whom they conducted: not to make alliances together, and breake them againe, disturbing sometimes one the other, sometimes helping in pursuit of a conquest. That *Amraphel* and his associates were such manner of Commanders, it may seeme the more likely, by the sloathfull qualitie of *Ninias* then reigning in *Assyria*: whose vnmanlike temper was such, as might well giue occasion to such vndertaking spirits, as wanted the imploiments whereunto they were accustomed, in the reigne of *Semiramis*, rather to seeke aduentures abroad, than to remaine at home vnregarded: whilst others more vnworthy than themselues, were aduanced. If the consent of the whole streame of writers vpon this place make this coniecture disagreeable to the Text, to the authoritie whereof all humane reason must subscribe, then we may hold our selues to the former coniecture, that *Amraphel* was *Ninias*: and that the power of his Ancestors being by his sloath decayed, he might well be inferiour to the *Persian Chedorlaomer*: or if this doe not satisfie, we may say that *Amraphel* was an Vnder king or *Satrapa* of *Shinar*, vnder *Ninias*; who may be supposed to haue had his *Imperiall* seat in his Fathers Citie *Ninive*: and to haue preferred it before *Shinar* and *Babylon* the Citie of his Mother, whom he hated as an vsurper of his right. But if it were possible that in a case not concerning any mans Saluation, and wherein therefore none hath cared to take great paines, all might erre: then can I thinke that the opinion, That these foure Kings were leaders of *Colonies*, sent out of the Countries named in the Text, and not Kings of the Countries themselues, is most consonant both to the condition of those times, and to the Scripture. And here to adde, that *Chedorlaomer* seemes rather called a *Persian* king, then King of *Persia*: and that *Arioch* (whose kingdome vndoubtedly was betweene *Syria* and *Arabia*) hauing beene a man of action, or being a worthy mans sonne, was very well pleased, to giue passage and assistance to these Captaines or petie Kings. These and such like things here to vrge, were but with circumstances to adorne a supposition, which either may stand without them, or if it must fall, is vnworthy to haue cost bestowed vpon it: especially considering, that it is not my intent to imploy any more time in making it good, but to leaue it wholly to the Readers pleasure, to follow any of these opinions, or any other, if he finde any that shall seeme better than these. But of what Countries or people soeuer these foure were Kings, this expedition is the only publique action that we

we know of performed by *Abraham*. And as for other things belonging to his Storie, and of his ſonnes, and of his Nephews *Eſau* and *Iacob*, as they are regiſtred by *Moſes*, becauſe it is not our purpoſe, either to ſtand vpon things generally knowne to all *Chriſtians*, nor to repeate what hath beene elſewhere already ſpoken, nor to preuent our ſelues in things that may hereafter in due place be remembred, we paſſe them here in ſilence. And becauſe in this Storie of *Abraham* and his poſteritie, there is much mention of *Ægypt*: by which it appeares that euen in the time of *Abraham*, it was a ſetled and flouriſhing kingdome; it will not be amiſſe in the next place to ſpeake ſomewhat of the antiquities, and firſt kings thereof.

CHAP. II.

Of the Kings of Ægypt from the firſt peopling of it after the Floud, to the time of the deliuerie of the Iſraelites from thence.

§. I.

A briefe of the names and times of the firſt Kings of Ægypt: with a note of the cauſes of difficulty in reſoluing of the trueth in theſe points.

SOone after the confuſion at *Babel* (as it ſeemes) *Cham* with many of his iſſue and followers (hauing doubtleſſe knowne the fertilitie of *Ægypt* before the Floud) came thither and tooke poſſeſſion of the Countrie; in which they built many Cities: and beganne the kingdome one hundred nintie one yeeres after the deluge. The ancient Gouernours of this Kingdome till ſuch time as *Iſrael* departed *Ægypt*, are ſhewne in the *Table* following.

An. Mundi.	*An. dil.*	
1847.	191.	*Cham.*
2008.	352.	*Oſiris.*
2269.	613.	*Typhon* / *Hercules.*
2276.	620.	*Orus.*
2391.	735.	*Seſoſtris* the great.
2424.	768.	*Seſoſtris* the blinde.
2438.	782.	*Buſiris* or *Oris* the ſecond.
2476.	820.	*Acenchere* or *Thermutis* or *Meris.*
2488.	832.	*Ratheris* or *Athoris.*
2497.	841.	*Chencres* drowned in the red Sea.

The Table and eſpecially the *Chronologie*, is to be confirmed by probabilities and coniectures, becauſe in ſuch obſcuritie, manifeſt and reſtleſſe truth cannot be found. For Saint *Auguſtine*, a man of exceeding great iudgement, and incomparable diligence, who had ſought into all antiquities, and had read the bookes of *Varro*, which now are loſt, yet omitted the ſucceſſion of the *Ægyptian* Kings: which he would not haue done, if they had not beene more vncertaine then the *Sicyonians*, whom he remembreth, then whom doubtleſſe they were more glorious. One great occaſion of this obſcurity in the *Ægyptian* Storie, was the ambition of the Prieſts: who to magnifie their Antiquities, filled the Records (which were in their hands) with many leaſings, and recounted vnto ſtrangers, the names of many Kings that neuer reigned. What ground they had for theſe reports of ſuppoſed Kings, it ſhall appeare anon. Sure it is that the magnificent workes and

and royall buildings in *Ægypt*, ſuch as are neuer found but in States that haue greatly flouriſhed, witneſſe that their Princes were of marueilous greatneſſe: and that the reports of the Prieſts were not altogether falſe. A ſecond cauſe of our ignorance in the *Ægyptian* Hiſtory, was the too much credulity of ſome good Authors, who beleeuing the manifold and contrary reports of ſundry *Ægyptians*, and publiſhing in their owne name, ſuch as pleaſed them beſt; haue confirmed them, and as it were inforced them vpon vs, by their authority. A third and generall cauſe of more than *Ægyptian* darkeneſſe in all ancient Hiſtories, is the edition of many Authors by *Iohn Annius*, of whom (if to the cenſures of ſundry very learned, I may adde mine) I thinke thus; That *Annius* hauing ſeene ſome fragments of thoſe writers, and added vnto them what he would, may be credited, as an auoucher of true Hiſtories, where approued writers confirme him: but otherwiſe is to be deemed fabulous. Hereupon it commeth to paſſe that the account of Authors, either in the *Chronologie* or *Genealogie* of the *Ægyptian* Kings, runs three altogether different wayes. The Chriſtian writers, ſuch as are ancient, for the moſt part follow *Euſebius*: Many late writers follow the edition of *Annius* his Authors: The prophane Hiſtories follow *Herodotus*, *Diodorus*, and ſuch others.

§. II.

That by the account of the Ægyptian Dynaſties, and otherwiſe, it appeares that Chams *reigne in Ægypt began in the yeere after the Floud,* 191.

TO reconcile theſe, or gather out of them the times of the ancient Kings, about whom is moſt controuerſie, the beſt meane is by helpe of the *Dynaſties*: of whoſe continuance there is little or no diſagreement. The account of the *Dynaſties* (beſides the authoritie of approued Authors) hath this good ground, that it agreeth for the moſt part, if not altogether with the Hiſtories of the *Aſſyrians*, *Troians*, *Italians*, and others, &c. The beginning of the 16. *Dyn.* is ioyned by generall conſent, with the 43. yeere of *Ninus*: in which *Abraham* was borne. The twelue firſt *Dynaſties* laſted each of them ſeuen yeeres, vnder the twelue, which were called the greater gods: ſo that all the yeers of their continuance were 84. The thirteenth *Dynaſt* endured foureteene yeers: the fourteenth 26. the fifteenth 37. Theſe three laſt, are ſaid to haue beene vnder the three yonger Gods. So the fifteene firſt *Dynaſties* laſted one hundred ſixty one yeeres. As I doe not therefore beleeue that the continuance of theſe *Dyn.* was ſuch as hath beene mentioned, becauſe *Annius* in ſuch wiſe limits out their time: ſo I cannot reiect the account vpon this onely reaſon, that *Annius* hath it ſo: conſidering that both hitherto it hath paſſed as currant, and is greatly ſtrengthened by many good reaſons. For, whereas *Euſebius* placeth the beginning of the ſixteenth *Dynaſtie*, in the yeere of *Abrahams* birth, as aforeſaid: the reckoning is eaſily caſt; by which the ſumme of 161. yeeres, which according to our account were ſpent in the fifteene former, being ſubducted out of the ſum of 352. yeeres, which were betweene the Floud and *Abrahams* birth, ſhew that the beginning of the firſt *Dynaſtie*, which was the beginning of *Chams* reigne in *Ægypt*, was in the yeere 191. As alſo by other probabilities the ſame may appeare. For it is generally agreed, that the multitude of mankinde which came into *Shinar*, arriued at *Babel*, *Anno à diluuio* 131. In building the Tower were conſumed fourtie yeeres, as *Glicas* recordeth: whoſe report I haue eleſewhere confirmed with diuers probabilities. That *Cham* was long in paſſing with his company, their Wiues, Children, Cattell, and ſubſtance, through all *Syria* then deſolate, and full of Bogges, Forreſts, and Bryers (which the Deluge and want of culture in one hundred ſeuentie one yeeres had brought vpon it) no reaſonable man will doubt. To this his paſſage therefore, and the ſeating of himſelfe in *Ægypt*, we allow twenty yeeres: and theſe ſummes being added together, to wit, one hundred thirty one yeeres after the Floud, before they arriued at *Babel*, 40. yeeres for their ſtay there, and 20. for *Chams* paſſage into *Ægypt*, and ſetling there, make vp the ſumme of 191. yeeres; at which time we ſaid that *Cham* began his reigne in *Ægypt*, in the beginning of the firſt *Dynaſtie*. And to this ſumme of 191. yeeres if wee adde the 161. yeeres of the 15. firſt *Dynaſties*, as they are numbred in common account, wee ſhall fall right with the yeere of *Abrahams* birth, which was *An. Dil.* 352. And herero omitting many other reaſons, which might be brought to proue that theſe firſt *Dynaſties* muſt needes haue beene very ſhort, and not containing in the whole ſumme of their ſeuerall

times

times aboue 161. yeeres: Let it suffice that had they lasted longer, then either must *Ægypt* haue beene peopled as soone as *Babel* after the Floud: or the *Dynasties* (as *Mercator* thinkes) must haue beene before the Floud. That the arriuall at *Babel* was many yeeres before the plantation of *Ægypt*, after the Floud, enough hath beene said to proue: and that the *Dynasties* were not before the Floud, the number of the long-liu'd generations betweene *Adam* and the Floud, which was lesse than the number of the *Dynasties*, may sufficiently witnesse. Or if we will thinke, that one life might (perhaps) be diuided into many *Dynasties*, then may this haue beene as well after the Floud, as before: considering that the sonnes of *Noah* did not in euery Countrie erect such forme of Policie, as had beene vsed in the same ere the Deluge: but such, as the disposition of the people, the authority and power of the Conducter, together with many other circumstances, did induce or inforce them to.

§. III.

That these Dynasties were not diuers families of Kings, but rather successions of Regents, oft times many vnder one King.

THe short continuance of the *Dynasties*, doth shew that they were not seuerall races of Kings, as the vaunting *Ægyptians* were wont to stile them. What they were it cannot certainly be warranted. For in restitutions of decayed antiquities, it is more easie to denie than to affirme. But this may be said partly vpon good circumstance, partly vpon the surest proofe, That it was the manner of the *Ægyptian* Kings, to put the gouernment of the Countrie into the hands of some trustie Counsellor, onely reseruing the Soueraignty to themselues, as the old Kings of *France* were wont to the Masters of the Palace, and as the Turke doth to the chiefe *Visier*. This is confirmed, first, by the number of the *Dynasties*, whereof many are vnder *Cham*, and more then one vnder *Osiris* or *Mizraim*; and must therefore haue beene successions, not of Kings, but rather of Counsailors and Regents. Secondly, by custome of such Princes borderers to *Ægypt*, as are mentioned in the Scriptures: of whom *Abimelech* the *Philistim* in his dealing with *Abraham* and *Isaac* about confederation, did nothing without *Phicol* Captaine of his Hoste, though in taking *Abrahams* wife, and in his priuate carriage, he followed his owne pleasure. Likewise of *Abimelech* the sonne of *Gideon* it was said: *Is not he the sonne of* Ierubbaal? *and* Zebul *is his Officer?* Also *Ishbosheth* the sonne of *Saul*, feared *Abner* the Captaine of the Hoste. Yea, *Dauid* himselfe hating *Ioab* for his crueltie, did not punish him in regard of his greatnesse, which was such, as was feared euen of *Hadad* the *Edomite* liuing then in *Ægypt*. Thirdly, this is confirmed by the temper and disposition of *Cham*, who was lewd, as appeares by the Scriptures: therfore likely both for his owne idlenesse and pleasure, to haue laid the burden of gouernment vpon others; and vpon iealousie, the companion of vnworthinesse, to haue changed his Lieutenants often. Aboue all other proofes is the aduancement of *Ioseph* by *Pharaoh*. For *Pharaoh* said to Ioseph; *Onely in the Kings throne will I be aboue thee: behold, I haue set thee ouer all the Land of Ægypt.* *William, Archbishop of Tyre*, who flourished about the yeere of our Lord, one thousand one hundred eightie, affirmes that the like or very same forme of gouernment by *Viceroys*, was in his time practised in *Ægypt*, hauing there beene inrse (as he beleeued) euer since the time of *Ioseph*. He plainely shewes, that the *Soldans* of *Ægypt* were not Lords of the Countrie, how euer they haue beene so deemed: but that they acknowledged and humbly performed the dutie of subiects vnto the *Caliphe*: who residing in a most magnificent Palace in *Cairo*, did commit the charge, not onely of ciuill gouernment, but the power of making warre and peace, with the whole office & authority royall into the *Soldans* hands. He that shall reade in *William* of *Tyre*, the state of the *Caliphe*, or *Malene Elhadech*, with the forme of his Court, shall plainly behold the image of the ancient *Pharaoh*, ruling by a Lieutenant, as great in authority as *Ioseph* was, though farre inferiour in wisedome.

Willa. Tyr. de bell. Sacro. l. 19. c. 17. 18. 19. & 20.

Lib. 19. c. 30.

To thinke that many names of such *Regents* or Lieutenants as *Ioseph* was, haue crept into the List of the *Ægyptian* Kings, were no strange imagination. For *Ioseph's* brethren called him, *The man that is Lord of the Land, and the Lord of the Countrie*: Besides, it is not vnlikely that the vaineglorious *Ægyptian* Priests would as easily report him a King to posterity, as ignorant men & strangers deeme him such, vnder whose hand all dispatches

Gen. 42. 30. & 33.

of

of importance, and royall managing of the State had paſſed, whileſt that the King himſelfe intending his quiet, had giuen his office to another. How ſtrangers haue miſtaken in this kinde, the example already cited of *Ioſephs* brethren, doth ſufficiently witneſſe. The reports of Prieſts doe appeare in *Diodorus*, and *Herodotus*: each of whom, citing their relations, as good authority, ſay; *Diodorus*, that *Seſoſtris* was the nineteenth King after *Menas*; *Herodotus*, that he was the 332. after *Menas*: which could not haue been, if *Menas* had beene *Adam*. Therefore we may well conclude, That the *Dynaſties* were not ſo many races of Kings, but ſucceſſions of *Regents*, appointed by the kings of ſo many ſundry linages or ſorts of men. Now by whatſoeuer meanes a *Dynaſtie* or *Regencie* continued: whether in one familie, as being made an hereditary office: or in one order of men, as held by faction: ſure it is that it was the Kings gift and free choyce, that gaue the office. But the Crowne royall alwaies paſſed by deſcent, and not by election: which (beſides conſent of *Authors*) the Scriptures alſo proue. For whereas *Ioſeph* bought all the land of *Ægypt* for *Pharaoh*, if the Crowne had paſſed by election, then ſhould *Pharaoh's* children hereby either haue beene inthralled amongſt the reſt of the people, to the next ſucceſſor: or inioying their Fathers land, though not his eſtate, haue beene more mighty then the King: as Land-lords of all *Ægypt*, and the King himſelfe their Tenant. Likewiſe we finde in *Exod.* 12. that *God ſmote the firſt borne of* Pharaoh, *that was to ſit on his Throne.* And in *Eſay* it is ſaid of Pharaoh: *I am the ſonne of the ancient King.*

Eſay 19.

§. IIII.

Of Cham, *and his ſonne* Mizraim, *or* Oſiris.

THat the ſucceſſion of Kings began, and continued in ſuch wiſe as the Table hath ſhewed from *Cham* to *Chencres*, now it followeth to ſhew. *Ægypt* is called in the Scripture, *the land of* Ham. That this name is not giuen to it, becauſe the poſterity of *Cham* did reigne there, but for that himſelfe did firſt plant it, we may gather by many circumſtances. For I thinke it is no where found, that the Countries of *Cuſh*, *Put*, or *Canaan*, as well as *Ægypt*, were called the Land of *Ham*. Further, it is found in *Diodorus Siculus*, that *Oſiris* calleth himſelfe the eldeſt ſonne of *Cham*, ſaying, *Nihi pater Saturnus deorum omnium iunior*: alſo, *Sum Saturni filius antiquior, germen ex pulchro & generoſo ortum*: which muſt needes be vnderſtood of *Cham*: for this *Saturnus Ægyptius* was *Cham*: as it is ſaid, that on the monument of *Ninus* was an inſcription, wherein *Cham* was called *Saturnus Ægyptius*. Likewiſe the Temple of *Hammon*, not farre from *Ægypt*, doth teſtifie, that *Ham* reſided in thoſe parts: And S. *Hierome in quæſtionibus Hebraicis* ſaith, that the *Ægyptians* themſelues did in his dayes call their Countrie *Ham*: as in foure ſeuerall places in the *Pſalmes* this Countrie is called the land of *Cham*. And *Ortelius*, noting out of *Plutarch* in *Oſiride*, that in the ſacrifices of the *Ægyptians* this Countrie of *Ægypt* was called *Chemia*, expounds it for *Chamia*: *vt puto* (ſaith he) *à Chamo Noes filio*, to which alſo he addeth out of *Iſidore*, *Ægyptum vſq; hodie Ægyptiorum lingua* Kam *vocari*: *that Ægypt vnto this day in the tongue of the Ægyptians is called* Kam. For the beginning and continuance of *Chams* reigne, the ſame reaſons may ſuffice to be alleadged, which I haue already giuen in proofe of the time ſpent in the 15. firſt *Dynaſties*: Neither is it ſtrange that the reigne of *Cham* ſhould laſt ſo long as 161. yeeres: conſidering that *Sem* liued 600: *Arphachſhad* and *Shelah* each aboue 400. But ſtrange it had beene, if one *Saltis* created by *Manetho*, had in thoſe long-liued generations reigned there 19. yeeres, and with *Baeh*, *Apachnas*, *Apochis*, and others of the ſame brood, obſcured the fame and glory of *Oſiris*, *Orus*, and *Seſoſtris*. *Reineccius in hiſtor. Iulia*, placeth *Mizraim* next, otherwiſe called *Oſiris* according to *Diodorus*: who ſaith he was the ſonne of *Hammon*: *Krentzhemius* ſaith that *Mizraim* and *Oſiris* are words of neere affinitie and ſound in the *Hebrew* tongue. Howſoeuer it be, we know that *Mizraim* the ſonne of *Cham*, was Lord of *Ægypt*, and *Reineccius* citing good authoritie in this caſe, affirmeth that *Ægypt* is now called by the naturals in their owne language, *Mezre*. Neither doe I ſee cauſe of doubt whether *Oſiris* were the ſame with *Mizraim*. It is more neceſſary, and hard to ſhew manifeſtly, how long *Mizraim* or *Oſiris* reigned. For whereas the yeere of his death is no where preciſely ſet downe, we muſt be faine to follow probabilities. That hee is not vainly ſaid by *Annius* his *Beroſus*, to haue begun his reigne at the birth of *Abraham*, when the *Dynaſtie* of the *Thebai* began, it appeareth, firſt, by the authoritie of *Euſebius*: who auoucheth

Pſal. 78. 51. 105. 23. 27. 106. 22.

Diod. Sic. l. 1.

auoucheth as much; next by *Diodorus*, who saith that he inhabited *Thebes*: which habitation of *Osiris* there, that it might be cause of that *Dynasty*, I can well beleeue; assenting so farre to *Reineccius*, who thinkes the *Dynasties* were named onely according to the seuerall seates of the kings.

§. V.

Of the time when Osiris *reigne ended: and that* Iacob *came into Ægypt in the time of* Orus *the sonne of* Osiris.

THe death of *Osiris*, when it was, none can certainely affirme. The onely coniecture that I know is made thus: *Lehabim* the sonne of *Mizraim* called *Hercules Lybius*, made warre in *Italy*, to reuenge his Fathers death, on the associates of *Typhon*, in the 41. yeere of *Baleus* King of *Assyria*: before which yeere he had made many great warres in *Ægypt*, *Phœnicia*, *Phrygia*, *Crete*, *Lybia*, and *Spaine*: and hauing ended his *Ægyptian* warres, left the Kingdome to *Orus*. Thus farre *Berosus*, or authors following *Berosus*. That *Orus* last of all the gods (as they were stiled) held the Kingdome of *Isis*, *Diodorus Siculus* plainly saith: and *Plutarch* as much; to which all Histories agree. *Krentzhemius* hereupon inferres, that sixe yeeres may be allowed to the warres, which *Hercules* made in so many Countries, after the *Ægyptian* warres were ended: so should the death of *Osiris* haue beene the 34. of *Baleus*, when himselfe had reigned 297. yeeres. I thinke that *Krentzhemius* was a greater Scholler than Souldier. For surely in those dayes when commerce was not such as now, but all Nauigation made by coasting, a farre longer time would haue beene required, to the subduing of so many Countries. An allowance of more time though it would alter his computation, yet would it well agree with his intent: which was (doubtlesse) to finde the truth. If according to his account the death of *Osiris* had beene the 34. of *Baleus*, then must *Israel* haue come into *Ægypt* but seuen yeeres before the death of *Osiris*: and haue liued there in the reigne of *Typhon*. A thing not easily beleeued. For it was the same king who aduanced *Ioseph*, bade him send for his Father; and gaue him leaue to goe into *Canaan*, to the performance of his Fathers funerall: as may easily be gathered out of the booke of *Genesis*. Whereas therefore the reigne of *Osiris* cannot be extended by any possible allowance in account of times, beyond the seuenth yeere of *Israels* comming into *Ægypt*: we must needes cut off 23. yeeres from that number, which *Krentzhemius* coniectures his reigne to haue continued: namely seuen which hee should haue liued after *Iacobs* comming into *Ægypt*; nine in which *Ioseph* had there flourished, ere his fathers comming: and other seuen in which *Typhon* and *Hercules* had reigned after the death of *Osiris*, yet before *Iosephs* aduancement.

Diod. Sic. l. 2. c. 1. Plut. l. de Iſid. & Oſid.

Neither will this disagree with the time of *Hercules Lybius* his wars. For the war which *Hercules* made in *Italie*, is said to haue indured 10. yeers: After which proportion we may well giue not onely sixe yeers, as *Krentzhemius* doth, but 23. more to so many wars in so many and so far distant Countries, as are named before: yea, by this proportion we may attribute vnto *Orus* the 13. yeeres, which passed betweene the time of *Iosephs* being sold into *Ægypt*, vnto his aduancement: considering that *Putiphar* who bought him, & whose daughter he may seeme to haue married, continued all that while chiefe Steward vnto *Pharaoh*; a thing not likely to haue beene, if so violent alterations had hapned the whilest in *Ægypt*, as the tyrannous vsurpation of *Typhon* must needes haue brought in. If citing some fragment of a lost old author, I should confidently say, that *Putiphar* for his faithfulnesse to *Orus*, the sonne of *Osiris*, was by him in the beginning of his reigne made his chiefe Steward: at which time buying *Ioseph*, and finding him a iust man, and one vnder whose hand al things did prosper, he rather committed his estate into *Iosephs* hands, than vnto any of his *Ægyptian* followers (many of whom he had found either false-harted, or weake and vnlucky in the troublesome dayes of *Typhon*) I know not what could be obiected against this. Perhaps I might proceed further and say, That when the saying of *Ioseph* pleased *Pharaoh*, and all his seruants; then *Putiphar* Priest of *On*, being chiefe Officer to *Pharaoh*, did acknowledge in *Ioseph*, the ancient graces of God, and his iniurious imprisonment: whereupon he gaue him his daughter to wife; and being old, resigned his office of chiefe Steward vnto him; who afterward in regard of *Putiphar*, did fauour the Priests, when he bought the lands of all other *Ægyptians*. This might appeare to some a tale not

vnlike to the friendly booke of *Aſenath, Putiphars* daughter: but vnto ſuch as conſider that God workes vſually by meanes: and that *Putiphar* was the Steward of that king, vnder whom *Iacob* died: it would ſeeme a matter not probable, had it an Author of ſufficient credit to auouch it. Concerning the warres of *Hercules*, in which by this reckoning he ſhould haue ſpent 42. yeeres after he left *Ægypt*, ere he began in *Italie*, it is a circumſtance which (the length of his *Italian* wars conſidered, and his former enterpriſes and atchieuements proportioned to them) doth not make againſt vs, but for vs: or if it were againſt vs, yet could it not ſo weaken our ſuppoſition, as theſe probabilities collected out of the vndiſputable truth of Scripture doe confirme it. Neuertheleſſe I freely grant that all theſe proofes are no other, than ſuch as may be gathered out of Authors, not well agreeing, nor to be reconciled in ſuch obſcurity, otherwiſe than by likelihoods, anſwerable to the holy Text.

§. VI.

Of Typhon, Hercules, Ægyptus, Orus, *and the two* Seſoſtres, *ſucceſſiuely reigning after* Mizraim: *and of diuers errors about the former* Seſoſtres.

CONcerning the reigne of *Typhon*, and of *Hercules*, I finde none that preciſely doth define how long either of them continued. *Daniel Angelocrator* giueth three yeeres to *Typhon*, omitting *Hercules*. But he is ſo peremptorie without proofe, as if his owne word were ſufficient authority, in many points very queſtionable; alleadging no witneſſe, but as it were ſaying, *Teſte me ipſo*: yet herein we may thinke him to ſpeake probably, foraſmuch as the learned *Krentzhemius* affirmeth, that *Hercules* did very ſoone vndertake his Fathers reuenge: and was not long in performing it: and that leauing *Ægypt* to his brother, he followed other warres, in the ſame quarrell, as hath beene ſhewed before. True it is, that I cannot collect (as *Krentzhemius* doth) out of *Beroſus*, that *Hercules* reigned after *Typhon*: yet ſeeing *Auentinus* a follower of *Beroſus* hath it ſo, I will alſo beleeue it. That in the reigne of *Typhon* and *Hercules*, ſeuen yeeres were ſpent, howſoeuer diuided betweene them, I gather out of *Krentzhemius* onely, who placeth the beginning of *Orus* ſeuen yeeres after the death of *Oſiris*: forgetting to ſet downe his reaſons, which in a matter ſo probable I thinke he wanted not. Now whereas he alloweth 90. yeeres of the eighteenth *Dynaſtie* to *Oſiris*, *Typhon*, *Hercules*, and *Orus*: it ſeemes that the reigne of *Orus* laſted 115. yeeres. From the death of *Orus* to the departure of *Iſrael* out of *Ægypt*, there paſſed 122. yeeres by our account: who (according to *Beroaldus* and others) thinke that *Abraham* was borne in the 130. yeere of *Terah*, and thereupon reckon thus. From the end of the Floud to the birth of *Abraham* ——— 352.

From that time to the { vocation of *Abraham* ——— 75.
departure out of *Ægypt* ——— 430.

Summa ——— 857:

which ſumme diuers other wayes may be collected. Since therefore to the departure out of *Ægypt*, there doe remaine (as is aforeſaid) onely 122. yeeres from the death of *Orus*: we are now to conſider how many of them are to be allowed vnto *Seſoſtris* or *Seſonchoſis*: who is placed next vnto *Orus*, by authority of the *Scholiaſtes Apollonij*: not without good probability. For this great king or conquerour, is by many Hiſtories recorded to haue ouer-run a great part of *Aſia*: to haue built a fleet of ſhips on the red Sea: and ſo to haue entred into *India*: likewiſe with another fleet on the middle-earth Seas, to haue paſſed into *Europe*, and ſubdued many Nations. This is he (as *Reineccius* iudgeth) whom *Iuſtine* erring in account of his time calleth *Vexoris*: For *Iuſtine* placeth *Vexoris* in ages before *Ninus*: whereby it would follow that *Seſoſtris*, if he were *Vexoris*, was more ancient then was *Oſiris* (otherwiſe *Mizraim*) a thing altogether vnlikely. Certaine it is that after the departure of *Iſrael* out of *Egypt*, no one *Pharaoh* came into the land of *Canaan* (which lieth in the way from *Ægypt* into *Aſia*) till the Father in law of *Salomon*, *Pharaoh Vaphres*, tooke *Gezer*, and gaue it to his daughter: (as wee may reade more at large in the holy hiſtorie of the Bible) after which time *Seſac* oppreſſed *Rehoboam*, and *Necho* fought paſſage through the land of *Iſrael*, when hee made his expedition againſt the *Chaldeans*. Of King *Vaphres* and *Necho* it is out of queſtion, that neither of them was the great King *Seſoſtris*. Of *Seſac* it is doubted by ſome, foraſmuch as he came into *Iudea* with

with a great armie. *Reineccius* propounding the doubt, leaueth it vndecided; vnleſſe it be ſufficient proofe of his owne opinion, that he himſelfe placeth *Seſoſtris* next to *Orus*: following the *Scholiaſtes Apollonij*. But further anſwere may be made to ſhew that they were not one. For, as *Iuſtine* witneſſeth, *Seſoſtris*, otherwiſe *Vexoris*, made warre on people farre remoued, abſtaining from his neighbours. *Seſac* came vp purpoſely againſt *Hieruſalem*. *Seſoſtris*, as *Diodorus* witneſſeth, had but 24000. horſe: *Seſac* had 60000. *Seſoſtris* had 8020. Chariots, *Seſac* but 1200. *Seſoſtris* made his expedition for no priuate purpoſe, but to get a great name: *Seſac*, as moſt agree, had no other purpoſe then to ſuccour *Ieroboam*, and giue him countenance in his new reigne; whom he had fauoured euen againſt *Salomon*: therefore *Seſoſtris* muſt needes haue reigned whileſt *Iſrael* abode in *Ægypt*.

Whereas *Krentzhemius* collecteth out of *Herodotus*, and *Diodorus*, that one *Menas*, or *Menis*, was next to *Orus*: becauſe thoſe Hiſtorians affirme that he reigned next after the gods; it moueth me nothing. For *Oſiris* did ſucceede thoſe fifteene gods, namely, the twelue greater, and three leſſer: himſelfe alſo (as the learned *Reineccius* noteth) being called *Menas*. Which name, as alſo *Menæus*, and *Menis*, were titles of dignitie: though miſtaken by ſome as proper names. *Krentzhemius* doth very probably gather, that *Menas* was *Mercurius Ter-maximus*; the Hebrew word *Meni* ſignifying an *Arithmetician*, which name *Ter-maximus* might well be attributed to *Oſiris*, who was a great Conquerour, Philoſopher, and benefactor to mankinde, by giuing good Lawes, and teaching profitable Arts. In proweſſe and great vndertakings *Seſoſtris* was no whit inferiour to *Oſiris*. For he ſought victory not for gaine, but for honour onely: and being well contented, that many Nations had acknowledged his power, and ſubmitted themſelues to his will and royall diſpoſition, leauing them in a manner to their liberty, returned into *Ægypt*. Soone vpon his returne he was endangered by a great Treaſon, the houſe in which hee was, being by his owne brother purpoſely fired: which neuertheleſſe he is ſaid to haue eſcaped, and to haue reigned in all thirtie three yeeres: after which time he choſe rather to die then to liue; becauſe he fell blinde. Both *Herodotus*, and *Diodorus*, affirme that *Seſoſtris* left a ſonne, whoſe name was *Pheron* or *Pherones*: who afterwards tooke the name of *Seſoſtris*; but was nothing like to his Father in glory; for he ſhortly fell blinde. The cauſe of his blindneſſe *Herodotus* attributes to his aſſaulting the Riuer *Nilus* with a iaueline: which tale *Diodorus* hauing likewiſe heard, yet reports as a fable, ſaying that perhaps he tooke the diſeaſe naturally from his Father. How long this man reigned it is no where expreſſed: yet foraſmuch as *Orus* the ſecond, (otherwiſe *Buſiris*) who ſucceeded him, began 14. yeeres after that this *Seſoſtris* had beene king, it muſt needes be that this reigned 14. yeeres at leaſt. That *Buſiris* began not vntill theſe 14. yeeres at leaſt were expired, the very account of time from the firſt of *Buſiris*, to the departure of *Iſrael* out of *Ægypt* plainly ſhewes, being almoſt generally agreed vpon, to haue beene 75. yeeres. That none came betweene *Seſoſtris* the ſecond and *Buſiris* or *Orus* the ſecond, it ſtands onely vpon probabilities: which are theſe. After *Seſoſtris* had reigned ſomewhile, he fell blinde: after certaine yeeres he recouered his ſight, as is ſaid: which may haue beene true, but is more like to haue beene a fable: ſurely the manner of his recouery as it is ſet downe, is very fabulous: namely that by looking vpon a woman, or waſhing his eyes with her water, who had onely knowne her owne husband, he got his ſight againe. As the time of his reigne, before his blindneſſe, and when he was well againe (if euer he were) may haue taken vp a good part of 14. yeeres: ſo his workes which were great, doe much more ſtrongly argue, that his reigne was not very ſhort. His words are largely ſet downe by *Herodotus*, and *Diodorus*: a part of which may ſeeme to haue beene the finiſhing of that which his Father had begun, about the channels and ſluces of *Nilus*: whom I thinke he rather frighted, (as his Father had done) with ſpades and ſhouels, then with darts, and iauelins; and by his diligent ouer-ſight of that worke, was like enough to loſe both his eye-ſight and his peoples loue; whom his Father had very buſily employed in exceſſiue labour about it.

§. VII.

Of Busiris *the first oppressor of the Israelites; and of his successor Queene* Thermutis *that tooke vp* Moses *out of the water.*

AND herein (if I may presume to coniecture) *Busiris*, who was afterwards king, is like to haue dealt with him, as *Ieroboam* did with the sonne of *Salomon*. For that *Busiris* himselfe was much addicted to magnificent workes, it well appeared, by the drudgerie wherewith he wearied the children of *Israel* in his buildings: If therefore he were employed by the great *Sesostris*, as *Ieroboam* was by *Salomon*, in the ouersight of those businesses, he had good opportunitie to worke his greatnesse with the king by industry: and afterward with the people by incensing them against their new king: as *Ieroboam* did. For what the multitude will endure at one Princes hands, they will not at anothers: vnlesse hee haue either an equall spirit, or a surer foundation. If moreouer he sought to deriue all the paine and labour of publique workes from the *Ægyptians*, to the *Israelites*: he surely did that which to his owne people was very plausible: who (as appeares in *Exodus*) were nothing slacke in fulfilling the kings cruelty. Now that *Orus* the second, or *Busiris* was the king that first oppressed *Israel*, and made the *Edict* of drowning the *Hebrew* children, which (saith *Cedrenus*) lasted ten moneths: it is a common opinion of many great and most learned writers; who also thinke that hereupon grew the fable of *Busiris* sacrificing strangers. It is also a common interpretation of that place, *Exod.* 1. that the King who knew not *Ioseph*, was a king of a new family. That *Busiris* was of a new family, *Reineccius* doth shew; who also thinkes him Author of the bloudy edict. Neuertheless, true it is, that *Busiris*, according to all mens computation, began his reigne fiue yeeres after the birth of *Moses*; before whose birth it is most manifest, that the Law was made, and much more that the persecution began; which *Bunting* thinkes to haue lasted 87. yeers, ere the departure out of *Ægypt*. Let vs therefore consider, besides the blindnesse of *Sesostris* the second, how great the power of the *Regents* or *Viceroyes* in *Ægypt* was; & how great confidence the kings did put in them; seeing *Ioseph* ruled with such full power, that he bought all *Ægypt*, and all the *Ægyptians* for bread; giuing at the same time the best of the land to his own father and brethren, for nothing: seeing also that when the *Ægyptians* cried out vpon *Pharaoh*, for bread; *Pharaoh* said to all the *Egyptians*, *Go to Ioseph; what he saith to you, do ye.* If to a stranger borne, lately fetcht out of prison, a king well able to haue gouerned himselfe, would giue such trust, & soueraigne authority; it is not vnlikely that a blind Prince should doe it to a man of especiall reputation. For God often prospers, not onely the good (such as *Ioseph* was) but wicked men also, as his instruments against the day of wrath. Therefore perhaps the king did (as many haue done) resigne his kingdome to him, though his reigne was not accounted to haue begun, till the death of *Sesostris*. But whether *Busiris* did vsurpe the kingdo.ne, or protection of the land by violence: or whether the blind king resigned it, keeping the title; or whether *Busiris* were onely *Regent*, whilst the king liued, and afterwards (as is acknowledged by all) king himselfe: it might well be said that *Pharaohs* daughter tooke vp *Moses*, and that *Pharaoh* vexed *Israel*; seeing he both at that time was king in effect, and shortly after king in deed and title both. It were not absurd for vs to say that the blind king *Sesostris* the second oppressed *Israel*: but forasmuch as it may seeme that the wicked *Tyrant* shewed his euill nature euen when he first arose: I thinke it more likely, that *Busiris* did it, vsing at first the power of a king, and shortly after the stile. Thus of the 122. yeeres which passed betweene the beginning of *Sesostris* his reigne, & the departure of *Israel* out of *Egypt*, 47. being spent; the 75. which remaine, are to be accounted to *Busiris* or *Orus* the second, and his children. *Busiris* himselfe reigned 30. yeeres, according to *Eusebius*: whom very many iudicious authors herein approue. After him his daughter, who tooke *Moses* out of the water, is said by all that I haue read, to haue reigned 12. yeeres: Her name was *Thermutis Pharei*, or *Muthis* according to *Cedrenus*: *Euseb.* cals her *Acencris*: & out of *Artabanus* his History *Meris*: *Ioseph* cals her both *Acenchere*, & *Thermutis*. *Epiphanius in Panario* saith that shee was honoured afterward of the *Egyptians*, by the name of *Thermutis* the daughter of *Amenoph*, the son of *Pharaoh*. Of this last title question might be made, and much spoken: for the Scriptures call her not *Pharaohs* sons daughter, but *Pharaohs* daughter. *Amenophis* indeed is set next before *Busiris* or *Orus* the second by *Eusebius* & others:

Exod. 1.

but

but whether he were a king or onely a *Regent* I cannot coniecture. For *Herodotus*, *Diodorus*, and the ancient Historians name the sonne of *Sesostris*, *Pheron*. Perhaps his name was *Pharaoh Amenophis*: and his daughter by the *Ægyptians* called rather the neece or grand-childe, then the daughter of *Paraoh*, because of the glory of *Sesostris*, and the disreputation of his sonne. If so, and if that *Busiris* or *Orus* the second marrying her, pretended any title by her, then is our coniecture strengthened, and then was shee both daughter, grand-childe, and wife vnto *Pharaoh*: and suruiuing him, *Queene* of the land, 12. yeeres. But if she were daughter of *Orus* the second, and sister of *Athoris*, or *Rathoris*, as many thinke, to whose coniecture I will not oppose mine, then may it seeme, that either her brethren were degenerate, or too yong to rule, when her Father died.

§. VIII.

Of the two brethren of Queene Thermutis: *and what king it was, vnder whom* Moses *was borne: and who it was that perished in the red Sea.*

SHe had two brethren: the one was *Rathoris* or *Athoris*, who succeeded her; the other *Telegonus*, who is onely named by *Eusebius*; but his linage and off-spring described by *Reineccius*. *Rathoris* after his sisters death reigned nine yeeres: after whom *Chencres*, thought to be his sonne, reigned ten yeeres, and then perished in the red Sea. During the reigne of *Chencres*, *Eusebius* saith, that *Telegonus* begat *Epaphus* vpon *Io*: of which Historie elsewhere he reporteth otherwise. After the death of *Chencres* (whom some call *Acencheres*: but all or most doe stile Ἀντίθεον, a fighter against God) *Acherres* reigned 8. yeeres; and then *Cherres* 15. This descent seemes from Father to sonne. In the 11. yeere of *Cherres* it is said by *Eusebius*, that *Epaphus* reigning in the lower part of *Ægypt*, built *Memphis*. This is an argument of that which otherwise was not vnlikely: *viz.* That *Ægypt* was greatly brought out of order by the plagues which God had laid vpon it, and the destruction of her king and armie in the red Sea: else could it not haue had two reigning in it at once; the later of whom, or his posterity seemes to haue taken all from *Cherres* the grand-childe of *Chencres*. For whereas *Armais* is said to haue reigned foure yeeres after *Cherres*: and *Armesis* one after *Armais*: these two Kings are by *Eusebius* and others accounted as one, and his reigne said to haue beene fiue yeeres. His name is called *Armeus*, otherwise *Danaus*: and his pedigree thus described by *Reineccius* in *Historia Iulia*.

Telegonus:
Epaphus:
Lybia, who had

Agenor, *Belus*, and *Busiris*.

T

Ægyptus or *Rameſſes* who gaue name to the Countrie, hauing expelled his brother *Danaus*, reigned, and begat *Lynceus*, married to *Hypermneſtra*.	*Danaus* or *Armeus* expelled by his brother *Ægyptus*, after hee had reigned fiue yeers, became king of *Argos* in *Greece*: was Father to *Hypermneſtra*.

How it might come to passe that the Nephewes sons of *Epaphus* should haue occupied the kingdome after *Cherres*, it is hard to say: considering that *Epaphus* himselfe is reported by *Eusebius* to haue beene borne in the time of *Chencres*. But forasmuch as the Historie of *Epaphus* his birth, is diuersly related by *Eusebius*, it may suffice, that *Belus* the father of *Danaus* & *Ægyptus*, otherwise called *Armeus* and *Rameſſes*, was equally distant from *Busiris* or *Orus* the second, with *Cherres* the grand-childe of *Chencres*. And that the posterity of *Telegonus* did marry very yong, it appeares by the Historie of these two brethren, *Danaus*

and *Ægyptus*: of whom the former had 50. daughters, the later 50. sonnes: perhaps, or rather questionlesse by diuers Women: yet surely they began to beget children in their first youth: Howsoeuer it were, the generall consent of writers is, that *Armeus* or *Danaus* did succeede *Cherres*: and (according to *Eusebius* and good Authors approuing him) reigned fiue yeeres. *Rameſſes* followed, who reigned 68. yeeres. This *Rameſſes* or *Ægyptus* is that *Armeſeſmiamum* or *Armeſeſmiamus*, vnder whom, in the opinion of *Mercator*, and of *Bunting* that followes *Mercator*, *Moſes* was borne: and the cruell *Edict* made of drowning the *Hebrew* children. The length of his reigne seemes to me the chiefe, if not the onely ground of *Mercators* opinion. For whereas the Lord said to *Moſes*, *Goe, returne to Ægypt, for they are all dead which went about to kill thee*: *Mercator* hereupon conceiues, that it was one and the same king vnder whom *Moſes* was borne, and vnder whom he slew the *Ægyptian* at the 40. yeere of his age: and fled into the wildernesse, and there abode for feare: all which circumstances could agree with none, but this *Rameſſes*, who reigned so long: wherefore desirous rather to hold a true *Paradox*, then a common errour, he placeth one *Alisfragmuthoſis* (whose name is found in the list of *Ægyptian* kings, but the time vncertaine wherein he reigned) in an age 112. or 113. yeeres more ancient than others left him in: and so continuing the Catalogue of his successours from *Themoſis* (whom *Eusebius* cals *Amoſis*) downewards with no other variation of the length of each mans reigne, than is the difference betweene *Manetho* and *Eusebius*, he findes *Moſes* borne vnder *Armeſeſmiamum*: and *Israel* deliuered in the dayes of his sonne *Amenophis*. The very name of *Alisfragmuthoſis* seemes to him with little alteration to sound like *Pharatates*, of which name one was though to haue flourished either as a king, or a wise man about the time of *Isaac*. For (saith he) from *Alisfragmuthoſis* to *Phragmuthoſis*, *Pharmuthoſis*, or *Pharatates*, the change is not great. *Mercator* was a man of excellent learning and industrie: and one to whom the World is bound for his many notable workes: yet my assent herein is with-held from him, by these reasons. First, I see all other writers agree, that *Chencres* was King who was drowned in the red Sea: Secondly, the place, *Exod.* 4, *all are dead, &c.* may better be vnderstood of *Buſiris* and all his children, then of one king alone: Thirdly, Saint *Cyrill* in his first booke against *Iulian* the *Apoſtata*, saith that *Dardanus* built *Dardania*, when *Moſes* was 120. yeeres old: *Rameſſes*, which was this *Armeſeſmiamum*, being then king of *Ægypt*. After *Rameſſes*, *Amenophis* reigned 19. yeeres: who is thought by *Mercator* and peremptorily by *Bunting* pronounced, to be the King that perished in the red Sea: of which our opinion being already laied open, I thinke it most expedient to referre the kings ensuing to their owne times (which a *Chronologicall Table* shall lay open) and here to speake of that great deliuerance of *Israel* out of *Ægypt*: which for many great considerations depending thereupon, wee may not lightly ouerpasse.

Exod. 4. 19.

CHAP.

CHAP. III.

Of the deliuery of Iſrael out of Ægypt.

§. I.

Of the time of Moſes *birth, and how long the Iſraelites were oppreſſed in Ægypt.*

TRue it is that the Hiſtorie it ſelfe is generally and well knowne: yet concerning the time of *Moſes* his birth, who was the excellent and famous inſtrument of this and other great workes of the *Higheſt*, the different opinions are verie neere as many, as the men that haue written of that *Argument*.

L. Viues in his annotations vpon Saint *Auguſtine* citeth very many of their coniectures: as that of *Porphyrie* out of *Sanchoniato*, that *Moſes* liued in the time of *Semiramis*: but if hee did meane the firſt *Semiramis*, it was but a fond conceit: for beſides that the ſame is contrarie to all Stories Diuine and humane; while that *Semiramis* liued, ſhee commanded *Syria*, and all the parts thereof abſolutely: neither were the *Ammonites*, or *Moabites*, or *Edomites*, while ſhe ruled, in *rerum natura*.

A ſecond opinion hee remembreth of *Appion*, taken from *Ptolomie* a Prieſt of *Mendes*, who ſaith that *Moſes* was borne while *Inachus* did rule the *Argiues*, and *Ameſis* in *Ægypt*.

The third opinion is taken out of *Polemon*, in his *Greeke* Hiſtorie the firſt booke: that *Moſes* was borne while *Apis* the third King ruled *Argos*.

A fourth is borrowed from *Tatianus Aſſyrius*, who though hee cite ſome authorities, that *Moſes* liued after the *Troian* warre, is himſelfe of opinion, that *Moſes* was farre more ancient, prouing it by many arguments.

Fiftly, he ſetteth downe the teſtimonie of *Numenius* the *Philoſopher*, who tooke *Muſæus* and *Moſes* to be one: confirming the ſame out of *Artapanus*, who confeſſeth that *Moſes* was called *Muſæus*, by the *Grecians*: and who farther deliuereth that he was adopted by *Chenephis*, or *Thermutis*, the daughter of *Ægypt*: the ſame which *Eupolemus* calleth *Meris*; others (as *Rabanus Maurus*) *Thermothes*. *Euſebius* alſo affirmeth, that by *Eupolemus* in his firſt booke *de bono*, *Moſes vir Deo coniunctiſsimus* is called *Muſæus Iudæorum*. *Euſebius* in his Chronologie, findes that *Moſes* was borne while *Amenophis* ruled *Ægypt*. The ancient *Manethon* calls that *Pharao*, which liued at *Moſes* birth, *Thumoſis* or *Thmoſis*: the ſame perchance which *Appion* the *Grammarian* will haue to bee *Amoſis*, and elſewhere *Amenophis* the Father of *Sethoſis*: to whom *Lyſimachus* and *Cornelius Tacitus* gaue the name of *Boccboris*. To me it ſeemes moſt probable, that while *Saphrus*, called alſo *Spherus* or *Iphereus*, gouerned *Aſſyria*; *Orthopolis*, *Sicyonia*; and *Criaſus* the *Argiues*; that then (*Seſoſtris* the ſecond ruling in *Ægypt*) *Moſes* was borne. For if wee beleeue S. *Auguſtine*, it was about the end of *Cecrops* time, that *Moſes* led *Iſrael* out of *Ægypt*. *Eduxit* Moſes *ex Ægypto populum Dei nouiſsimo tempore* Cecropis *Athenienſium regis*: Moſes (ſaith he) *led the people of God out of Ægypt, about the end of* Cecrops *time, King of the Athenians*. In this ſort therefore is the time of *Moſes* birth, and of his departure out of *Ægypt* beſt proued. S. *Auguſtine* affirmes (as before remembred) that *Moſes* was borne: *Saphrus* gouerning *Aſſyria*: and that hee left *Ægypt* about the end of *Cecrops* time. Now *Saphrus* ruled 20. yeeres; his ſucceſſor *Mamelus* 30. yeeres; *Sparetus* after him 40. yeeres: in whoſe fourth yeere *Cecrops* began to gouerne in *Attica*: *Aſcatades* followed *Sparetus*, and held the Empire 41: So as *Moſes* being borne while *Saphrus* ruled *Aſſyria*; *Orthopolis Sicyonia*; and *Criaſus Argos* (for theſe three kings liued at once at his birth, ſaith S. *Auguſtine*, as *Cecrops* did when he departed *Ægypt*) it will follow that the birth of *Moſes* was in the ninteenth yeere of the *Aſſyrian Saphrus*: for take one yeere remaining of 20. (for ſo long *Saphrus* reigned) to which adde the thirty yeeres of *Mamelus*;

Euſeb. de prep. Euang. l. 9. c. 3

Aug. l. 18. c. 12 de ciuit. Dei.

2514.

melus, and the 40. yeres of *Sparetus*, these make 71. with which there were wasted three yeeres of *Cecrops* his 50. yeres: then take nine yeeres out of the reigne of *Ascatades*, who was *Sparetus* successour, those nine yeeres added to 71. make 80. at which age *Moses* left *Ægypt*: and adde these nine yeeres to the three yeeres of *Cecrops* formerly spent, there will remaine but foure yeeres of *Cecrops* his 50: and so it falleth right with S. *Augustines* words, affirming that towards the end of *Cecrops* his time, *Moses* led the people of *Israel* out of *Ægypt*.

Now the time in which the *Hebrewes* were oppreſt in *Ægypt*, seemeth to haue had beginning some eight or nine yeeres before the birth of *Moses*, & 54. yeere, or rather more, after *Ioseph*: betweene whose death and the birth of *Moses*, there were consumed 64. yeeres: some of which time, and 80. yeeres after, they liued in great seruitude and miserie. For as it is written in *Exodus*: *They set taske-masters ouer them, to keepe them vnder with burdens: and they built the Cities, Pithom and Ramases, &c. And by cruelties they caused the children of Israel to serue; and made them weary of their liues, by sore labour in clay and bricke, and in all worke of the field, with all manner of bondage.* All which laid vpon them by a mastering power and strong hand, they endured to the time by the wisedome of God appointed: euen from 54. yeeres, or not much more after the death of *Ioseph*, who left the World when it hast lasted 2370. yeeres, to the eightieth yeere of *Moses*, and vntill he wrought his miracles in the field of *Zoan*, which hee performed in the Worlds age 2514. towards the end thereof, according to *Codoman*, or after our account, 2513. And because those things which we deliuer of *Ægypt*, may the better bee vnderstood, I thinke it necessary to speake a few words of the principall places therein named, in this discourse.

Exod. 1.

2370.

2514.

§. II.

Of diuers Cities and places in Ægypt, mentioned in this Storie, or elsewhere in the Scripture.

THis Citie which the *Hebrewes* call *Zoan*, was built seuen yeeres after *Hebron*. *Ezekiel* calleth it *Taphnes*; and so doth *Hieremie*; the *Septuagint*, *Tanis*, *Iosephus*, *Protaidis*; after the name of an *Ægyptian* Queene; *Antonius* giues it the name of *Thanis*; *Hegesippus*, *Thamna*; and *William Tyrius*, *Tapius*. It adioyneth to the land of *Gosen*, and is the same, wherein *Hieremie* the Prophet was stoned to death, for preaching against the *Ægyptian* and *Iewish* Idolatry.

Numb. 33. Ezekiel 30. Hierem. 2. 43. 44. 46. Ioseph. l. 1. c. 9. Tyr. de Bel. sac. l. 19. c. 23.

Zoan or *Tahnes* was in *Moses* time the *Metropolis* of the lower *Ægypt*, in which their *Pharaohs* then commonly resided; and not vnlikely to be same Citie, where *Abraham* in his time found him. But *Eusebius* out of *Artapanus* affirmeth, that *Abraham* did reade Astronomie in *Heliopolis*, or *On*, to *Pharetates* King of *Ægypt*. *Alex. Polyhistor*, out of *Eupolemus* hath it otherwise, saying, that *Abraham* instructed the *Ægyptian* Priests, and not the King; both which authorities *Eusebius* citeth. The *Septuagint*, and the Vulgar edition, for *Zoan* write *Heliopolis*. *Pagnin*, *Vatablus*, *Iunius*, and our *English* call it *On*; and *Ptolomie*, *Onium*. There are two Cities of that name; the one on the frontier of the lower *Ægypt*, towards the South; the other somewhat lower on the Easter-most branch of *Nilus* falling into the Sea at *Pelusium*. And it may be that *Heliopolis* to the South of the riuer *Traian*, was the same which *Vatablus* and our *English* call *Auen*. Of the latter it is, that the Scriptures take certaine knowledge: the same, which *Pomp. Mela*, and *Plinie* call *Solis oppidum*; *Tyrius* in the *Holy Warre*, *Malbec*; the *Arabians*, *Bahalbeth*; and *Simeon Sethi*, *Fons Solis*. Of this *Heliopolis*, or *On*, was *Putiphar* Priest, or Prince, whose daughter *Ioseph* married. In the Territory adioyning *Iacob* inhabited, while hee liued in *Ægypt*. In the confines of this Citie, *Onias*, the high Priest of the *Iewes*, built a Temple, dedicated to the eternall God; not much inferiour to that of *Hierusalem* (*Ptolomie Philopater* then gouerning in *Ægypt*) which stood in the time of *Vespasian*, 333. yeeres after the foundation by *Onias*, whom *Iosephus* falsly reporteth, herein to haue fulfilled a prophecie of *Esai. c. 19. In die illa erit Altare Domini in medio terræ Ægypti*; *In that day shall the Altar of the Lord bee in the middest of the Land of Ægypt*. *Antiochus Epiphanes* at that time of the building tyrannizing ouer the *Iewes*, gaue the occasion for the erecting of this Temple in *Ægypt*. Lastly, there it was that our Saniour *Christ Iesus* remained, while *Ioseph* and the Virgin *Mary* feared the violence of *Herod*: neere which (saith *Brochard*) the fountaine

Euseb. de prep. Euang. l. 9. c. 4 Gen. 12. 15. Esai. 19. 11.

taine is still found, called *Iesus Well*, whose streames doe afterward water the Gardens of *Balsamum*, no where else found in *Ægypt*. And hereof see more in *Brochard*, in his description of *Ægypt*.

There is also the Citie of *Noph*, remembred by *Esai* and *Ezekiel*; the same which *Hosea* the Prophet calleth *Moph*: which later name it tooke from a Mountaine adioyning, so called, which Mountaine *Herodotus* remembreth. And this is that great City, which was called *Memphis*; and so the *Septuagint* write it. It is know ne to the *Arabians* by the name of *Mazar*. The *Chaldæans* name it *Alchahyr*; and *Tudalensis Mizraim*. *Esa.19.13. Ezech.34. Hosea 9.6. Lib.2.*

Pelusium, which *Vatablus*, *Pagnin*, *Iunius*, and our *English* write, *Sin*; the *Septuagint* call *Sais*; and *Montanus*, *Lebna*; is not the same with *Damiata*, as *Gul. Tyrius* witnesseth. In the time of *Baldwin* the third, *Pelusium* was called *Belbeis*. *Belbeis* (saith *Tyrius*) *quæ olim dicta est Pelusium*; *Belbeis, that in times past was called Pelusium*. *G.Tyr.l.20.c. 17.lib.22.5.*

The Citie of *No*, the *Septuagint* call *Diospelis*. Of which name there are two or three in *Ægypt*. *Hierome* converts it *Alexandria*, by anticipation, because it was so called in the future. *Ezc 30.15.16.*

Bubastus, (for so *Hierome* and *Zeigler* doe write it) is the same which the *Hebrewes* call *Pibeseth*. *Ezc.30.17.*

To make the storie the more perceiueable, I haue added a description of the land of *Gosen*, in which the *Israelites* inhabited; with those Cities and places so often remembred in the Scripture: as of *Taphnes* or *Zoan*, *Heliopolis* or *Bethsemes*, *Balsephon*, *Succoth*, and the rest; together with *Moses* passage through the Desarts of *Arabia the Stonie*. For all storie without the knowledge of the places, wherein the actions were performed, as it wanteth a great part of the pleasure; so it no way enricheth the knowledge and vnderstanding of the Reader; neither doth any thing serue to retaine, what wee reade, in our memories, so well as these pictures and descriptions doe. In which respect I am driuen to digresse in many places, and to interpose some such discourse, otherwise seeming impertinent: taking for my authority, after many others more ancient, that great learned man, *Arias Montanus*; who in his Preface to the Storie of the Holy Land, hath these words: *Si enim absque locorum obseruatione res gestæ narrentur, aut sine Topographiæ cognitione historiæ legantur, adeò confusa atq; perturbata erunt omnia, vt ex ijs nihil non obscurum, nihil non difficile elici possit; If narration* (saith he) *bee made of those things which are performed, without the obseruation of the places, wherein they were done: or if Histories bee read without Topographicall knowledge; all things will appeare so intricate and confused, as we shall thereby vnderstand nothing but obscurely, nor draw thence any knowledge, but with the greatest difficultie.*

§. III.

Of the crultie against the Israelites young children in Ægypt: and of Moses *his preseruation, and education.*

BVt to returne to the story it selfe. It appeareth that notwithstanding the labour and slauery, which the *Israelites* endured, yet they decreased not in numbers: insomuch as *Pharaoh* considering the danger of discontented pouertie, and the able bodies of an oppressed multitude, how perillous they might be to his estate, by suggestion of the Deuill resolued to slaughter all the male children of the *Hebrewes*, as soone as they should be borne. To which end he sent for *Sephora* and *Thura*, women the most famous and expert amongst them, *qua præerant* (saith *Commestor*) *multitudini obstetricum, who had command giuen them ouer all mid-wiues*; by whom (as it seemeth) hee gaue order to all the rest for the execution of his Edict. For to haue called all the midde-wiues of *Ægypt* together, had beene a strange Parliament. Now whether these two, before named, were of the *Hebrewes*, or of the *Ægyptians*, it is diuersly disputed. *S. Augustine* calls them *Hebrews*, because it is written *Exodus* the first, *The King of Ægypt commanded the Mid-wiues of the Hebrew women, &c.* But *Iosephus*, *Abulensis*, and *Pererius* beleeue them to be *Ægyptians*. Whosoeuer they were, when it pleased God to frustrate the execution of that secret murder, to the end the world might witnesse both the wickednesse of the *Egyptians*, and the iust cause, thereby made manifest, of his future indignation and reuenge: *Pharaoh* finding these women filled with pietie, & the feare of God, commanded *Vers.16. Ioseph.ant.l.2. c.5. Abul.& Pere. in Exod.*

commanded others of his people to execute his former intent; and publikely, or howsoeuer, to destroy all the male *Hebrew* children borne within his dominions.

Now besides the doubts, which *Pharaoh* had of the multitudes of the *Hebrewes*, the greatest part of whom hee might haue assured, by affoording them the iustice, which euery King oweth to his vassals, and the rest hee might haue imployed or sent away at his pleasure; *Ioſephus* giueth another cause of his rage against them, namely, That it was prophetically deliuered him by an *Egyptian* Priest, that among the *Hebrews* there should be borne a childe; who growing to mans estate, should become a plague and terrour to his whole Nation. To preuent which, (and presuming that he could resist the ordinance of God, by a meane, contrary to the lawes of Heauen and of nature) he stretched out his bloudie and mercilesse hand to the execution of his former intent. The same preuention *Herod* long after practised, when fearing the spirituall kingdome of *Christ*, as if it should haue beene temporall, he caused all the male children at that time borne, to be slaughtered. And that *Pharooh* had some kinde of foreknowledge of the future successe, it may be gathered by these his owne words, in the tenth verse of the fift of *Exodus*: *Come, let vs worke wisely with them, lest they multiplie; and it come to passe, that if there be warre, they ioyne themselues also vnto our enemies, and fight against vs, and get them out of the Land.* But we see, and time hath told it vs from the beginning, how God derideth the wisedome of the worldly men, when forgetting the Lord of all power, they relie on the inuentions of their owne most feeble, and altogether darkened vnderstanding. For euen by the hands of the dearely beloued daughter of this tyrant, was that great Prophet and minister of Gods maruellous workes taken out of *Nilus*, being thereinto turned off, in an Arke of reedes, a sucking and powerlesse infant. And this Princesse hauing beheld the childe his forme and beautie, though but yet in the blouth, so pierced her compassion, as shee did not onely preserue it, and cause it to be fostered; but commanded that it should be esteemed as her owne, and with equall care to the sonne of a King nourished. And for memory that it was her deede, she called the childe *Moſes*, as it were, *extractus*, or *ereptus*, *taken out*, to wit, out of the water: or, after *Ioſephus* and *Glicas*, *Moy*, a voyce expressing water, and *hises*, as much to say, as that which is drawne out of water, or thence taken. *Clemens Alexandrinus* was of opinion, that *Moſes* was circumcised, before hee was put into the Arke of Reedes, & that *Amram* his father had named hm *Ioachim*. In his youth he was carefully bred, by the care, & at the charge of *Pharaohs* daughter, and by men of the most vnderstanding, taught and instructed: *quem regio more educauit, præfectis ei sapientibus Ægyptiorum Magistris, à quibus erudiretur*, saith *Basil*; *Vnto whom shee gaue princely education, appointing ouer him wise Masters of the Ægyptians for his instructers.* Thereby (say *Ioſephus* and *Philo*) he became excellently learned in all the doctrine of the *Ægyptians*; which also the Martyr *Stephen*, in the seuenth of the *Acts* confirmeth; And *Moſes was learned in all the wisedome of the Ægyptians*. Which wisedome or sapience, such as it was, or at least so much thereof as *Six. Senensis* hath gathered, wee haue added, betweene the death of *Moſes*, and the reigne of *Ioſua*.

Ioſ. ant. l. 2. c. 5.

Exod. 5. 10.

Strom. l. 1.

Phil. de vita Moysi.

§. IIII.

Of Moses *his flying out of Ægypt; and the opinions of certaine ancient Historians of his warre in Æthiopia; and of his marriage there:* Philo *his iudgement of his Pastorall life: and that of* Pererius *of the Bookes of* Genesis *and* Iob.

When *Moſes* was growne to mans estate, *Ioſephus* and *Euſebius*, out of *Artapanus*, tell vs of ten yeeres warre that he made against the *Æthiopians*: of the besieging of *Saba*, afterward by *Cambyſes*, called *Meroe*; and how he recouered that Citie by the fauour of *Tharbis*, a daughter of *Æthiopia*, whom he tooke to wife. So hath *Commestor* a prettie tale of *Moſes*, How after the end of that warre, *Tharbis* resisting his returne into *Egypt*, *Moſes* most skilfull in *Astronomie*, caused two Images to bee ingraued in two precious stones, whereof the one increased memorie; the other caused forgetfulnesse. These he set in two rings; whereof he gaue the one, to wit, that of obliuion, to his wife *Tharbis*, reseruing the other of memorie for himselfe: which ring of forgetfulnesse, after she had a while worne, she began to neglect the loue shee bare her husband: and so *Moſes* without danger returned into *Egypt*. But leauing these fancies to the Authors of them: It is true, that about the 40. yeere of *Moſes* age, when hee beheld an

Egyptian

Egyptian offering violence to one of the oppressed *Hebrewes*, moued by compassion, in respect of his brother, and stirred vp by disdaine against the other, in the contention hee slew the *Egyptian*. Soone after which fact, finding a disposition in some of his own Nation to accuse him, for whose defence he had thus greatly endangered his owne life: by the ordinance and aduice of God, whose chosen seruant hee was, he fled into *Arabia Petræa*, the next bordering Countrie to *Egypt*; where wandring all alone, as a man left and forsaken, in a place vnknowne vnto him, as among a Nation of barbarous strangers; and who in future times were the irreconciliable enemies of the *Hebrewes*: it pleased God (working the greatest things by the weakest worldly meanes) to make the watering of a few sheep, & the assisting of the Daughters of *Raguel* the *Midianite*, an occasion whereby to prouide him a wife of one of those, and a father in law, that fed him, and sustained him in a Countrie neerest *Egypt*, fittest to returne from: necessarie to be knowne, because interiacent betweene *Egypt* and *Iudæa*, through which hee was to leade the *Israelites*; and wherein God held him, till the occasion which God presented, best serued. And lastly, where the glory of the world shined least, amidst mountainous Desarts, there the glorie of God, which shineth most, couered him ouer, and appeared vnto him, not finding him as a Kings sonne, or an adopted childe of great *Pharaohs* daughter, but as a meeke and humble sheepe-heard, sitting at a mountaines foot; a keeper and commander of those poore beasts onely.

In that part of *Arabia*, neere *Madian*, he consumed 40. yeeres. And though (as *Philo* in the story of *Moses* life obserueth) he did not neglect the care of those flockes, committed to his charge, but that he excelled all others in that Pastorall knowledge; yet in that solitary Desart hee enioyed himselfe: and being separate from the preasse of the world, and the troublesome affaires thereof, hee gaue himselfe to contemplation, and to make perfect in himselfe all those knowledges, whereof his younger yeeres had gathered the grounds and principles: the same Author also iudging, that his Pastorall life did excellently prepare him for the execution of the Principalitie, which he afterward obtained. *Est enim* (saith *Philo*) *ars Pastoralis, quasi præludium ad regnum, hoc est, ad regimen hominum, gregis mansuetissimi. Quemadmodum bellicosa ingenia præexercent se in venationibus, experientia in feris, quod postea in militia & bello perfectura sunt; brutis præbentibus materiam exercitij, tam belli quàm pacis tempore. At verò præfectura mansueti pecoris, habet quiddam simile cum regno in subditis; ideoq; Reges cognominantur Pastores populorum, non contumelia sed honoris gratia; The art of keeping sheepe is, as it were, an introductorie exercise vnto a Kingdome, namely, the rule ouer men, the most gentle flocke: Euen as warlike natures doe before-hand exercise themselues in hunting, practising on wilde beasts those things, which after they will accomplish in warfare: those brute beasts affoording matter, wherein to traine themselues, both in time of warre and of peace. But the gouernment of gentle cattell, hath a kinde of resemblance vnto a Kingly rule ouer subiects; therefore, Kings are stiled sheep-heards of the people, not in way of reproch, but for their honour.*

That *Moses*, in this time of his abode at *Madian*, wrote the Booke of *Iob*, as *Pererius* supposeth, I cannot iudge of it, because it is thought, that *Iob* was at that time liuing. Neither dare I subscribe to *Pererius* opinion, That *Moses* while hee liued in that part of *Arabia*, wrote the booke of *Genesis*; although I cannot denie the reason of *Pererius* coniecture, That by the example of *Iobs* patience he might strengthen the oppressed *Hebrewes*: and by the promises of God to *Abraham*, *Isaac*, and *Iacob*, put them in assurance of their deliuerie from the *Ægyptian* slauery, and of the Land of rest, and plentie promised. *Perer. in 3. Exod.*

Of his calling backe into *Ægypt* by the Angell of God, and the maruailes and wonders which he performed, thereby to perswade *Pharaoh*, that hee was the messenger of the most High, the particulars are written in the first fourteene Chapters of *Exodus*; and therefore to treat of all the particulars therein contained, it were needlesse. But for the first, it is to be noted, that when *Moses* desired to be taught by God, by what name hee should make him knowne, and by whom he was sent; he receiued from God so much, as man could comprehend of his infinite and euer-being nature. Out of which he deliuered him in the first part of his answere, a name to be considered of by the wisest: and in his second, to be vnderstood by all. For there is nothing that is, or hath being of it selfe, but the Eternall: which truely is; which is aboue all; which is immutable. The bodies of men are changed euery moment: their substance wasteth, and is repaired by nutri-

Exod. c. 3. v. 13 14. and 15.

ment;

ment; neuer continuing at one stay, nor being the same so long as while one may say, Now. Likewise, whatsoeuer is consumed in the longest continuance of time, the same in euery shortest piece of time suffereth decay; neither doth any thing abide in one state.

Hieron. ad Dā. *Vna est Dei & sola natura quæ verè est: id enim quod subsistit, non habet aliunde, sed suum est. Cætera quæ creata sunt, etiamsi videntur esse, non sunt, quia aliquando non fuerunt, & potest rursum non esse, quod non fuit; It is the one and onely nature of God, which truly is; for hee hath his being of himselfe, and not from any thing without him. Other things that are created, although they seeme to be, yet they are not; for sometimes they were not: and that which hath not beene, may againe want being.* And with this, in respect of the Diuine nature, the saying of *Zeno Eleates* excellently agreeth: *Tota rerum natura vmbra est, aut inanis, aut fallax; The whole nature of things is but a shadow, either emptie or deceitfull:* in com-

C. 40. v. 17. parison of whom (saith *Esay*) all Nations are as nothing, lesse then nothing, and meere vanitie.

Of the tenne plagues wherewith the *Ægyptians* were strucken, the first was by changing the Riuers into bloud: God punishing them by those waters, into which their Forefathers had throwne, and in which they had drowned, the innocent children of the *He-*

C. 16. v. 5. *brewes.* To which this place of the Reuelation may bee fitly applied: *And I heard the Angell of the water say, Lord, thou art iust, which art, and which wast, and holy, because thou hast iudged these things; for they shed the bloud of thy Saints and Prophets, and therefore hast thou giuen them bloud to drinke.*

The rest of the plagues by Frogges, Lice, Flyes, or stinging Waspes; by the death of their Cattaile; by leprous Scabbes, by Haile and Fire; by Grashoppers; by Darknesse; after which *Pharaoh* forbad *Moses* his presence: moued the hardned heart of the vnbeleeuing King no longer, then the paine and perill lasted; till such time as his owne first-borne, and the first-borne of all his Nation perished. He then, while he feared his owne life, (a time wherein we remember God perforce) stood vpon no condition: whereas before, he first yeelded but to the departure of the men; then of the men, women, and children, reseruing their beastiall; but he was now content for the present, that the *Israelites* should not onely depart with all their owne, but with a part of the Siluer, Gold, and Iewels of his owne people: of which (the feare being past) hee suddainly repented him, as his pursuit after them proued. For when euery one of the *Hebrewes* had (according to direction from *Moses* receiued) slaine a Lambe, without spot or blemish, for the *Passeuer*, (a *Sacrament* of the most cleane and vnspotted Sauiour,) and with the bloud thereof coloured the poste and linterne of the doores; the Angel of God in the night smote euerie first-borne of *Ægypt*, from the sonne of the King, to that of the Begger and Slaue: the children of the *Israelites* excepted. At which terrible iudgement of God, *Pharaoh* being more then euer amazed, yeelded, as before is said, to their departure. The *Ægyptians* (saith *Epiphanius*) did in after-times imitate this colouring with bloud, which the *Is-*

Epiphan. l. 1. cont. Hæres. *raelites* vsed after the *Passeuer*, ascribing an exceeding vertue to the Red Colour: and therefore they did not onely marke their Sheepe and Cattell, but their Trees bearing Fruit, to preserue them from lightning and other harmes.

§. V.

Of Pharaohs *pursuit of the Israelites: and of their passage towards the Red Sea, so farre as Succoth.*

NOw, when the people were remoued, and on their way, (his heart being hardned by God) he bethought him as well of the Honour lost, as of the shame remaining after so many Calamities and Plagues, in suffring them to depart with the spoiles of his people, and in despight of himselfe. And hauing before this time great Companies of Souldiers in readinesse, he consulted with himselfe, what way the *Israelites* were like to take. Hee knew that the shortest and faire st passage was through the Countrey of the *Philistims*. But because these people were very strong, and a warlike Nation, and in all probabilitie of his Allies, he suspected that *Moses* meant to finde some other out-let, to wit, through the Desart of *Etham*; and there, because the Countrey was exceeding mountainous, and of hard accesse, and that *Moses* was pestered with multitudes of Women, Children, and Cattell, hee thought it impossible for the *Israelites* to

escape

escape him that way. In the meane-while hauing gathered together all the Chariots of *Ægypt*, and 600. of his owne, and Captaines ouer them; hee determined to set vpon them in the plaines of *Goſen*, which way soeuer they turned themselues. For it was the ancient manner to fight in those Chariots, armed with broad and sharpe Hooks on both sides, in fashion like the Mowers Sythe. Which kinde of fight in Chariots, but not hooked, the *Brittaines* vsed against the *Romanes*, while they made the Warre for the Conquest of this Land. Of this Armie of *Pharaoh*, *Iosephus* affirmeth, that it consisted of 50000. Horse, and 20000. foot; which, were it true, then it cannot bee doubted but that *Pharaoh* intended long before to assaile the *Hebrewes* at their departure, or to destroy them in *Goſen*; and refused them passage, till such time as hee had prepared an Armie, to set on them. For, as it is written in the first of *Exodus*, hee doubted two things; eyther that the *Hebrewes* might ioyne themselues to his enemies within the Land; or being so multiplied, as they were, might leaue his seruice, and get themselues thence at their pleasure. But the plagues which God grieued him withall, enforst him at this time to giue an assent to their departure: perchance fore-running his intent. But were it otherwise; and *Iosephus* partiall in this affaire, yet by the words of the Text it appeareth, that he gathered all the Chariots of *Ægypt*: which could not bee done in haste. For *Moſes* made but three dayes march, ere *Pharaoh* was at his heeles; and yet the last day he went on sixteene miles: which, in so hot a Countrey, and to driue their Cattell and Sheepe with them, pestered with a world of Women and Children, was a march witnessing the dread of a powerfull Enemie at hand. Now, as *Moſes* well knew, that hee went out with a mightie hand, and that God guided his vnderstanding in all his Enterprizes: so hee lay not still in the ditch crying for helpe, but vsing the vnderstanding which God had giuen him, hee left nothing vnperformed, becomming a Wise man, and a valiant and skilfull Conducter; as by all his actions and counsailes from this day to his death well appeared.

Exod. 14. v. 7.

Ios. ant. l. 2. c. 6

Exod. 14. 7.

When *Moſes* perceiued that *Pharaoh* was enraged against him, & commanded him not to dare to come thenceforth into his presence: after that he had warned *Israel* of the *Passeouer*, he appointed a generall Assembly or *Rende-vous* of al the *Hebrews* at *Ramaſes* in the Territorie of *Goſen*; a Citie standing indifferent to receiue from all parts of the Coutnry the dispersed *Hebrewes*: and gaue commandement, that euery Family should bring with them such store as they had of Dow, and Paste, not staying to make it into bread; knowing then that *Pharaoh* was on foote, and on his way towards them. Which done, and hauing considered the great strength of *Pharaohs* Horse-men and Chariots, of which kinde of defence *Moſes* was vtterly vnprouided (though as it is written, the *Israelites* went vp armed) he marched from *Ramaſes* East-ward, towards the Desarts of *Etham*, and incamped at *Succoth*; which hee performed on the fifteenth day of the Moneth *Abib*. Which Moneth from that time forward they were commanded to account as the first Moneth of the yeere. Whether in former times they had beene accustomed to begin their yere in some other Moneth, following the manner of the *Ægyptians*, and were now recalled by *Moſes* to the rule of their Fore-fathers, it is vncertain. Certaine it is, that they had, and retained, another beginning of their politicke yeere, which was not now abrogated, but rather by some solemnities thereunto annexed, was confirmed, and still continued in vse. Wherefore in referring things done, or hapning among them, vnto the beginning, middest, or ending of the yere; that distinction of the Sacred, and the Politike yeere is not to be neglected. Concerning the number of dayes in euery Moneth, and the whole forme of their yeere, like enough it is that *Moſes* himselfe in forty yeres space, did sufficiently instruct the Priests, to whose care the ordering thereof (as common opinion holds) was giuen in trust: but that any rule of framing their Kalendar, was made publike, before the captiuitie of *Babylon*, I do not finde. Now because time and motion begin together, it will not, I thinke, be any great breach of order, to shew heere at their first setting forth, what was the forme of the *Hebrew* yeere: with the difference betweene them and other Nations, in ordering the accompt of time.

The territorie of Goſen was afterward called Ramaſes, after the name of this City, as appeareth in Gen. 47. & Num. 33. Exod. 13.

Exo. 23. v. 16. & c. 34. v. 22.

§. VI.

Of the Solarie and Lunarie yeeres: and how they are reconciled: with the forme of the Hebrew yeere, and their manner of intercalation.

The *Hebrew* Moneths are thus named.

The first Moneth, *Nisan*, or *Abib*.	1. *March.*
The second, *Iar*, or *Tiar*, *Zio*, or *Zin*.	2. *April.*
The third, *Sivan*, or *Sinan*, or *Siban*.	3. *May.*
The fourth, *Tamuz*.	4. *June.*
The fifth, *Ab*.	5. *Iulie.*
The sixth, *Ebul*.	6. *August.*
The seuenth, *Tysri*, or *Ethanim*, or *Ethanim*.	7. *September.*
The eighth, *Marchesuan*, or *Mechasuan*, or *Bul*, or with *Iosephus*, *Marsonane*.	8. *October.*
The ninth, *Chisleu*, or *Casleu*.	9. *November.*
The tenth, *Tebeth*, or *Thobeth*.	10. *December*
The eleuenth, *Sebeth*, or *Sabath*.	11. *Ianuarie.*
The twelfth, *Adar*, and *Ve Adar*.	12. *February.*

1. Asts 4.

VE *Adar* was an intercalarie Moneth, added, some yeeres, vnto the other twelue, to make the Solarie and Lunarie yeere agree; which (besides the generall inconuenience that would otherwise haue risen, by casting the Moneths of Summer into the Winter season, to the great confusion of all account) was more necessarily to be regarded of the *Hebrewes*, because of the diuine Precept. For God appointed especiall Feasts to be celebrated precisely in such a Moneth of the yeere, and withall on a set day, both of the Moone and of the Moneth; as the Feast of the first fruits; the new Moones, and the like: which could not haue so beene kept, if eyther the day of the Moone had fallen in some other part of the Moneth, or the Moneth it selfe beene found farre distant from his place in the season of the yeere.

Deut 16.

Other Nations, the better to obserue their Solemnities in the due time, and to ascertaine all reckonings and remembrances, (which is the principall commoditie of time, that is the measure of endurance) were driuen in like manner to make their yeeres vnequall, by adding sometimes, & sometimes abating one or more dayes, as the error committed in foregoing yeres required. The error grew at first, by not knowing what number of daies made vp a compleat yere. For though by the continuall course of the Sun, causing Summer and Winter duly to succeed each other, it is plaine enough euen to the most sauage of all people, when a yere hath passed ouer them; yet the necessitie of ordinarie occurrences, that are to be numbred by a shorter Tally, makes this long measure of whole yeres insufficient for the smaller sort of more daily affairs. Therfore men obserued the Monethly conspicuous reuolution of the Moone, by which they diuided the yeere into twelue parts, subdiuiding the Moneth into 29. dayes and nights, and those againe into their quarters and houres. But as the markes of time are sensible and easily discerned: so the exact calculation of it is very intricate, and worketh much perplexity in the vnderstanding. Twelue reuolutions of the Moone, containing lesse time by 11. daies or thereabout, than the yerely course of the Sunne, through the Zodiacke, in the space of sixteene yeeres, euery moneth was found in the quite contrary part of the yeere, to that wherein it was placed at the first. This caused them to adde some daies to the yeere, making it to consist of twelue Moneths, and as many daies more, as they thought would make the courses of the Sun and Moon to agree. But herein were committed many new errors. For neither did the Sunne determine his yeerely reuolution by any set number of whole dayes; neyther did the Moone change alwaies at one houre; but the verie minutes and lesser fractions were to be obserued by him, that would seeke to reduce their motions (which motions also were not still alike) into any certaine rule.

30. & 29.

Heere lay much wisedome and deepe Art, which could not soone be brought to perfection. Yet as making an estimate at randome, the *Athenians* held the yere to containe three hundred and sixtie daies, wherein most of the *Greekes* concurred with them. That 360. daies filled vp the *Gracian* yeere (besides many collaterall proofes) it is manifest by that which *Plinie* directlie affirmeth, telling of the *Statues*, erected in honour of

Plin. l. 34. c. 6.

Demetrius

Demetrius Phalereus, which were (ſaith he) 360. whileſt as yet the yeere exceeded not that number of dayes. By this account neyther did any certaine age of the Moone begin or end their Moneths; neither could their Moneths continue many yeeres, in their owne places: but muſt needs be ſhifted by little and little from Winter to Summer, and from Summer to Winter, as the dayes forgotten to be inſerted into the Almanacke by men, but not forgotten by the ſuperiour bodies in their courſes, ſhould occupie their owne roomes in their due turnes. Now, becauſe the ſolemnitie of the *Olympian* games was to be held at the full Moone, and withall on the 15. day of the Moneth *Hecatombeon* (which anſwereth in a manner to our *Iune*) they were carefull to take order, that this Moneth might euer beginne with the new Moone; which they effected by adding ſome two daies to the laſt Moneth of euery yeere; thoſe Games being held once in foure yeres. This intercalation ſufficed not to make the matter euen; which cauſed them ſometimes to omit one day in the fourth yeere, which was the ſecond of the Moneth *Boedromion*; (agreeing neerely with our *Auguſt*) ſometimes not to omit it, or (which is all one) to inſert another for it in their fourth Lunary yere, accounting by the Moone, after a manner that was not vulgar. All this notwithſtanding, their Moneth of *Iune* would euery yeere haue growne colder and colder, had they not ſought to keepe all vpright, by intercalating in each other *Olympiad*, that is, each eighth yeere one whole Moneth, which they called the ſecond *Poſideon* or *December*; which was the deuice of *Harpalus*, who alſo taught them to make one Moneth of 29. daies, another of 30. daies, and ſo ſucceſſiuely through the whole yeere. Thus with much labour they kept their yeere as neere as they could, vnto the high way of the *Planets*; but theſe markes which they obſerued, were found at length to be deceitfull Guides. For it was not poſſible ſo to faſhion this eighth yeeres intercalation, that it ſhould not deceiue them in 11. houres and 18. minutes at the leaſt, or ſome waies in 34. houres and 10. minutes, or 36. and 41. minutes; which differences would, in few Ages, haue bred much confuſion. The firſt that introduced a good method, likely to continue, was *Meton* the *Athenian*, who not regarding the *Olympiads*, and the eighth yeeres intercalation, deuiſed a *Cycle* of 19. yeeres, wherein the Moone hauing 235. times runne out her circuit, met with the Sunne in the ſame place, and on the ſame day of the yeere, as in the 19. yeere before paſt ſhee had done. This inuention of *Meton* was entertained with great applauſe, and paſſing from *Greece* to *Rome*, was there inſerted into the Kalendar in Golden Letters, being called the Golden Number, which name it retaineth vnto this day. Hereby were auoyded the great and vncertaine intercalations that formerly had been vſed; for by the intercalation of 7. Moneths in the 19. yeeres, all was ſo euen, that no ſenſible difference could bee found. Yet that errour which in one yeere could not bee perceiued, was very apparent in a few of thoſe *Cycles*; the new Moones anticipating in one *Cycle* 7. houres, and ſome minutes of the preciſe rule. Therefore *Calippus* deuiſed a new *Cycle* containing foure of *Metons*, that is to ſay, 76. yeres; and afterwards *Hipparchus*, a Noble *Aſtrologer*, framed another, containing foure of *Calippus* his Periods, each of them finding ſome error in the former obſeruations, which they diligently corrected. The laſt reformation of the Kalendar was that which *Iulius Caeſar* made, who by aduice of the beſt *Mathematicians*, then to bee found, examining the courſes of thoſe heauenly bodies, reduced the yere vnto the forme which is now in vſe with vs, containing 365. daies and ſix houres, which houres in foure yeres make vp one whole day, that is intercalated euery fourth yere, the 24 of *February*. The correction of the *Iulian* yeere by *Pope Gregorie* the 13. *Anno Domini* 1582. is not as yet entertained by generall conſent; it was indeed, but as a note added vnto the worke of *Ceſar*: yet a note of great importance. For whereas it was obſerued, that the Sunne, which at the time of the *Nicene Councell*, *Anno Dom.* 324. entred the *Æquinoctiall* on the 21. day of *March*, was in the yere 1582. ten daies ſooner found in that time, *Pope Gregorie* ſtrooke out of the Kalendar ten daies, following the fourth of *October*, ſo that in ſtead of the fifth day was written the fifteenth; by which meanes the moueable Feaſts depending on the Sunnes entrance into *Aries*, were againe celebrated in ſuch time, as at the *Nicene Councell* they had beene. And the better to preuent the like alterations, it was by the *Councell of Trent* ordained, that from thence forward in euery hundreth yeere, the Leape day ſhould be omitted, excepting ſtill the fourth hundred: becauſe the Sun doth not in his yeerely courſe take vp full ſixe houres aboue the 365. daies; but faileth ſo manie minutes, as in 400. yeeres make about three whole dayes.

But the *Cycle* of 19. yeeres, which the *Hebrewes* vſed, was ſuch as neither did need any nice curioſitie of houres, minutes, and other leſſer Fractions to helpe it; neyther did in ſumming vp the dayes of the whole yeere, neglect the dayes of the Moone, confounding one Moneth with another. For with them it fell out ſo, that alwayes the *Kalendæ* or firſt day of the Moneth was at the new Moone, and becauſe that day was feſtiuall, they were very carefull as well to obſerue the ſhort yeere of the Moone, paſſing through all the 12 Signes in one Moneth, as that longer of the Sun, which is needfully regarded in greater accounts. Firſt, therefore they gaue it to *Niſan* their firſt Moneth, which is about our *March* or *Aprill*, 30. dayes; to *Iar* their ſecond Moneth 29. dayes; and ſo ſucceſſiuely 30. to one, 29. to another. Heereby it came to paſſe, that euery two Moneths of theirs contained ſomewhat euenly two reuolutions of the Moone, allowing 29. dayes, 12. houres, and odde minutes, from change to change. The ſpare minutes were beſtowed among the ſuperfluous or Epact dayes; which made vp 7. Moneths in 19. yeres; to 6. of which 7. were commonly giuen 30. dayes; to one of them 29. dayes, or otherwiſe as was found requiſite. Their common yeere (as appeareth by the ſeuerall dayes of each Moneth) contained 354. dayes, which faile of the yere, wherein the Sunne finiſheth his courſe, 11. whole dayes, with ſome fractions of time. But theſe dayes, and other broken pieces, howſoeuer they were neglected in one yeere, yet in the *Cycle* of 19. yeeres were ſo diſpoſed of by conuenient intercalations, that ſtill at the end of that *Cycle*, both the Sunne and Moone were found on the ſame day of the yere, Moneth and weeke, yea commonly on the ſame houre of the day, where they had beene at the beginning of it 19. yeeres before.

Diuers haue diuerſly ſet downe the forme of the *Hebrew* yeere, with the manner of their Intercalations. *Sigonius* tells vs, that euery ſecond yeere they did adde a Month of 22. dayes; euerie fourth yeere a Moneth of 23. in the regard of 11. dayes and a halfe wanting in 12. Moones to fulfill a yeere of the Sun. But herein *Sigonius* was very much deceiued. For the Moone doth neuer finiſh her courſe in 22. or 23. dayes: and therfore to haue added ſo many dayes to the end of the yeere, had beene the way to change the faſhion of all the Moneths in the yeeres following, which could not haue begun as they ought, with the new Moone. *Genebrard* ſaith, that euery third yeere, or ſecond yeere, as need required, they did intercalate one Moneth, adding it at the yeres end vnto the other 12. This I beleeue to haue beene true; but in which of the yeeres the intercalation was (if it be worthy of conſideration) me thinkes they doe not probably deliuer, who keepe all farre from euenneſſe vntill the very laſt of the 19. yeeres. For (to omit ſuch as erre groſſely) ſome there are who ſay, that after three yeeres, when beſides the dayes ſpent in 36. courſes of the Moone, 33. dayes are left remaining, that is, 11. dayes of each yeere; then did the *Hebrewes* adde a Moneth of 30. dayes; keeping three dayes, as it were in pluſſage vnto the next account. The like, ſay they, was done at the end of the ſixt yeere; at which time, beſides the Intercalarie Moneth, remained ſixe daies, namely, three ſurmounting that Moneth, and the Epact of three yeeres, beſides the three formerly reſerued. Thus they goe on to the 18. yeere; at which time they haue 18. daies in hand: all which with the Epact of the 19. yeere, make vp a Moneth of 29. daies, that being intercalated at the end of the *Cycle* makes all euen.

Sig. de rep. Heb. lib. 3. c. 1.

Genebr. Chron. l. 2.

Whether this were the practice, I can neither affirm nor denie, yet ſurely it muſt needs haue bred a great confuſion, if in the 18. yeere euery Moneth were remooued from his owne place by the diſtance of 48. daies, that is, halfe a quarter of the yeere and more; which inconuenience by ſuch a reckoning was vnauoydable. Wherefore, I preferre the common opinion, which preuenteth ſuch diſlocation of the Moneths, by ſetting downe a more conuenient way of Intercalation in the 8. yere. For the 6. daies remaining after the two former Intercalations made in the third and ſixt yeres, added vnto the 22. daies, ariſing out of the Epacts of the 7. and 8. yeres, doe fitly ſerue to make vp a Moneth, with the borrowing of one day or two from the yere following; and this borrowing of two daies is ſo farre from cauſing any diſorder, that indeed it helpes to make the yeeres enſuing vary the leſſe from the proper ſeaſon of euery Moneth. This may ſuffice to bee ſpoken of the *Hebrew* Moneths and yeeres, by which they guided their accounts,

§. VII.

§. VII.

Of the passage of Israel from Succoth towards the Red Sea: and of the diuers wayes leading out of Ægypt.

FRom *Succoth* in the morning following, *Moses* led the *Israelites* towards the Desart of *Etham*, to recouer the Mountaine foot, by the edge of that Wildernesse, though he intended nothing lesse then to goe out of that way, of all other the neerest. But being assured of the multitude of Horsemen and armed Chariots, that followed him, he kept himselfe from being incompassed, by keeping the rough and mountainous ground on his left hand. At *Etham* he rested but one night, and then he reflected backe from the entrance thereof, and marched away directly towards the South; the distance betweene it and *Succoth* being about eight miles. That he forbare to enter *Arabia* being then in sight thereof, it seemeth to proceede from three respects; the first two naturall; the third diuine. For *Pharaoh* being then at hand, and hauing receiued intelligence of the way which *Moses* tooke, perswaded himselfe, that the numbers which *Moses* led, consisting of aboue a Million, if not two Millions of soules, (for as it is written, *Exod.* the 12. *Great multitudes of sundry sorts of people went out with them*) could not possibly passe ouer those desart and high Mountaines with so great multitudes of Women, Children, and Cattell, but that at the very entrance of that fastnesse he should haue ouer taken them, and destroyed the greatest numbers of them. For these his owne words: *They are tangled in the Land, the Wildernesse hath shut them in*, doe shew his hopes and intents; which *Moses* by turning another way did frustrate. Secondly, *Moses* by offering to enter *Arabia* that way, drew *Pharaoh* towards the East-side of the Land of *Gosen*, or *Rameses*: from whence (missing *Moses* there) his pursuit after him with his Chariots was more difficult: by reason of the roughnesse of the way; and howsoeuer, yet while the *Hebrewes* kept the Mountaine foot on the left hand, they were better secured from the ouer-bearing violence both of the Horse and Chariots. Thirdly, *Moses* confidence in the Al-powerfull God was such, by whose spirit, onely wise, he was directed, as he rather made choice to leaue the glory of his deliuerance and victory to Almighty God, than either by an escape the next way, or by the strength of his multitude, cõsisting of 600000 men, to cast the successe vpon his owne vnderstanding, wise conduction, or valour. The third day he marched with a double pace from *Etham* towards the Valley of *Pihacheroth*, 16. miles distant; and sate downe betweene two ledges of Mountaines adioyning to the *Red Sea*, to wit, the Mountains of *Etham* on the North, & *Baalzephon* towards the South: the same which *Orosius* calleth *Climax*: on the top whereof there stood a Temple dedicated to *Baal*. And, as *Phagius* noteth, the word so compounded, is as much to say, as, *Dominus speculæ, siue custodiæ*; *Lord of the watch-towre*. For the *Ægyptians* beleeued, or at least made their slaues beleeue, that if any of them offered to escape that way into *Arabia*, this Idoll would both arrest them, and force them to returne to their Lords and Masters. For the *Ægyptians* had gods for all turnes. *Ægyptij dij fœcundi*; *The Ægyptians were fruitfull in gods*, saith Saint *Hierome*. But *Moses*, who incamped at the foot of this Mountaine with a million of soules, or as other conceiue, with two millions, found this Lord of the watch-towre asleepe, or out of countenance.

It is probable that all those *Ægyptians* and others brought by the *Hebrews* to the knowledge of the true God, followed *Moses* at his departure.

Climax is rather so called in respect of a passage vp and downe, then that it is any proper name.

Now these two passages leading out of *Ægypt* into *Arabia* vpon the firme land, *Moses* refused, as well that of *Peluſium* and *Caſiotis*, the fairest and shortest of all other, in respect of *Iudæa*, as the other by *Etham*, from which he reflected, for the reasons before remembred, and tooke the way by the Valley of *Pihacheroth*, betweene the Mountaines, which made a streight entrance towards the Sea. After whom *Pharaoh* made so great speed with his Horse-men and Chariots, as he gaue the *Hebrewes* no time at all to rest them after so long a march; but gate sight of them, and they of him, euen at the very brinke and wash of the Sea: insomuch as the *Hebrewes* being terrified with *Pharaohs* sudden approach, began to despaire, and to mutine, at that time when it behoued them most to haue taken courage for their owne defence; laying it to *Moses* charge, that themselues foresaw those perils in which they were wrapped. And feare, *which*, saith the booke of *Wisedome*; *is the betraying of those succours which reason offereth*, made them both despaire in Gods former promises, and to be forgetfull of their owne strength and multitudes.

Exod. 13. v. 17

Cap. 17. 11.

§. VIII.

Of their passage ouer the Red Sea: and of the Red Sea it selfe.

BVt *Moses* who feared nothing but God himselfe, perswaded them to be confident in his goodnesse, who hath neuer abandoned those, that assuredly trust in him; vsing this comfortable and resolued speech: *Exod.14.v.13* *Feare not, &c. for the Ægyptians whom ye haue seene this day, ye shall neuer see them againe. The Lord shall fight for you.* After which *Moses* called on God for succour, receiued encouragement, and commandement to goe on in these words: *Exod.14.v.16* *Wherefore cryest thou vnto me? Speake vnto the children of Israel that they goe forward; and lift thou vp thy rod, and stretch out thy hand vpon the Sea, and diuide it, and let the children of Israel goe on dry ground through the middest of the Sea.* *Moses* obeying the voice of God, in the darke of the night finding the sands vncouered, past on towards the other side and coast of *Arabia*: two parts of the night being spent ere he entred the Foord, which it pleased God by a forcible Easterne winde, and by *Moses* rod to prepare.

Pharaoh followed him euen at the heeles, finding the same dry ground which *Moses* trod on. Therefore, as it is written: *The Angell of God which went before the Host of Israel, remoued, and went behinde them; also the pillar of the cloud went from before them, and stood behinde them*; which is, that it pleased God therein either by his immediate power, or by the ministery of his Angell, to interpose his defence betweene the *Hebrewes* and their E- *Iosua 24.v.7.* nemies; to the end that the *Ægyptians* might hereby be blinded, in such sort, as they could not pursue *Israel* with any harmefull speede. But in the morning watch *Moses* seized the other banke of *Arabia* side: and *Pharaoh* (as the dawne of day began to illighten the obscure aire) finding a beginning of the Seas return, hasted himselfe towards his own Coast: *Exod.14.v.27* *But* Moses *stretched forth his hand, and the Sea returned to his force*, that is, the Sea moued by the power of God, ran backe towards the land with vnresistable furie and swiftnesse, and ouerwhelmed the whole Armie of *Pharaoh*, so as not one escaped. For it is written, that *God tooke off their Chariot wheeles*, that is, when the waters began to couer the sands, the *Ægyptians* being stricken with feare of death, ran one athwart another, and missing the path by which they had past on after the *Hebrewes*, their wheeles stucke fast in the mud and quick-sands, and could not be drawne out: the Sea comming against them with supernaturall violence.

Lyranus vpon *Exod.*14. and others, following the opinions or old Traditions of the *Hebrewes*, conceiued, that after *Moses* had by the power of God diuided the *Red Sea*, and that the children of *Israel* were fearefull to enter it, *Aminadab* Prince or Leader of the *Tribe* of *Iuda* first made the aduenture, and that therefore was that *Tribe* euer after honored aboue the rest, according to the prophecie of *Iacob*, *Gen.*49.8. *Thy fathers sonnes shall bow downe vnto thee.* But *Hierome* vpon the 11. of *Hosee* condemnes this opinion. And though it be true, that *Iuda* had the first place in all their marches in the Desart, and, as we now call it, led the Vantgard, (whereupon it may be inferred, that he also led the way through the *Red Sea*) yet that *Moses* himselfe was the Conducter of *Israel* at that time, it is generally receiued. For, as it is written in the 77. *Psalme: Thou didst leade thy people like sheepe by the hand of* Moses *and* Aaron.

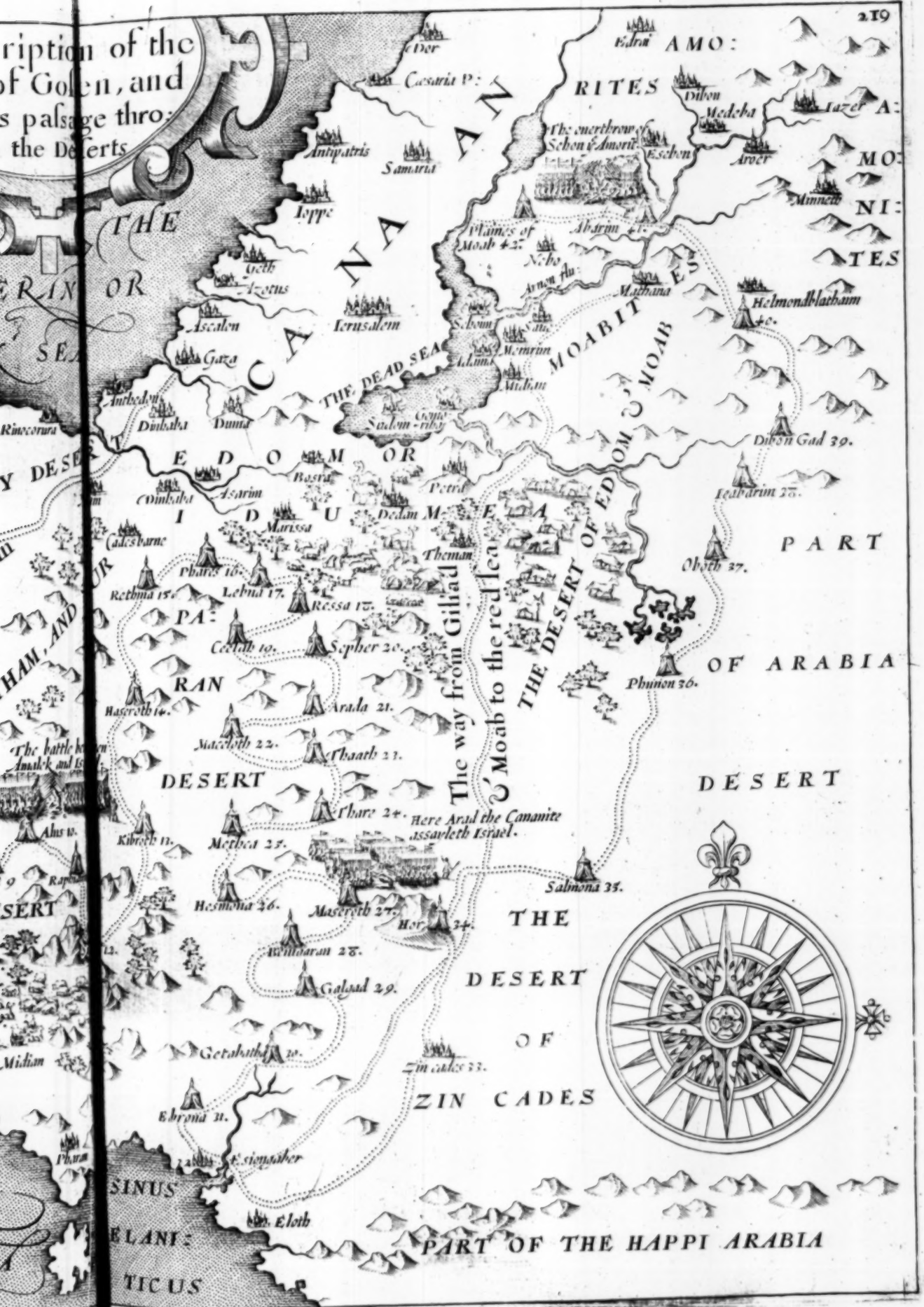
The *Hebrewes* haue also another fancie, that the *Red Sea* was diuided into twelue parts, and that euery *Tribe* past ouer in a path apart, because it is written in the 135. *Psalme* according to the vulgar: *Diuisit mare rubrum in diuisiones; He diuided the Red Sea in diuisions.* Also that the bottome of the Sea became as a greene Field or Pasture. But *Origen*, *Epiphanius*, *Abulensis*, and *Genebrard*, fauouring this conceit, had forgotten to consider, that there were not twelue Pillars, nor twelue Armies of the *Ægyptians*. It is written in 77. *Psalme*, *v.*16. *Thy way is in the Sea*, not *thy wayes*; and in the last of the booke of *Wisedome*, *vers.*7. *In the Red Sea there was a way.*

Now this Sea, through which *Moses* past, and in which *Pharaoh*, otherwise called *Chenchres*, perished in the 16. yeere of his reigne, is commonly knowne by the name of the *Red Sea*, though the same differ nothing at all in naturall colour from other waters. But as *Philostratus* in his third booke noteth, and our selues know by experience, it is of a bluish colour, as other Seas are. It entreth at a narrow strait betweene *Arabia* the *Happy* and *Æthiopia*, or the land of the *Abyssins*: the mouth of the indraught from the Cape, which *Ptolomie* calleth *Possidium*, to the other Land of *Æthiopia*, hath not aboue

fiue

A Description of the Land of Goſen, Moſes paſsage through the Deſerts

Sin. Ezek: 30. 15. Vatablus, Iunius, Hierom. write Pelusiū the Septuaint Sin
Casluhim Gen: 10. 14. Ptolemie writes Casius, of whom the Palestines, or Philistims,
Pathros. Ezek: 30. 14. Gen: 10. 14. Ptolemie writes Phacusa.
Phibeseth. Ez: 30. 17. & Sept: & Vulgar. & Iun: write Bubastus. Vatab. English Phibeseth
Zoan. Ez: 30. 14. 56 Vatablus: Eng: write it, the Vul: Taphnis, the Septuag: Tanis.
On. Ge: 41. 45. 50 Vatablus: & our Eng: write it, & Vul: & Sept: Heliopolis. Plin: & Mela. Solo
Babylon, the Ebrures, Tudalensis, & Postellus, Mesraim. (Cyprianus
Neph. Ez: 30. 16. 50 Vatablus, & Eng: write it, & Sept: Chald: Par: & Hier: Mephis
Auen. Ez: 30. 17. 50 Vat: Pag: & Eng: write, the Sept: Vul: & Iunius, Heliopolis.
Rameses. Ex: 12. 37. Gen: 47. Gosen, the Hebrewes and Chald: Par:
Migdol. Ex: 14. 1. Ieremi 46. 14. speaketh of Migdol neere Pelusium.
Damiata not the same with Pelusium. Gr: Tert: Bds Sacri: 20. cent.
Pithom. Exodus 1. which Herodotus calls Pneames.
Elim. Ex: 15. 27. & 16. Masieus. Wher vere in his vsbeck of Hebrewes: 220. found 12
wells of a Cit: there, it was still called Helis, & inhabited in the time of 1200 after Christ.
Etham and Sur one and the same. Etham. Num: 33. 7. Sur. Ex: 15. 22.
Pharan, so called in Ptol: time, who finds a Citie of the name neere the Red Sea.
Sin. Zin cades, and Cades barne, distinct places. (Paran. Num: 13. 27.
Sin is betweene Elim & Sinai. Ex: 16. 1. Sin stretcheth no further Northe the Alus for Raphidim
Zin cades is neere to Arabia & Desert & Cades barne to Idumea. (is in vtit. Ex: 17.
Sinai Desert is betweene Raphidim and Mount Sinai. Ex: 19. 2. and it stretcheth Southward towards Midian.
The Deserts of Moab lye East from the Dead Sea and lyeth vppon the Desert Arabia, and those of Edom betweene Her: and Theman.


CANAAN
THE DEAD SEA
MOABITES
THE DESERT OF EDOM & MOAB
The way from Gilead & Moab to the red sea
Here Arad the Canamite assayleth Israel.
Edrei
AMO:
RITES
Dibon
Medeba
Iazer
Aroer
Minneth
Abarim
Plaines of Moab 27.
Nebo
Matthana
Helmondblathaim
Dibon Gad 29.
Iealbarim 28.
Oboth 37.
Phunon 36.
Salmona 35.
Hor 34.
Zin cades 33.
Eziongaber
Eloth
Caesarea P:
Antipatris
Samaria
Ioppe
Gath
Azotus
Ascalon
Gaza
Ierusalem
Anthedon
Rinocorura
Duma
Gerar
Beersaba
Petra
Dedan
Marissa
Caleb's barne
Pharan 16.
Rethma 15.
Lebna 17.
Ressa 18.
Ceelath 19.
Sepher 20.
Haseroth 14.
Arada 21.
Maceloth 22.
Thaath 23.
Tharc 24.
Methca 25.
Hesmona 26.
Moseroth 27.
Benejaakan 28.
Galgad 29.
Getabatha 30.
Ebrona 31.
Thamna
Midian
Sinus Elanitic us
PART OF THE HAPPI ARABIA
DESERT
THE DESERT OF ZIN CADES

sixe leagues in breadth, and the same also filled euery where with Ilands, but afterwards it extendeth it selfe 58. Leagues from Coast to Coast, and it runneth vp between *Arabia* the *Happy*, and *Arabia Petræa*, on one side, and *Æthiopia* and *Ægypt* on the other, as far as *Sues*, the vttermost end and indraught of that Sea: where the *Turke* now keepeth his fleet of Gallies. The Cosmographers commonly giue it the name of the *Arabian Gulfe*: but the North part towards *Sues*, and where *Moses* past, is called *Heropolites* of the Citie *Hero*; sometime *Troy*, and of later times *Sues*. *Plinie* cals it *Cambisu*, by which name it was knowne, saith he, before it was called *Hero* many yeeres. *Plin. l. 6. c. 29.* The *Arabians* call this Sea towards the North *Apocopa*, *Eccant*, and *Eant*. *Artemidorus* writes it *Alemiticum*: King *Iuba* *Laniticum*, others more properly *Elaniticum*, of the Port and Citie *Elana*: which the *Septuagint* call *Elath*: *Ptolomie*, *Elana*: *Plinie*, *Lana*: *Iosephus*, *Ilana*, and *Marius Niger*, *Aila*: there is also *Ilalah* in *Assyria*, to which *Salmanassar* carryed the *Israelites* captiue, *Kings* 2. *c.* 8. *v.* 11. which *Ilalah* in *Assyria*, the *Septuagint* call *Elaa*: and in the first of *Chron.* the 5. *Ala*. But as for this Red Sea or the parts thereof, thus diuersly named, the *Moores* and *Arabians* (Vassals to the *Turke*) know it by no other appellation, then the Gulfe of *Meca*, after the name of *Mahomets* Towne *Mecca*. The *Greekes* write it the Sea *Erythræum*, of a King called *Erythras*, or *Erythræus*: and because *Erythros* in the *Greeke* signifieth Red: hence it is, that, being denominated of this *Erythræus*, the sonne of *Perseus* and *Andromeda*, yet it tooke the name of the Red Sea, as *Quin. Curtius* coniectureth: which *Arianus* and *Strabo* confirme. *3 Kings 9.* *Ios. Ant. 8. c. 2.* *Arian. de gest. Alex. Mag. l. 8* *Strabo. l. 6.* But it seemeth to me by the view of a discouery of that Sea in the yeere 1544. performed by *Steuen Gama*, *Viceroy* of the East *India* for the King of *Portugall*, that this Sea was so called from a reflection of redness, both from the banks, clifts, and sands of many Ilands, and part of the Continent bordering it. For I finde by the report of *Castro*, a principall Commander vnder *Gama* (which discourse I gaue Master *Richard Hacluit* to publish) that there is an Iland called *Dalaqua*, sometime *Leques*, containing in length 25. Leagues, and 12. in breadth; the earth, sands, and clifts, of which Iland, being of a reddish colour, serue for a foile to the waters about it: and make it seeme altogether of the same colour. Secondly, the same *Castro* reporteth, that from 24. degrees of *Septentrionall* Latitude, to 27. (which make in length of Coast 180. miles, lying as it doth Northerly and Southerly) all the clifts and bankes are of red earth, or stone, which by reflection of the Sun-beames, giue a kinde of reddish luster to the waters. Thirdly, those *Portugals* report, and we know it by many testimonies, that there are found in the bottome of this Sea towards the shore, great abundance of red stones, on which the greatest store of Corrall growes, which is carryed into most parts of *Europe*, and elsewhere. There are also on the Ilands of this Sea many red Trees, saith *Strabo*, and those growing vnder water, may also be a cause of such a colour. Of these appearances of redness by the shaddowes of these stones, sands, earth, and clifts, I suppose that it first tooke the name of the Red Sea, because in so many places it seemeth to be such: which *Iohannes Barros* in his second *Decade*, eight Booke and first Chapter, confirmeth.

The breadth of this Sea from *Elana* or *Ezion Gaber* adioyning, now *Toro*, called by the ancient Cosmographers *Sinus Elaniticus*, which washeth the banks of *Madian* or *Midian*, is for 16. or 17. Leagues together, along Northward towards *Sues*, some three Leagues or nine *English* miles ouer, and from this Port of *Toro* to *Sues*, and the end of this Sea it is in length about 28. Leagues, of which the first 26. haue nine miles breadth, as aforesaid, and afterward the lands both from *Ægypt* and *Arabia*, thrust themselues into the Sea, & streighten it so fast, as for sixe miles together it is not aboue three miles ouer; from thence vpward the land on *Ægypt* side, falleth away and makes a kinde of *Bay* or *Coue* for some ten miles together, after which the land growes vpon the Sea againe, and so bindes it into the very end thereof, at foure miles breadth or thereabout, in which tract it was that *Moses* past it ouer, though others would haue it to be ouer-against *Elana* or *Toro*, but without iudgement: for from *Ramases* to *Pihacheroth* and *Baalzephon*, there is not aboue 30. miles interiacent, or 35. miles at most, which *Moses* past ouer in three dayes: and betweene the land of *Ægypt* opposite to *Elana* or *Toro*, the distance is aboue 80. miles. For *Ramases*, to which Citie *Moses* came (being the *Metropolis* of *Gosen*) when hee left *Pharao* at *Zoan*, and tooke his last leaue, standeth in 30. degrees fiue minutes of *Septentrionall* Latitude; and *Migdol*, or the Valley of *Pihacheroth*, at the foot of the Mountaine *Climax*, or *Baalzephon*, in nine and twentie and a halfe, which made a difference of fiue and thirtie *English* miles, the way lying in effect North and South.

§. IX.

§. IX.

That the passage through the Red Sea was miraculous, and not at a low Ebbe.

THe *Ægyptians*, and of them the *Memphites*, and other *Heathen* Writers, who in hatred of the *Hebrewes* haue obiected that *Moses* past ouer the Red Sea at a low ebbe, vpon a great spring-tyde, and that *Pharao* conducted more by furie then discretion, pursued him so far, as before he could recouer the coast of *Ægypt*, he was ouer-taken by the floud and therein perished, did not well consider the nature of this place with other circumstances. For not to borrow strength from that part of the Scriptures, which makes it plaine, that the Waters were diuided, and that God wrought this miracle by an Easterly winde, and by the hand and rod of *Moses* (which authority to men that beleeue not therein, perswadeth nothing) I say, that by the same naturall reason vnto which they fasten themselues, it is made manifest, that had there beene no other working power from aboue, or assistance giuen from God himselfe to *Moses* and the children of *Israel* than ordinary and casuall, then could not *Pharao* and all his Armie haue perished in that pursuit.

For whersoeuer there is any ebbing of the Sea in any gulfe, or indraught, there doe the waters fall away from the Land, and run downeward towards the *Ocean*, leauing all that part towards the Land as farre as the Sea can ebbe, or fall off, to be dry Land. Now *Moses* entring the Sea at *Migdol* vnder *Baalzephon* (if he had taken the aduantage and opportunity of the tyde) must haue left all that end of the Red Sea towards *Sues*, on his left hand drie and vncouered. For if a passage were made by falling away of the water, ten or twelue miles farther into the Sea then *Sues*, and betweene it and where *Moses* past: who entred the same so farre below it, and towards the body of the same Sea: It followeth then, that if all that part of the Sleeue or Strait, had beene by the ebbe of a spring-tyde discouered, when *Pharao* found the floud increasing, he needed not to haue returned by the same way toward *Ægypt* side, but might haue gone on in his returne before the tyde, on his right hand: & so taken ground againe at the end of that Sea, at *Sues* it selfe, or elsewhere. But the Scriptures doe truely witnesse the contrary, that is, That the Sea did not fall away from the Land, as naturally it doth; but that *Moses* past on betweene two Seas, and that the waters were diuided. Otherwise, *Pharao* by any returne of waters could not haue perished, as he did: and therefore the effects of that great Armies destruction, proue the cause to haue beene a power aboue nature, and the miraculous worke of God himselfe. Againe, those words of the Scriptures, that *God caused the Sea to runne backe by a strong East-winde*, doe rather proue the miracle, than that thereby was caused an ebbe more then ordinarie: for that Sea did not lye East and West, but, in effect North and South. And it must haue beene a West and North-west winde, that must haue driuen those waters away through their proper Channels, and to the South-east into the Sea. But the East winde blew athwart the Sea, and cut it asunder: so as one part fell backe towards the South and maine body thereof: the other part remained towards *Sues*, and the North. Which being vnknowne to *Pharao*: while he was checkt by that Sea which vsed in all times before to ebbe away, the floud prest him and ouer-whelmed him. Thirdly, seeing *Iosephus* auoweth, that *Moses* was not onely of excellent iudgement generally, but also, so great a Captaine, as he ouer-threw the *Æthiopians* in battels, being imployed by *Pharao*, and wanne diuers Cities seeming impregnable: it were barbarous to condemne him of this grossenesse, and distraction: that rather then he would haue endured the hardnesse of a Mountainous passage at hand (had not God commanded him to take that way, and foretold him of the honour which hee would there winne vpon *Pharao*) he would haue trusted to the aduantage of an ebbing water. For hee knew not the contrarie, but that *Pharao* might haue found him, and prest him, as well when it flowed as when it ebbed, as it seemeth he did. For the people, beholding *Pharaos* approach, cryed out against *Moses*, and despaired altogether of their safetie: and when *Moses* prayed vnto God for helpe, hee was answered by God: *Wherefore cryest thou vnto me? Speake vnto the children of Israel that they goe forward, and lift thou vp thy rod, and stretch out thy hand vpon the Sea, and diuide it*: which proues that there was not at the time of *Pharaos* approach any ebbe at all; but that God did disperse and cut through the weight of waters, by a strong East-winde, whereby the Sands

discoue-

discouered themselues betweene the Sea on the left hand toward *Sues*, from whence the waters moued not, and the Sea which was towards the South on the right hand, *So that the waters were a wall vnto them on the right hand, and on the left hand*, that is, the waters so defended them on both sides, as the *Ægyptians* could onely follow them in the same path; not that the waters stood vpright as wals doe, as some of the Schoole-men haue fancied. For had *Pharaoh* and the *Ægyptians* perceiued any such buildings in the Sea, they would soone haue quitted the chace and pursuit of *Israël*. Furthermore, there is no man of iudgement, that can thinke, that *Pharaoh* and the *Ægyptians*, who then excelled all Nations in the obseruations of heauenly Motions, could be ignorant of the fluxes and refluxes of the Sea, in his owne Countrie, on his owne Coast, & in his owne most traded and frequented Ports and Hauens; and wherein, his people hauing had so many hundreds of yeeres experience of the tydes, he could not be caught, as he was, through ignorance, nor by any foreknowne or naturall accident, but by Gods powerfull hand onely; which then falleth most heauily on all men, when looking through no other spectacle but their owne prosperitie, they least discerne it comming, and least feare it. Lastly, if the Armie of the *Ægyptians* had beene ouer-taken by the ordinary returne of the floud, before they could recouer their owne Coast; their bodies drowned would haue beene carryed with the floud which runneth vp to *Sues*, and to the end of that Sea, and not haue beene cast ashore on that coast of *Arabia* where *Moses* landed, to wit, vpon the Sea-banke ouer against *Baalzephon*, on *Arabia* side: where it was that the *Israelites* saw their dead bodies; and not at the end of the *Red Sea*, to which place the ordinary floud would haue carryed them: Which floud doth not any where crosse the Channell, and run athwart it, as it must haue done from *Ægypt* side to *Arabia*, to haue cast the bodies there; but it keepes the naturall course towards the end of that Sea: and to which their carkasses should haue beene carried, if the worke had not beene supernaturall and miraculous. *Apollonius* in the liues of the *Fathers* affirmeth, that those of the *Ægyptians* which staied in the Countrie, and did not follow *Pharaoh* in the pursuit of *Israel*, did euer after honor those Beasts, Birds, Plants, or other Creatures, about which they were busied at the time of *Pharaohs* destruction: as he that was then labouring in his Garden, made a god of that Plant or Root, about which he was occupyed: and so of the rest. But how those multitudes of gods were erected among them, a more probable reason shall be giuen elsewhere. *Orosius* in his first Booke and tenth Chapter against the *Pagans*, tels vs, that in his time, who liued some 400. yeeres after *Christ*, the prints of *Pharaohs* Chariot wheeles were to be seene at a low water on the *Ægyptian* sands: and though they were sometime defaced by winde and weather, yet soone after they appeared againe. But hereof I leaue euery man to his owne beliefe. Cap. 14. v. 21.

Chap. IV.

Of the iournying of the Israelites from the Red Sea, to the place where the Law was giuen them: with a discourse of Lawes.

§. I.

A transition, by way of recapitulation of some things touching Chronologie: with a continuance of the storie, vntill the Amalekites met with the Israelites.

BVt to goe on with the storie of *Israel*, in this sort I collect the times. *Moses* was borne in the yeere of the World 2434. *Saphrus* then gouerning *Assyria*; *Orthopolis Sycionia*, or *Peloponnesus*; *Criasus* the *Argines*; *Orus Ægypt*, and *Deucalion Thessalie*: He fled into *Midian* when he had liued 40. yeeres, in the yeere of the World 2474. and two yeeres after was *Caleb* borne. He returned by the commandement and ordinance of God into *Ægypt*, and wrought Act. 7. Iosua 14. 2474.

2514. his miracles in the fields of *Zoan*, in the yeere 2514. the last moneth of that yeere. On the 14. day of the first *Hebrew* moneth *Abib*, or the 15. of that moneth, beginning the day (as
Pag. 254. they) at Sunne setting, in the yeere of the World 2514. was the celebration of the *Passeouer*: and in the dead of the night of the same day were all the first-borne slaine through *Ægypt*, or in all those parts where the *Hebrewes* inhabited not. The 15. day of the first moneth of the *Hebrews* called *Abib*, being about the beginning of the yeere of the World
Exod. 12. Num 33. 2514. *Moses* with the children of *Israel* remoued from the generall assembly at *Ramases*, and marched to *Succoth*.

Exod. 13. And departing thence they made their third Station at *Etham*: and iourneying from *E-*
Num 33. *tham*, they incamped in the Valley of *Pihacheroth*, or *Migdol*, vnder the Mountaine *Baal-*
Exod. 14. *zephon*; and in the same night after mid-night, they past the *Red Sea*: *Pharaoh* and his
Num. 33. Armie perishing in their returne, about the first dawne of the day. *Moses* hauing recouered the bankes of *Arabia*, gaue thankes vnto God, for the deliuerie of *Israel*; and making no stay on that coast, entred the Desarts of *Arabia Petræa*, called *Sur*. But finding no
Num 33. water in that passage, he incamped at *Marah*, in the Desart of *Etham*, which in *Exod. 15. v. 22.* is also called *Sur*, 25. miles from the Sea: where the children of *Israel* prest with
Exod 15. extreame thirst, murmured against *Moses* the second time; first at *Pharaohs* approach in
Num. 33. *Pihacheroth*, and now in *Arabia*. But *Moses* taking the branches of a tree, growing neere a Lake of bitter water, and casting the same thereinto, made the same sweet: a plaine *type* and *figure* of our Sauiour; who vpon the tree of the Crosse changed the bitternesse of euerlasting death into the sweetnesse of eternall life. *Plinie* remembers those bitter Fountaines in his sixth Booke and 29. Chapter. From whence to *Delta* in *Ægypt*, *Sesostris* first, *Darius* after him, and lastly *Ptolomie* the second, began to cut an artificiall Riuer, thereby by Boats and small Shipping to trade and nauigate the *Red Sea*, from the great Cities vpon *Nilus*. From *Marah* he remoued to *Elim*, the sixth Mansion, a march of eight miles:
Exod. 15. Num. 33. where finding twelue Fountaines of sweet water, and three-score and ten Palme trees, he rested diuers dayes.

Whether this *Helim* were the name of a Towne or Citie in *Moses* time, I cannot affirme. And yet the scarcitie of waters in that Region was such, as *Helim*, which had twelue Fountaines, could hardly be left vnpeopled. *William*, *Archbishop* of *Tyre*, in his Historie of the *Holie Warre*, found at *Helim* the ruines of a great and ancient Citie. And
Will. Tyr. l. 11 cap. 19. at such time as *Baldwine* the first past that way into *Ægypt*. *Ingressus* (saith he) *Helim, Ciuitatem antiquissimam populo Israelitico aliquando familiarem; ad quam cum peruenisset, loci illius incolæ, Regis aduentu præcognito, nauiculam ingredientes, in mare vicinum se contulerunt, Entring Helim a very ancient Citie, well knowne sometime to the people of Israel; whither, when he came, the inhabitants forewarned of the Kings approach, tooke Boate, and shifted themselues into the Sea, lying neere them.* From *Elim* he returned againe towards the South, and sate downe by the banks of the *Red Sea*: the seuenth Mansion. For it seemeth that hee had knowledge of *Amalech*, who prepared to resist his passage through that part of *Arabia*. And *Moses* who had not as yet trained those of the *Hebrewes*, appointed to beare armes: nor assured the mindes of the rest, who encountring with the least miserie, were more apt to returne to their quiet slauerie, than either to endure the wants and perils which euery where accompanied them in that passage, or at this time to vndertake or sustaine so dangerous an enemie: hee therefore made stay at this Mansion, vntill the fifteenth of this
Exod. 16. second Moneth called *Zim*, or *Iiar*: and made the eight Mansion in the Desart of *Zin*; where the children of *Israel* mutined against *Moses* the third time, hauing want of food. In the sixteenth Chapter of *Exodus*, *Moses* omitteth this retrait from *Elim* to the red Sea, but in the collection of euery seuerall incamping, in the 33. of *Numbers*, it is set downe.

Here it pleased God to send so many flights of *Quailes*, as all the Countrie about their incamping was couered with them. The morning following it also rained *Manna*, being
Exod. 16. the sixteenth of their Moneth, which serued them in stead of bread. For now was the store consumed which the people carried with them out of *Ægypt*. And though they had great numbers of Cattell, and Sheepe among them, yet it seemeth that they durst not feede themselues with many of those: but reserued them both for the milke to releeue the children withall: and for breede to store themselues when they came to the Land promised.

From hence towards *Raphidim* they made two remoues of twentie miles: the one

to *Daphca*, the other to *Alus*, distant from *Raphidim* sixe miles. Here being againe prest with want of water, they murmured the fourth time, and repented them of their departure from *Ægypt*, where they rather contented themselues to be fed and beaten after the manner of beasts, than to suffer a casuall and sometime necessary want, and to vndergoe the hazzards and trauailes which euery manly minde seeketh after, for the loue of God, and their owne freedomes. But *Moses* with the same rod which he diuided the Sea withall, in the sight of the *Elders* of *Israel*, brought waters out of the Rocke, wherewith the whole multitude were satisfied. *Exod.17.*

§. II.

Of the Amalekites, Madianites, and Kenites, vpon occasion of the battell with the Amalekites, and Iethroes *comming: who being a Kenite, was Priest of Madian.*

AND while *Moses* incamped in this place, the *Amalekites* who had knowledge of his approach, and ghessed that he meant to leade the children of *Israel* through their Countrie (which being barren of it selfe, would be vtterly wasted by so great a multitude of People and Cattell) thought it most for their aduantage to set vpon them at *Raphidim*: where the want of water, and all other things needefull for the life of man infeebled them. On the other side *Moses* perceiuing their resolutions, gaue charge to *Iosua*, to draw out a sufficient number of the ablest *Hebrewes*, to incounter *Amalech*. *Exod.17.* Betweene whom and *Israel*, the victory remained doubtfull, for the most part of the day: the *Hebrews* and *Amalekites* contending with equall hopes and repulses for many houres. And had not the strength of *Moses* prayers to God beene of farre greater force, and more preualent, than all resistance and attempt made by the bodies of men; that valiant and warlike Nation had greatly indangered the whole enterprise. For those bodies which are vnacquainted with scarcity of food, and those mindes whom a seruile education hath dulled, being beaten, and despaired in their first attempts, will hardly, or neuer be brought againe to hazzard themselues.

After this victory, *Iethro* repaired to *Moses*, bringing with him *Moses* his wife, and his two Sonnes, which either *Iethro* forbare to conduct, or *Moses* to receiue, till hee had by this ouerthrow of *Amalech* the better assured himselfe of that part of *Arabia*. For it is written in the 18. of *Exod. v.1. when* Iethro *the Priest of Midian*, Moses *Father in law, heard all that God had done for* Moses, *&c.* of which, the last deed, to wit, the ouerthrow of *Amalech*, gaue *Iethro* courage and assurance, he then repaired to his sonne in law *Moses*, at *Sinai*; where amongst other things, he aduised *Moses* to appoint *Iudges*, and other *Officers*, ouer *Israel*, being himselfe vnable to giue order in all causes and conrrouersies, among so many thousands of people, full of discontentment and priuate controuersie.

This *Iethro*, although he dwelt amongst the *Midianites*, yet he was by Nation a *Kenite*, as in the fourth of *Iudges v.11 & 17.* it is manifest; where it is written; *Now* Heber *the Kenite, which was of the children of* Hobab, *to wit, the sonne of* Iethro, *the father in law of* Moses, *was departed from the Kenites, and pitched his Tents vntill the Plaine of Zaanaim, which is by Kedesh.* Likewise in the first of *Samuel*, *Saul* commanded the *Kenites* to depart from among the *Amalekites*, lest hee should destroy them with the *Amalekites*. For the *Kenites* inhabited the mountaines of *Sin Kadesh*: and the *Amalekites* dwelt in the Plaines, according to the saying of *Balaam*, speaking of the *Kenites*; *Strong is thy dwelling place, and thou hast put thy nest in the Rocke.* And that *Saul* spared this Nation, he giueth for cause, that they shewed mercie to all the children of *Israel*, when they came vp from *Ægypt*. For these *Kenites* were a Nation of the *Madianites*, and the *Madianites* were of the issues of *Madian*, one of the sixe sonnes which *Abraham* begat on *Kethura*: and might also take that name of *Kenites* from *Kethura*, of whom they descended by the Mother, who as it seemeth kept the knowledge of the true God among them, which they receiued from their parent *Abraham*. For *Moses*, when hee fled out of *Ægypt* into *Midian*, and married the daughter of *Iethro*, would not (had hee found them Idolaters) haue made *Iethroes* Daughter the Mother of his children. And although the *Kenites* are named amongst those Nations, which God promised, that the seede of *Abraham* should roote out, and inherite their lands; yet it cannot be meant by these, who are descended from *Abraham* himselfe: but by some other Nation, bearing *C.15.v.16.* *Num.24.v.21* *Sam.1.c.15.* *Gen.25.*

the same name; and in all likelihood of the race of *Chus*. For in the fifteenth of *Genesis verse* nineteenth, these *Kenites* or *Chusites* are listed with the *Hittites* and *Perizzites*, with the *Amorites*, *Canaanites*, *Gergesites*, and *Iebusites*, which were indeede afterwards rooted out. But these *Kenites*, descended from *Abraham*, had separated themselues from among the rest, which were altogether idolatrous. For, as is before remembred, *Heber* the *Kenite*, which was of the children of *Hobab*, was departed from the *Kenites*, that is to say, from those *Kenites* of *Canaan*, and inhabited in *Zaanaim*, which is by *Kedesh* or *Kadesh*. Againe, *Moses* nameth that Nation of the *Kenites*, before *Midian*, or any of *Abrahams* other sonnes were borne: which he did (referring my selfe to better iudgement) rather, because they were more ancient, than by anticipation.

Gen. 15.

Iudg. 4.

Gen. 25. 4.

And as of the *Kenites*, so we may consider of the *Madianites*, parted by *Moses* into fiue Tribes. For some of them were corrupted, and Heathens; as those of *Madian* by the Riuer *Zared*, afterwards destroyed by *Moses*. But the *Madianites* neere the bankes of the *Red Sea*, where *Moses* married his wife *Zippora*, and with whom he left her and his children, till after the ouerthrow of *Amalech*, seeme likewise not to haue beene corrupted. For these *Madianites* with the *Kenites* assisted *Israel*, and guided them in the Desarts. But the *Madianites* in *Moab*, and to the North of the *Metropolis* of *Arabia*, called *Petræa*, were by *Israel* rooted out, when those adioyning to the *Red Sea* were not touched.

And though it may be doubted, whether those of *Madian*, of whom *Iethro* was Priest, and the other Cities in *Moab* were the same, yet the contrary is more probable. For *Moses* would not haue sent 12000. *Israelites*, as far backe as the *Red Sea*, from the Plaines of *Moab*, to haue destroyed that *Madian*, where his wiues kindred inhabited; seeing himselfe comming with 600000. able men, was encountred by *Amalech*, in that passage. Neither could *Moses* forget the length of the way through those discomfortable Desarts, wherein himselfe and *Israel* had wandered 40. yeeres.

That *Iethro*, or *Iothor*, *Raguel*, or *Reuel*, and *Hobab*, were but one person, the Scriptures teach vs. For the *Vulgar* and *Septuagint*, which call him *Raguel*, and our *English Reuel*, *Exodus* 2.18. cals him *Iethro*, or *Iothor*, *Exod. 3. & v. 1. c. 4. v. 18. & c. 18. 1. & 6. 9. 10 & 12.* and in *Num. c. 10. v. 29. Hobab*. Others take *Iethro* & *Hobab* to be the same, but not *Raguel*.

§. III.

Of the time when the Law was giuen; with diuers commendations of the inuention of Lawes.

THe rest of the moneths of this yeere 2515. were spent in the Desart of *Sinai*, neere the mountaine of *Sinai* or *Horeb*, the twelfth Mansion. *Eusebius* thought that *Sinai* or *Horeb* were distinct mountaines: *Hierome*, to be but one, of a double name. And so it appeareth by many Scriptures. For in *Exod. 3, v. 1.* it is called *Horeb*: and in *Exod. 24. v. 19.* it is written *Sinai*. In the 106. *Psalme v. 19. Horeb*: in *Exod. 19. 11. Sinai*. And so it is called, *Galatians* 4.24. and againe, *Deut. 4. 10. & 15. & Deut. 5. 2. Horeb*. And so is it in the first of *Kings* 8.6. and the second of *Chron. 5. 10.* and in *Malachie* 4.4. Finally, in *Ecclesiasticus* the 48.7. they are named as one. *Which heardest* (saith *Ecclesiasticus*) *the rebuke of the Lord in Sinai, and in Horeb the iudgement of the vengeance.* Somewhat they are disioyned at the top by the report of *Peter Belonius*, who in the yeere 1588. past out of *Ægypt* into *Arabia*, with *Monsieur de Fumet* of *France*, and trauailed to the top both of *Sinai* and *Horeb*: *Sinai* being by farre the higher hill. From the side of *Horeb* (saith he) there falleth a very faire spring of water into the Valley adioyning: where he found two *Monasteries* of *Christian Marronites*, containing some 100. Religious persons of diuers Nations, who had pleasant gardens, delicate fruits, and excellent wine. These (saith the same Author) giue entertainment to all strangers, which passe that way.

Pet. Bel. lib. 2. c. 62.

Now, that there was some such Torrent of water neere *Sinai* in *Moses* time, it is very probable: First, because he incamped thereabout almost a yeere, and drew no water, as in other places, by miracle: secondly, because it is written, *Exod. 32. 20.* that when *Moses* had broken the golden Calfe to powder, which *Aaron* set vp in his absence, he cast the powder thereof into the water, and made the children of *Israel* to drinke thereof.

On this mountaine, the Law by the Angell of God was giuen to *Moses*, where hee staied

staied a whole yeere, wanting some ten or twelue dayes: for he remoued not till the 20. day of the second moneth of the second yeere; and hee arriued about the 45. day after the egression: the Law being giuen the 50. day.

At this Mansion all was done, which is written from the beginning of the 29. Chapter of *Exodus*, to the end of that booke; all in *Leuiticus*; and all in *Numbers*, to the 10. Chapter. Whereof (because there is no storie nor other passage) I will omit the repetition, and in place thereof speake somewhat of the Law, and the kindes and vse thereof: whereby, if the Reader finde the story any way dis-ioyned, hee may turne ouer a few leaues, and, omitting this, finde the continuation thereof. We must first consider, that as there can be neither foundation, building, nor continuance of any Common-wealth, without the rule, leuell, and square of Lawes: so it pleased God to giue thereby vnto *Moses* the powerfullest meane (his miraculous grace excepted) to gouern that multitude which he conducted; to make them victorious in their passage, and to establish them assuredly in their conquest. For as the North starre is the most fixed director of the Seaman to his desired Port: so is the Law of God the guide and conducter of all in general, to the hauen of eternall life: the Law of nature, from God his eternall law deduced, the rule of all his Creatures: the Law humane, depending on both these, the guard of Kings, Magistrates, and vertuous men; yea, the very spirit, & the very sinewes of euery Estate in the world, by which they liue and moue: the Law, to wit, a iust law, being resembled to an Heart without affection, to an Eie without lust, and to a Minde without passion; a Treasurer, which keepeth for euery man what hee hath, and distributeth to euery man what he ought to haue. This benefit the *Ancient*, though barbarous, esteemed so highly, that among them, those which were taken for the first makers of Lawes, were honoured as gods, or as the sonnes of gods: and the rest, that made either additions or corrections, were commended to all posteritie for men of no lesse vertue, and no lesse liberally beneficiall to their Countries, than the greatest and most prosperous Conquerours that euer gouerned them. The *Israelites*, the *Lacedæmonians*, and the *Athenians*, receiued their Lawes from one: as the *Israelites* from *Moses*; the *Lacedæmonians* from *Lycurgus*; the *Athenians* from *Solon*; the *Romanes* somtime from their first Kings, from their *Decem viri*, from their *Senatours*, from their *Lawyers*, and from the people themselues: others from the Prince, Nobilitie, and People; as in *England*, *France*, and in other *Christian Monarchies* and *Estates*.

§. IIIII.

Of the name and meaning of the words, Law, and Right.

THe word *Lex*, or *Law*, is not alwaies taken alike, but is diuersly, and in an indifferent sense vsed. For if wee consider it at large, it may be vnderstood for any rule prescribing a necessarie meane, order, and methode, for the attaining of an end. And so the rules of *Grammar*, or other Arts, are called Lawes. Or it is taken for any priuate ordinance of Superiours to Inferiours: for the commandements of Tyrants, which they cause to be obserued by force, for their decrees doe also vsurpe that title, according to the generall acceptation of the word *Law*: of which *Esay*, *Woe vnto them that decree wicked decrees, and write grieuous things.* Like wise, the word is vsed for the tumultuarie resolutions of the people. For such constitutions doth *Aristotle* also call Lawes, though euill and vnsufficient: *Mala lex est, quæ tumultuariè posita est*; *It is an ill law that is made tumultuously.* So as all ordinances, eyther good or euill, are called by the name of Lawes. *Esay 10.* *Ethic. l. 4. c. 1.*

The word *Law* is also taken for the morall habit of our minde, which doth (as it were) command our thoughts, words, and actions: framing and fashioning them according to it selfe, as to their patterne and plat-forme. And thus the law of the flesh which the Diuines call *legem fomitis*, is to be vnderstood. For euery law is a kinde of patterne of that which is done according vnto it: in which sense as * elsewhere, this morall habit or disposition of the heart is called the frame or *figmentum* of the heart: so in S. *Paul* to the *Romanes* it is called a *Law*: *But I see another law in my members, rebelling against the Law of my minde, and leading me captiue vnto the law of sinne.* Againe, the nature and inclinations of all creatures are sometime called *lawes*, so farre as they agree with the reason of the law eternall; as the law of a *Lyon*, to be fierce or valiant.

* *Gen. 6. 5. Item 8. 2.*

a So *Virgil*, *cõtinuò has leges æternas, fœdera certis imposuit natura locis*; where also it is to bee noted that hee ioynes *leges* & *fœdera* together: as in the scripture the law is oftentimes called the couenant.

Alſo priuate contracts among Merchants and other Tradeſ-men, doe often put on the name of lawes. But law commonly and properly is taken, for a right rule, preſcribing a neceſſarie meane, for the good of a Common-wealth, or Ciuill communitie. The reſt, to wit, the commandements of Tyrants, &c. which haue not the common good for their end, but being *leges iniquæ*, are by *Thomas* called *violentiæ magis quàm leges*; *rather compulſions then lawes:* And whatſoeuer is not iuſt, S. *Auguſtine* doth not allow for lawes, howſoeuer eſtabliſhed: for he calls them *iniqua hominum conſtituta, quæ nec curadiscenda, nec putanda ſunt*; *The vniuſt conſtitutions of men which are neither to bee termed nor thought lawes.* For ſaith *Ariſtotle*, *Legalia iuſta ſunt factiua, & conſeruatiua fœlicitatis*; *Iuſt lawes are the workers and preſeruers of happineſſe:* becauſe by them we are directed *ad vitam quietam, to a quiet life*, according to *Cicero:* Yea, *to life euerlaſting*, according to the Scriptures. For the end of the law, ſaith *Plato*, is God and his worſhip: *Finis legis Deus & cultus eius. Lex*, or the Law is ſo called by the *Latines à legendo*, or *à ligando*, *of reading* or *binding: Leges quia lectæ & ad populum latæ*, ſaith *Varro*; For after Laws were written and publiſhed, all men might reade them, & behold in them whereto they were bound. The other *Etymologie*, *à ligando*, is no leſſe agreeable with the nature of a Law: whence in the Scripture it is called alſo a yoke, and a band: as *confregerunt iugum, diruperunt vincula:* they haue broken the yoke, they haue broken the bands. And in the ſecond *Pſalm*, *Dirumpamus vincula eorum, & proiciamus à nobis funes ipſorum*; *Let vs breake their bands in ſunder, and caſt away their cords from vs.*

Ariſt. Ethic. 5. cap. 1. *Plato in Dial. 2. de Leg.* *Hieren. 5. 5.* *Pſalm. 2.*

The *Couenant* it is called, becauſe of the conditionall promiſes of God: and becauſe of Gods peoples voluntarie ſubmiſſion of themſelues vnto it: for which word the *Septuagint*, and the *Epiſtle* to the *Hebrewes*, vſe the word διαθηκη, a *Teſtament or laſt Will*: which name it hath, becauſe it is not otherwiſe effectuall for our ſaluation, but in reſpect of the death of the Teſtator; for without the death of the Teſtator, the Teſtament is of no force: as *Hebr. 9. 17.* it is ſaid, *Teſtamentum in mortuis ratum eſt.*

The *Hebrewes* call the law *Thorah* of teaching, becauſe euery man is thereby taught his dutie, both to God and Men. The *Greekes* call it *Nomos* of diſtributing, becauſe it diſtributeth to euery man his owne due; the power of the law is the power of God: Iuſtice being an attribute proper vnto God himſelfe. *Imperium legis imperium Dei eſt*; *The reigne of the law, is the reigne of God.*

Law in generall is thus defined by the *Philoſophers: Lex eſt vitæ regula, præcipiens quæ ſunt ſequenda, & quæ fugienda*; *Law is the rule of life, commanding what to follow, and what to ſhunne:* or *Lex eſt omnium diuinarum & humanarum rerum Regina*; *Law is the Queene* or *Princeſſe of things both humane and diuine.* But this deſcription is grounded vpon the opinion of ineuitable fate. Law is the very wiſedome of Nature: the reaſon and vnderſtanding of the prudent: and the rule of right and wrong. For as a right line is called *Index ſui & curui*, the demonſtrance of it ſelfe, and of the crooked: ſo is the law, the iudge and meaſure of right and wrong.

M. *Hooker* calls the Law a directiue rule to goodneſſe of operation: and though law as touching the ſubſtance and eſſence, conſiſt in vnderſtanding: *Concludit tamen actum voluntatis*; *Yet it comprehends the act of our will.* The word *Ius* is alſo diuerſly taken, as ſometime for the matter of the law and for common right: ſometime for the law it ſelfe: as *Ius Ciuile*, or *Ius gentium. Iſidore* diſtinguiſheth the two generall words *Ius* and *Fas*: whereof *Ius*, ſaith he, hath reference to men, *Fas* to God. *Fas lex diuina, Ius lex humana.* To goe ouer another mans field, is permitted, by Gods law, not by mans; and therefore in a thing out of controuerſie, *Virgil* vſed both theſe words: as *Fas & iura ſinunt*, God and men permit.

Iſid. Etym.

The word *Ius* or Right, is deriued or taken from the olde ſubſtantiue Nowne *iuſſus*, a bidding or commandement: or perhaps from the *Greeke* Ζευς, which is the name of *Iupiter*, or of the *Latine* genitiue caſe *Iouis*; becauſe as the Scripture ſpeakes, *the iudgement is Gods.* For as it is certaine that *ius-iurandum* came of *Iouis-iurandum*, (for ſo we finde it written in *Nonius* out of the ancient, in which ſenſe the Scripture calls it *iuramentum Iehouæ*) ſo alſo we may ſay, that *Ius* came of *Iouis*, *quia Iouis eſt*: becauſe as God is the Author, and Patterne, and Maintainer of right, ſo alſo in his *Vicegerents* the *Magiſtrates*, hee is the pronouncer and executor of right. Of this *Ius* the iuſt are denominated, *iuſtus à iure*, and *iuſtitia à iuſto*; *The right giues name to the righteous:* and *iuſtice takes her name from the iuſt.*

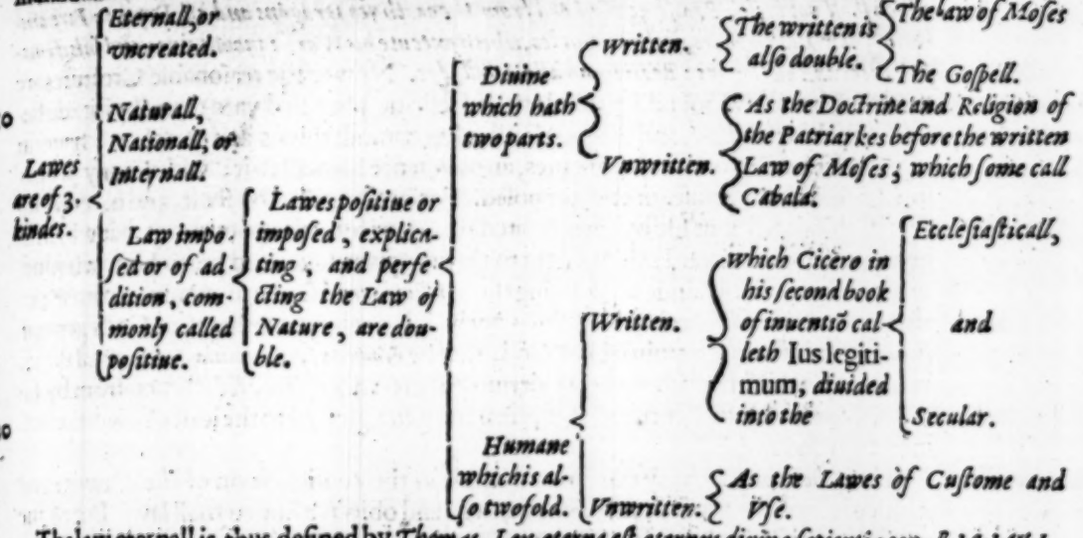
Deut. 1. 17. *2 Chron. 19. 6.* *Exod. 22. 11.* *1 Reg. 2. 43.*

§. V.

§. V.

Of the definition of Lawes, and of the law eternall.

BVt becauſe lawes are manifold, and that euery kinde hath a proper and peculiar definition, it agreeth with order, firſt to diuide and diſtinguiſh them. I meane thoſe ſorts of lawes, from whence all other particulars are drawne: leauing the indiuiduals of humane lawes to their infinite and horrible confuſion.



The law eternall is thus defined by *Thomas*. *Lex æterna eſt æternus diuinæ ſapientiæ conceptus, ſecundum quod ordinatur ad gubernationem rerum ab ipſo præcognitarũ*; *The eternall law is the eternall conceipt of Gods wiſedome as it is referred to the gouernment of things foreknowne by himſelfe.* Or *Lex æterna eſt ſumma atque æterna ratio diuinæ ſapientiæ: quatenus res omnes ad deſtinatos fines ita dirigit, vt illis iuxta conditionem ipſarum modum aliquem neceſsitatis adferat*; *It is the high and eternall reaſon of diuine ſapience: as it directeth all things in ſuch ſort to their proper ends, impoſing a kinde of neceſsitie according to their ſeuerall natures*, or conditions. Now the difference lieth in this: That as the ſame diuine vnderſtanding directs all theſe to their proper ends; ſo it is called prouidence: but as it impoſeth a neceſſity according to the natures of all things which it directs, ſo is it called a law. P. 2. q. 2. art. 1. Th. q. 36 art. 1

Of this eternall law *Cicero* tooke knowledge, when in his booke of Lawes, he wrote in this manner. *Erat ratio perfecta, rerum natura, & ad rectè faciendum impellens & à delicto auocans: quæ non tum incipit lex eſſe cum ſcripta eſt: ſed tum cum orta eſt. Orta autem ſimul eſt cum mente diuina: quamobrem lex vera atque princeps, apta ad iubendum & ad vetandum, ratio eſt recta ſummi Iouis*; *That perfect reaſon and nature of things incouraging or impelling to rightfull actions, and calling vs backe from euill, did not* (ſaith he) *then beginne to bee a law when it was written: but when it had being. Being and beginning it had together with diuine vnderſtanding, and therefore a true law and a fit Princeſſe to command and forbid, is the right reaſon of the moſt high God.* This eternall law, (if we conſider it in God, or as God,) is alwaies one and the ſame; the nature of God being moſt ſimple: but as it is referred to diuers obiects, ſo the reaſon of man findes it diuers and manifold. It alſo ſeemeth one law in reſpect of things neceſſarie, as the motions of the heauens; ſtabilitie of the earth, &c. but it appeareth otherwiſe to things contingent: another law to men, another to other creatures, hauing life, and to all thoſe that be inanimate.

By this eternall law all things are directed, as by the counſaile and prouidence of God: from this law all lawes are deriued, as from the rule vniuerſall: and thereto referred, as the operation of the ſecond to the firſt.

The eternall, and the diuine Law, differ only in conſideration; the eternall directing more largely: aſwell euery creature, to their proper and naturall ends, as it doth man to his ſupernaturall: but the diuine law to a ſupernaturall end only: the Naturall law is thence deriued, but an effect of the eternall: as it were a ſtreame from this fountaine. Th. & Aug.

The law humane or temporall is alſo thence drawn; in that it hath the forme of right reaſon: from which if it differ, it is then *impoſitio iniqua*, *a wicked impoſition*: and only borroweth the name of a law.

To this eternall law all things are ſubiected, as well Angels and Men, as all other creatures,

creatures, or things created; whether necessary or contingent, naturall, or morall, and humane. For the law eternall runneth through all the vniuersall, and therefore it is the law also of things which are simple, naturall and inanimate.

Hence it is, that all things created are commanded to praise God their Creatour and Directour: as, *Psal.148.* *Praise him all yee his Angels; praise him Sunne and Moone, all bright Starres: heauens of heauens, for he hath established them for euer & euer. He hath made an ordinance which shall not passe: Praise ye the Lord from the earth yee Dragons and all Depths: Fire and haile, snow and vapours, stormie windes, which execute his Word: mountaines, and hils: fruitfull trees and all Cedars: Beasts, and all Cattell, &c.* Now as the reasonable Creatures are by this eternall law bound, by the glory and felicitie proposed vnto them (beatitude being both the attractiue, and the end) so all other naturall things and creatures, haue in themselues, and in their owne natures, an obedience formall to it, without any proper intention, knowne cause, or end proposed. For beasts are led by sense, and naturall instinct: things without life by their created forme, or formall appetites, as that which is heauy to fall downeward: things light to mount vpward, &c. and fire to heate whatsoeuer is apposed. This kinde of working the *Aristotelians* ascribe to common nature: others to fate; a difference vsed in termes onely; it beeing no other then Gods generall prouidence: for as it is truly said of God, that he is *omnia super omnia*: so are all things which appeare in themselues thence deriued: there-vnder subiected: thence-from by his eternall law and prouidence directed, euen from the greatest to the least of his creatures, in heauen and in earth.

The *Schoolemen* are very curious and ample in the consideration of these lawes: and in discourse of the profit, and of the matter, and obiect of the eternall law. But as the profit is manifest in the good of all creatures, who haue thence-from, either reason, sense, vegetation, or appetition, to conduct them: so is the obiect and matter of the law, the whole creature. For according to S. *Augustine*, *Lex aterna est, qua iustum est vt omnia sint ordinatissima; The law eternall is that, whereby it is iust, that all things should be disposed in the best and goodliest order.* *L.1. de lib. arb. cap.6.*

Lastly, it is disputed, whether the eternall law be immutable, yea or no? But the resolution is, that it changeth not; for which S. *Augustine* vseth a sufficient argument in his first Booke of *Free-Will*, the sixth Chapter. For the law of *Moses* which had a time prefixed, was eternally by God ordained to last vntill the time of the *Padagogie* of Gods people, or introduction to *Christ* should bee expired; which time of expiration some thinke our Sauior noted to be come, when on the Crosse he said, *Consummatum est.* But I rather thinke these words of our Sauiour to haue no other signification, then that now the prophecie of their giuing him Vinegar to drinke was fulfilled. For so Saint *Iohn* expounds it, when he saith *v.28. That Christ seeing all* (other) *things to be fulfilled, Vt consummaretur Scriptura, That the Scripture* in this also *might be fulfilled*, said, *I thirst*: though I denie not, but at the same time also the date of the Law was expired, to wit, of the law ceremoniall, and of so much of the iudiciall, as appertained peculiarly to the *Iewes*, and agreeth not with the law of the new *Testament* and Gospel of *Christ*. For the immutable law of God, though prescribing things mutable, is not therefore changed in it selfe; but the things prescribed, change according to this eternall ordinance, of which the *Wisedome* of *Salomon*, *And beeing one shee can doe all things, and remaining in her selfe reneweth all.* *Iohn 19.30. Psal.69.22.*

§. VI.
Of the Law of Nature.

OF the law of Nature as it is taken in generall, I finde no definition among the *Schoolemen*: onely as it is considered in man, it is called *the impression of diuine light, and a participation of the eternall law in the reasonable creature. Lex naturalis est impressio diuini luminis in nobis, & participatio legis aterne in rationali creatura.* *Vlpian* defines the *naturall law to be the same which Nature hath taught all liuing creatures; Ius naturale est quod Natura omnia animalia docuit*: and hee afterward addeth, *Ius istud non humani generis proprium, sed omnium animalium qua terra marique nascuntur, ius quoque commune est; The law of Nature is not proper to man alone, but the same is common to all liuing creatures, as well to birds, as to those which the Land and Sea produceth.* *Aug. in Epist. ad Hil. 89. & in Euang. Ioh. tract. 49.* *Vlp. de Iustitia & Iure. l.1: tit.1.*

But

But this definition is not generall, but of the naturall Law in things of life.

The Law of nature in generall, I take to be that disposition, instinct, and formall quality, which God in his eternall prouidence hath giuen and imprinted in the nature of euery creature, animate, and inanimate. And as it is *diuinum lumen* in Men, inlightning our formall reason; so is it more then sense in Beasts; and more then vegetation in plants. For it is not sense alone in Beasts, which teacheth them at first sight, and without experience or instruction, to flie from the enemies of their liues: seeing that Bulles and Horses appeare vnto the sense more fearefull and terrible, then the least kinde of Dogges; and yet the Hare and Deere feedeth by the one, and flieth from the other, yea, though by them neuer seene before, and that as soone as they fall from their Dammes. Neither is it sense which hath taught other Beasts to prouide for Winter, Birds to build their nests, high or low, according to the tempestuous or quiet seasons: or the Birds of *India* to make their nests on the smallest twigges which hang ouer Riuers, and not on any other part of the tree, or elsewhere: to saue their egges and young ones from the Monkies, and other Beasts, whose weight such a twigge will not beare: and which would feare to fall into the water. The instances in this kinde are exceeding many which may be giuen. Neither is it out of the vegetable or growing nature of plants, that some trees, as the female of the *Palmitto*, will not beare any fruite except the male grow in sight. But this they doe by that Law, which the infinite and vnsearchable wisedome of God had in all eternity prouided for them, and for euery nature created. In man this Law is double, corrupt, and incorrupt; corrupt, where the reason of man hath made it selfe subiect, and a Vassall to passions, and affections brutall: and incorrupt, where time and custome hath bred in men a new nature, which also, as is aforesaide, is a kinde of Law. For it was not by the Law of Nature incorrupt, which Saint *Augustine* calleth the Law of reason, but by a nature blinded and corrupted, that the *Germans* did anciently allow of theft: and that other Nations were by Law constrained to become Idolaters; that by the Lawes of *Lycurgus* it was permitted to men to vse one anothers Wife, and to the Woman to choose them others besides their Husbands, to beget them with childe: which Law in those parts hath lasted long, and is not forgotten to this day.

Supra §. 4. ex loco ad Rom. 7. 23.

Theod. l. 5. de curādis affect: Gracorum.

The *Scythians*, and the people of both *Indies*, hold it lawfull to bury with them the best beloued wiues: as also they haue many other customes remembred by *G. Valentia*, against nature and right reason.

Acosta.

And I know not from what authority it is, that these Lawes some men auow to be naturall: except it be of this corrupt nature, as (among others) to pay guile with guile: to become faithlesse among the faithlesse: to prouide for our selues by another mans destruction: that iniury is not done to him that is willing: to destroy those whom we feare, and the like. For taking the definition of naturall Lawes, either out of Saint *Augustine* or *Aquinas*, (the one calling it *the impression of diuine light*; the other, *the dictate* or sentence *of practique reason*) the same can teach vs, or incline vs to no other thing, than to the exercise of Iustice and vprightnesse: and not to offer or performe any thing toward others, saue that which wee would be content should be offered or performed toward our selues. For such is the Law of nature to the minde, as the eye is to the body; and that which according to *Dauid* sheweth vs good, that is, the obseruation of those things which leade vs thereby to our last end; which is eternall life: though of themselues not sufficient without faith and grace.

Nemo iure naturæ cum alterius detrimento locupletior fieri debet.

Psal. 4.

Now, that which is truly and properly the law of Nature, where the corruption is not taken for the Law, is, as aforesaide, the impression of Gods diuine light in men, and a participation of the Law increated and eternall. For without any Law written, the right reason and vnderstanding, which God hath giuen vs, are abilities within our selues, sufficient to giue vs knowledge of the good and euill, which by our gratitude to God, and distribution of right to men, or by the contrary, we prepare and purchase for our selues. *For when the Gentiles* (saith Saint *Paul*) *which haue not the Law, doe by nature those things contained in the Law: they hauing not the Law, are a Law vnto themselues.* Now, to loue God by whom we are, and to doe the same right vnto all men, which we desire should be done vnto vs, is an effect of the purest reason: in whose highest Turrets, the quiet of conscience hath made her resting place, and habitation; *In arce altissimæ rationis quies habitat.* Therefore, the *Gentiles* (saith Saint *Paul*) *which shew the effects of the Law written in their hearts, haue their consciences for a witnesse of those effects: and the reprobate their thoughts to accuse them.*

Rom. 2. 14.

Rom. 2. 15.

And it is moſt true, that whoſoeuer is not a law vnto himſelfe (while hee hopeth to abuſe the world by the aduantage of hypocriſie) worketh nothing elſe, but the betraying of his owne ſoule, by crafty vnrighteouſneſſe, purchaſing eternall perdition. For it helpeth vs not to hide our corrupt hearts from the worlds eye, ſeeing from him, who is an infinite eye, we cannot hide them: ſome Garlands we may gather in this May-game of the world, *Sed flos ille, dum loquimur, arefcit; Thoſe flowers wither while we diſcourſe of their colours, or are in gathering them.* That we ſhould therefore inhabite and dwell within our ſelues, and become fearefull witneſſes of our ſecreteſt euils, did that reuerend *Philoſopher Pythagoras* teach in this golden precept: *Nil turpe committas, neque coram alijs, neque tecum, maximè omnium verere teipſum; Commit nothing foule or diſhoneſt*, ſaith he, *neither to be knowne to others, nor to thine owne heart: but aboue all men reuerence thine owne conſcience.* And this may be a precept of nature and right reaſon: by which law, men, and all creatures, and bodies, are inclined to thoſe operations, which are anſwerable to their owne forme; as fire to giue heate. Now, as the reaſonable minde is the forme of man, ſo is he aptly moued to thoſe things which his proper forme preſenteth vnto him: to wit, to that which right reaſon offereth; and the acts of right reaſon, are the acts of vertue: and in the breach of the rules of this reaſon, is man leaſt excuſable: as being a reaſonable creature. For all elſe, both ſenſitiue, growing, and inanimate, obey the Law which God impoſed on them at their firſt creation.

Gen. 1. The Earth performeth her office, according to the Law of God in nature: for it bringeth forth the bud of the hearbe which ſeedeth ſeede, &c. and the Beaſt, which liueth thereon. He gaue a Law to the Seas, and commanded them to keepe their bounds: *Iob. c. 28.* which they obey. He made a decree for the raine, and a way for the lightning of the thunders. He cauſed the Sunne to moue, and to giue light, and to ſerue for ſignes and for ſeaſons. Were theſe as rebellious as man, for whoſe ſake they were created, or did they once breake the law of their natures and formes; the whole world would then periſh, and all returne to the firſt *Chaos*, darkeneſſe, and confuſion.

By this naturall Law, or Law of humane reaſon, did *Caine* perceiue his owne wickedneſſe, and offence, in the murther of *Abel:* for he not onely feared the diſpleaſure of God, but the reuenge of men: it being written in his reaſon, that whatſoeuer he performed towards others, the ſame by others might be done vnto him againe. And that this iudgement of well and euill doing, was put into our natures by God, and his eternall Law, before the Law written: *Moſes* in the perſon of God witneſſeth, *Gen. 4. If thou doe well, ſhalt thou not be accepted, and if thou doe not well, ſinne lyeth at thy doore.*

The *Schoolemen* are large alſo in this queſtion of the naturall Law: the ſame being opened amply by *Reinerius*, *Antoninus*, and *Valentia*. But it is not my purpoſe to write a Volume of this ſubiect.

But this Law which *Thomas Aquinas* calleth *an act of reaſon taken properly*, and not a habite, as it is an euident naturall iudgement of practique reaſon: they diuide into indemonſtrable, or needing no demonſtration (as that good is to be followed, and euill eſchewed) and demonſtrable, which is euidently proued, out of higher and more vniuerſall propoſitions. Againe, as it anſwereth the naturall appetite, preſcribing things to be deſired as good, or to be auoyded as euill (as of the firſt, to deſire to liue, and to ſatisfie hunger, &c. and of the ſecond, to eſchew paines, ſorrow, and death) in this conſideration *Tho. 9. 94. art. 2.* they diuide it, according to the diuers kinds of appetites that art in vs. For in euery man there are three ſorts of appetites, which anſwer the three degrees of naturall Law. The firſt is, to be that which we are; in which is comprehended the deſire, both to liue, and to preſerue our being and life, alſo the deſire of iſſue, with care to prouide for them: for the Father after his death liues in his children; and therefore the deſire of life comprehends the deſire of children. And to theſe appetites are referred the firſt indemonſtrable lawes of nature, for the moſt part. For it needs no proofe, that all creatures ſhould deſire to be, to liue, and to be defended, and to liue in their iſſue, when they cannot in themſelues. And as man is a being, *Ens* or *Res:* ſo he doth deſire good, and ſhun euill. For it is common to all things, to deſire things agreeable to their owne natures, which is, to deſire their owne *Ethic. l. 1. c. 1.* good. And ſo is Good defined by *Ariſtotle*, to be that which all deſire. Which definition *Baſil* vpon the 44. *Pſalme* approueth: *Rectè quidem Bonum definierunt, Quod omnia expetunt; Rightly haue ſome men defined Good, or Goodneſſe, to be that which all things deſire.*

The ſecond kinde of appetite is of thoſe things which appertaine to vs, as wee haue ſenſe. Whence, by the law of Nature, we deſire the delights of euery ſenſe; but with ſuch moderation, as may neither glut vs with ſatiety, nor hurt vs with exceſſe. For as Senſe it ſelfe is for the preſeruation of life and being: ſo is it meete, euen by the Law of nature, that the ſenſitiue appetite ſhould not carry vs to the deſtruction, either of our life or being. And although (ſeeing both theſe kinds of appetites are in beaſts) we may well ſay, that Nature hath giuen diuers Lawes vnto them: In which ſenſe the *Ciuilians* define *Naturall right*, or *Ius naturale*, to be the ſame which Nature hath taught all liuing creatures; Yet the *Schoolemen* admit not, that the inſtincts of beaſts can be properly called a Law, but onely a *Ius*, or *Right*, which is the matter, and aime of euery Law. For ſo they diſtinguiſh it; where *Vlpian* affirmeth, that *Ius naturale* is that, which Nature hath taught all liuing creatures. In this place (ſaith *Valentia*) *Ius* is not to be taken for a Law, but for the matter of the Law. And yet where *Vlpian* alſo diſtinguiſheth the right belonging to liuing creatures in generall, from the right belonging to men; calling the one *Ius naturæ*, the other *Ius gentium:* the Diuines vnderſtand the law of nature more largely, that is, for all euident dictates, precepts, or biddings of diuine reaſon: both in beaſts and men; and reſtraine the law of Nations to a kinde of humane right.

The third appetite is of thoſe things which appertaine properly to man, as he is a liuing creature reaſonable: as well with relation to God, and to our Neighbour, as for our ſelues: and the Lawes of this appetite are the Commandements of our Religion.

Now although there are many other branches and diuiſions of this law of nature anſwering the diuiſion of matter, which it preſcribeth, and as manifold, as the morall actions are which it commandeth or forbiddeth: yet is the law of nature but one law, according to *Aquinas:* firſt, becauſe it hath one fountaine or roote in the naturall or motiue faculty, which is but one, ſtirring vp to good, and declining the contrary: ſecondly, becauſe all is contained in that generall naturall precept, That good is to be followed, and ill auoyded: and thirdly, becauſe all the parts are reduced to one and the ſame laſt ende.

That this law of nature bindeth all creatures, it is manifeſt: and chiefly man; becauſe he is indued with reaſon; in whom as reaſon groweth, ſo this band of obſeruing the law of nature increaſeth, *Poſtquam ratio ad perfectum venit, tunc fit quod ſcriptum eſt, Aduenientemandato, peccatum reuixit; When reaſon grew to perfection, then it came to paſſe, which was written by Saint* Paul, *When the Commandement came, ſinne reuiued.* Neither is it a ſmall warrant for this law of nature, when thoſe which breake the ſame, are ſaid by Saint *Paul*, *To be deliuered ouer into a reprobate ſenſe* (or minde) *to doe thoſe things which are not conuenient:* and againe, *that their conſciences beare witneſſe, and their thoughts accuſe them.* For, though this law of nature ſtretch not to euery particular: as to command faſting and the like: yet, it commandeth in generall all good, and whatſoeuer is agreeable to right and reaſon. And therefore, ſaide *Damaſcene*; *Homines facti ſunt mali, declinando in id quod contra naturam eſt*; *Men* (ſaith he) *are made euill, by declining vnto that which is contrary to nature:* and Saint *Auguſtine*, *Omne vitium naturæ nocet, ac per hoc contra naturam eſt*; *Euery vice doth wrong to nature, and is therefore contrary vnto it.*

Baſil. Rom. 1. 18. Rom. 2. 15. L. 2. Tid. ortho. c. 30.

Neither yet are the rules of this law of nature ſo ſtreight, but that they ſuffer exceptions in ſome particulars. For whereas by this law all men are borne Lords of the earth, yet it well alloweth inequality of portions, according to vnequall merit: by taking from the euill, and giuing to the good: and by permitting and commanding that all men ſhall enioy the fruites of their labours to themſelues: according to the rules of iuſtice and equitie.

And though the Law of nature command, that all things be reſtored which are left in truſt, yet in ſome cauſes, this her law ſhee ſuffereth to be broken: as to denie a mad man his weapons, and the like, which he left in keeping while he was ſober. But the vniuerſall principles can no more be changed, then the decrees of God are alterable: who according to Saint *Paul, abideth faithfull, and cannot denie himſelfe.* 2 Tim. 2.

§. VII. *Of the written Law of* GOD.

AFter the eternall, and naturall, the law *Positiue* or imposed is the next in order, which law, being nothing but an addition, or rather explication of the former, hath two kindes: Diuine and Humane. Againe, the diuine positiue law is double; the Olde and New: The Old was giuen vnto *Moses* in Mount *Sinai* or *Horeb*, at such time as the world had stoode 2513. whole yeeres: and in the 67. day of this yeere, when as *Ascatades* or *Ascades* gouerned the *Assyrians*, *Marathus* the *Sycionians*, *Triopus* the *Argiues*, *Cecrops Attica*, and *Acherres Egypt*: to wit, after the promise to *Abraham*, 430. yeeres. And this it seemes, was the first written law which the world receyued. For the very word *Nomos*, signifying a law, was not then, nor long after inuented by the *Græcians*: no not in *Homers* time, who liued after the fal of *Troy* 80. years at least: and *Troy* it selfe was cast down 335. yeeres, after *Moses* led *Israel* out of *Egypt*. This Law, it pleased God to ingraue in stone, that it might remaine a lasting booke of his expresst wil in the Church; and that the Priests and people might haue, whereof to meditate, till the comming of Christ: and that so these Children of *Israel*, though bred among an Idolatrous people in *Egypt*, might be without excuse: the slight defences of ignorance being taken from them.

Aug. de Ciuit. Dei lib. 1.

The reason knowne to vs why this Law was not written before, is, that when the people were few, and their liues long, the *Elders* of Families might easily without any written Law, instruct their owne Children: and yet as they increased, so doubtlesse they had, besides the law of Nature, many precepts from God, before the Law written. But now at length, forasmuch as the law of Nature did not define all kindes of good, and euill; nor condemne euery sinne in particular: nor sufficiently terrifie the consciences of offenders: nor so expound diuine worship, as for those after-ages was required, who gaue euery day lesse authority than other to the naturall Law; In these respects it was necessary, that the Law should be written, and set before the eyes of all men: which before, they might, but would not reade, in their owne consciences. The *Schoolemen*, and the Fathers before them, inlarge the causes and necessity, why the Law was written, whereof these are the cheefest.

The first, for restraining of sinne, directly grounded vpon this place of *Dauid*, *The law of the Lord is vndefiled, conuerting soules: The testimonies of the Lord are faithfull, giuing wisedome to children.* For the humane Law, saith Saint *Augustine*, meeteth not with all offences, either by way of prohibition or punishment; seeing thereby it might take away something seeming necessary, and hinder common profit: but the diuine law written, forbiddeth euery euill, and therefore by *Dauid* it is called vndefiled.

Secondly, it serueth for the direction of our minds. For the Lawes of men can onely take knowledge of outward actions, but not of internall motions, or of our disposition and will: and yet it is required, that wee be no lesse cleane in the one, than in the other. And therefore were the words *conuerting our soules*, added by *Dauid*: wherein are all our outward acts first generated, according to the *Cabalists*. *Actiones hominum nullæ essent, nisi prius in mente dicerentur*; *The actions of men* (say they) *would be none at all, were they not first conceiued in the minde.*

Thirdly, it leadeth vs to the knowledge of trueth, which by reason of diuersitie of opinion, and difference of peculiar Lawes among sundrie Nations, wee cannot be assured of; but the Law of GOD bindeth all men, and is without errour: and therefore also sayde *Dauid*, *That the testimony of the Law of God is faithfull: giuing Wisedome to children.*

§. VIII. *Of the vnwritten Law of God, giuen to the Patriarkes by Tradition.*

NOW, that in all this long tract of time, betweene the creation and the written Law, the world and people of God were left altogether to the law of reason and nature, it doth not appeare. For the *Patriarkes* of the first Age receiued many *precepts* from God himselfe, and whatsoeuer was first imposed by *Adam*, the same was obserued by *Seth*, who instructed *Enos*: from whom it descended to *Noah*, *Sem*, *Abraham*, *Isaac*, *Iacob*, *Ioseph*, and *Moses*. Yea many particular Commandements afterward written, were formerly imposed and deliuered ouer by Tradition; which kinde of teaching the *Iewes* afterward called

called *Cabala*, or *Receptio:* precepts receiued from the mouth of their *Priests* and *Elders:* to which the *Iewes* after the law written, added the interpretation of secret mysteries, reserued in the bosoms of their *Priests*, and vnlawfull to be vttered to the people. But the true *Cabala* was not to be concealed from any; as being indeed the diuine law reuealed to the *Patriarks*, and from them deliuered to the posterity, when as yet it was vnwritten. The Commandements which God gaue vnto *Adam* in the beginning, were, that hee should impose names to all beasts, according to their natures; to whose perfection of vnderstanding they were sufficiently knowne. For finding the reason of his owne name *Adam* or *Adamah*, Earth, or red clay, he gaue other names significant, not onely to beasts, but to his Children and Nephewes, which afterward his issues imitated; as the name of *Seth* signifieth, as some take it, one that was laid for the ground or foundation of the Church, or rather, one giuen in recompence for *Abel* that was slaine: and *Enosh* signifieth man or miserable, &c. Further, God commanded *Adam* to till the ground, and to liue by the labour thereof: God also gaue him the choise of all fruites, but the forbidden, and in *Adam* also was mariage first instituted: all men thence-after being commanded to cohabit with their Wiues, rather than with their Father and Mother.

That murther and cruelty was also forbidden, both before the law written, and before the flood it selfe, it is manifest. God himselfe making it appeare, that it was one of the greatest causes of the destruction of mankinde by the generall flood. For God said vnto *Noa*, *An end of all flesh is come before me: for the earth is filled with cruelty through them: and behold, I will destroy them* * *from the earth.* That offence therefore, for which all perished; could not be vnknown to all that perished: Gods mercy and iustice interposing between the vntaught, and reuenge. This commandement God repeated to *Noa*, after the waters were dried vp from the earth. *Whoso sheddeth mans blood, by man shall his blood be shed: for in the Image of God hath he made man.*

Also the law of honouring and reuerencing our parents, was obserued among the faithfull, and the contrary punished by the fathers curse: as, *Cursed be Canaan, a seruant of seruants shall he be vnto his brethren.* Againe, we find that the vnnaturall sin of the *Sodomites* was punished in the highest degree, as with fire from heauen. The sinne of Adulterie and Rauishment, was before the law no lesse detested than the rest, as appeareth by that reuenge, taken for *Dina's* forcing: and by the iudgement which *Iuda* gaue against *Tamar*, That she should be burnt: and by the repentance of *Pharaoh* & *Abimelech*, against whom this sentence was pronounced, *Thou art but dead, because of the Woman which thou hast taken: for she is a mans Wife:* To these we may adde the ordinance of Sacrifice, of distinction of cleane and vncleane beasts; of Circumcision, of the brother to raise vp seede to his brother that left a widow childlesse, and diuers other constitutions, partly Morall, and partly Ceremoniall, which being deliuered before the written law, were after by it confirmed. So that this *Diuine Law imposed*, of which the Law of *Moses* containeth that which is called *The old Testament*, may be saide, not onely to haue bene written in the hearts of men, before it was engrauen in stone, but also in substance to haue bene giuen in precept to the *Patriarks*. For as S. *Paul* witnesseth of himselfe, *I knew not sinne, but by the Law:* so euer the Law naturally preceded, and went before offences, though written after offences committed. It is true, that all the creatures of God were directed by some kinde of vnwritten law; the *Angels* intuitiuely; Men by reason; Beasts by sense and instinct, without discourse; Plants by their vegetatiue powers; and things inanimate by their necessary motions, without sense or preception.

* The common reading is *cum terra*: but God did not destroy the earth, & why may not this præposition *in* this place, haue the same force, which it hath according to *Iunius*, Gen. 4. 1 *Item* 44. 4. & *Deut.* 34. 1. especially, seeing these words are but a repetition of that which is saide verse 7. *Delebo hominem de superficie terræ.* Gen. 9. 6. Gen. 9. 25. Gen. 34. 25. Gen. 38. 24.

§. IX. *Of the Morall, Iudiciall, and Ceremoniall Law, with a note prefixed, How the Scripture speaketh not alway in one sense, when it nameth the Law of* Moses.

NOW as the word (*Law*) in generall, as is aforesaid, hath diuers significations, and is taken for all doctrine which doth prescribe and restraine: so this Law, called the *Law of Moses* in particular, is taken by S. *Paul* diuersly; as sometime for all the old Testament, as, *Now we know whatsoeuer the Law saith, it saith to them which are vnder the Law.* Rom. 3. 19.

When it is opposed, or differenced from the *Prophets* and *Psalmes*, it is there taken for the fiue Bookes of *Moses*. For so S. *Luke* hath distinguished them; as, *All must bee fulfilled which are written of me in the Law, in the Prophets, and in the Psalmes.* Luc. 24. 44.

When it is opposed to the *Gospell*, then it is taken for the Law Morall, Ceremoniall,
Rom. 3. 28. and Iudiciall; as, *Therefore we conclude, that a man is iustified by Faith, without the works of the Law.*

When it is opposed to *Grace*, it signifieth the declaration of Gods wrath, and our guilt of condemnation; or the extremity of the law, and *summum ius*: as, *For ye are not vnder*
Rom. 6, 4. Gal. 5, 18. *the Law, but vnder Grace.*

When it is opposed to the Truth, namely, where the Ceremonies or signes are taken for the things signified; as the *Sacrifice* for *Christ*, and the like: then it signifieth but sha-
Iohn 1, 17. dowes and figures; as, *The Law was giuen by* Moses, *but grace & truth came by Iesus Christ.*

Lastly, when it is opposed to the time of *Christs* comming, it signifieth the whole poli-
Gal. 3, 23. Luc. 16, 6. cy of the *Iewes* Common-weale; as, *Before faith came, we were kept vnder the Law, &c.* Or the Law of the order and institution of the *Aaronicall Priesthood*; as, *All the Prophets and*
Heb. 7, 12. & 10, 1. *the Law*, or the Priests, *prophesied vnto Iohn.* And if the *Priesthood* be changed, the Law also, to wit, of the *Priesthood*, must needs be changed.

The word (*Law*) is sometime also taken by the Figure *Metonymia*, for Interest, Autho-
Rom. 8, 2. Rom. 7, 23. rity, and Empire, or for constraining force; as, *The Law of the Spirit of life, the law or the force of sinne and death, the enforcements of concupiscence, &c.*

But the *written Law of Moses*, or the Law of the Olde Testament, of which we now speake, is thus defined. The Law is a doctrine, which was first put into the minds of men by God, and afterwards written by *Moses*, or by him repeated, commanding Holinesse and Iustice, promising eternall life conditionally, that is, to the obseruers of the law, and threatning death to those which breake the law in the least. For, according to S. *Iames*,
Iames 2, 10. *Whosoeuer shall keepe the whole, and faileth in one point, is guilty of all.* The definition vsed by the *Schoolemen*, in which both the Old and New law are comprehended, is thus giuen. *Lex diuina est diuinum decretum, hominibus præscribens modum necessarium vt aptè peruenire possint ad supernaturalem beatitudinem, quæ est vltimus humanæ vitæ finis*; *The diuine Law* (say they) *is the decree of God, prescribing vnto men a necessary meane, whereby they may aptly attaine supernaturall beatitude, which is the last end of mans life.*

The law of *Moses* hath three parts: Morall, Ceremoniall, and Iudiciall. The Morall part commandeth this or that good to be done, and this or that euill to be auoided, in particular; as also it declareth, for whose sake it is to bee done; as, *Do this, for I am the Lord*, whereas the law of nature commands it but in generall. Againe, the Morall law entreateth of vertue and goodnesse; the Ceremoniall of diuine seruice, and of holinesse; (for externall worship, and the order of hallowing our selues vnto God is called Ceremony) and the Iudicial teacheth the particular gouernment, fit for the Common-wealth of the *Iewes*, and prescribeth orders for iustice and equity. And therefore was it saide of Saint *Paul, The*
Rom. 7, 12. *commandement is iust, holy, and good*: iust, or iustice being referred to the Iudiciall: holy, or holinesse to the Ceremoniall; good, or honest to the Morall. The Iudiciall part is touching the gouernment of the Common-wealth of the *Iewes*, in which many things must needs be proper to that estate, as such as were instituted either in respect of place or persons.

The Ceremoniall is diuided into foure parts, according to the foure kindes of things of which it speaketh, to wit, Sacrifices, Holy things, Sacraments, and Obseruances. To Sacrifices belong beasts, and the fruites of the earth; to Holy things the Tabernacle, Temple, Vessels, Altars, and the like; to Sacraments, Circumcision, the Passeouer, and such like. For the Obseruances, they consisted either in prohibition of certaine meates, as not to eate the blood and fat of beasts: or in some other outward things, as in washings, purifyings, annointings, and attire, as not to weare mixt Garments of Linnen and Wollen: as also it prohibiteth other vnnaturall and vnproper commixtions, as *Thou shalt not yoake together in a Plough an Oxe and an Asse*, or cast mingled seede in one field. It also exhorteth naturall compassion, and forbiddeth cruelty euen to beasts, birds, and plants, whereby the creatures of God might be destroyed without any profit to man. For so some referre these precepts, *Thou shalt not kill the bird sitting on her nest; nor beate downe the first buds of the tree, nor muzzell the labouring Oxe*, and the like, to the Ceremoniall Law.

Neither is there any of these three parts of the Law of *Moses*, but it hath as yet in some respects, the same power which it had before the comming of *Christ*. For the Morall liueth still, and is not abrogated or taken away: sauing in the ability of iustifying or condemning; for therein are wee commanded to loue and worship God: and to vse charitie

one

one towards another: which for euer ſhall be required at our hands. Therein alſo are we in particular directed, how this ought to bee done: which power of directing by ſpeciall rules and precepts of life, it retaineth ſtill. For theſe things alſo are commanded in both Teſtaments to be obſerued: though principally for the feare of God in the one, & for the loue of God in the other.

The Ceremoniall alſo liueth in the things which it fore-ſignified. For the ſhadow is not deſtroyed, but perfected, when the body it ſelfe is repreſented to vs. Beſides, it ſtil liueth, in that it giueth both inſtruction and teſtimony of *Chriſt*, and in that it giueth direction to the Church, for ſome Ceremonies and Types of holy ſignification, which are ſtil expedient; though in a farre fewer number than before *Chriſts* comming, and in a farre leſſe degree of neceſſity.

Laſtly, the Iudiciall liueth in ſubſtance, and concerning the end, and the naturall and vniuerſall equity thereof.

But the Morall faileth in the point of iuſtification, the Ceremoniall as touching the vſe and externall obſeruation (becauſe *Chriſt* himſelfe is come, of whom the ceremonies were ſignes and ſhadowes) and the Iudiciall is taken away, as farre forth as it was peculiar to the *Iewes* Common-weale and policie.

§. X. *A propoſall of nine other points to be conſidered, with a touch of the fiue firſt.*

AS for that which remaineth in the generall conſideration of the diuine written Law, it may in effect be reduced into theſe nine points.

1. The dignity and worth of the Law.
2. The Maieſty of the Law-giuer.
3. The property and peculiarity of the people receiuing it.
4. The conueniency of the time in which it was giuen.
5. The efficacie and power thereof.
6. The difference and agreement of the old & new Teſtament.
7. The end and vſe of the Law.
8. The ſenſe and vnderſtanding of the Law.
9. The durance and continuance thereof.

1. The dignity of the Law is ſufficiently proued by S. *Paul*, in theſe words: *Wherefore the Law is holy, and the Commandement is holy, and iuſt, and good:* which three attributes are referred, as afore ſaid, to the Morall, Ceremoniall, and Iudiciall.

2. The Maieſty of the Law-giuer is approued in all his creatures: who as he hath giuen all things their liues, and beings, ſo he onely gaue the Law, who could onely giue the end & reward promiſed, to wit, the ſaluation of mankind: but he gaue it not to *Moſes* immediately, but by the miniſtery of Angels: as it is ſaid. *And the Law was ordained by Angels, in the hand of a Mediator*: and in the Acts, *He gaue the Law by the ordinance of Angels.* Galath 3, 19

3. The propriety and peculiarity of the people, receiuing this Law, is in three reſpects. Firſt, in that they were prepared: Secondly, in that they were a Nation apart and diſſeuered: Thirdly, in that they were the children of the promiſe made to *Abraham*. Prepared they were, becauſe they had the knowledge of one God, when all other Nations were Idolaters. A Nation apart and ſeuered they were, becauſe of Gods choice and election. Children of the promiſe they were, for the promiſe was made by God vnto *Abraham* and his ſeede: not vnto his ſeeds, as to *Eſau* and *Iacob*, but to his ſeede, as to *Iacob* or *Iſrael* ſingularly, of whom *Chriſt*. *Now to Abraham and his ſeede were the promiſes made: hee ſayth not to the ſeeds, as ſpeaking of many, but to thy ſeede, as of one, which is Chriſt.* Gal. 3, 16

4. The conueniency of the time, in which it was giuen, is noted by S. *Auguſtine*: that it was about the middle time, betweene the Law of Nature, and Grace: the law of Nature continued from *Adam* to *Moſes*: the Law written in the Commandements receiued by *Moſes* in the worlds yeere 2514. continued to the Baptiſme of *Iohn*: from which time, begun the Law of Grace, which ſhall continue to the worlds end. Other reaſons for the conueniency are formerly giuen.

5. The fift conſideration is of the efficacie of this Law, the ſame being a diſpoſition to, or

or signe of our Iustification: but not by it selfe sufficient, but as a figure of *Christ* in ceremonies, and a preparation to righteousnesse in morall precepts. For through the passion of *Christ* were sinnes forgiuen, who taketh away the sinnes of the world: and therefore
Gal. 4. *S. Paul* calleth the rudiments of the law *beggerly and weake*; beggerly as containing no
Heb. 9. grace, weake as not able to forgiue and iustifie. The bloud of Goats and Bulles, and the ashes of an Heifer could onely cleanse the body; but they were figures of *Christs* blood,
Gal. 2. which doth cleanse the inward soule. *For if the law could iustifie, then Christ died in vaine.*

§. XI. *Of the sixt point, to wit, of the difference and agreement of the Old and New Testament.*

THe Old and New Testament differ in name, and in the meane and way proposed for attaining to saluation: as the Olde by workes, the New by grace: but in the thing it selfe, or obiect and remote end, they agree: which is mans happinesse and saluation.

The Old Testament, or Law, or Letter, or the Witnesse of Gods will, was called the Old, because it preceded the New Testament; which is an explication of the Old: from which the New taketh witnesse. Yet the New of more excellencie, in that it doeth more liuely expresse, and openly and directly delineate the wayes of our redemption. It is also called the Old, to shew that in part it was to be abrogated: *In that he saith the New Testa-*
Heb. 8, 13. *ment, he hath abrogated the Old.* For the Old law, though greatly extolled by the *Prophets*, and deliuered with wonderfull miracles, yet was it constituted in a policy perishable: but the New was giuen in a promise of an euerlasting Kingdome, and therefore called in the *Apocalyps*, a Testament and Gospel for euer during.

The Old Testament is called the Law, because the first and cheefe part is the Law of *Moses*, of which the *Prophets* and *Psalmes* are Commentaries, explicating that Law.

The New Testament is called the Gospell, because the first and cheefe part thereof, is the glad tidings of our Redemption: the other Bookes, as the Epistles, or Letters of the *Apostles*, and the Acts or story of the *Apostles*, are plentifull interpreters therof: The word *Euangelion*, signifying a ioyfull, happy, and prosperous message, or (as *Homer* vsed it) the reward giuen to the Messenger, bringing ioyfull newes. It is also sometime taken for a sacrifice, offered after victory, or other pleasing successe, as by *Xenophon*. In the Scriptures it hath three significations. First, for glad tydings in generall, as in Esay the 52. verse 7. concerning peace: Secondly, by an excellencie it is restrained, to signifie that most ioyfull message of saluation, as in *Luc.* 2. 10. whence also by figure it is taken for the History of
Acts. 1. *Christ*: and so we vnderstand the foure Gospels.

Lastly, for the preaching and diuulging the doctrine of *Christ*, as 1 *Cor.* 9, 14. & 2 *Cor.* 8, 18.

The agreement of both Testaments (taken, I thinke, as they are diuided in volumes) is by *Danaus* comprised in these foure.

In their Author.
In the substance of the Couenant, or things promised.
In the foundation, to wit, *Christ*.
In the effects, that is, in righteousnesse and iustification.

In the Author they agree, because both are of God, and therefore both one Testament and will of God in substance of doctrine. For as there was euer one Church, so was there one Couenant, one Adoption, and one Doctrine. As the old law doth point at *Christ*, so doth the new Law teach *Christ*: the olde proposing him as to come, the new as alreadie come; one and the same thing being promised in both; both tending to one, and the same end: euen the saluation of our soules: which according to *S. Peter*, is the end of our Faith. For although it be said, that *Moses* did promise by obseruing the Law, an earthly Kingdome, a land flowing with milke and hony, the propagation of children, and other worldly blessings: yet all these were but figures to teach, and pledges to assure the Fathers of those spirituall blessings by *Christ*; for by the earthly, he raised their minds to the hope of heauenly. And the Fathers notwithstanding these worldly goods, did yet acknowledge themselues strangers, and pilgrims, expecting the heauenly *Hierusalem*: according to this
Cap. 11. v. 13. place of the *Hebrewes*: *All these dyed in faith, and receiued not the promises, but saw them*
farre off, and beleeued them; confessing that they were strangers and pilgrimes on the earth. To
Lib. de Ciuit. Dei. 18. c. 15. which purpose also Saint *Augustine*: *Omnino pauci veterem legem intelligunt, non attendentes*

tendentes per promiſſa terrena aterna promitti: Few (ſaith he) *do vnderſtand the old law: not attending that by things earthly eternall are promiſed.* And S. *Hierome: Noluit Deus paſcere Iudæos more pecorum corporalibus donis opibuſque, vt Iudæi ſomniant*; *God would not feed the Iewes as beaſts with corporall gifts and riches, as themſelues dreame.* And this may bee gathered out of Gods owne words, *Ego ſum Deus tuus, & ero vobis in Deum*; *I am thy God, and I will be your God.* For the words, *I will be your God*, proue that it was not for the preſent, or for periſhable things, that God gaue them this promiſe, but in reſpect of the future: to wit, the ſafety of their ſoules. For as God created both body and ſoule, ſo hath he of his goodneſſe, not left the better part vncared for, which liueth euer. *In Sophon. cap. 3. v. 9.*

The agreement betweene the Old and New Teſtament in ſubſtance, inferres alſo the agreement in foundation. For *Chriſt* is called the foundation of the law, laide both by the *Apoſtles* and *Prophets*; in whom all the promiſes of God in the Olde and New, are aſſured: the Fathers hauing eaten the ſame ſpirituall foode, which we eate in our Sacraments.

The agreement in effects is, in that the knowledge of our ſinne and miſerie, which is taught vs by the law, maketh way, and as it were, ſerueth in ſubordination to the Goſpel, the proper effects whereof are mercy and ſaluation: to which the Law ſeruing as an introduction (for to thoſe which acknowledge their ſin and miſery, God ſheweth his mercy and ſaluation) may be ſaid to agree with the Goſpel in the effect. For otherwiſe if we ſeuer the Law from ſubordination to the Goſpel, the effects are very different: the one ſheweth the way of righteouſneſſe by workes, the other by faith: the Law woundeth, the Goſpel healeth: the Law terrifieth, the Goſpel allureth; *Moſes* accuſeth, *Chriſt* defendeth: *Moſes* condemneth, *Chriſt* pardoneth. The Old reſtraineth the hand, the New the minde. *Data eſt lex quæ non ſanaret* (ſaith Saint *Auguſtine*) *ſed qua ægrotantes probaret*; *The Law was giuen, not to helpe, but to diſcouer ſickneſſe:* and Saint *Chryſoſtome*, *Data eſt lex, vt ſe homo inueniret, non vt moribus ſanaretur, ſed vt medicus quæreretur*; *The Law was giuen that man might finde and know his owne imperfection: not that his diſeaſe was therby holpen, but that he might then ſeeke out the Phyſitian.* For Chriſt came to ſaue the world, which the law had condemned. And as *Moſes* was but a ſeruant, and *Chriſt* a Son; ſo the greateſt benefit was reſerued to bee brought, as by the *worthieſt* perſon, ſaith *Cyril*: for this law made nothing perfect, but was an introduction of a better hope. *Hom. 1. ad Rom.* Heb. 7.

§. XII. *Of the reſt of the points propoſed.*

THe ſeuenth conſideration is of the end, and vſe of the law: which is to bring vs to *Chriſt*: for finding no righteouſneſſe in our owne workes, wee muſt ſeeke it in ſome other. But this is the laſt, and remote, and vtmoſt end: the next and proper end of the law, is to preſcribe righteouſneſſe, and to exact abſolute and perfect obedience to God. *Curſed is he which continueth not in all the things of this law.* Leuit. 18, 5.

The ſecond end of the Law, is to render vs inexcuſable before God: who knowing ſo perfect a law, do not keepe it: the law requiring a perfect and intire, not a broken or halfe obedience: but both inward and outward righteouſneſſe, and performance of duty to God and Men.

The third and cheefe end of the law, is as hath beene ſaid, to ſend vs to *Chriſt*, and his grace, being in our ſelues condemned and loſt. For the law was deliuered with thunder, and with a moſt violent and fearfull tempeſt, threatning eternall death.

The fourth end of the law was to deſigne, and preſerue, the place of the Church and true people of God: and to hold them in one Diſcipline, and awe, till the comming of *Chriſt*: after whom the Church was to be diſperſed ouer the whole world.

Theſe be the ends of the Morall law. The end and vſe of the Ceremoniall law, is to confirme the truth of *Chriſt*, and the new Teſtament. The vſe of the Iudiciall, to teach vs naturall equity, and right, whereto we muſt conforme our ſelues.

The ſence and vnderſtanding of the Law is double, literall and ſpirituall: by the literall we are taught the worſhip and ſeruice of God: by the ſpirituall, the figures and myſticall fore-ſpeakings of *Chriſt*.

Laſtly, for the durance or continuance of the* Law, the ſame had being vntil the paſſion of *Chriſt*: before which time, and while *Chriſt* taught in the world, both the old and the new were in force. But after that the true ſacrifice was offered vpon the Altar of the Croſſe,

*Gen. 49, 10. The Scepter ſhall not depart from *Iuda*, nor a Lawgiuer from betweene his feet, vntil *Shilo* come.

Crosse, then the *Iewish* sacrifices and ceremonies, which were *Types* and figures of *Christ* (*Christ* being the body of those shadowes) ceased to binde the consciences any longer: the mystery of our redemption being now by *Christ* and in him finished. In token wherof, the vaile of the Temple rent asunder; noting that the ceremoniall vailes and shadowes were now to be remoued, not that the morall law of the Commandements was hereby abolished, or weakned at all: othervvise then that it had not povver to condemn according to the *Iewish* doctrine, as aforesaid. For the obseruing of the law was by *Christ* himselfe seuerely commanded: our loue towards God being thereby to be witnessed. And heerein *Dauid* so much reioyced, as he preferred the obseruation of the Law, before all that the world could yeeld. *In via testimoniorum tuorum delectatus sum, sicut in omnibus diuitijs*; *I haue been delighted in thy law, as in all manner of riches*: And againe, *The law of thy mouth is good for me aboue thousands of gold and siluer. This is the loue of God* (saith S. *Iohn*) *that we keepe his Commandement*. And that there is no excuse for the neglect of the things commanded in the law, God himselfe in *Deuteronomy* witnesseth. *This Commaundement* (saith he) *which I command thee this day, is not hid from thee, neither is it farre off. It is not in heauen that thou shouldst say, Who shall go vp for vs to heauen, and bring it vs, and cause vs to heare it that we may do it? neither is it beyond the Sea, that thou shouldest say, Who shall go ouer the Sea for vs, and bring it vs? &c. but the word is very neere vnto thee, euen in thy mouth, & in thy heart for to do it. Behold* (saith *Moses*) *I haue set before thee this day, life and death, good and euill, in that I command thee this day, to loue the Lord thy God, to walke in his waies, and to keepe his Commandements, and his Ordinances, and his Lawes, that thou mayst liue, &c.* Neither is it saide in vaine in Saint *Mathew*. *Si vis ad vitam ingredi, serua mandata*; *If thou wilt enter into life keepe the Commandements*: and in S. *Iohn*; *Scio quia mandatum eius vita aeterna est*; *I know that his Commandement is life euerlasting*. And if this bee the charitie of God, or of Men towards God, as S. *Iohn* hath taught, to wit, that we keep his Commandements: certainly hee is but a lyar, that professeth to loue God, and neglecteth to obserue the word of his will, with all his power. And though I confesse it not in mans ability, without the speciall grace of God, to fulfill the law (*Christ* only as man excepted) yet if wee rightly consider the mercifull care which God had of his people in those his Commandements, we shall finde in our selues, how wee borrow liberty, and rather let slip our affections, and voluntarily loosen them from the chaines of obedience, to which the word of God and diuine reason hath fastened them, than that wee are excusable by those difficulties and impossibilities, which our minde (greedy of libertie) proposeth to it selfe. *For this is the loue of God, that we keepe his Commandements, & his Commandements are not greeuous*, 1. Iohn 3. 12. and if wee examine euery precept apart, and then weigh them each after other, in the ballance of our consciences; it is not harde for any man to iudge, by what easie perswasions, we steale away from our owne power, as vnwilling to vse it against our pleasing desires.

Iohn 1. 5.

Deut. 30. 11, 12 13 & 14. Rom. 6. 10. v. 6. 7, 8.

Cap. 9. 17. Cap. 12, 50.

§. XIII. *Of the seuerall Commandements of the* Decalogue: *and that the difficulty is not in respect of the Commandements, but by our default.*

FOr by the first we are commanded to acknowledge, serue, and loue one God. Now, whereby are we inticed to the breach of this precept? seeing euery reasonable man may conceiue and know, that infinite power cannot be diuided into many infinities: and that it is of necessity, that by this almighty Vnity, all things haue bin caused, and are continued. And if bruite beasts had this knowledge of their Creator, and how in his prouidence he hath also prouided for euery of them, *Which giueth to beastes their foode, &c.* there is no doubt but that they would also serue and loue him only.

Psal. 147, 9.

The second precept is the forbidding of Idolatry, and worship of Images: the making whereof, out of doubt, was not the inuention of an ill intent in the beginning, seeing this is generally true. *Omnia mala exempla bonis initijs orta sunt*; *All ill examples did spring and arise from good beginnings*. For their first erection was to keep the memory of men famous for their vertue: vntill (saith *Lactantius*) the deuill crept into them, and (hauing blotted out the first intent) working in weak and ignorant soules, changed the nature of the one, and the reason of the other, to serue himselfe thereby. For what reasonable man, if hee be not forsaken of God, will call on those blinde, deafe, dumbe, and dead stocks, more worthlesse

Glossa in verb. Calum.

worthlesse then the most worthlesse of those, that hauing life and reason, implore their helpe, which haue neither: yea, of more vilde prize and baser, then the baseſt of beasts, who haue sense and estimation? For what do we thereby (saith the Wisedome of *Salomon*) *but call to the weake for helpe, pray to the dead for life, require aide of him that hath no experience, assistance in our iournies of him that cannot go, and successe in our affaires of him that hath no power?* And whether the Idolater, or the blocke, to which he prayeth, bee more senseleſse: *Dauid* maketh a doubt. *For* (saith he) *they that make them are like vnto them, and so are all the rest that trust in them.* *Wisd. 13, v. 18.* *Psalme 35, 18.*

The breach of the third Commandement, is neither perswaded by worldly pleasure, nor worldly profit: the two greateſt inchanters of mortall men. No, we are no way allured to this horrible disdaine of God, vnleſse the hate of good men, and Gods curse, be accounted an aduantage. For as our corrupteſt nature giues vs nothing towards it, so can it satisfie no one appetite, except euerlasting sorrow, and hell dwell in our desire. And therefore this strange custome hath the deuill brought vp among men, without all subtlety of argument, or cunning perswasion, taking thereby the greateſt and most scornfull aduantage ouer vs. For slaughter satisfieth hatred, Theft giues satisfaction to need, Adultery to lust, Oppression to couetousnesse: but this contemptuous offence of blasphemy, and the irreuerent abuse of Gods name, as it giueth no helpe to any of our worldly affections, so the most saluage Nations of the world do not vse it.

The fourth Commandement, to keepe the *Sabbath* day holy, hath neither pain, burthen, nor inconuenience. For it giueth rest to the laborer, and consolation to their Masters. And that this law was imposed on man for his benefit, *Moses* teacheth in the reason of the law: as in Exod. 23, 12. *And in the seuenth day thou shalt rest, that thine Oxe and thine Asse may rest, and the sonne of thy maide, and the stranger may be refreshed.*

The first of the second Table to honour our Parents, with whom we are one and the same, is a gratitude which nature it selfe hath taught vs towardes them, who after God gaue vs life and being, haue begotten vs, and borne vs, cherished vs in our weake and helpleſse infancie, and bestowed on vs the harueſt and profit of their labours and cares. Therefore, in the Temporall and Iudiciall ordinances, cursing of parents, or the offering them violence, was made death.

The next is, that thou shalt not Murther, that is, thou shalt not do the actes following the affections of hatred. For the law of God, and after it our owne lawes, and in effect the law of all Nations, haue made difference between slaughter casuall, and furious. *Affectio enim tua* (saith *Bracton*) *imponit nomen operi tuo; It is the affection and will that makes the work such as it is.* And certainly, whosoeuer cannot forbeare to commit murther, hath neither the grace of God, nor any vse of his owne will.

The third of the second Table, commands vs from Adultery. Now, if the preseruation of Virginity haue bene possible, for thousands of Men and Women, who in all Ages haue mastered their fleshly desires, and haue returned chaste to the graue: It cannot be accounted a burthen, to forbeare the dishonour and iniurie, which we offer to others by such a violation, seeing marriage is permitted by the lawes of God, and Men, to all that affect it. And there is no man liuing whom the desire of beauty and forme hath so constrained, but he might with ease forbeare the prosequution of this ill: did not himselfe giue sucke to this Infant, and nourish warmth till it grow to strong heate, heate til it turne to fire, and fire to flame. *Nuptia replent terram, Virginitas Paradisum.*

The fourth of the second Table, is, that we shall not steale. And if that kinde of violent robbery had beene vsed in *Moses* time, which many Ruffians practise now a-dayes in *England*, and to the dishonor of our Nation more in *England*, than in any Region of the world among *Christians*; out of doubt, he would haue censured them by death, and not by restitution, though quadruple. For I speak not of the poore and miserable soules, whom hunger and extreame necessity inforceth, but of those detested Theeues, who to maintaine themselues Lord-like, assault, rob, and wound the Merchant, Artificer, and Labouring man; or breake by violence into other mens houses, and spend in Brauerie, Drunkennesse, and vpon Harlots, in one day, what other men sometime haue laboured for all their liues: impouerishing whole Families, and taking the bread and foode from the mouthes of their children. And that this Commandement might easily be obserued; it would soone appeare, if Princes would resolue, but for a few yeeres to pardon none. For, it is the hope of life, and the argument of sparing the first offence, that incourageth

these

theſe Hell-hounds. And if euery man preſume to be pardoned once, there is no State or Common-wealth, but theſe men would in a ſhort time impouerish or deſtroy it.

The fifth Commandement of this ſecond Table, is, the prohibition of falſe witneſſe: from which if men could not forbeare, all ſurety of eſtate and life were taken away. And ſo much did God deteſt a falſe witneſſe, and a falſe accuſer, eſpecially in matters criminall, that the law ordained him to ſuffer the ſame death or puniſhment, which he ſought by falſhood to lay on his brother.

The laſt of the ten Commandements forbiddeth vs to couet any thing, which belongeth to another man, either the bodies of their wiues for concupiſcence, or their goodes for deſire of gaine. And this precept ſeemeth the hardeſt for men to obſerue; ſo eſteemed by reaſon of our fraile affections: and yet if wee iudge heereof rightly, it may bee doubted whether it extend to all our inconſiderate fancies and vaine thoughtes. For, although it be not eaſie to maſter all our ſudden paſſions, yet we may reſtraine and hinder the growing, and farther increaſe, if we pleaſe to intend our ſtrength, & ſeeke for grace. How the word *Coueting* reacheth to all thoſe it is to bee conſidered. For *Concupiſcentia*, according to ſome, *Eſt effrænatus habendi appetitus; An vnbrideled, or vnreſtrained appetite of hauing*: And as touching ſuch an appetite, we cannot excuſe our ſelues by any our naturall frailty, or vnaduiſed error; But as I ſuppoſe, the word *Concupiſcence* is more largely taken, either for a determinate and vnbridled euill intent, or for ſome vrging inclination thereunto. All the queſtion is of the later ſort: which is, *Actus imperfectus, id eſt, non deliberatus ratione, quæ eſt principium proprium actus boni aut vitioſi; Such paſſions, or inclinations are vnperfect acts, that is, not deliberated vpon by reaſon, which is the proper principle of a good or vicious action.* And ſure, it may ſeeme, that ſo long as we reſiſt ſuch motions, they harme vs not: as they ſay, *Quamdiu refragamur nihil nocent: nocent autem cum eas dominari permittimus; As long as wee giue no aſſent vnto them, it is thought by ſome that they hurt vs not; and that then onely they hurt, when we ſuffer them to beare ſway.* But theſe men, as it ſeemes, make nothing forbidden in this tenth precept, but what hath bene forbidden in the other: for in euery Commandement, not onely the outward acte, but alſo the inward aſſent vnto euill, though it breake not out into acte, is forbidden: therefore, that we may know the difference between this Commandement and the reſt, the diſtinction of deſires is to be held: that ſome are with aſſent, and vnbridled; others bridled, and without aſſent. For ſo euen the Morall *Philoſopher* can tell vs, that the Continent man hath euill deſires, but without aſſent (for they are bridled by the ſtrength of right reaſon) as on the other ſide the Incontinent hath good deſires, but reſtrained and ſuppreſſed by contrary paſſions. The euill deſires when they are accompanied with aſſent, are in euery Commandement forbidden, together with the outward act: and therefore, if we will haue any thing proper to this Commandement, wee muſt needs ſay, that the euill deſires of the Continent man (that is, euen thoſe which wee reſiſt and bridle) are heere forbidden. For though he that bridleth his euill deſires, bee much better than hee that yeeldeth vnto them: yet ſuch a man, euen according to the Heathen *Philoſopher*, is not worthy the name of a vertuous man. For *Ariſtotle* himſelfe makes *Continentia*, not to be vertue, but onely a degree vnto it: confeſsing, that though the Continent man do well in bridling his euill affections, yet he doth not all, ſeeing he ought not ſo much as to haue thē at all. Neither is it much more, that true diuinity deliuereth touching this matter. For, as he ſaith, that in the Continent man the hauing of theſe euill deſires, thogh he reſiſt them, is the cauſe that he cannot be called a vertuous man: ſo we, that the hauing of them is a ſinne. Only in this we excell him heere: that we are able out of diuinity to giue the true reaſon of this doctrine: which is, that euery one ſinneth, that doeth not loue God with his whole heart and affection: whence it followeth, that the euill deſires of the Continent man; that is, of him which bridleth them, muſt needes be ſinne: ſeeing ſuch deſires, though bridled, are a-pulling away of a part of our heart and affection from God.

Seeing therefore it hath pleaſed God, to make vs know, that by our faithfull endeuours to keepe his commandements, we witneſſe our loue toward himſelfe: we may not ſafely giue libertie to our vanities, by caſting backe vpon God (who is iuſtice it ſelf) that he hath giuen vs precepts altogether beyond our power, and Commandements impoſſible for vs to keepe. For, as hee is accurſed (ſaith Saint *Hierome*) that auowes that the Law is in all things poſſible to be obſerued: ſo he hath made this addition: *Maledictus*

qui

qui dicit impossibilia Deum præcepisse; *Accursed is hee that saith that God hath commanded things* (in themselues, and not through our fault) *impossible.* Now, as the places are many which command vs to keepe the Law: so is our weakenesse also in the Scriptures laide before vs, and therefore it is thus safely to be vnderstood, that we should without euasion, or without betraying of our selues, doe our faithfull endeuours to obserue them: which if we doe vnfainedly, no doubt, but God will accept our desires therein. For that there is no man iust, *Dauid* witnesseth: *Enter not into iudgement with thy seruant, for in thy sight no flesh that liueth shall be iustified.* And in the first of *Kings*, *There is no man that sinneth not:* And againe; *Who can say, I haue made my heart cleane?* But seeing there is no sinne greeuous without deliberation; let euery mans conscience iudge him, whether hee giue way willingly, or restraine himselfe in all that he can; yea, or no? For when a King giues to his subiect a commandement vpon paine of losse of his loue, to performe some seruice: if the subiect neglecting the same, seeke to satisfie his *Soueraigne* with shifting excuses, out of doubt such a Prince will take himselfe to be derided therein.

Psal. 143. 2. c. 8 v. 46. Prou. 20. v. 9.

§. XIIII.

If there were not any Religion nor Iudgement to come, yet the Decalogue *were most necessary to be obserued.*

AND if wee consider aduisedly and soberly, of the Morall Law, or ten Commandements, which God by the hand of *Moses* gaue vnto his people, it will appeare that such was his mercifull prouidence in the choise of them, as were there neither paine, nor profit adioyned to the obseruing, or not obseruing of them; were there no diuine power at all, nor any Religion among men; yet if wee did not for our owne sakes striue to obserue these Lawes, all society of men, and all endeuours, all happinesse and contentment in this life would be taken away: and euery State and common-weale in the World fall to the ground and dissolue. Therefore, these Lawes were not imposed as a burthen, but as a blessing: to the end that the innocent might be defended, that euery man might enioy the fruites of his owne trauaile, that right might be done to all men from all men: that by iustice, order, and peace, we might liue the liues of reasonable men, and not of beasts; of free-men, and not of slaues; of ciuill men, and not of sauages. And hereof making our humane reason onely Iudge, let vs see the inconueniences in this life which would follow by the breach and neglect of these Lawes.

As first, what would the issue be if we acknowledged many Gods? would not a farre greater hatred, warre, and bloud-shed follow, than that which the difference of ceremonie, and diuersity of interpretation, hath already brought into the World, euen among those Nations which acknowledge one God, and one *Christ*?

And what could it profit man-kinde to pray to Idols, and Images of gold, mettall, dead stones, and rotten wood, whence nothing can be hoped, but the losse of time, and an impossibility to receiue thence-from, either helpe or comfort?

The breach of the third Commandement bringeth there-with this disaduantage, and ill to man, that whosoeuer taketh the name of God in vaine, shall not at any time benefit himselfe by calling God to witnesse for him, when hee may iustly vse his holy name.

The obseruing the *Sabbath* holy, giueth rest to men and beasts, and nature her selfe requireth intermission of labour.

If we despise our Parents, who haue giuen vs being, we thereby teach our owne children to scorne and neglect vs, when our aged yeeres require comfort and helpe at their hands.

If murther were not forbidden, and seuerely punished, the race of mankinde would be extinguished: and whosoeuer would take the liberty to destroy others, giueth liberty to others to destroy himselfe.

If adultery were lawfull and permitted, no man could say vnto himselfe; This is my sonne: there could be no inheritance proper, no honour descend to posterity, no endeuour by vertue and vndertaking to raise Families: murthers and poysonings betweene man and wife would be daily committed: and euery man subiect to most filthy and vncleane diseases.

If stealth and violent rapine were suffered, all man-kinde would shortly after perish,

or liue as the ſaluages, by rootes and acornes. For no man laboureth but to enioy the fruites thereof. And ſuch is the miſcheefe of robbery, as where *Moſes* for leſſer crimes appointed reſtitution fourefold, policie of State and neceſſity hath made it death.

To permit falſe witneſſes, is to take all mens liues and eſtates from them by corruption: the wicked would ſweare againſt the vertuous: the waſter againſt the wealthie: the idle begger and loyterer, againſt the carefull and painfull laborer: all triall of right were taken away, and iuſtice thereby baniſhed out of the world.

The coueting of that which belongs to other men, bringeth no other profit than a diſtraction of minde, with an inward vexation: for while we couet what appertaines to others, we neglect our owne: our appetites are therin fed with vaine and fruitleſſe hopes, ſo long as we do but couet; and if we do attaine to the deſire of the one, or the other, to wit, the wiues or goods of our neighbours; we can look for no other, but that our ſelues ſhall alſo, either by theft or by ſtrong hand, be depriued of our owne.

Wherein then appeareth the burthen of Gods Commandements, if there bee nothing in them, but rules and directions for the generall and particular good of all liuing? Surely, for our owne good, and not in reſpect of himſelfe, did the moſt mercifull & prouident God ordaine them; without the obſeruation of which, the vertues of heauenly bodies, the fertility of the earth, with all the bleſſings giuen vs in this life, would be vnto vs altogether vnprofitable, and of no vſe. For wee ſhould remaine but in the ſtate of brute beaſts, if not in a farre more vnhappy condition.

§. XV. *Of humane Law, written and vnwritten.*

HVmane Law, of which now it followeth to ſpeake, is firſt diuided into two, (*Viz.*) Written, and Vnwritten. The vnwritten conſiſts of vſage, approued by time: which *Iſidore* cals *Mores*: and he defines *Mores:* to be *Conſuetudines vetuſtate probatæ*; to bee *cuſtomes approued by antiquity, or vnwritten lawes*. Now cuſtome differeth from vſe, as the cauſe from the effect: in that cuſtome is by vſe and continuance eſtabliſhed into a Law: but yet there where the law is defectiue, ſaith *Iſidore*.

And of cuſtomes there are two generall natures, containing innumerable particulars; the firſt are written cuſtomes, receiued and exerciſed by Nations, as the cuſtoms of *Burgundie* and *Normandie*: the ancient generall cuſtome of *England*, & the cuſtomes of *Caſtill*, and other *Prouinces*.

The ſecond are theſe petty cuſtomes, vſed in particular Places, Cities, Hundreds, and Mannors. The generall or Nationall cuſtoms are ſome written, others vnwritten.

The particular or petty cuſtomes are ſeldome written, but witneſſed by teſtimonie of the inhabitants. The cuſtomes of the *Duchie* of *Cornwall* comprehending alſo the *Stannerie* of *Deuon*, as touching *Tin*, and *Tin* cauſes, are written in *Deuon*, but not in *Cornwall*. But howſoeuer vſe and time hath made theſe cuſtomes as lawes, yet ought euery cuſtome to be *rationabilis*, as well as *præſcripta*. *Non firmatur tractu temporis quod de iure ab initio non ſubſiſtit*; *That which at firſt was not grounded vpon good right, is not made good by continuance of time*. And (ſaith *Vlpian*) *quod ab initio vitioſum eſt, non poteſt tractu temporis conualeſcere*; *Courſe of time amends not that which was naught from the firſt beginning*. For theſe two defences are neceſſary in all lawes of cuſtome; the one, that it be not repugnant to the law diuine, and naturall: the other, that the cauſe and reaſon be ſtrong, prouing a right birth, and neceſſary continuance: it being manifeſt, that euery cuſtome which is againſt the law, had his beginning from euill deeds, & therefore not without the former conſiderations to be allowed. And it is true, that all cuſtomes of this nature were but tollerated for a time, by the Law-makers, though they haue beene ſince continued, becauſe poſterity is not bound to examine by what cauſe their Anceſtors were thereto moued. For *non ſufficit ſimplex toleratio*. And it is in this ſort ouer-ruled in the law; *Per populum conſuetudo contra legem induci non poteſt, niſi de voluntate illius qui nouam legem, & nouam conſtitutionem ſtatuere poteſt, qui ſolus Princeps eſt*; *The people cannot bring in a new cuſtome againſt law: ſaue by his will, who hath power to make a new law and ordinance, which is onely the Prince*.

In Reg. Iuris. 6. 2. q. 117. art. 1.

Vlp. l. 29.

Humane Law generally taken, to wit, humane law written, is by ſome defined to be the decree or doome of practique reaſon: by which humane actions are ruled and directed. *Papinian* cals the Law a common precept, the aduiſement of wiſemen, & the

restraint of offences committed, either willingly or ignorantly. *Isidore* calles the Law a Constitution written, agreeing with Religion, fittest for Gouernment and common profit: And more largely, *Omne id quod ratione consistit; All that stands with reason.*

Lastly, and more precisely it is thus defined. Humane Law is a righteous decree, agreeing with the Law natural, and eternall: made by the rational discourse of those, that exercise publike authority: prescribing necessary obseruances to the subiect. That euery Law ought to be a righteous decree, S. *Augustine* teacheth, saying: *Mihi lex esse non videtur, quæ iusta non fuerit; It seemes to be no law at all to me, which is not iust:* and iust it cannot be, except it agree with the law naturall and eternall. For there is no Law iust and legitimate (saith S. *Augustine*) which the Law-makers haue not deriued from the eternall. *Nihil iustum atque legitimum est, quod non ab æterna lege sibi homines deriuauerint.*

Greg. de Val. ex Tho. q. 91. art. 3. & q. 94. art. 2.

L. 1. de lib. arb. cap. 6.

Secondly, it ought to be constituted by discourse of reason, whereby it is distinguished from the Law naturall, to wit, the naturall, indemonstrable, or needing no demonstration, from whence the law humane is taken and deduced.

Thirdly, that it ought to bee made by an authorised Magistracie, it cannot bee doubted, be the gouernment of what kinde soeuer. For it falleth otherwise vnder the Title of those decrees called *Violentia*, or *iniquæ constitutiones; Violences*, or *wicked constitutions.*

Of humane Law there are foure properties, especially answering these foure conditions in the former definition. First, as it is drawne out of the law of nature: so euery particular of the humane Law may be resolued into some principle or rule of the naturall.

4. *Parts.*

Tho. q. 3. 5. art. 2.

Secondly, it is to be considered as it is referred vnto, and doth respect the common good.

Thirdly, it is to be made by publique authority.

Fourthly, concerning the matter of the Law, it prescribeth, and directeth, all humane actions. And so is the Law as large and diuers, as all humane actions are diuers, which may fall vnder it. For according to *Thomas*, *Alia lex Iulia de Adulteriis, alia Cornelia de Sicariis; The Law of* Iulian *against Adultery is one, the* Cornelian *against Ruffians, is another.* Now the humane Law, generally taken, is in respect of the first of these considerations, diuided into the Law of Nations, and the Ciuill.

The Law of Nations is taken lesse or more properly; lesse properly for euery Law which is not of it selfe, but from other higher principles deduced: and so it seemeth that *Vlpian* vnderstands it: for he defineth *Ius gentium*, or *the Law of Nations*, to be that which is onely common amongst Men, as Religion, and the worship of God: which is not in the very nature of this Law of Nations; but from the principles of the Scriptures, and other diuine Reuelations. But the Law of Nations properly taken, is that *dictate*, or *sentence*, which is drawne from a very probable, though not from an euident principle, yet so probable, that all Nations doe assent vnto the conclusion, as that the free passage of *Ambassadours* be granted betweene enemies, &c. which Nationall Law, according to diuers acceptions, and diuers considerations had of the humane Law, may be sometime taken for a *Species* of the Naturall, sometime of the Humane.

Ius Ciuile, or the Ciuill Law, is not the same in all Common-wealths, but in diuers estates it is also diuers and peculiar, and this Law is not so immediately deriued from the Law of Nature, as the Law of Nations is: For it is partly deduced out of such principles as all Nations doe not agree in, or easily assent vnto; because they depend on particular circumstances, which are diuers, and doe not fit all estates. Hereof *Vlpian, Ius ciuile, neque in totum à naturali & gentium recedit, neque per omnia ei seruit: itaq; cum aliquid addimus vel detrahimus Iuri communi, Ius proprium, id est, Ciuile efficimus; The Ciuill Law* (saith he) *doth neither wholly differ from the Law of Nature, and Nations, nor yet in all points obey it: therefore when we adde ought to, or take from the Law that is common, we make a Law proper, that is, the Ciuill Law.*

In Leg. 6. 2. a. ff. de Iustitia Iure.

The Law now commonly called the Ciuill Law, had its birth in *Rome*; and was first written by the *Decem-viri*, 303. yeeres after the foundation of the City. It was compounded as wel out of the *Athenian*, & other *Grecian* Lawes, as out of the ancient *Romane* customes and Lawes *Regall*. The Regal Lawes were deuised by the first Kings, and called *Leges Regiæ*, or *Papyrianæ*, because they were gathered by *Papyrius*, *Tarquin* then reigning. For though so many of the former Lawes as maintained Kingly authority, were abolished,

Dion. Hal. shed, with the name; yet those of *Seruius Tullius*, for Commerce and Contracts, and all that appertained to Religion, and common vtility, were continued, and were a part of the Lawes of the twelue Tables. To these Lawes of the twelue Tables were added (as the times gaue occasion) those made by the *Senate*, called *Senatus-consulta:* those of the common people, called *Plebi-scita:* those of the Lawyers, called *responsa prudentum:* and the Edicts of the *Annuall Magistrate:* which Edicts being first gathethed and interpreted by *Iulian*, and presented to *Adrian* the Emperour, they were by him confirmed and made perpetuall Lawes; and the *Volume* stiled *Edictum perpetuum*; as those and the like Collections of *Iustinian* afterward were.

C. Sigon. l. 1. out of Pomponius.

The difference anciently betweene Lawes and Edicts, which the *French* call *Reglements*, consisted in this, that Lawes are the Constitutions made or confirmed by soueraigne authority (be the soueraignty in the people, in a few, or in one) and are withall generall and permanent: but an Edict (which is but *Iussum Magistratus*, vnlesse by authority it be made a Law) hath end with the *Officer*, who made the same, saith *Varro. Qui plurimum Edicto tribuunt, legem annuam esse dicunt; They who ascribe the most vnto an Edict, say that it is a Law for one yeere:* Though *Isidore* doth also expresse by the word *Constitutions* or *Edicts*, those Ordinances called *Acts of Prerogatiues*; as *Constitutio vel Edictum est quod Rex, vel Imperator constituit, vel edicit; An Ordinance or Edict is that which a King or Emperour doth ordaine or proclaime.*

Lastly, the *Humane Law* is diuided into the *Secular*, and into the *Ecclesiasticall*, or *Canon*. The *Secular* commanding temporall good, to wit, the peace and tranquility of the Common-weale: the *Ecclesiasticall* the spirituall good, and right Gouernment of the *Ecclesiasticall Common-wealth*, or *Church*, *Illud naturæ legem, hoc diuinam spectat; That respecteth the Law of Nature, this the Law of God.* And so may *Ius Ciuile* be taken two wayes; first, as distinguished from the Law of Nations, as in the first diuision: Secondly, as it is the same with the *Secular*, and diuers from the *Ecclesiasticall*. But this diuision of the *Schoolemen* is obscure. For although the *Ciuill* be the same with the *Secular*, as the *Ciuill* is a Law, yet the *Secular* is more generall, and comprehendeth both the *Ciuill*, and all other Lawes not *Ecclesiasticall*. For of *Secular* Lawes, in vse among *Christian* Princes, and in *Christian* Common-weales, there are three kindes; the *Ciuill* which hath euery where a voyce; and is in all *Christian* Estates (*England* excepted) most powerfull; the Lawes of *England* called Common, and the Lawes of custome or *Prouinciall*. In *Spaine* besides the Law *Ciuill*, they haue the customes of *Castill*, and other Prouinces. In *France* besides the *Ciuill*, the customes of *Burgundy*, *Bloys*, *Berri*, *Niuernois*, and *Lodunois*, &c. *Tous lieux situes & assis en Lodunois, seront gouernez selon les coustumes du dit pays; All places lying within the precincts of Lodunois, shall be gouerned according to the customes of that place.* There are also in *France* the customes of *Normandy*, and these of two kindes; Generall, and Locall; and all purged and reformed by diuers Acts of the three Estates. The *Charters* of confirmation of these ancient customes, before and since their reformation haue these words; *Nos autem, registrum prædictum, vsus laudabiles, & consuetudines antiquas, &c. laudamus, approbamus, & authoritate Regia confirmamus; The Register aforesaide, laudable vse, and ancient customes we praise, approue, and by our Kingly authority confirme.* The common Law of *England* is also compounded of the ancient customes of the same, and of certaine *Maximes* by those customes of the Realme approoued. Vpon which customes also are grounded those Courts of *Record*, of the *Chancery*, *Kings Bench*, *Common Pleas*, and *Exchequer*, with other small Courts.

Art. 7 tit. 5. G. Cust.

These ancient customes of *England* haue beene approoued by the Kings thereof, from age to age: as that custome by which no man shall be taken, imprisoned, disseised, nor otherwise destroyed, but he must first be put to answer by the Law of the Land, was confirmed by the *Statute* of *Magna Charta*. It is by the ancient custome of *England*, that the eldest sonne should inherite without partition. In *Germany*, *France*, and elsewhere otherwise, and by partition. In *Ireland* it is the custome for all Landes (that haue not beene resigned into the Kings hands) that the eldest of the House shall enioy the Inheritance during his owne life: and so the second and third eldest (if there be so many brothers) before the Heire in lineall descent: this is called the custome of *Tanistrie*. For example, if a Lord of Land haue foure sonnes, and the eldest of those foure haue also a Sonne, the three Brothers of the eldest Sonne, shall after the death of their Brother, enioy their Fathers Lands before the Grand-childe: the custome being grounded

grounded vpon the reaſon of neceſſity. For the *Iriſh* in former times, hauing alwayes liued in a ſubdiuided *Ciuill* Warre, not onely the greateſt againſt the greateſt, but euery *Baron* and *Gentleman* one againſt another, were enforſt to leaue ſucceſſors of age and ability, to defend their owne *Territories*. Now as in *Normandie*, *Burgundie*, and other Prouinces of *France*, there are certaine peculiar and petty Cuſtomes, beſides the great and generall cuſtome of the Land, ſo are there in *England*, and in euery part thereof. But the greateſt buſke of our Lawes, as I take it, are the *Acts of Parliament*: lawes propounded and approued by the three eſtates of the Realme, and confirmed by the King, to the obedience of which all men are therefore bound, becauſe they are *Actes* of choiſe, and ſelfe-deſire. *Leges nulla alia cauſa nos tenent quàm quòd iudicio populi receptæ ſunt; The lawes do therefore binde the ſubiect, becauſe they are receiued by the iudgement of the ſubiect. Tum demum humanæ leges habent vim ſuam, cum fuerint non modò inſtitutæ, ſed etiam firmatæ approbatione communitatis; It is then that humane lawes haue their ſtrength, when they ſhall not onely be deuiſed, but by the approbation of the people confirmed.* *Vlp. ff. de Leg. Leg. 32.* *Aug. de vera relig. cap 31* *Gratian. in dec diſt. 4. Cum in ipſo.*

Iſidore faſteneth theſe properties to euery *Chriſtian* Law, that the ſame bee honeſt, that it bee poſſible, that it bee according to Nature, and according to the cuſtome of the Countrey; alſo for the time and place conuenient, profitable, and manifeſt, and without reſpect of priuate profite, that it be written for the generall good. He alſo giues foure effects of the Law, which *Modeſtinus* comprehends in two; to wit, obligation, and inſtigation: the former bindes vs by feare, to auoide vice; the latter incorageth with hope, to follow vertue. For according to *Cicero*, *Legem oportet eſſe vitiorum emendatricem, commendatricemque virtutum; It behoueth the Law to bee a mender of vices, and a commender of vertues.* The part obligatorie or binding vs to the obſeruation of things commanded or forbidden, is an effect common to all lawes: and it is two-fold; the one conſtraineth vs by feare of our conſciences, the other by feare of externall puniſhment. Theſe two effects the law performeth, by the exerciſe of thoſe two powers, to wit, *Coactiue* and *Directiue*.

The ſecond of theſe two effects remembred by *Modeſtinus*, is *Inſtigation*, or incorage-ment to vertue, as *Ariſtotle* makes it the end of the law, to make men vertuous. For lawes being ſuch as they ought to be, doe both by preſcribing and forbidding, ſvrge vs to well-doing; laying before vs the good and the euill, by the one and the other purchaſed. And this power affirmatiue commanding good, and power negatiue forbidding euil, are thoſe into which the law is diuided, as touching the matter: and in which *Dauid* comprehendeth the whole body and ſubſtance thereof: ſaying, *Declina à malo, & fac bonum: Decline from euill, and do good.* Pſalme 37.

§. XVI. *That onely the Prince is exempt from humane Lawes, and in what ſort.*

NOW whether the power of the humane Law bee without exception of any perſon, it is doubtfully diſputed among thoſe that haue written of this ſubiect, as well *Diuines* as *Lawyers*: and namely, whether Soueraigne Princes bee compellable; yea, or no? But whereas there are two powers of the law, as aforeſaide; the one *Directiue*, the other *Coactiue*: to the power *Directiue* they ought to bee ſubiect, but not to that which conſtraineth. For as touching violence or puniſhments, no man is bound to giue a preiudiciall iudgement againſt himſelfe; and if equals haue not any power ouer each other, much leſſe haue inferiours ouer their ſuperiours, from whom they receiue their authority and ſtrength.

And ſpeaking of the ſupreme power of lawes, ſimply then is the Prince ſo much aboue the lawes, as the ſoule and body vnited, is aboue a dead and ſenſeleſſe carkaſſe. For the King is truly called, *Ius viuum, & lex animata: An animate and liuing law.* But this is true, that by giuing authority to lawes, Princes both adde greatnes to themſelues, & conſerue it; and therefore was it ſaid of *Bracton* out of *Iuſtinian*; *Meritò debet Rex tribuere legi quod lex attribuit ei: namlex facit vt ipſe ſit Rex; Rightfully ought the King to attribute that to the law, which the law firſt attributeth to the King; for it is the law that doth make Kings.*

But whereas *Bracton* aſcribeth this power to the humane law, he is therein miſtaken. For Kings are made by God, and lawes diuine; and by humane lawes onely, declared to bee Kings. As for the places remembred by the Diuines and Lawyers, which inferre *Bract. l. 3.*

a kinde of obligation of Princes, they teach no other thing therein, then the bond of conscience, and profit arising from the examples of vertuous Princes, who are to giue an account of their actions to God onely.

Psal. 50. *Tibi soli peccaui*, saith *Dauid*; *Against thee onely haue I sinned:* therefore, the Prince cannot be saide to be subiect to the Law; *Princeps non subijcitur legi.* For seeing according to the *Schoolemen*, the Law humane is but *quoddam organum & instrumentum potestatis gubernatiuæ: non videtur posse eius obligatio ad eum se extendere, ad quem ipsa vis potestatis humanæ non pertinet; sed vis potestatis humanæ non se extendit ad gubernatorem, in quo illa residet. Ergo neq; lex condita per talem potestatem obligare potest ipsum conditorem. Omnis enim potentia actiua, est principium transmutandi aliud; Seeing humane Law* (say they) *is but a kind of Organ or Instrument of the power that gouerneth, it seemes that it cannot extend it selfe to binde any one whom no humane power can controll, or lay hold of: but the Gouernour himselfe, in whom the gouerning power doth reside, is a person that cannot by himselfe, or by his owne power be controlled. And therefore the Law which is made by such a power, cannot binde the law-maker himselfe: for euery actiue ability, is a cause or principle of alteration in another body,* not in the body in which it selfe resides. And seeing Princes haue power to deliuer o-

Greg. de Valentia de Leg. thers from the obligation of the Law: *Ergo etiam potest ipsemet Princeps siue legislator sua se voluntate pro libito ab obligatione legis liberare; Therefore also may a Prince or Law-maker at his owne will and pleasure deliuer himselfe from the bond of the Law.* Therefore in the rules of the Law it is thus concluded: *Subditi tenentur leges obseruare necessitate coactionis, Princeps vero sola voluntate sua, & intuitu boni communis; The subiects are bound to fulfill the Law by necessity of compulsion, but the Prince onely by his owne will, and regard of the common good.*

Now concerning the politique Lawes, giuen by *Moses* to the Nation of the *Israelites*, whether they ought to be a President, from which no ciuill institutions of other people should presume to digresse, I will not presume to determine, but leaue it as a question for such men to decide, whose professions giue them greater ability. Thus much I may be bold to affirme, that wee ought not to seeme wiser then *God* himselfe, who hath told vs that there are no Lawes so righteous, as those which it pleased him to giue to his Elect people to be gouerned by. True it is, that all Nations haue their seuerall qualities, wherein they differ, euen from their next borderers, no lesse than in their peculiar languages: which disagreeable conditions to gouerne aptly, one and the same Law very hardly were able. The *Roman* ciuill Lawes did indeede containe in order a great part of the then knowne World, without any notable inconuenience, after such time as once it was receiued and become familiar: yet was not the administration of it alike in all parts, but yeelded much vnto the naturall customes of the sundry people, which it gouerned. For whether it be through a long continued perswasion; or (as *Astrologers* more willingly grant) some influence of the Heauens; or peraduenture some temper of the soile and climate, affoording matter of prouocation to vice (as plenty made the *Sybarites* luxurious: want and oportunity to steale, makes the *Arabians* to be Theeues) very hard it were to forbid by Law an offence so common with any people, as it wanted a name, whereby to be distinguished from iust and honest. By such rigour was the Kingdome of *Congo* vnhappily diuerted from the Christian Religion, which it willingly at the first embraced, but after with great fury reiected, because plurality of Wiues was denied vnto them, I know not how necessarily, but more contentiously then seasonably. In such cases, me thinkes, it were not amisse to consider that the high *God* himselfe permitted some things to the *Israelites*, rather in regard of their naturall disposition (for they were hard-hearted) than because they were consonant vnto the ancient rules of the first perfection. So, where euen the generall nature of man doth condemne (as many things it doth) for wicked and vniust; there may the Law, giuen by *Moses*, worthily be deemed the most exact reformer of the euill, which forceth man, as neere as may be, to the will and pleasure of his Maker. But where nature or custome hath entertained a vicious, yet not intolerable habite, with so long and so publike approbation, that the vertue opposing it would seeme as vncouth, as it were to walke naked in *England*, or to weare the *English* fashion of apparell in *Turkie*: there may a wise and vpright Law-giuer, without presumption, omit somewhat that the rigour of *Moses* his Law required; euen as the good King *Hezekia* did, in a matter meerely *Ecclesiasticall*, and therefore the lesse capable of dispensation, praying for the people; The good Lord be mercifull vnto him, that prepareth his whole heart

to

to seeke the Lord God, the *God of his Fathers*, though hee be not cleansed according to the purification of the Sanctuary: which prayer the Lord heard and granted. 2 chron. cap. 30. v. 18, 19.

To this effect it is well obserued by Master Doctor *Willet*, that the morall Iudicials of *Moses* doe partly binde, and partly are let free. They doe not hold affirmatiuely that wee are tyed to the same seuerity of punishment now, which was inflicted then; but negatiuely they doe hold, that now the punishment of death should not be adiudged, where sentence of death is not giuen by *Moses*: Christian Magistrates ruling vnder *Christ* the Prince of peace, that is, of Clemency and Mercy, may abate of the seuerity of *Moses* Law, and mitigate the punishment of death, but they cannot adde vnto it to make the burden more heauy: for to shew more rigour then *Moses*, becommeth not the *Gospell*. Isa 9.

But I will not wander in this copious argument, which hath beene the subiect of many learned discourses, neither wil I take vpon me, to speak any thing definitiuely in a case which dependeth still in some controuersie among worthy Diuines. Thus much (as in honour of the Iudiciall Law, or rather of him that gaue it) I may well and truly say, that the defence of it hath alwayes beene very plausible. And surely howsoeuer they be not accepted (neither were it expedient) as a generall and onely Law; yet shall we hardly find any other ground, whereon the conscience of a Iudge may rest, with equall satisfaction, in making interpretation, or giuing sentence vpon doubts, arising out of any Law besides it. Hereof, perhaps, that Iudge could haue beene witnesse, of whom *Fortescue* that notable Bulwarke of our Lawes doth speake, complaining of a iudgement giuen against a Gentlewoman at *Salisbury*, who being accused by her owne Man, without any other proofe, for murdering her Husband, was thereupon condemned, and burnt to ashes: the Man who accused her, within a yeere after being Conuict for the same offence, confest that his Mistris was altogether innocent of that cruell fact, whose terrible death hee then (though ouer-late) greeuously lamented: but this Iudge, saith the same Authour, *Sapius ipse mihi fassus est, quòd nunquam in vita sua animum eius de hoc facto ipse purgaret; He himselfe often confessed vnto me, that he should neuer during his life, be able to cleare his conscience of that fact.* Wherefore that acknowledgement which other *Sciences* yeeld vnto the *Metaphysiques*, that from thence are drawne propositions, able to proue the principles of Sciences, which out of the sciences themselues cannot be proued, may iustly be granted by all other politique institutions, to that of *Moses*; and so much the more iustly, by how much the subiect of the *Metaphysiques*, which is, *Ens quatenus Ens*; *Being as it is being*, is infinitely inferiour to the *Ens Entium*; *The being of beings*, the onely good, the fountaine of truth, whose feare is the beginning of wisedome. To which purpose well saith Saint *Augustine*, *Conditor legum temporalium si vir bonus est & sapiens, illam ipsam consulit aternam, de qua nulli animæ iudicare datum est; The Author of temporall Lawes, if hee be good and wise, doth therein consult the Law eternall, to determine of which there is no power giuen to any soule.* And as well Prince *Edward*, in *Fortescue* his discourse, *Nemo potest melius aut aliud fundamentum ponere, quàm posuit Dominus; No man can lay a better, or another foundation, then the Lord hath laide.* Ca. 5. 3.

CHAP. V.

The Story of the Israelites from the receiuing of the Law to the death of Moses.

§. I. *Of the numbring and disposing of the Host of Israel, for their marches through the Wildernesse; with a note of the reuerence giuen to the worship of God, in this ordering of their troupes.*

WHen *Moses* had receiued the Law from God, and published it among the people, and finished the Tabernacle of the *Arke* and *Sanctuary*; he mustred all the Tribes and Families of *Israel*: and hauing seene what numbers of Men fit to beare armes, were found in euery Tribe, from 20. yeeres of age vpwards; he appointed vnto them, by direction from the Lord, such Princes and Leaders, as in worth and reputation were in euery Tribe most eminent. The number

number of the whole Army was 603550. able men for the wars, besides women & children; also, besides the strangers which followed them out of *Ægypt*; This great Army was diuided by *Moses* into foure grosse and mighty Battalions, each of which contained the strength of three whole Tribes.

The first of these containing 186400. able men, consisted of three Regiments, which may well, in respect of their numbers, be called Armies; as containing the three whole Tribes of *Iudah*, *Issachar*, and *Zabulon*. In the Tribe of *Iudah* were 74600. fighting men, led by *Naason*: in *Issachar* 54400. led by *Nathaniel*: in *Zabulon* 57400. led by *Eliab*. All these marched vnder the Standard of the Tribe of *Iudah*, who held the Vauntguard, and was the first that moued & marched, being lodged and quartered at their generall incamping on the East-side of the Army, which was held the first place, and of greatest dignity.

The second Batttalion or Army, called in the Scriptures the Host of *Reuben*, had ioyned vnto it *Simeon* and *Gad*, in number 151450. All which marched vnder the Standard of *Reuben*. In the Tribe of *Reuben* were 46500. vnder *Elizur*: in *Simeon* 59300. vnder *Shelumiel*: in *Gad* 45650. vnder *Eliasaph*: These had the second place, and incamped on the South-side of the Tabernacle.

The third Army marched vnder the Standard of *Ephraim*, to whom were ioyned the Regiments of *Manasse* and *Beniamin*; who, ioyned together, made in number 108100. able men. These marched in the third place, incamping on the West quarter of the Tabernacle. *Ephraim* had 40500. vnder *Elishama*: *Manasse* 32200. vnder *Gamliel*: *Beniamin* 35400. vnder *Abidam*.

The fourth and last Army, or Squadron, of the generall Army, containing 157600. able men, marched vnder the Standard of *Dan*; to whom were ioyned the two Tribes of *Nephtali* and *Asher*. And these had the Rereward, and moued last, incamping on the North-side. *Dan* had 62700. vnder *Ahiezer*: *Asher* 41500. vnder *Pagiel*: *Nephtali* 53400. vnder *Ahira*.

Besides these Princes of the seuerall Tribes, there were ordained Captaines ouer Thousands, ouer Hundreds, ouer Fifties, and ouer Tens; as it may appeare by that mutinie and insurrection against *Moses*; *Num.* 16. v. 1. & 2. For there arose vp against *Moses* 250. Captaines of the *Assembly, famous in the Congregation, and men of renowne*: of which number were *Korah*, *Dathan*, and *Abiram*. Which three principal Mutiners, with those 250. Captaines that followed them, were not any of the 12. Princes of the Tribes, or Generall Colonels before spoken of, as by their names, *Num.* 1. is made manifest.

The blessing which *Israel* gaue to his children, tooke place not onely in the diuision of the Land of promise, and other things of more consequence, long after following; but euen in sorting them vnder their seuerall Standards in the wildernesse it was obserued. For *Iudah* had the precedency and the greatest Army, which also was wholly compounded of the Sonnes of *Leah*, *Iacobs* wife. *Reuben* hauing lost his birth-right, followed in the second place, accompanied with his brother *Simeon*, who had vndergone his Fathers curse; and with *Gad*, the sonne of his Mothers Hand-maide. *Ioseph*, who in temporall blessings had the prerogatiue of the first borne a double portion, was accounted as two Tribes, and diuided into two Regiments: the younger (according to *Iacobs* prophecy) taking place before the elder. He was assisted by *Beniamin*, his best-beloued brother, the other son of *Rachel*. To *Dan*, the eldest son of *Iacobs* Concubines, was giuen the leading of the fourth Army, according to *Iacobs* prophecy. He had with him vnder his Standard none of the children of *Lea*, or *Rachel*, but onely the sonnes of the Hand-maides.

In the middle of these foure Armies, was the Tabernacle, or portable Temple of the Congregation carried, sur-rounded by the *Leuites*. Neere vnto which, as the Heathens and Pagans could not approch, by reason of these foure powerfull Armies which guarded the same: so was it death for any of the children of *Israel* to come neere it, who were not of the *Leuites*, to whom the charge was cõmitted. So sacred was the moueable Temple of God, and with such reuerence guarded and transported, as 22000. persons were dedicated to the seruice and attendance thereof: of which 8580. had the peculiar charge, according to their seuerall offices and functions; the particulars whereof are written in the third and fourth of *Numbers*. And as the Armies of the people obserued the former order in their incampings: so did the *Leuites* quarter themselues, as in an inner square, on euery side of the Tabernacle; the *Gesshurites* on the West, within the Armie, and Standard of *Ephraim*, ouer whom *Eliasaph* commanded, in number 7500.

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The Family of *Cohath* on the South-side, guided by *Elizaphan*, within the Army of *Reuben*, and betweene him and the Tabernacle, in number 8600. The third company were of the Family of *Merari*, ouer whom *Zuriel* commanded, in number 6200. and these were lodged ou the North-side, within the Army of *Dan*; On the East-side, and next within those Tribes and Forces which *Iudah* led, did *Moses* and *Aaron* lodge, and their children, who were the first and immediate Commanders, both of the Ceremonies and of the People; vnder whom, as the chiefe of all the other *Leuiticall* Families, was *Eleazar* the sonne of *Aaron*, his successour in the high Priest-hood.

This was the order of the Army of *Israel*, and of their incamping and marching; the Tabernacle of God being alway set in the middle and center thereof. The reuerend care, which *Moses* the Prophet, and chosen seruant of God, had in all that belonged euen to the outward and least parts of the Tabernacle, *Arke* and *Sanctuary*, witnessed well the inward and most humble zeale borne towards God himselfe. The industry vsed in the framing thereof, and euery, and the least part thereof; the curious workmanship thereon bestowed; the exceeding charge and expence in the prouisions; the dutifull obseruance in the laying vp, and preseruing the holy Vessels; the solemne remouing thereof; the vigilant attendance thereon, and the prouident defence of the same, which all Ages haue in some degree imitated, is now so forgotten and cast away in this super-fine Age, by those of the *Family*, by the *Anabaptist*, *Brownist*, and other *Sectaries*, as all cost and care bestowed and had of the Church, wherein God is to be serued and worshipped, is accounted a kinde of *Popery*, and as proceeding from an idolatrous disposition: insomuch as Time would soone bring to passe (if it were not resisted) that God would be turned out of Churches into Barnes, and from thence again into the Fields and Mountaines, and vnder the hedges; and the Offices of the *Ministery* (robbed of all dignity and respect) be as contemptible as these places; all Order, Discipline, and Church-gouernment, left to newnesse of opinion, and mens fancies: yea, and soone after, as many kindes of Religions would spring vp, as there are Parish-Churches within *England*: euery contentious and ignorant person clothing his fancy with the *Spirit of God*, and his imagination with *the gift of Reuelation*; insomuch, as when the *Truth*, which is but one, shall appeare to the simple multitude, no lesse variable then contrary to it selfe, the Faith of Men will soone after dye away by degrees, and all Religion be held in scorne and contempt. Which distraction gaue a great Prince of *Germany* cause of this answer to those that perswaded him to become a *Lutheran*, *Si me adiungo vobis, tunc condemnor ab alijs: si me alijs adiungo, à vobis condemnor; quid fugiam video, sed quid sequar, non habeo: If I adioyne my selfe to you, I am condemned by others; If I ioyne with others, I am condemned by you: What I should anoide I see, but I know not what I should follow.*

§. II. *The offerings of the twelue Princes: the Passeouer of the second yeere: The departing of* Iethro.

NOw when *Moses* had taken order for all things necessary, prouided for the seruice of God, written the Lawes, numbred his Army, and diuided them into the battailes and troupes before remembred, and appointed them Leaders of all sorts; The twelue Princes or Commanders of the Tribes brought their offerings before the Lord, to wit, sixe couered Chariots, and twelue Oxen to draw them, therein to transport, as they marched, the parts of the Tabernacle, with all that belonged thereunto: the *Sanctuary* excepted, which for reuerence was carried vpon the shoulders of the sons of *Korah*, to whom the charge was committed; and the Chariots in which was conueyed the other parts of the Tabernacles and Vessels thereto belonging, were deliuered to the *Leuites* for that seruice, namely to the Sonnes of *Gershon* and *Merari*. Num. 6.

Besides these Chariots, each of these Commanders, Princes, or Heads of Tribes, offered vnto God, and for his seruice in the Temple, a Charger of fine siluer, weighing 130. sheckles; a siluer Boll of 70. sheckles; after the sheckle of the *Sanctuary*; and an Incense-Cup of gold, of ten sheckles, which they performed at the same time when the Altar was dedicated vnto God by *Aaron*: and before they marched from *Sinai* towards

The Hebrew *Gerah* weigheth sixteene graines: so a *Gerah* of siluer is about three

halfe-pence sterling: the *Sicle* of the Sanctuary (as it is expounded, *Exod. 30. 13.*) containeth 20. Gerahs; so a Sanctuary Sicle of siluer is about 7. groats, the common Sicle is but halfe as much, to wit ten Gerahs: as it is vsually expounded; though *Villalpandus* labours to proue that the common and the Sanctuary Sicle were all one, Num. 9. verse 5. Num. 10, 11. Exodus. *Vt. 34.* Numbers 9. 17.

their

their conquest, besides the Beasts which they offered for sacrifice, according to the Law Ceremoniall, the weight of all the twelue siluer Chargers, and twelue siluer Bolles, amounted vnto 2400. sheckles of siluer; and the weight of gold in the Incense-Cuppes, to 120. sheckles of gold; which makes of sheckles of siluer 1200. euery sheckle of gold valuing ten of siluer, so that the whole of gold and siluer which they offered at this time, was about foure hundreth and twenty pound sterling. This done, *Moses*, as in all the rest by the Spirit of God conducted, gaue order for the celebrating of the *Passeouer*, which they performed on the foureteenth day of the second moneth of the second yeere: and on the twentieth day of the same, the cloude was lifted vp from aboue the Tabernacle, as a signe of going forward; *Moses* beginning his march with this inuocation to God: *Rise vp Lord, and let thine enemies be scattered, and let them that hate thee, flie before thee.* Then all the people of *Israel* remoued from their incamping at the foote of the Mountaine *Sinai*, towards *Paran*; the Armie, or great squadron of *Iuda*, led by *Naasson*, taking the Vaunt-guard, followed by *Nethaneel* and *Eliab*, Leaders of the Tribes of *Issachar* and *Zabulon*: after whom the rest marched, as in the figure expreſt. And because the passage through so many deserts and mountaines, was exceeding difficult: *Moses* leauing nothing vnforethought which might serue for the aduancement of his enterprize, he instantly intreated his Father in Law, whom in the tenth of *Numbers* he calleth *Hobab*, to accompany them in their iourney towards *Canaan*; promising him such part and profit of the enterprize, as God should bestow on them: for this man, as he was of great vnderstanding & iudgement (as appeared by the Counsell hee gaue to *Moses* for the appointing of Iudges ouer the people) so was he a perfect guide in all those parts, himselfe inhabiting on the frontier thereof, at *Midian*, or *Madian*: and (as it seemeth) a man of great yeeres and experience; for he was then the Priest or Prince of *Madian*, when *Moses* fled first out of *Ægypt*, and married his Daughter, which was 42. yeeres before this request made. And though *Moses* himselfe had liued 40. yeeres in these parts of *Arabia*, through which he was now to trauell: yet the better to assure his passage, and so great a multitude of soules, which could not be so few as a Million, it was necessary to vse many guides, and many conducters. To this request of *Moses*, it may seeme by the places, *Exod.* 18.27. and *Num.* 10.30. that *Iethro*, otherwise called *Hobab*, yeelded not: for it is euident, that he went backe from *Moses* into his owne Countrey. But because it appeareth by other places of Scripture, that the posterity of this *Hobab* was mingled with the *Israelites*, it is most likely that this his returne to his owne Countrey, was rather to fetch away his Family, and to take his leaue of his owne Countrey, by setting things in order, then to abide there.

Iudic.1.16. & 4.11. Also 1 Sam.15.6. And 2 *Reg.10.15.* 1 *Chro.2.55.* Ier.35.

§. III.

The voyage from Horeb to Kades: the mutinies by the way: and the cause of their turning backe to the Red Sea.

AFter this dismission of *Hobab*, *Israel* beganne to march towards the *Deserts of Paran*: and after three dayes wandring, they sate downe at the *Sepulchers* of lust, afterward called *Tabeera*, or *Incensio*: by reason that God consumed with fire those Mutiners and Murmurers which rose vp in this remoue, which happened about the 23. day of the same Moneth. And from this 23. day of the second Moneth, of the second yeere, they rested and fed themselues with Quailes (which it pleased God by a Sea-winde to cast vpon them) to the 24. day of the third moneth, to wit, all the moneth of *Sinan* or *Iune*: whereof surfaiting there dyed great numbers: from whence in the following moneth, called *Thamus*, answering to our *Iuly*, they went on to *Hazeroth*, where *Miriam* the sister of *Moses* was stricken with the leprosie, which continued vpon her seuen dayes, after whose recouery *Israel* remooued toward the border of *Idumæa*; and incamped at *Rithma*, neere *Kades Barnea*, from whence *Moses* sent the twelue discouerers into the Territory of *Canaan*, both to informe themselues of the fertility and strength of the Countrey; as also to take knowledge of the Wayes, Passages, Riuers, Fords, and Mountaines. For *Arad* king of the *Canaanites* surprized diuers companies of the *Israelites*, by lying in ambush neere those wayes, through which the discouerers and searchers of the Land had formerlie past. Now, after the returne of the discouerers of *Cades*, the wrath of God was turned against *Israel*; whose ingratitude and rebellion after his so many benefits, so many remissions, so many miracles wrought, was such, as they esteemed their deliuerance from the

Num. 11 & 13
Num. 12.
Num. 14

the *Ægyptian* ſlauery, his feeding them, and conducting them through that great and terrible *Wildernesse* (for ſo *Moſes* calleth it) with the victory which he gaue them againſt the powerfull *Amalekites*, to be no other then the effects of his hatred, thinking that hee led them on and preſerued them, but to bring them, their wiues, and children to be ſlaughtered, and giuen for a prey and ſpoyle to the *Amorites*, or *Canaanites*. For it was reported vnto them, by the ſearchers of the Land, that the Cities of their enemies were walled and defended with many ſtrong Towers and Caſtles; that many of the people were *Gyant-like*, (for they confeſt that they ſaw the ſonnes of *Anac* there) who were men of fearefull ſtature, and ſo farre ouer-topped the *Iſraelites*, as they appeared to them, and to themſelues, but as Graſhoppers in their reſpect. Now, as this mutiny exceeded all the reſt, wherein they both accuſed God, and conſulted to chooſe them a Captaine (or as they call it now adayes, an *Electo*) to carry them backe againe into *Ægypt*; ſo did God puniſh the ſame in a greater meaſure, than any of the former. For he extinguiſhed euery ſoule of the whole multitude (*Joſua* and *Caleb* excepted) who being confident in Gods promiſes, perſwaded the people to enter *Canaan*, being then neere it; and at the mountaine foote of *Idumæa*, which is but narrow; laying before them the fertility thereof; and aſſuring them of victory. But as men; whom the paſſion of feare had bereaued both of reaſon and common ſenſe, they threatned to ſtone theſe encouragers to death; accounting them as men either deſperate in themſelues, or betrayers of the liues, goods, and children of all their brethren, to their enemies; but God reſiſted theſe wicked purpoſes, and interpoſing the feare of his bright glory between the vnaduiſed fury of the multitude, and the innocency and conſtancy of his ſeruants, preſerued them thereby from their violence; threatning an intire deſtruction of the whole Nation, by ſending among them a conſuming and mercileſſe peſtilence. For this was the tenth inſurrection and rebellion, which they had made, ſince God deliuered them from the ſlauery of the *Ægyptians*. But *Moſes* (the mildeſt or meekeſt of all men) prayed vnto God to remember his infinite mercies; alledging, that this ſo ſeuere a iudgement, how deſeruedly ſoeuer inflicted, would increaſe the pride of the Heathen Nations, and giue them occaſion to vaunt, that the God of *Iſrael*, failing in power to performe his promiſes, ſuffered them to periſh in theſe barren and fruitleſſe Deſarts. Yet as God is no leſſe iuſt than mercifull, as God is ſlow to anger, ſo is his wrath a conſuming fire; the ſame being once kindled by the violent breath of mans ingratitude: and therefore, as with a hand leſſe heauy than hoped for, he ſcourged this iniquity, ſo by the meaſure of his glory (euermore iealous of neglect and deriſion) he ſuffered not the wicked to paſſe vnpuniſhed, reſeruing his compaſſion for the innocent: whom, becauſe they participated not with the offences of their Fathers, he was pleaſed to preſerue, and in them to performe his promiſes, which haue neuer beene fruſtrate.

Num. 14. 10.

Num. 14. 22.

Num. 12. 3.

§. III.

Of their vnwillingneſſe to returne: with the puniſhment thereof, and of diuers accidents in the returne.

NOW when *Moſes* had reuealed the purpoſes of God to the people, and made them know his heauy diſpleaſure towards them, they began to bewail themſelues, though ouer-late: the times of grace and mens repentance, hauing alſo their appointment. And then when God had left them to themſelues, and was no more among them, after they had ſo often plaid and dallied with his mercifull ſufferings, they wold needs amend their former diſobedience by a ſecond contempt: and make offer to enter the Land contrary againe to the aduice of *Moſes*; who aſſured them, that God was not among them; and that the Arke of his couenant ſhould not moue, but by His direction, who could not erre; and that the enemies ſword which God had hitherto bended and rebated, was now left no leſſe ſharpe than death; and in the hands of the *Amalekites*, and *Canaanites* no leſſe cruell. But as men from whom God hath with-drawne his grace, doe alwayes follow thoſe counſels which carry them to their owne deſtructions: ſo the *Hebrewes*, after they had forſaken the opportunity by God and their Conducters offered; and might then haue entered *Iudæa* before their enemies were prepared and ioyned, did afterward, contrary to Gods commandement, vndertake the enterpriſe of themſelues; and ranne head-long and without aduice into the mountaines of *Idumæa*. There

the

the *Canaanites* and the *Amalekites* being ioyned, and attending their aduantage, set on them, brake them: and of their numbers slaughtered the greatest part: and following their victory and pursuite, consumed them all the way of their flight, euen vnto *Hormah*: the *Amalekites* in reuenge of their former losse, and ouerthrow at *Raphidim*: the *Canaanites* to preuent their displantation and destruction threatned. Of which powerfull assembly of those two Nations (assisted in all likelihood with the neighbour Kings ioyned together for their common safety) it pleased God to forewarne *Moses*, and to direct him another way, than that formerly intended. For he commanded him to returne by those painefull passages of the Deserts, through which they had formerly trauelled, till they found the bankes of the red Sea againe: in which retraite before they came back to passe ouer *Iordan*, there were consumed 38. yeeres; and the whole number of the 600. and odde thousand, which came out of *Ægypt* (*Moses*, *Iosua*, and *Caleb* excepted) were dead in the Wildernesse, the stubborne and carelesse generations were wholly worne out, and the promised Land bestowed on their children; which were increased to 600000. and more. For besides the double fault both of refusing to enter the Land vpon the returne of the discouerers, and the presumption then to attempt it, when they were countermaunded: it seemeth that they had committed that horrible Idolatry of worshipping *Moloch*, and the Host of Heauen. For although *Moses* doth not mention it, yet *Amos* doth, and so doth the Martyr *Stephen*; as also that the *Israelites* worshipped the Sunne and Moone in after-times, it is proued out of sundry other places.

Amos 5. 25. Acts 7. 42. 2 Kin. 17. 16, & cap. 21, v. 3. & c. 23. v. 4, 5. 11. 2 chro. 33. 3. Hierem. c. 19. v. 13. &c.

Now after the broken Companies were returned to the Campe at *Cades*, *Moses*, according to the commaundement receiued from God, departed towardes the South from whence he came, to recouer the shoares of the *Red Sea*. And so from *Cades* or *Rithma* he remooued to *Remmonparez*, so called of abundance of Pomegranates there found and diuided among them. From thence he went on to *Libnah*, taking that name of the Frankincense there found. From *Libnah* he croft the Valley, and sate downe at *Ressa*, neere the foote of the mountaine. And after he had rested there, he bended towards the West, and incamped at *Ceelata*; where one of the *Hebrewes*, for gathering broken wood on the *Sabbath*, was stoned to death. After which, *Moses* alwayes keeping the Valley, betweene two great ledges of mountaines, (those which bound the Desert of *Sinne*, and those of *Pharan*) croft the same from *Ceelata*, and marched Eastward to the mountaine of *Sapher*, or *Sepher*: this making the Twentieth mansion. From thence hee passed on to *Harada*; then to *Maceloth*; and then to *Thahah*, and so to *Thara* or *Thare*, the foure and twentieth mansion. Where *Moses* rested, the people began that insolent and dangerous mutiny of *Korah*, *Dathan*, & *Abiram*; who for their contempt of God & his Ministers, were some of them swallowed vp aliue, and by the Earth opening her mouth deuoured; others, euen two hundred and fifty which offered incense with *Korah*, were consumed with fire from Heauen; and 14700. of their party, which murmured against *Moses*, stricken dead with a sudden pestilence: one of the greatest maruailes and iudgements of God, that hath beene shewed in all the time of *Moses* his gouernment, or before. For among so great a multitude, those lay-men who would haue vsurped Ecclesiasticall authority, were suddenly swallowed vp aliue into the Earth with their families and goods; euen while they sought to ouerthrow the Order, Discipline, and power of the Church, and to make all men alike therein, rebelliously contending against the *High Priest and Magistrate*, to whom God had committed the gouernment both of his Church and Common-weale of his people. And the better to assure the people, and out of his great mercy to confirme them, it pleaseth him in this place also to approoue by miracle the former election of his seruant *Aaron*, by the twelue rods giuen in by the Heads of the twelue Tribes; of which *Moses* receiued one of euery Head, and Prince of his Tribe: which being all withered and dried Wands, and on euery rod the name of the Prince of the Tribe written, and *Aarons* on that of *Leui*, it pleased God, that the rod of *Aaron* receiued by his power a vegetable spirit, and hauing laine in the Tabernacle of the Congregation, before the *Arke* one night, had on it both Buddes, Blossomes, and ripe Almonds.

Num. 33.

From *Tharah* the whole Army remoued to *Methra*; and thence to *Esmona*; and thence to *Moseroth*, (or *Masurit*, after Saint *Hierome*) and from *Moseroth* to *Beneiacan*; and so to *Gadgad*, which *Hierome* calleth *Gadgada*; thence to *Jetabata*, the thirtieth Mansion; where from certaine fountaines of water gathered in one, *Adrichomius* maketh a Riuer, which falleth into the *Red Sea*, betweene *Madian* and *Asiongaber*.

Now

Now although it be very probable, that at *Aſiongaber*, where *Salomon* furniſhed his Fleetes for the Eaſt *India*, there was ſtore of freſh water; and though *Herodotus* maketh mention of a great Riuer in *Arabia the ſtonie*, which he calleth *Corys*, from whence (ſaith he) the inhabitants conueigh water in pipes of leather to other places, by which deuice the King of *Arabia* releeued the Army of *Cambyſes:* yet is *Adrichomius* greatly deceiued, as many times hee is, in finding theſe Springs at *Gadgad*, or *Ietabata*, being the nine and twentieth or thirtieth Manſion. For it was at *Punon*, that thoſe Springs are ſpoken of, which in *Deuteronomy* the tenth, and the ſeauenth *Verſe*, is alſo called *Ietabata*, or *Iotbath*, a Land of running waters, and which by all probability fall into the Riuer *Zared*, the next adioyning. And that theſe Springes ſhould fall into the *Red Sea*, at *Aſiongaber*, or *Eloth*, I cannot beleeue, for the way thither is very long. And this I finde in *Belonius*, that there are diuers Torrents of freſh water in thoſe ſandy parts of *Arabia:* which though they continue their courſe for a few miles, yet they are drunke vp by the hot and thirſty ſand, before they can recouer the bankes of the *Red Sea.* Her: l. 3.

From *Ietabata*, *Moſes* directed his iourney towards the *Red Sea*, and incamped at *Hebrona*, and from thence to *Eſiongaber:* which City in *Ioſephus* time had the name of *Berenice*; and in *Hieroms*, *Eſia.* From thence, keeping the Sea, and *Eloth* on his right hand, hee turned towards the North, as hee was by God commanded: *Eſiongaber* being the fartheſt place towards the South-East, that *Moſes* trauailed in that paſſage. Deut. 2.

It ſeemeth that *Eſiongaber* or *Aſiongaber*, *Eloth* and *Madian*, were not at this time in the poſſeſſion of the Kings of *Edom.* For it is ſaide, *That the Lord ſpake vnto* Moſes *and* Aaron *in the Mount Hor; neere the Coaſt of the Land of Edom*; ſo as the Mount *Hor* was at this time in the South border of *Idumæa.* And if *Eſiongaber*, and the other places neere the *Red Sea*, had at this preſent beene ſubiect vnto the *Idumæans.* *Moſes* would alſo haue demanded a free paſſage through them. It is true, that in the future the *Idumæans* obtained thoſe places: for it is ſaide; *And they aroſe out of Madian, and came to Paran, and tooke men with them*; which were thoſe companies that followed young *Adad* of *Idumæa*, into *Ægypt*, when he fled from *Ioab.* Likewiſe it is ſaide of *Salomon*, that hee made a Nauy of ſhippes in *Eſiongaber* beſides *Eloth*, in the Land of *Edom.* Num: 21. 20. v. 13. 1 Kings 11. 13

§. V.

Of Moſes *arriuall at Zin Kades: and of the accidents while that they abode there.*

FRom *Eſiongaber* hee turned againe towards the North, and pitched in the *Wilderneſſe* of *Zin*, which is *Kadeſh:* or in *Beroth*, of the children of *Iacan*; where they ſate downe in the firſt Moneth of the fortieth yeere, after they left *Ægypt.* For at the next Manſion *Aaron* died in the firſt day of the fifth Moneth of the fortieth yeere: the nine and thirtieth yeere taking ende at *Eſiongaber.* And at this City of *Cades* (for ſo it was thought to be) or neere it, died *Miriam* or *Mary*, *Moſes* ſiſter, whoſe Sepulcher was to be ſeene in Saint *Hieromes* time, as himſelfe auoweth. From hence ere they departed to the Mountaine *Hor*, all the people murmured moſt violently againſt *Moſes*, by reaſon of the ſcarcity of water. For neither the puniſhments by fire from Heauen, by being deuoured and ſwallowed vp by the Earth, by the ſudden peſtilence, which often ſeized them, nor any miracle formerly ſhewing, either the loue or wrath of God, could preuaile with this Nation any longer, than while they were full fed and ſatiſfied in euery of their appetites: but in ſtead of ſeeking for helpe and reliefe at Gods hands, when they ſuffered hunger, thirſt, or any other want, they murmured, repined, and rebelled, repenting them of their changed eſtates, and caſting vngratefully on *Moſes* all their miſaduentures; yea, though they well knew that their owne Fathers had left their bodies in the Deſerts, and that they were now entred into the fortieth yeere, wherein all their miſeries were to take end. And being, as it were, in the ſight of the Land promiſed, they againe as obſtinately tempted God as in former times, and neither truſted his promiſes, nor feared his indignation. But as the will and purpoſes of Num: 20. 1. Num: 20. 3.

Num. 20. 9. God are without beginning; so his mercies being without ende; he commanded *Moses* to strike a Rocke adioyning with his rod; and the waters issued out in a great abundance, with which both themselues and their cattell were satisfied. Neuertheless, because God perceiued a kinde of diffidence both in *Moses* and *Aaron*, at this place; therefore he permitted neither of them to enter the Land promised, whereto perchance their worldly desires might inuite them. But it pleased him to ende the trauailes of *Aaron* at the Mount-

2553. taine *Hor*, being the next, and foure and thirtieth Station. At which Mountaine of *Hor*, *Aaron* was despoyled of the garments of his Priest-hood, and the same put on *Eleazar* his sonne, as God had commanded. Which done, *Moses* and *Eleazar* descended the Mountaine; but GOD receiued *Aaron* on the top thereof, and he was no more seene.

Of this Mountaine called *Hor*, otherwise *Mosera*, as in *Deuteronomy* 10. *Verse* 6. those *Horites* tooke name, which the *Idumeans* had formerly vanquished. Some there are which make *Mosera*, which was the seauen and twentieth Mansion; and *Mosera* which they write *Moseroth* for difference, which was the foure and thirtieth Mansion, and is also called *Hor*, to be two distinct places: because *Moses* in passing from *Cadesbarne* towards *Esiongaber*, incamped at *Mosera*, after hee departed from *Hesmona*, and before he came to *Beniaacan*. And this *Mosera*, which is also called *Hor*, he came vnto after he left *Cades*,

Num. 33. where *Miriam*, *Moses* sister dyed; the first being the seauen and twentieth, and the second being the foure and thirtieth Mansion. But for *Hor*, which is also called *Mosera*, it should haue beene written, *Hor iuxta Mosera*; *Hor neere Mosera*: for it is but one roote of a Mountaine, diuided into diuers tops, as *Sinai* and *Horeb* are: Whereof the West part *Moses* calleth *Mosera*, and the East part *Horeb*. By the West part *Moses* encamped, as hee past towards the *Red Sea*, on his left hand; by the East part, as hee went backe againe North-wards towards *Moab*: as in the description of *Moses* his passage through *Arabia*, the Reader may perceiue.

Now it was from *Cades*, before they came to *Hor*, because *Hor* belonged to *Edom*, that *Moses* sent messengers to the Prince of *Idumea*, praying him that he might passe with the people of *Israel* through his Territory into the Land of *Canaan*, which bordered it. For it was the neerest way of all other from the City of *Kadesh*, where *Moses* then encamped; whereas otherwise taking his iourney by the Riuers of *Zared*, *Arnon*, and *Iordan*, hee might haue runne into many hazards in the passage of those Riuers, the farre way about, and the many powerfull Kings, which commanded in those Regions. Now the better to perswade the Prince of *Idumea* hereunto, *Moses* remembred him, that hee was of the same race and family with *Israel*: calling him by the name of brother, because both the *Edomites* and *Israelites* were the sonnes of one father, to wit, *Isaac*; inferring thereby, that hee had more reason to fauour and respect them, than hee had to assist the *Canaanites*; against whom *Esau* his Ancester had made warre, and driuen out the *Horites* (who were of their ancient races descended of *Cham*) out of the Region of *Seir*, calling it by his owne name *Edom*, or *Idumea*. He also making a short repetition of Gods blessings bestowed on them, and of his purposes and promises; assured *Edom*, or the King thereof, that hee would no way offend his people, or waste his Countrey, but that hee would restraine his Army within the bounds of the Common, and Kings high wayes, paying money for whatsoeuer he vsed, yea, euen for the water, which themselues or their Cattell should

Deut 2.4 drinke. For *Moses* was commanded by God, not to prouoke the children of *Esau*. But the King of *Idumea* knowing the strength of his owne Countrey, the same being neere *Canaan*, rampard with high and sharpe mountaines: and withall suspecting, as a naturall wise man, that 600000. strangers being once entred his Countrey, it would rest in their willes to giue him law, resoluedly refused them passage, and deliuered this answer to the

Num. 20. 20. & 21. Messengers: That, if they attempted to enter that way, he would take them for enemies, and resist them by all possible meanes. And not knowing whether such a deniall might satisfie or exasperate, hee gathered the strength of his Countrey together, and shewed himselfe prepared to defend their passage. For, as it is written; *Then* Edom *came out against him* (to wit, *Moses*) *with much people, and with a mighty power*. Whereupon *Moses*

Num. c. 20. considering, that the ende of his enterprise was not the conquest of *Seir* or *Idumea*, and that the Land promised was that of *Canaan*: like vnto himselfe who was of natural vnderstanding the greatest of any man, & the skilfullest man of warre that the world had, he refu-

sed

sed to aduenture the Army of *Israel* against a Nation, which being ouercome, gaue but a passage to inuade others; and which by reason of the seate of their mountainous Countrey, could not but haue endangered, or (at least) greatly enfeebled the strength of *Israel*, and rendred them lesse able, if not altogether powerlesse, to haue conquered the rest.

§. VI.

Of their compassing Idumæa, and trauelling to Arnon, the border of Moab.

HE therefore leauing the way of *Idumæa*, turned himselfe towards the East, and marched towards the Deserts of *Moab*. Which when *Arad* King of the *Canaanites* vnderstood, and that *Moses* had blanched the way of *Idumæa*; and knowing that it was *Canaan*, and not *Edom*, which *Israel* aimed at, he thought it safest, rather to find his enemies in his neighbours Countrey, than to be found by them in his owne: which he might haue done with a farre greater hope of victory, had *Moses* beene enforst first to haue made his way by the Sword through *Idumæa*, and thereby though victorious, greatly haue lessened his numbers. But although it fell out otherwise than *Arad* hoped for, yet being resolued to make triall, what courage the *Israelites* brought with them out of *Ægypt*, before they came neerer his owne home, leading the strength of his Nation to the edge of the Desert, he set vpon some part of the Army; which, for the multitude occupied a great space, and for the many heards of Cattell that they draue with them, could not encampe so neere together, but that some quarter or other was euermore subiect to surprise. By which aduantage, and in that his attempts were then perchance vnexpected, hee slew some few of the Israelites, and carried with him many prisoners.

Now it is very probable, that it was this *Canaanite*, or his Predecessour, which ioyned his forces with the *Amalekites*, and gaue an ouerthrow to those mutinous *Israelites*, which without direction from God by *Moses*, would haue entred *Canaan* from *Cadesbarne*. For it seemeth that the greatest number of that Army were of the *Canaanites*, because in the first of *Deuteronomy*, 44. the *Amorites* are named alone without the *Amalekites*, and are saide to haue beaten the *Israelites* at that time. And this *Arad*, if he were the same that had a victory ouer *Israel*, neere *Cadesbarne*; or if it were his Predecessour that then preuailed, this man finding that *Moses* was returned from the *Red Sea*; and in his way towards *Canaan*, and that the South part of *Canaan* was first to be inuaded, and in danger of being conquered, not knowing of *Moses* purpose to compasse *Moab*, determined while he was yet in the Desert to trie the quarrell. And whereas it followeth in the third verse of the twelfth Chapter of *Numbers*, that the *Israelites* vtterly destroyed the *Canaanites* and their Cities, they are much mistaken that thinke, that this destruction was presently performed by the *Israelites*. But it is to be vnderstood, to haue beene done in the future, to wit, in the time of *Iosua*. For had *Moses* at this time entred *Canaan* in the pursuit of *Arad*, he would not haue fallen backe againe into the Deserts of *Zin* and *Moab*, and haue fetcht a wearisome and needlesse compasse, by the Riuers of *Zared* and *Arnon*.

Num. 14. 45.

Neither is their coniecture to be valued at any thing, which affirme, that *Arad* did not inhabite any part of *Canaan* it selfe, but that his Territory lay without it, and neere the Mountaine *Hor*. For *Hor* and *Zin Cades* were the South borders of *Edom*, and not of *Canaan*. And it was in the South of the Land of *Canaan*, that *Arad* dwelt: which South part of *Canaan* was the North part of *Edom*.

Num. 33. 40.

Againe, *Horma* (for so farre the *Israelites* after their victory pursued the *Canaanites*) is seated in the South of *Iudæa*. There is also a City of that name in *Simeon*. But there is no such place to the South of *Edom*. And were there no other argument, but the mutiny which followed presently after the repetition of this victory, it were enough to proue, that the same was obtained in the future, and in *Iosua* his time, and not at the instant of *Arads* assault. For had the *Israelites* at this time sackt the Cities of *Arad*, they would not the next day haue complained for want of water and bread. For where there are great Cities, there is also water and bread. But it was in the time of *Iosua*, that the *Israelites* tooke their reuenge, and after they had past *Iordan*: *Iosua* then gouerning them; who in the twelfth Chapter and foureteenth Verse, nameth this *Arad* by the name of his

Citie ſo called; and with him the King of *Herma*: to which place the *Iſraelites* purſued the *Canaanites*. And he nameth them amongſt thoſe Kings, which he vanquiſhed, and put to death.

Now after this aſſault and ſurprize by *Arad*, *Moſes* finding that all entrance on that ſide was defended, he led the people Eaſtward to compaſſe *Idumæa* and the *Dead Sea*, and to make his entrance by *Arnon* and the Plaines of *Moab*, at that time in the poſſeſſion of the *Amorites*. But the *Iſraelites*, to whom the very name of a Deſert was terrible, began againe to rebell againſt their Leader; till God by a multitude of fiery Serpents, (that is, by the biting of Serpents, whoſe venom inflamed them, and burnt them as fire) made them know their error, and afterward, according to his plentiful grace, cured them againe by their beholding an artificiall Serpent, by his Commandement ſet vp.

From the *Mount Hor*, *Moſes* leauing the ordinary way which lyeth between the *Red Sea*, and *Cœloſyria*, encamped at *Zalmona*: and thence he remoued to *Phunon*, where he erected the Brazen Serpent; making theſe iourneys by the edge of *Idumæa*, but without it. For *Phunon* was ſometime a principall City of the *Edomites*. Now where it is written in *Numbers* 21. *Verſe* 4. *That from Mount Hor they departed by the way of the Red Sea, which grieued the people*, it was not thereby meant that the *Iſraelites* turned backe towards the *Red Sea*; neither did they march (according to *Fonſeca*) *per viam qua habet à latere mare rubrum*; *By the way that ſided the Red Sea*, but in deede they croſt, and went athwart the common way from *Galaad*, *Trachonitis*, and the Countries of *Moab*, to the *Red Sea*, that is, to *Eſiongaber*, *Eloth*, and *Midian*: which way, as it lay North and South, ſo *Iſrael* to ſhunne the border of *Edom*, and to take the vtmoſt Eaſt part of *Moab*, croſt the common way towards the Eaſt, and then they turned againe towards the North, as before.

From *Phunon* he went to *Oboth*; where they entred the Territory of *Moab*, adioyning to the Land of *Suph*, a Countrey bordering on the *Dead Sea*; and from thence to *Abarim*, the eight and thirtieth Manſion, that is, where the Mountaines ſo called take beginning, and are as yet but ſmall Mountures of Hilles, on the Eaſt border of *Moab*; From thence they recouered *Dibon Gad*, or the Riuer of *Zared*, which riſeth in the mountaines of *Arabia*, and runneth towards the *Dead Sea*, not farre from *Petra* the *Metropolis* thereof, being the nine and thirtieth Station. And hauing paſt that Riuer, they lodged at *Dibon Gad*, and from thence they kept the way to *Diblathaim*, one of the Cities of *Moab*; which *Hieremie* the Prophet *Chap.* 48. *Verſe* 22. calleth the *Houſe of Diblathaim*, the ſame which afterward was deſtroyed among the reſt by *Nabuchadnezzar*. From thence they came to the Riuer of *Arnon*, and encamped in the mountaines of *Abarim*: though in the 22. of *Numbers*, *Moſes* doth not remember *Helmondiblathaim*, but ſpeaketh of his remoue from the Riuer of *Zared*, immediately to the other ſide of *Arnon*; calling *Arnon* the border of *Moab*, betweene them and the *Amorites*: ſpeaking, as he found the ſtate of the Countrey at that time. For *Arnon* was not anciently the border of *Moab*, but was lately conquered from the *Moabites*, by *Sehon*, King of the *Amorites*: euen from the Predeceſſour of *Balac Peor* then reigning. From *Diblathaim*, *Moſes* ſent meſſengers to *Sehon*, King of the *Amorites*, to deſire a paſſage through his Countrey: which though he knew would be denied him, yet he deſired to giue a reaſon to the neighbour Nations, of the warre he vndertooke. And though *Edom* had refuſed him as *Sehon* did, yet he had no warrant from God to enforce him. *Moſes* alſo in ſending meſſengers to *Sehon*, obſerued the ſame precept, which he left to his poſterity and ſucceſſours, for a law of the warre; namely in *Deut.* 20. *Verſe* 10. in theſe words; *When thou commeſt neere vnto a City to fight againſt it, thou ſhalt offer it peace, which if it doe accept of and open vnto thee, then let all the people found therein be tributaries vnto thee, and ſerue thee; but if it refuſe, &c. thou ſhalt ſmite all the males thereof with the edge of the ſword.* Which ordinance all commanders of Armies haue obſerued to this day, or ought to haue done.

§. VII.

Of the Booke of the battailes of the Lord, mentioned in this Story, and of other Bookes mentioned in Scripture, which are loſt.

Num. c. 21. v. 14. NOw concerning the Warre betweene *Iſrael* and *Sehon*, *Moſes* ſeemeth to referre a great part of this Storie to that *Booke* entituled, *Liber bellorum Domini*; *The booke of Gods battailes*: and therefore paſſeth ouer many encounters, and other things memora-

memorable, with greater brevity in this place. His words after the *Geneua* Translation are these: *Wherefore it shall be spoken in the Booke of the battailes of the Lord, what things he did in the Red Sea, and in the Riuers of Arnon.* The *Vulgar* copie differeth not in sense from this: But the *Greeke Septuagint* vary. For the *Greeke* writes it to this effect; *For thus it is said in the Booke: The warre of the Lord hath burnt (or inflamed) Zoob, and the brookes of Arnon.* *Iunius* for the *Red Sea*, which is in the *Geneuian* and *Vulgar Edition*, names the Region of* *Suph*, a Countrey bordering the *Dead Sea* towards the East, as he coniectureth. The Text he readeth thus. *Idcircò dici solet in recensione bellorum* Iehouæ, *contra* Vahebum *in Regione* Suph: *& contra flumina, flumina Arnonis; Therefore is it spoken in repeating of the battailes of* Iehouah, *against* Vaheb *in the Countrey of* Suph: *and against the Riuers, the Riuers of Arnon.* In which words he vnderstands, that amongst the warres which the Lord disposed for the good of the Israelites, there was in those times a famous memory in the mouth of most men, concerning the warre of *Sehon* against *Vaheb*, the King of the Moabites, and of his winning the Countrey neere *Arnon*, out of the possession of the Moabites. For this *Vaheb* was the immediate predecessour of *Balac*, who liued with *Moses*: though it be written that this *Balac* was the son of *Zippor*, and not of *Vaheb*. For it seemes (as it is plaine in the succession of the *Edomites*) that these Kingdomes were electiue, and not successiue. And as *Iunius* in this Translation vnderstandeth no speciall Booke of the battailes of the Lord: so others, as *Vatablus* in his Annotations, doubt whether in this place any speciall Booke be meant; and if any, whether it be not a prediction of warres in future ages, to be waged in these places, and to be written in the Book of *Iudges*. *Syracides c.46.* telles vs plainly, that those battailes of the Lord were fought by *Iosua*. *Who was there* (saith he) *before him like to him? for he fought the battailes of the Lord.* But seeing the Histories of the Scripture elsewhere often passe ouer matters of great weight in few words, referring the Reader to other Bookes, written of the same matter at large: therefore it seemeth probable, that such a Booke as this there was; wherein the seuerall victories by *Israel* obtained, and also victories of other Kings, making way for the good of the Israelites, were particularly and largely written. And that the same should now be wanting, it is not strange, seeing so many other Volumes, filled with diuine discourse, haue perished in the long race of time, or haue beene destroyed by the ignorant and malicious Heathen Magistrate. For the Bookes of *Henoch*, howsoeuer they haue beene in later ages corrupted, and therefore now suspected, are remembred in an Epistle of *Thaddaus*, and cited by *Origen* [illegible], and by *Tertullian*.

That worke also of the Patriarch *Abraham*, *of Formation*, which others bestow on *Rabbi Achiba*, is no where found. The Bookes remembred by *Iosua c.10. v.13.* and in the second of *Samuel, c.1. v.18.* called the *Booke of Iasher*, or *Iustorum*, is also lost; wherein the stay of the Sunne and Moone in the middest of the Heauens is recorded, and how they stood still till *Israel* had auenged themselues of their enemies: out of which also *Dauid* tooke the precept, of teaching the children of *Iuda*, to exercise their bowes against their enemies.

Some thinke this to be the Booke of eternall Predestination, in which the iust are written, according vnto the sixty and ninth *Psalme*, *Verse* 28. where it is said; *Let them be put out of the Booke of Life, neither let them be written with the righteous.* Hierome thinkes, that *Dauid* by this Booke vnderstood those of *Samuel*; *Rabbi Salomon*, that the Bookes of the Law are thereby meant, in which the actes of the iust *Abraham*, of *Isaac*, *Iacob*, and *Moses*, are written; Others, that it was the Booke of *Exodus*; others, as *Theodoretus*, that it was a Commentary vpon *Iosua*, by an vnknowne Authour.

The booke of *Chozai*, concerning *Manasse*, remembred in the second of *Chron.33. v.18. & 16.* Of this booke, also lost, *Hierome* conceiues that the Prophet *Isay* was the Authour.

The same mischance came aswell to the Story of *Salomon*, written by *Ahia Silonites*, who met with *Ieroboam*, and foretold him of his obtaining the Kingdome of *Israel* from the sonne of *Salomon*: as to the bookes of *Nathan* the Prophet, and to those of *Ieedo* the *Seer*, remembred in the second of *Chron. c.9. v.29.* with these haue the bookes of *Shemaiah* and of *Iddo*, remembred in the second of *Chron. c.12. v.15.* perished: and that of *Iehu* the sonne of *Hanani*, of the acts of *Iehosaphat*, cited in the second of *Chron. c.20. v.34.* Also that booke of *Salomon* which the *Hebrewes* write *Hascirim*, of 5000. verses,

Num. 21. * Of the countrey of *Suph*, see more chap. 10. §.4. †.2. & of the force of the word *Suph*, also cha. 18. §.3.

Num. 21. 26.

Chron. 1. c.11.

Hieron. in quæst. super lib. Regum.

Hieron. in annot. in Paralip.

of which that part called *Canticum Canticorum*, onely remaineth, 1 *Kings* 4.32. and with this diuers others of *Salomons* works haue perished, as his Booke of the natures of Trees, Plants, Beasts, Fishes, &c. 1 *Kings* 4.33. with the rest remembred by *Origen*, *Iosephus*, *Hierome*, *Cedrenus*, *Ciccus Asculanus*, *Picus Mirandula*, and others.

Of these and other Bookes many were consumed with the same fire, wherewith *Nebuchadnezzar* burnt the Temple of *Hierusalem*. But let vs returne thither where wee left.

§. VIII.

Of Moses *his sparing the issue of* Lot; *and of the Giants in those parts*; *and of* Sehon *and* Og.

WHen *Moses* had past *Arnon*, he incamped on the other side thereof at *Abarim*, opposite to the City of *Nebo*; leauing the City of *Midian* on his left hand, and attemping nothing vpon the *Moabites* on that side. For *Moab* did at this time inhabite on the South-side of *Arnon*, hauing lost all his ancient and best Territory, which was now in the possession of *Sehon* the *Amorite*. For *Moses* was commanded by God not to molest *Moab*, neither to prouoke them to battaile, God hauing giuen that Land to the children of *Lot*; the same which was anciently possest by the *Emims*, who were men of great stature, and comparable to those Giants called *Anakims*, or the sonnes of *Anac*.

Deut.2.v.9. & 10, 11, & 12.

God also commanded *Moses* to spare the *Ammonites*, because they likewise were descended of *Lot:* who had expelled from thence those Giants, which the *Ammonites* called *Zamzummims*. For it seemeth that all that part, especially to the East of *Iordan*, euen to the Desert of *Arabia*, as well on the West, as on the East-side of the Mountaines of *Gilead*, was inhabited by Giants. And in the plantation of the Land promised, the *Israelites* did not at any time passe those Mountaines to the East of *Basan*, but left their Countrey to them, as in the description following is made manifest. We find also, that as there were many Giants both before and after the floud: so these Nations, which anciently inhabited both the border of *Canaan*, and the Land it selfe, had among them many Families of Giant-like men. For the *Anakims* dwelt in *Hebron*, which sometimes was called the City of *Arbah*, which *Arbah* in *Iosua* is called the father of the *Anakims*; and the greatest man of the *Anakims*. There had also beene Giants in the Land of the *Moabites*, called *Emims:* and their chiefe City was *Aroer* or *Ar*, neere the Riuer of *Arnon*. To the Giants of the *Rephaims*, the *Ammonites* gaue the name of *Zamzummims*; which were of the same ancient *Canaanites:* and their chiefe City was *Rabba*, afterward *Philadelphia*. They were also called *Zuzims*, which is as much to say, as *Viri robusti, horrendi q. Gigantes*; *Strong men, and fearefull Giants*, who inhabited other Cities of *Ham*, or *Hom*, in the same Prouince, and not farre to the North of *Aroer*.

Ios.15.v.13.c. 14.v.15.

Now *Moses* hauing past *Arnon*, and being encamped at *Abarim*; and hauing (as before) sent to *Sehon*, as he had done to *Edom*, to pray a passage through his Countrey, was denied it. For *Sehon* being made proud by his former conquest vpon *Vaheb* the *Moabite*, which Nation the *Amorites* esteemed but as strangers and vsurpers, (themselues being of the sonnes of *Canaan*, and the *Moabites* of *Lot*) refused to grant *Israel* any entrance that way; and withall prepared to encounter *Moses* with as much speede as he could, because *Moses* encamped in the Countrey of his new conquests, to wit, the Plaines of *Moab*; the two & fortieth and last Mansion: which *Moses* wasted with the multitude of his people, and cattell. Towards him therefore hasting himselfe, they encountred each other at *Iahaz*: where *Sehon* with his children and people were broken and discomfited: and the victory so pursued by *Moses*, as few or none of the *Amorites* escaped. He also slaughtered all the Women and Children of the *Amorites*, which he found in *Essebon*, and all the other Cities, Villages, or Fields; they being of the race of *Canaan*, as those of *Basan* also were: and descended of *Emoreus* or *Amoreus:* for *Moses* calleth the *Basanites* also *Amorites*. And although *Israel* might now haue taken a ready way and passage into *Iudea:* being at this time, and after this victory at the bankes of *Iordan:* yet he knew it to be perilous to leaue so great a part of that Nation of the *Amorites* on his backe, as inhabited all the Region of *Basan* or *Trachonitis:* and therefore he led on his Army to inuade *Og:* a person of exceeding strength and stature: and the onely man of marke remaining of the ancient Giants

Deut.1.v.8.

of

of those parts, and who at that time had 60. Cities walled and defenced: lying betweene the Mountaine of *Hermon* (which Mountaine, saith *Moses*, the *Sidonians* call *Shirion*, and the *Amorites Shenir*) and the Riuer of *Iordan*. And it befell vnto the King of *Basan* (who attended *Moses* comming at *Edrei*) as it did vnto *Sihon*: for he and his sonnes perished, and all his Cities were taken and possest. After this, *Moses* with-drawing himselfe backe againe to the mountaines of *Abarim*, left the prosequution of that warre vnto *Iair* the sonne of *Manasse*: who conquering the East parts of *Basan*, to wit, the Kingdome of *Argob*, euen vnto the Nations of the *Gessuri* and *Machati*, 60. walled Cities: called the same after his owne name *Hauoth Iair*: of all which conquests afterward the halfe Tribe of *Manasse* possest the North part as farre as *Edrei*, but the East part that belonged to *Sihon* the *Amorite*, with the Mountaines of *Gilead* adioyning, was giuen to *Reuben* and vnto *Gad*.

§. IX.

Of the troubles about the Madianites, and of Moses *his death.*

AFter these victories, and while *Israel* soiourned in the valley of *Moab*, the *Madianites* and *Moabites* (ouer both which Nations it seemeth that *Balac* King of the *Moabites* then commanded in chiefe) sought, according to the aduice of *Balaam*, both by alluring the *Hebrewes* to the loue of their daughters, and by perswading them to honour and serue their Idols, to diuide them both in Loue and Religion among themselues: thereby the better both to defend their owne interest against them, as also to beate them out of *Moab*, and the Countries adioyning. The *Israelites* as they had euer beene inclined, so were they now easily perswaded to these euill courses, and thereby drew on themselues the plague of pestilence, whereof there perished 24000. persons: Num. 25. v. 9. besides which punishment of God, the most of the offenders among the *Hebrewes*, were by his commandement put to the Sword, or other violent deaths: after this, when that *Phineas* the sonne of *Eleazar* had pierced the bodies of *Zimri*, a Prince of the *Simeonites*, together with *Cosbi* a daughter of one of the chiefe of the *Midianites*, the plague ceased, and Gods wrath was appeased. For such was the loue and kindnesse of his all-powerfulnesse, respecting the ardent zeale of *Phineas* in persequuting of *Zimri* (who being a chiefe among the *Hebrewes*, became an Idolater) as he forgaue the rest of *Israel*, and stayed his hand for his sake.

In this valley it was that *Moses* caused the people to be numbred the third time: and there remained of able men fit to beare armes, 601730. of which as his last enterprise, Num. 26. v. 51. he appointed 12000. to be chosen out, to inuade the Cities of *Midian*, who together with the *Moabites* practised with *Balaam* to curse *Israel*: and after that sought to allure them (as before remembred) from the worship of the true God, to the seruice of *Beth-Peor*: and to the rest of their barbarous Idolatry. Ouer which companies of 12000. *Moses* gaue the charge to *Phineas*, the sonne of *Eleazar* the high Priest: who slew the fiue Num. 31. v. 8. Princes of the Midianites, which were, or had lately beene, the vassals of *Sehon*, as appeareth by *Iosuah*. These fiue Princes of the Midianites slaine by *Eleazar*, were at this time Iosu. 13. v. 21. but the vassals of *Sehon* the *Amorite*, to wit, *Eui*, *Rekem*, *Zur*, *Hur*, and *Reba*, the Dukes of *Sehon*, saith *Iosuah*. He slew also all the men, male-children, and women: sauing such as had not yet vsed the company of men, but those they saued, and dispersed them among the children of *Israel* to serue them. Cap. 13. 21.

And *Moses* hauing now liued 120. yeeres, making both his owne weakenesse of body Deut. 31. v. 2. knowne to the people, and his vnability to trauaile: and also that he was fore-warned of his end by the Spirit of God: from whom hee receiued a new commandement to as- Deut. 31. v. 2. cend the Mountaines of *Abarim*, and thereon to render vp his life: He hastned to settle the Gouernment in *Iosua*: whom hee perswaded with most liuely arguments to prosequute the conquest begunne, assuring him of Gods fauour and assistance therein. And so hauing spent these his later dayes after the Conquest of *Og* and *Sehon*, King of the *Amorites*, in the repetition and exposition of the Law, (or an iteration of the Law, according to Saint *Augustine*) vsing both arguments, prayers, and threats vnto the people: *Aug. l. 4. de Mirab. sacr. Script.* which he often repeated vnto them; thereby to confirme them in knowledge, loue, feare, and seruice, of the all-powerfull God: He blessed the twelue Tribes, that of *Simeon* excepted, with seuerall and most comfortable blessings: praysing the greatnesse and good- Deut. 33.

nesse

neſſe of him, vnto whom in his prayers he commended them: He alſo commanded the Prieſts to lay vp the Booke of the Law, by the ſide of the *Arke* of God: The laſt that he
Deut. 32. 1. indited was that Propheticall Song, beginning: *Hearken ye Heauens and I will ſpeake, and let the Earth heare the words of my mouth:* and being called by God from the labours and
Deut. 34. v. 6. ſorrowes of this life, vnto that reſt which neuer afterward hath diſquiet, hee was buried in the Land of *Moab*, ouer againſt *Beth-peor:* but no man knoweth of his Sepulcher to this day, which happened in the yeere of the World 2554.

§. X.

Obſeruations out of the Story of Moſes, *how God diſpoſeth both the ſmalleſt occaſions, and the greateſt reſiſtances, to the effecting of his purpoſe.*

NOw let vs a little, for inſtruction, looke backe to the occaſions of ſundry of the great euents, which haue beene mentioned in this Story of the life of *Moſes*, for (excepting Gods miracles, his promiſe, and fore-choiſe of this people) hee wrought in all things elſe by the *medium* of mens affections, and naturall appetites. And ſo we ſhall find that the feare which *Pharaoh* had of the increaſe of the *Hebrewes*, multiplied by God to exceeding great numbers, was the next naturall cauſe of the ſorrowes and loſſe, which befell himſelfe, and the *Ægyptian* Nation: which numbers when hee ſought by cruell and vngodly policies to cut off and leſſen, as when hee commanded all the male-children of the *Hebrewes* to be ſlaine, God (whoſe prouidence cannot be reſiſted, nor his purpoſes preuented by all the fooliſh and ſaluage craft of mortall men) moued compaſſion in the heart of *Pharao's* owne daughter, to preſerue that child, which afterward became the moſt wiſe, and of all men the moſt gentle and milde, the moſt excellently learned in all Diuine and Humane knowledge, to be the conductor and deliuerer of his oppreſſed brethren, and the ouerthrow of *Pharao*, and all the flower of his Nation, euen then, when he ſought by the ſtrength of his men of Warre, of his Horſe, and Chariots, to tread them vnder, and bury them in the duſt. The griefe which *Moſes* conceiued of the iniuries, and of the violence offered to one of the *Hebrewes* in his owne preſence, moued him to take reuenge of the *Ægyptian* that offered it: the ingratitude of one of his owne Nation, by threatning him to diſcouer the ſlaughter of the *Ægyptian*, moued him to flie into *Midian:* the contention betweene the Shepheards of that place, and *Iethro's* Daughters, made him knowne to their Father: who not onely entertained him, but married him to one of thoſe Siſters: and in that ſolitary life of keeping of his Father in lawes ſheepe, farre from the preſſe of the World, contenting himſelfe (though bred as a Kings Sonne) with the lot of a poore Heardſ-man, God found him out in that Deſert, wherein hee firſt ſuffered him to liue many yeeres, the better to know the wayes and paſſages through which he purpoſed that he ſhould conduct his people, toward the Land promiſed: and therein appearing vnto him, he made him know his will and diuine pleaſure for his returne into *Ægypt*. The like may be ſaide of all things elſe, which *Moſes* afterward by Gods direction performed in the Story of *Iſrael* before remembred. There is not therefore the ſmalleſt accident, which may ſeeme vnto men as falling out by chance, and of no conſequence: but that the ſame is cauſed by God to effect ſomewhat elſe by: yea, and oftentimes to effect things of the greateſt worldly importance, either preſently, or in many yeeres after, when the occaſions are either not conſidered, or forgotten.

CHAP. VI.

Of the Nations with whom the Israelites had dealing after *their comming out of Ægypt; and of the Men of renowne* in other Nations, about the times of *Moses* and *Iosua*, *with the summe of the History* of Ioshua.

§. I.

How the Nations with whom the Israelites were to haue Warre, were diuers wayes, as it were, prepared to be their enemies.

IN like manner if we looke to the quality of the Nations, with whom the *Israelites*, after their comming out of *Ægypt*, had to doe, either in the *Wildernesse*, or afterward: we shall find them long before-hand, by the disposing prouidence of God, as it were prepared for enmity: partly in respect that they were most of them of the issue of *Canaan*, or at least of *Ham*: and the rest (as the *Edomites*, *Moabites*, *Ammonites*, and *Ismaelites*) were mingled with them by mutuall marriages: whereas the *Israelites* still continued strangers, and separate from them: and so partly in this respect, and partly by ancient iniuries or enmities, and partly by reason of diuersity in Religion, were these Nations, as it were prepared to be enemies to the *Israelites*: and so to serue for such purposes as God had reserued them for. To make these things more manifest, wee must vnderstand that this part of *Syria*, bounded by the mountaines of *Libanus*, and *Zidon* on the North, by the same mountaines continued as farre as the Springs of *Arnon* on the East: by the way of *Ægypt*, and the *Red Sea* on the South: and by the Mediterran Sea on the West: was inhabited and peopled by two Nations, the one springing from the sonnes of *Cham*, the other from *Sem*: but those of *Sem*, were but as strangers therein for a long time, and came thither in effect but with * one Family, to wit, that of *Abraham*, and a few of his kindred. The other for the greatest part were the *Canaanites*, the ancient Lords and Possessors of those Territories: by processe of time diuided into seuerall Families and names: whereof some of them were of eminent stature and strength, as the *Anakims*, *Zamzummims*, or *Zuzei*, *Emims*, *Horites*, and others. These (as men most valiant and able commonly doe) did inhabite the vtter borders and mountaines of their Countries: the rest were the *Zidonians*, *Iebusites*, *Amorites*, *Heuites*, *Hetites*, and others, who tooke name after the sonnes of *Canaan*, and after whom the Countrey in generall was still called.

As for the *Hebrewes* which descended of *Shem* by *Abraham*, they were of another Familie, and strangers in that Countrey: especially the *Israelites*, and this was some cause that the *Canaanites* did not affect them, or indure them: no more then the *Philistims* did, who descended also of *Cham* by *Mizraim*. For though *Abraham* himselfe being a stranger, was highly esteemed and honoured among them: especially by the *Amorites* inhabiting the West part of *Iordan*: yet now euen they which descended from *Abraham*, or from his kindred, abode and multiplied in those parts, were alienated in affections from the *Israelites*: as holding them strangers and intruders: making more account of their alliance with the *Canaanites*, and the rest of the issue of *Cham*, with whom they daily contracted affinity, than of their old petigree from *Abraham*. Exod. 17. 16.

True it is, that these Nations descended of *Abraham*, or of his kindred, who had linked themselues and matched with the *Canaanites* and others, had so farre possest themselues of the borders of those Regions, as they began to be equall in strength to the bordering *Canaanites*, if not superiour. For of *Lot* came those two great Families of the *Moabites*, and *Ammonites*: of *Esau* the *Idumæans*: of *Madian* the *Madianites*: of *Ismael*, the eldest sonne of *Abraham*, came the *Ismaelites*, with whom are ioyned as of the same Nation, the *Amalekites*, whom though the more common opinion thinketh to haue beene a Tribe of *Edom*, because *Esau* had a grand-child of that name, yet manifest reason conuinceth Deut. 11. 5.

* It seemeth also that *Hus*, the Sonne of *Nachor*, & *Buz*, his Brother, planted themselues in the Eastside of *Iordan*, about *Basan*: where they finde the Land of *Hus*: in which *Iob* dwelt as one of the issue of *Hus* the Sonne of *Nachor*, & *Elihu*, his friend which is called a *Buzit*. See hereafter cha. 10. §. 7.

uinceth it to haue beene otherwise. For the *Israelites* were forbidden to prouoke the *Edomites*, or doe them any wrong, whereas contrariwise *Amalek* was cursed, and endlesse warre decreed against him: but hereof more elsewhere, Chap. 8. §. 3. Of *Ismaels* eldest sonne *Naboth* sprung the *Arabians* of *Petræa*, called *Nabathæi*. Now euen as *Abraham* besought God to blesse *Ismael*, so it pleased him both to promise and performe it. For of him those twelue Princes came, which inhabited, in effect, all that Tract of Land betweene *Hauilath* vpon *Tigris*, and *Sur* which is the West part of the *Desert of Arabia Petræa*. Yet howsoeuer the strength of these later named Nations, which descended from *Abraham*, were great: it is not vnlikely, but that some reason which moued them not to fauour the entrance of the *Israelites* into *Cannan*, was in respect of feare: because all Princes and States doe not willingly permit any stranger or powerfull Nation to enter their Territories. Wherefore, though all these Families before named, were not so vnited, in and among themselues, but that they had their iealousies of each other, and contended for dominion: yet fearing a third more strong than themselues, whether they stood apart or vnited, they were taught by the care of their owne preseruation, to ioyne themselues together against *Israel*: though they did it nothing so maliciously and resoluedly as the *Canaanites* did. For the *Edumæans* onely denied the *Hebrewes* a passage; which the *Moabites* durst not denie: because their Countrey lay more open; and because themselues had lately beene beaten out of the richest part of their Dominions, by the *Amorites*: and as for the *Ammonites*, their Countrey lay altogether out of the way, and the strength of *Sehon* and *Og* Kings of the *Amorites*, was interiacent: and besides that, the border of the *Ammonites* was strong, by reason of the mountaines which diuided it from *Iazer*. Againe, that which moued the *Moabites* in their owne reason not much to interrupt *Israel*, in the conquest of *Sehon* the *Amorite*, and of *Og* his confederate, was that the *Moabites* might hope after such time as the *Amorites* were beaten by *Moses*, that themselues might recouer againe their owne inheritance: to wit, the Vallies and Plaines lying betweene the mountaines of *Arabia* and *Iordan*: But as soone as *Sehon* was slaine, and that the King of *Moab*, *Balac*, perceiued that *Moses* allotted that valley to the Tribes of *Gad* and *Ruben*, he began to practise with *Balaam* against *Israel*, and by the daughters of *Midian* as aforesaide, to allure them to Idolatry: and thus at the length the *Moabites* by speciall occasion were more and more stirred vp to enmity against *Israel*. And as for diuers of the rest that were descended from *Abrahams* kindred, we may note, how in the beginning, betweene the Authors of their Petigrees, God permitted some enmities to be as it were presages of future quarrels, which in the posterity might be the easier incensed, by the memory of old grudges: and withall by some disdaine from the elder in nature to the younger. For the *Ismaelites* being descended from the eldest sonne of *Abraham*, and the *Edomites* from the eldest sonne of *Isaac*, *Iacob*, being but a second sonne, of a second brother; those Princes which were descended of the elder Houses, being naturall men, might scorne to giue place, much lesse to subiect themselues to their inferiours, as they tooke it: and for a more aggrauation, the issues of *Esau* Princes of *Edumæa*, might keepe in record that their Parent was bought out of his birth-right by *Iacobs* taking his aduantage, and that he was deceiued of his fathers blessing also by him: and that *Iacob* after reconciliation came not vnto him as he promised, into *Seir* or *Idumæa*.

Deut. c. 11 v. 5

Exod. c. 17, v. 16.

Gen. 17.

Numb. c. 21. v. 24.

Gen. 25. Gen. 27. Gen. 33. 14.

So also in the posterity of *Ismael*, it might remaine as a seede or pretence of enmity, that their fore-father was by the instigation of *Sara*, cast out into the *Desert*, with his mother *Hagar*: and had therein perished, but that it pleased God by his Angell to releeue them. *Ismael* also had an *Ægyptian* both to his mother and to his wife: and *Amalec* was also an *Horite* by his mother: which *Horites* were of the ancient *Canaanites*. The *Edumæans* also, or *Edomites*, were by their Maternall line descended of the *Canaanites*. For *Esau* tooke two wiues of that Nation: one of them was *Adath*, the daughter of *Elon*, the *Hittite*, and the other *Aholibamah*, the grand-child of *Zibeon* the *Heuite*, Lord of *Seir*, before the same was conquered by *Esau*, and called after his name, *Edom*, or *Edumæa*.

Gen. 36.

Lastly, it appeareth that all those Families of the *Ismaelites*, *Amalekites*, *Moabites*, *Ammonites*, *Edomites*, *&c.* were in processe of time corrupted, and drawne from the knowledge and worship of God, and became Idolaters, infected and seduced by the conuersation of those people among whom they dwelt, and by those wiues of the *Canaanites* which they had married: onely a few of the *Kenites* and those *Madianites*, which inhabited on the edge of the Red Sea, whereof *Iethro* was Priest, or Prince, or both, worshipped the true and euer-liuing God.

§. II.

§. II.

Of the Kings of the Canaanites and Madianites, mentioned in the ancient Warres of the Israelites.

OF the Kings of the *Canaanites*, descended of *Cham*, (for *Melchizedek* may be thought to be of a better *Petigree*) we find foure named by *Moses:* and one and thirty remembred by *Iosua*, though few of these named, otherwise than by the Cities ouer which they commanded: to which each of them had a small Territory adioyning, and no other Dominion. These Canaanites in a generall consideration are to be vnderstood for all those Nations, descended of *Cham* by *Canaan*, as the *Hittites*, *Iebusites*, *Amorites*, *Gergesites*, *Heuites*, *&c.* and so here we vnderstand this name in speaking of the Kings of the *Canaanites:* and so also we call the Countrey of their habitation, the holy Land, or the Land of promise: for God hath appointed that the seauen principle Families should be rooted out: and that his owne people should inherite their Lands and Cities. But if we consider of the Name and Nation in particular, then is their proper habitation bounded by *Iordan*, on the East, and by the *Mediterran* Sea on the West: in which narrow Countrey, and in the choysest places thereof, those *Canaanites* which held their Paternall name chiefly inhabited.

The first King of these Nations, named in the Scriptures, was *Hamor* or *Hemer*, of the *Heuites*, whom *Simeon* and *Leui* slew, together with his sonne *Sichem*, in reuenge of their sisters rauishment. Gen. 34.

Arad was the second King which the Scriptures haue remembred, who had that part of *Canaan* towards the South, neighbouring *Edom* and the dead Sea; the same which surprised *Israel*, as they encamped in the *Wildernesse* in the edge of *Edumea*. Num. 21. 1.

The third named was *Sehon* King of *Essebon*, who before *Moses* arriuall had beaten the *Moabites* out of the West part of *Arabia Petrea* or *Nabathea*, and thrust them ouer *Arnon* into the Deserts, the same whom *Moses* ouerthrew in the plaines of *Moab:* at which time he tooke *Essebon*, and all the Cities of the *Amorites*. Num. 21. 24. *Ios. 9. Ioseph. ant. lib 4. c. 5.*

Presently after which victory, *Og* was also slaine by *Israel*, who commanded the North part of that Valley betweene the Mountaines *Traconi* or *Galaad* and *Iordan*, who was also a King of the *Amorites*. *Num. 21. 35.*

The fift was *Adonizedek* King of the *Iebusites*, and of *Hierusalem*, with whom *Iosua* nameth foure other Kings.

Hoham, King of *Hebron*.

Piram, King of *Iarmuth*.

Iapia, King of *Lachis:* and

Deber, King of *Eglon*, who were all *Amorites* ouerthrowne in battell: and hanged by *Iosua*. After this ouerthrow *Iosua* nameth *Iabin*, King of *Hazor*, and Iosua 10. *Ioseph. ant. lib. 5. cap. 1.*

Iobab, King of *Madon:* whom he also slaughtered, and tooke his Cities: and this *Iabin* seemed to haue some Dominion ouer the rest; for it is saide in the Text, *For* Hazor *before times was the head of all those Kingdomes*. Iosua 11. v. 10

After these *Adonibezek* that notorious Tyrant is named: who confest that he had cut off the thumbes of the hands and feete of seauenty Kings, inforcing them to gather crummes vnder his Table: who, after *Iuda* and *Simeon* had vsed the same exequution vpon himselfe, acknowledged it to be a iust reuenge of God: this King was carried to *Hierusalem* where he died. *Iud. 1. Ioseph. lib. 5. cap. 2.*

The last King named is *Iabin* the second, who as it seemeth had rebuilt *Hazor*, burnt by *Iosua*. For at such time as he employed *Sisara* against *Israel*, whom he oppresst twenty yeeres, after the death of *Ehud*, He inhabited *Hazor*. This *Iabin*, *Barac* (encouraged by *Debora*) ouerthrew; and his Captaine *Sisara* had by *Iael*, the wife of *Heber* the *Kenite*, a naile driuen into his head while he slept in her Tent: *Iabin* himselfe perishing afterward in that warre. Iud. 4. Iud. 4. Psal. 83.

The *Madianites* had also their Kings at times, but commonly mixt with the *Moabites:* and they held a corner of Land in *Nabathea*: to the South-east of the Dead Sea. They descended from *Madian*, *Abrahams* sonne, by *Cethura*. *Raguel* surnamed *Gethegleus* or *Iethres*, saith *Iosephus*, called *Iethro* in *Exodus*, *Kenis* in the first of *Iudges*, the sonne of *Dathan*, the grand-child of *Iexanis*, or *Iokshan*, the great grand-child of *Abraham* by *Cethura*, *Ioseph. l. 5. c. 6.* Exod. 3.

Cedren: pag. 34. *thura*, was Prieſt or Prince of the *Madianites* by the Red Sea: whoſe Daughter or Neece, *Moſes* married: and of whom I haue ſpoken elſewhere more at large. This *Iethro* if he were not the ſame with *Hobab*, muſt be his father: and this *Hobab* had ſeauen daughters. He guided *Moſes* in the *Wilderneſſe*: and became one of the *Iſraelites*: of him deſcended the *Kenites*, ſo called of his father *Raguels* ſurname, of which *Kenites* was *Heber*, which had peace with *Iabin* the ſecond, euen now remembred.

Iud. 1.

At ſuch time as *Saul* inuaded the *Amalekites*, he knowing the good affection of the *Kenites* to *Iſrael*, gaue them warning to ſeparate themſelues: and yet the *Kenites* had ſtrong ſeates, and liued in the mountaines of the Deſerts.

1 Sam. 15. 6.

The Kings of the *Canaanites*, and *Madianites*, and the *Amalekites*, as many as I find named, were theſe:

1. *Homer* the *Heuite* of *Sichem*
2. *Arad* of the South parts
3. *Sehon of Eſſebon*
4. *Og of Baſan*
5. *Adonizedek* the *Iebuſite*, King of *Hieruſalem*

Ioſ. 10.

6. *Hoham* of *Hebron*
7. *Piram* of *Iarmuth*
8. *Iapia* of *Lachis*
9. *Debir* of *Eglon*
10. *Iabin* of *Hazor*

Ioſ. 11.

11. *Iobab* of *Modon*
12. *Adonibezek* of *Bezek*, and
13. *Iabin* the ſecond King of *Hazor*.

Of the *Madianites* theſe:

* *Eui* or *Euis*.

* Theſe fiue were firſt all at one time Kings of ſeueral portions of the *Madianites*: ſlaine by *Phinehas* and the 12000 which hee led againſt them: Num. 31: v.8. ¶ Theſe foure laſt were likewiſe at one time, ſlaine in the purſuite of *Gideons* victory: Iud. c. 7. v.25, & cap.8. v.12.

Rekam or *Recem* who built *Petra* the *Metropolis* of *Petræa*, ſo called by the *Greekes*: and by *Eſai.* cap. 16, verſe 1. and *Selah*, which is as much as *Petra*: and ſo alſo it is called 2 *Reg.* 14.7. where it is alſo called *Ioktheel*.

Zur
Hur and
Reba
¶ *Oreb*
Zeb
Zebah
Zalmunna.

After the death of *Barac*, *Iudge of Iſrael*, the foure laſt named of theſe *Madianite* Kings, vexed *Iſrael* ſeuen yeeres: till they being put to flight by *Gideon*, two of them, to wit, *Oreb* and *Zeb*, were taken and ſlaine by the *Ephraimites*, at the paſſage of *Iordan*, as in the 6.7. and 8. of *Iudges* it is written at large. Afterward in the purſuite of the reſt, *Gideon* himſelfe laide hands vpon *Zebah* and *Salmana*, or *Zalmunna*, and execuuted them, being priſoners; in which expedition of *Gideon* there periſhed 120000. of the *Madianites* and their confederates. Of the *Idumæans*, *Moabites*, and *Ammonites*, I will ſpeake hereafter in the deſcription of their Territories.

§. III.

Of the Amalekites, and Iſmaelites.

IF the Kings of the *Amalekites* and *Iſmaelites*, I finde few that are named, and though of the *Iſmaelites* there were more in number than of the reſt (for they were multiplied into a greater Nation, according vnto the promiſe of God made vnto *Abraham*) yet the *Amalekites*, who together with the *Midianites* were numbred among them, were more renowned in *Moſes* time than the reſt of the *Iſmaelites*. So alſo were they when *Saul* gouerned *Iſrael*. For *Saul* purſued them from *Sur* vnto *Hauilah*, to wit, ouer a great part of *Arabia Petræa*, and the *Deſert*. The reaſon to me ſeemeth to be this: That the twelue Princes which came of *Iſmael*, were content to leaue thoſe barren *Deſerts* of *Arabia Petræa*, called *Sur*, *Paran*, and *Sin*, to the iſſue of *Abraham* by *Cethura*,

Gen. 17. 20. Iud. c. 7.

that

that ioyned with them (for so seeme the *Amalekites* to haue beene, and so were the *Madianites*:) themselues taking possession of a better soyle in *Arabia* the Happy, and about the Mountaines of *Galaad* in *Arabia Petræa*. For *Nabaioth* the eldest of those twelue Princes planted that part of *Arabia Petræa*, which was very fruitfull though adioyning to the *Desert*, in which *Moses* wandred, afterward called *Nabathea*: the same which neighboureth *Iudea* on the East-side. They also peopled a Prouince in *Arabia* the Happy, whereof the people were in after-times called *Napathei* (*B*) changed into (*P*).

Kedar, the second of *Ismaels* sonnes, gaue his owne name to the East-part of *Basan*, or *Batanea*, which was afterward possest by *Manasse*, so much thereof as lay within the mountaines *Traconi*, or *Gilead*. Which Nation *Lampridius* calleth *Kedarens*, and *Plinie Cedræans*.

Abbeel sate downe in the *Desert Arabia*, neere the Mountaines which diuide it from the Happy: and gaue name to the *Adubens*, which *Ptolomy* calleth *Agubens*.

Mibsam was the Parent of the *Masamancuses*, neere the Mountaine *Zamath*, in the same *Arabia* the Happy.

The *Raabens* were of *Mishma*: who ioyned to the *Orchens*, neere the *Arabian* gulfe, where *Ptolomy* setteth *Zagmais*.

Of *Duma* were the *Dumæans*, betweene the *Adubens* and *Raabens*: where the Citie *Dumeth* sometimes stood.

Of *Massa* the *Massani*, and of *Hadar*, or *Chadar* the *Athrita*, who bordered the *Napatheans* in the same Happy *Arabia*.

Thema begat the *Themaneans*, among the *Arabian* Mountaines, where also the City of *Thema* is seated.

Of *Ietur* the *Ituræans*, or *Chamathens*: of whom *Tohu* was King in *Dauids* time.

Of *Naphri* the *Nubeian Arabians*: inhabiting *Syria Zoba*: ouer whom *Adadezer* commanded, while *Dauid* ruled *Israel*. *P in.1.6.c.28.*

Cadma, the last and twelfth of *Ismaels* sonnes, was the Ancestor of the *Cadmonæans*: who were afterward called *Asita*: because they worshipped the fire with the *Babylonians*. *Iunius.*

The *Amalekites* gaue their Kings the name of *Agag*, as the *Ægyptians* the name of *Pharaoh* to theirs, and the ancient *Syrians Adad* to theirs, and the *Arabian Nabatheans Aretas*, as Names of Honour.

The *Amalekites* were the first that fought with *Moses*, after he past the Red Sea: when of all times they flourished most, and yet were vanquished. *Exo l.17.*

Afterward they ioyned with the *Canaanites*, and beate the *Israelites* neere *Cadesbarne*. *Num. 14.*

After the gouernment of *Othoniel*, they ioyned them with the *Moabites*: after *Barac* with the *Madianites*: and inuaded *Israel*. God commanded that as soone as *Israel* had rest; they should roote out the name of the *Amalekites*: which *Saul* exequuted in part, when he wasted them from the border of *Ægypt*, to the border of *Chaldæa*: from *Hauilah* to *Shur*.

In *Dauids* time they tooke *Siklag* in *Simeon*: but *Dauid* followed them, and surprised them, recouering his prisoners and spoiles. And yet, after *Dauid* became King, they againe vexed him, but to their owne losse. *1 Sam.30: 2 Sam:8.12.*

In *Ezekias* time as many of them as ioyned to *Edumæa* were wasted and displanted by the children of *Simeon*. *1 Chron 4.*

§. IIII.

Of the instauration of ciuility in Europe about these times, and of Prometheus *and* Atlas.

THere liued at this time, and in the same age together with *Moses*, many men exceeding famous, as well in bodily strength, as in all sorts of learning. And as the World was but euen now enriched with the written Law of the liuing God, so did Art and Ciuility (bred and fostered farre off in the East, and in *Ægypt*) begin at this time to discouer a passage into *Europe*, and into those parts of *Greece*, neighbouring *Asia* and *Iudea*. For if *Pelasgus* besides his bodily strength, was chosen King of *Arcadia*, because he taught those people to erect them simple Cottages, to defend them from raine and storme: and learned them withall to make a kinde of Meale, and bread of Acornes, who before liued for the most part, by Hearbes and Rootes: wee may thereby iudge how poore, and wretched those times were, and how falsely those Nations haue vaunted of those their antiquities accompanied not onely with ciuill learning, but with all other kinds of knowledge. And it was in this age of the World, as

both *Eusebius* and Saint *Augustine* haue obserued, that *Prometheus* flourished: *Aug. l. 18. c. 8: de Ciuit: Dei.* *Nam propterea ferunt de luto formasse homines, quia optimus sapientiæ doctor fuisse perhibetur*; *Of whom it is reported that he formed men out of clay, because he was an excellent teacher of wisedome:* and so *Theophrastus* expoundeth the inuention of fire ascribed to *Prometheus*, *Ad inuenta sapientiæ pertinere*; *To haue reference to wise inuentions:* and *Æschylus* affirmeth, That by the stealing of *Iupiters* fire, was meant, that the knowledge of *Prometheus* reached to the Starres, and other celestiall bodies. Againe, it is written of him, that he had the art so to vse this fire, as thereby he gaue life to Images of Wood, Stone, and Clay: meaning that before his birth and being, those people among whom hee liued, had nothing else worthy of men, but externall forme and figure. By that fiction of *Prometheus*, being bound on the top of the Hill *Caucasus*, his entrailes the while deuoured by an *Egle*, was meant the inward care and restlesse desire he had to inuestigate the Natures, Motions, and Influences of Heauenly bodies, for so it is saide: *Ideò altissimum ascendisse Caucasum, vt sereno cælo quàm longissimè astra, signorum obitus & ortus spectaret*; *That he ascended Caucasus, to the end that he might in a cleere skye discerne afarre off the settings and risings of the Starres*: though *Diodorus Siculus* expounds it otherwise, and others diuersly.

Æschyl: in Prom. vinct. Prom. 8: lib. 18. de Ciuit. Dei.

L: Viues ex Hes.

Of this Mans knowledge Æschylus *giues this* testimonie.

Aeschyl. in Prom. vinct.

Ast agebant omnia
Vt fors ferebat: donec ipse repperi
Signorũ obitus, ortusq; qui mortalibus
Sunt vtiles: & multitudinem artium
His repperi: componere inde literas;
Matremq; Musarum auxi ego Memoriam
Perutilem vnctis, &c.

But Fortune gouern'd all their workes, till when
I first found out how Starres did set and rise:
A profitable art to mortall men:
And others of like vse I did deuise:
As letters to compose in learned wise
I first did teach: and first did amplifie
The Mother of the *Muses Memorie.*

Africanus makes *Prometheus* farre more ancient, and but 94. yeeres after *Ogyges*. *Porphyrius* sayes that he liued at once with *Inachus*, who liued with *Isaac*.

Aug: lib. 18. c: 3. De Ciuit. Dei.

There liued also at once with *Moses*, that famous *Atlas*, brother to *Prometheus*, both being the sonnes of *Iapetus*, of whom though it be saide, that they were borne before *Moses* dayes, and therefore are by others esteemed of a more ancient date: yet the aduantage of their long liues gaue them a part of other ages among men, which came into the World long after them. Besides these sonnes of *Iapetus*, *Æschylus* findes two other, to wit, *Oceanus* and *Hesperus*, who being famous in the West, gaue name to the Euening, and so to the euening Starre. Also besides this *Atlas* of *Libya* or *Mauritania*, there were others, which bare the same name: but of the *Libyan*, and the brother of *Prometheus*, it was that those Mountaines which crosse *Africa*, to the South of *Marocco*, *Sus*, and *Hea*, with the Sea adioyning tooke name, which memory *Plato* in *Critias* bestowes on *Atlas*, the sonne of *Neptune*.

Cicero in the fifth of his *Tusculan* questions, affirmeth that all things written of *Prometheus* and *Atlas*, were but by those names to expresse diuine knowledge. *Nec verò* Atlas *sustinere cælum, nec* Prometheus *affixus Caucaso, nec stellatus* Cepheus *cum vxore traderetur, nisi diuina cognitio nomen eorum ad errorem fabulæ traduxisset*; *Neither should* Atlas *be saide to beare vp heauen, nor* Prometheus *to be fastened to Caucasus, nor* Cepheus *with his wife to be stellified; vnlesse their diuine knowledge had raised vpon their names these erroneous fables.*

Orpheus sometime expresst *Time* by *Prometheus*, sometime he tooke him for *Saturne*; as *Rhea coniux almi Promethei*. But that the story of *Prometheus* was not altogether a fiction:

a fiction: and that he liued about this time, the most approued Historians and Antiquaries, and among them *Eusebius* and Saint *Augustine* haue not doubted; For the great iudgement which *Atlas* had in *Astronomy*, saith Saint *Augustine*, were his daughters called by the names of constellations, *Pleiades* and *Hyades*: Others attribute vnto him the finding out of the Moones course, of which *Arethas* the sonne of *Orchomenus* challengeth the inuention. Of this *Arcas Arcadia* in *Peloponnesus* tooke name; and therefore did the *Arcadians* vaunt that they were more ancient than the Moone. *Et Luna gens prior illa fuit*: which is to be vnderstood, saith *Natalis Comes*, before there had been any obseruation of the Moones course: or of her working in inferiour bodies. And though there be that bestow the finding out thereof vpon *Endymion*: others (as *Xenagoras*) on *Typhon*: yet *Isacius Tzetzes*, a curious searcher of antiquities, gaue it *Atlas* of *Libya*: who besides his gifts of minde, was a man of vnequalled and incomparable strength: from whom *Thales* the *Milesian*, as it is saide, had the ground of his *Philosophy*.

Lib. 18. cap. 8. de Ciuit: Dei.

Ouid: de fast: l. 1.

§. V.

Of Deucalion *and* Phaeton.

AND in this age of the World, and while *Moses* yet liued, *Deucalion* reigned in *Thessalie*, *Crotopus* then ruling the *Argiues*. This *Deucalion* was the sonne of *Prometheus*, saith *Herodotus*, *Apollonius*, *Hesiodus*, and *Strabo*. *Hesiodus* gaue him *Pandora* for mother; the rest *Clymene*: *Homer* in the fifteenth of his *Odyssees*, makes *Deucalion* the sonne of *Minos*: but he must needes haue meant some other *Deucalion*, for else either *Vlysses* was mistaken, or *Homer*, who put the tale into his mouth. For *Vlysses* after his returne from *Troy*, fained himselfe to be the brother of *Idomeneus*, who was sonne to this later *Deucalion*, the sonne of *Minos*: but this *Minos* liued but one age before *Troy* was taken: (for *Idomeneus* serued in that warre) and this *Deucalion* the sonne of *Prometheus*, who liued at once with *Moses*, was long before. In the first *Deucalions* time happened that great inundation in *Thessalie*: by which in effect euery soule, in those parts, perished, but *Deucalion*, *Pyrrha* his wife, and some few others. It is affirmed that at the time of this floud in *Thessalie*, those people exceeded in all kinde of wickednesse and villanie: and as the impiety of men is the forcible attractiue of Gods vengeance, so did all that Nation for their foule sinnes perish by waters: as in the time of *Noah*, the corruption and cruelty of all mankinde drew on them that generall destruction by the floud vniuersall. Onely *Deucalion*, and *Pyrrha* his wife, whom God spared, were both of them esteemed to be louers of Vertue, of Iustice and of Religion. Of whom *Ouid*:

Clem: Alex: strom: lib: 1. Strabo: lib: 9.

Non illa melior quisquam, nec amantior aequi
Vir fuit: aut illa reuerentior vlla deorum.

No man was better, nor more iust than hee:
Nor any woman godlier than shee.

It is also affirmed that *Prometheus* fore-told his sonne *Deucalion* of this ouer-flowing; and aduised him to prouide for his safety: who hereupon prepared himselfe a kinde of Vessell, which *Lucian* in his *Dialogue* of *Timon* calles *Cibotium*, and others *Larnax*. And because to these circumstances, they afterward adde the sending out of the Doue, to discouer the waters fall and decrease, I should verily thinke that this Story had beene but an imitation of *Noahs* floud deuised by the *Greekes*, did not the times so much differ, and Saint *Augustine* with others of the Fathers and reuerent Writers approue this story of *Deucalion*. Among other his children *Deucalion* had these two of note, *Hellen* of whom *Greece* had first the name of *Hellas*, and *Melantho*, on whom *Neptune* is saide to haue begot *Delphus*, which gaue name to *Delphos*, so renowned among the Heathen for the *Oracle* of *Apollo* therein founded.

August. de Ciuit: Dei: l. 18: c. 10. ex Eusebio & Hieronymo.

And that which was no lesse strange and maruailous than this floud, was that great burning and conflagration which about this time also happened vnder *Phaeton*; not onely in *Aethiopia*, but in *Iliria*, a Region in *Italie*, and about *Cume*, and the Mountaines of *Vesuuius*: of both which the *Greekes*, after their manner, haue inuented many strange fables.

§. VI.

Of Hermes Trismegistus.

BVt of all other which this age brought foorth among the Heathen, *Mercurius* was the most famous, and renowned; the same which was also called *Trismegistus*, or *Ter maximus*; and of the *Greekes*, *Hermes*.

Many there were of this name; and how to distinguish, and set them in their owne times, both S. *Augustine* & *Lactantius* find it difficult. For that *Mercury* which was esteemed the God of Theeues, the God of Wrestlers, of Merchants, and Sea-men, and the God of Eloquence (though all by one name confounded) was not the same with that *Mercury*, of whose many workes some fragments are now extant.

Cicero, *Clemens Alexandrinus*, *Arnobius*, and certaine of the *Greekes* reckon fiue *Mercuries*. Of which, two were famous in *Ægypt*, and there worshipped; one, the sonne of *Nilus*, whose name the *Ægyptians* feared to vtter, as the *Iewes* did their *Tetragrammaton*; the other, that *Mercury*, which slew *Argus* in *Greece*, and flying into *Ægypt*, is saide to haue deliuered literature to the Ægyptians, and to haue giuen them Lawes. But *Diodorus* affirmeth, that *Orpheus*, and others after him, brought learning and letters out of *Ægypt* into *Greece*: which *Plato* also confirmeth, saying; That letters were not found out by that *Mercury* which slew *Argus*, but by that ancient *Mercury*, otherwise *Theuet*; whom *Philo Biblius* writeth *Taautus*; the Ægyptians *Thoyth*; the *Alexandrians Thot*; and the *Greekes* (as before) *Hermes*. And to this *Taautus*, *Sanconiatho*, who liued about the warre of *Troy*, giues the inuention of letters. But Saint *Augustine* making two *Mercuries*, which were both Ægyptians, calles neither of them the sonne of *Nilus*, nor acknowledgeth either of them to haue slaine *Argus*. For he finds this *Mercury*, the slayer of *Argus*, to be the grand-childe of that *Atlas*, which liued while *Moses* was yet young. And yet *L: Viues* vpon Saint *Augustine* seemes to vnderstand them to be the same with those, whom *Cicero*, *Alexandrinus*, and the rest haue remembred. But that coniecture of theirs, that any *Græcian Mercury* brought letters into *Ægypt*, hath no ground. For it is manifest, (if there be any truth in prophane antiquity) that all the knowledge which the *Greekes* had, was transported out of *Ægypt* or *Phœnicia*; and not out of *Greece*, nor by any *Græcian* into *Ægypt*. For they all confesse, that *Cadmus* brought letters first into *Bœotia*, either out of *Ægypt*, or out of *Phœnicia*: it being true, that betweene *Mercurius*, that liued at once with *Moses*, and *Cadmus*, there were these descents cast; *Crotopus* King of the *Argiues*, with whom *Moses* liued, and in whose time about his tenth yeere *Moses* died; after *Crotopus*, *Sthenelus*, who reigned eleuen yeeres; after him *Danaus* fifty yeeres; after him *Lynceus*: in whose time, and after him in the time of *Minos* King of *Crete*, this *Cadmus* arriued in *Bœotia*. And therefore it cannot be true, that any *Mercurius* about *Moses* his time, flying out of *Greece* for the slaughter of *Argus*, brought literature out of *Greece* into *Ægypt*. Neither did either of those two *Mercuries* of *Ægypt*, whom Saint *Augustine* remembreth, the one the grand-father, the other the Nephew or grand-child, come out of *Greece*. *Eupolemus* and *Artapanus* note, that *Moses* found out Letters and taught the vse of them to the *Iewes*; of whom the *Phœnicians* their Neighbors receiued them; and the *Greekes* of the *Phœnicians* by *Cadmus*. But this inuention was also ascribed to *Moses*, for the reason before remembred; that is, because the *Iewes* and the *Phœnicians* had them first from him. For euery Nation gaue vnto those men the honour of first Inuentors, from whom they receiued the profit. *Ficinus* makes that *Mercury*, vpon part of whose workes hee Commenteth, to haue beene foure descents after *Moses*; which he hath out of *Virgil*, who calles *Atlas*, that liued with *Moses*, the maternall grand-father of the first famous *Mercury*, whom others, as *Diodorus*, call the Counsailer and Instructer of that renowned *Isis*, wife of *Osiris*. But *Ficinus* giueth no reason for his opinion herein. But that the elder *Mercury* instructed *Isis*, *Diodorus Siculus* affirmeth, and that such an inscription was found on a pillar erected on the Tombe of *Isis*. *Lod. Viues* vpon the sixe and twentieth Chapter of the eighth Booke of Saint *Augustine*, *De Ciuitate Dei*, conceiueth, that this *Mercury*, whose workes are extant, was not the first which was entituled, *Ter maximus*, but his Nephew or grand-child.* *Sanchoniaton*, an ancient *Phœnician*, who liued shortly after *Moses*, hath other fancies of this *Mercury*; affirming that he was the *Scribe* of *Saturne*, and called by the *Phœnicians*, *Taautus*; and by the *Ægyptians Thoot*, or *Thoyt*. It may be, that the many yeeres which he is saide

Lod. Viues out of *Cicero* in *Aug. de Ciuit. l. 8. c. 26.*

Euseb. l. 1. c. 8. de Prep. Euan.

Virg. lib. 4. Aeneid.

Ficin. in Præfat. Pimandri Mercurij Trismegisti.

* Or *Sanchoniatho*: See *Euseb de prep: Euang: lib: 1: c. 6:*

said to haue liued, to wit, three hundred yeeres, gaue occasion to some Writers to finde him in one time, and to others in other times. But by those which haue collected the grounds of the *Ægyptian* Philosophie and Diuinitie, he is found more ancient than *Moses*: because the Inuentor of the *Ægyptian Wisedome*, wherein it is said, that *Moses* was excellently learned. *Viues in lib. 8 c. 26. Aug. de Ciuit. Dei.*

It is true, that although this *Mercurie* or *Hermes* doth in his Diuinitie differ in manie particulars from the Scriptures, especially in the approuing of Images, which *Moses* of all things most detested; yet whosoeuer shall read him with an euen iudgement, will rather resolue, that these workes which are now extant, were by the *Greekes* and *Ægyptian* Priests corrupted, and those fooleries inserted, than that euer they were by the hand of *Hermes* written, or by his heart and Spirit deuised. For there is no man of vnderstanding, and master of his owne wits, that hath affirmed in one and the same Tract, those things which are directly contrarie in doctrine, and in nature: For out of doubt (*Moses* excepted) there was neuer any man of those elder times that hath attributed more, and in a stile more reuerend and diuine, vnto almighty God, than he hath done. And therefore if those his two Treatises, now among vs; the one conuerted by *Apuleius*, the other by that learned *Ficinus*, had beene found in all things like themselues: I thinke it had not beene perilous to haue thought with *Eupolemus*, that this *Hermes* was *Moses* himselfe; and that the *Ægyptian Theologie* hereafter written, was deuised by the first, and more ancient *Mercurie*, which others haue thought to haue been *Ioseph*, the son of *Iacob*: whom, after the exposition of *Pharaohs* dreames, they called *Saphanet phane*, which is as much to say, as *absconditorum repertor*; *A finder out of hidden things*. But these are ouer-venturous opinions. For what this man was, it is known to God. Enuie & aged time hath partlie defaced, and partly worne out the certaine knowledge of him: of whom, whosoeuer he were, *Lactantius* writeth in this sort: *Hic scripsit libros, & quidem multos, ad cognitionem diuinarum rerum pertinentes, in quibus Maiestatem summi ac singularis Dei asserit, ijsdemque nominibus appellat, quibus nos, Deum & Patrem; Hee hath written many bookes belonging to, or expressing the knowledge of diuine things, in which hee affirmeth the Maiestie of the most High and one God, calling him by the same names of God and Father, which wee doe.* The same Father also feareth not to number him among the *Sybils* and *Prophets*. And so contrary are these his acknowledgements to those Idolatrous fictions of the *Ægyptians* and *Græcians*, as for my selfe I am perswaded, that whatsoeuer is found in him contrary thereunto, was by corruption inserted. For thus much himselfe confesseth: *Deus omnium Dominus, & Pater, fons & vita, potentia & lux, & mens, & Spiritus; & omnia in ipso, & sub ipso sunt. Verbum enim ex eius esse prodians, perfectissimum existens, & generator & opifex, &c.* God (saith hee) *the Lord and Father of all things, the fountaine and life, and power, and light, and minde, and Spirit: and all things are in him and vnder him. For his Word out of himselfe proceeding, most perfect, and generatiue, and operatiue, falling vpon fruitfull nature, made it also fruitfull and producing.* And hee was therefore (saith *Suidas*) called *Ter maximus, quia de Trinitate loquutus est: in Trinitate vnum esse Deum asserens; Because hee spake of the Trinitie, affirming that there is one God in Trinitie. Hic ruinam* (saith Ficinus) *præuidit priscæ Religionis, hic ortum nouæ fidei, hic aduentum Christi, hic futurum iudicium, resurrectionem seculi, beatorum gloriam, supplicia peccatorum*; This Mercurie *foresaw the ruine of the olde or superstitious Religion, and the birth of the new faith, and of the comming of Christ, the future iudgement, the resurrection, the glory of the Blessed, and the torment or affliction of the wicked or damned.* *Masius.* *L. 1. c. 6. f. l. 4.* *In Præf. Mer. Trismeg.*

To this I will onely adde his two last speeches reported by *Calcidius* the *Platonist*, and by *Volteran* out of *Suidas*. *Hactenus filij pulsus à patria, vixi peregrinus & exul, nunc incolumis repeto: cumq; post paulum à vobis corporeis vinculis absolutus discessero, videtote ne me quasi mortuum lugeatis: Nam ad illam optimam beatamq; Ciuitatem regredior, ad quam vniuersiciues mortis conditione venturi sunt. Ibi namq; solus Deus est summus Princeps: qui ciues suos replet suauitate mirifica: ad quam hac, quam multi vitam existimant, mors est potius dicenda quam vita; Hitherto, O Sonne, being driuen from my Country, I haue liued a stranger and banished man: but now I am repairing home-ward againe in safety. And when I shall after a few dayes (or in a short time) by being loosed from these bonds of flesh and blood depart from you, see that you doe not bewaile me as a man dead, for I doe but returne to that best and blessed Citie, to which all her Citizens (by the condition of death) shall repaire. Therein is the onely God, the most high and chiefe Prince, who filleth or feedeth his Citizens with a sweetnesse more then marueilous:*

marueilous: in regard whereof, this being, which others call a life, is rather to be accounted a death then a life. The other, and that which seemeth to be his last, is thus conuerted by others, agreeing in sense but not in words with *Suydas: O cælum magni Dei sapiens opus, teq; O vox patris quam ille primam emisit, quando vniuersum constituit mundum, adiuro per vnigenitum eius verbum, & Spiritum cuncta comprehendentem, miseremini mei; I adiure thee O heauen, thou wise worke of the great God, and thee O voyce of the Father, which he first vttered, when he framed the whole World, by his onely begotten Word, and Spirit, comprehending all things, Haue mercy vpon me.*

But *Suydas* hath his inuocation in these words: *Obtestor te cælum magni Dei sapiens opus, obtestor te vocem Patris quam loquutus est primùm, cum omnem mundum firmauit, obtestor te per vnigenitum Sermonem omnia continentem, propitius, propitius esto; I beseech thee O heauen, wise worke of the great God, I beseech thee O voyce of the Father, which hee spake first when he established all the world, I beseech thee by the onely begotten Word containing all things, be fauourable, be fauourable.*

§. VII.

Of Iannes *and* Iambres, *and some other that liued about those times.*

THere were also in this age both *Æsculapius*, which after his death became the God of *Physicians*, being the brother of *Mercurius*, as *Viues* thinkes in his Commentary vpon *Augustine, de Ciuitate Dei. lib.*8. and also those two notorious Sorcerers, *Iannes* and *Iambres*, who in that impious art excelled all that euer had beene heard of to this day: and yet *Moses* himselfe doth not charge them with any familiarity with Diuels, or ill Spirits: words indeed that seldome came out of his mouth; how-euer by the *Septuagint* they are called *Sophistæ* or *Venefici* and *Incantatores*, Sophists, poysoners, and Inchanters: by *Hierome, sapientes & malefici*; Wise men, and euill doers: and so by *Vatablus*, who also vseth the word *Magi*. The *Greeke* it selfe seemes to attribute somewhat of what they did to naturall *Magick*: calling them, φαρμακεῖς, workers by drugs. The *Geneuian, Sorcerers and Inchanters*: Iunius *Sapientes, præstigiatores & Magi*. Magicians and Wisemen here by him are taken in one sense: and Prestigiators are such, as dazell mens eyes, and make them seeme to see what they see not: as false colours, and false shapes. But as some vertues and some vices are so nicely distinguished, and so resembling each other, as they are often confounded, and the one taken for the other: (Religion and superstition hauing one face and countenance) so did the workes and workings of *Moses*, and of *Pharaos* Sorceres appeare in outward shew, and to the beholders of common capacities, to be one and the same art and gift of knowledge. For the Diuell changeth himselfe into an *Angell* of light: and imitateth in all he can the wayes and workings of the most High. And yet on the contrary euery worke which surmounteth the wisedome of most men, is not to be condemned, as performed by the helpe or ministery of ill Spirits. For the properties and powers which God hath giuen to naturall things, are such as where he also bestoweth the knowledge to vnderstand their hidden and best vertues, many things by them are brought to passe, which seeme altogether impossible, and aboue nature or art: which two speculations of workes of nature, and of miracle, the *Cabalists* distinguished by these names; *Opus de Beresith, & opus de mercana:* the one they call *Sapientiam naturæ; The Wisedome of nature:* the other *Sapientiam diuinitatis; The Wisedome of diuinity:* the one *Iacob* practised in breeding the pied Lambes in *Mesopotamia*, the other *Moses* exercised in his miracles wrought in *Ægypt*, hauing receiued from God the knowledge of the one in the highest perfection, to wit, the knowledge of nature: of the other so farre as it pleased God to proportion him, both which he vsed to his glory that gaue them: assuming to himselfe nothing at all, either in the least or most. Also Saint *Augustine* noteth, that from the time that *Moses* left *Ægypt*, to the death of *Iosua*, diuers other famous men liued in the World, who after their deaths for their eminent vertues and intentions, were numbred among the Gods: as *Dionysius* otherwise *Liber Pater*, who taught the *Græcians* the vse of the Vine in *Attica:* at which time also there were instituted *Musicall* playes to *Apollo Delphicus*: thereby to regaine his fauour, who brought barrennesse and scarcity vpon that part of *Greece*, because they resisted not the attempts of *Danaus*, who spoyled his Temple and set it on fire: so did *Erictheonius* institute the like games

L. Viues in l. 8. August. de Ci. D. c. 26.

Exod. 9. 11.

to

to *Minerua*: wherein the Victor was rewarded with a present of *Oyle*, in memory of her that first prest it out of the Oliue.

In this age also *Xanthus* rauished *Europa*: and begat on her *Radamanthus*, *Sarpedon*, and *Minos*; which three are also giuen to *Iupiter* by other Historians. To these Saint *Augustine* addeth *Hercules*; the same to whom the twelue labours are ascribed, native of *Tyrinthus* a City of *Peloponnesus*: (or as others say, onely nursed and brought vp there) who came into *Italy*, and destroyed many Monsters there; being neither that *Hercules*, which *Eusebius* surnameth *Delphin*, famous in *Phœnicia*; nor that *Hercules*, according to *Philostratus*, which came to *Gades*, whom he calleth an *Ægyptian*: *Manifestum fit, non Thebanum* Herculem, *sed Ægyptium ad Gades peruenisse, & ibi finem statuisse terræ* (saith *Philostratus*;) *It is manifest that it was the Ægyptian* Hercules, *and not the Theban, which trauailed as farre as the streights of Gades, and there determined the bounds of the earth.* In this time also while *Moses* wandered in the Deserts, *Dardanus* built *Dardania*. *Lib. de Christ. Dei, cap. 12.* *Philost. l. 2.*

But whosoeuer they were, or how worthy soeuer they were that liued in the dayes and age of *Moses*, there was neuer any man, that was no more than man, by whom it pleased God to worke greater things; whom he fauoured more; to whom (according to the appearing of an infinite God) he so often appeared; neuer any man more familiar and conuersant with Angels; neuer any more learned both in Diuine and Humane knowledge, neuer a greater Prophet in *Israel*. He was the first that receiued and deliuered the Law of God entire; the first that left to posterity by letters, the truth and power of one infinite God; his creating out of nothing the World vniuersall, and all the creatures therein, that taught the detestation of Idolatry, and the punishment, vengeance, and eradication, which followed.

Syracides calleth *Moses* the beloued of God and Men, whose remembrance is blessed. *He made him* (saith the same Authour) *like to the glorious Saints, and magnified him by the feare of his enemies, made him glorious in the sight of Kings, shewed him his glory, caused him to heare his voyce, sanctified him with faithfulnesse and meekenesse, and chose him out of all men.* *Syrac. 45. 12. 3*

He is remembred among prophane Authours; as by *Clearchus* the *Peripatetick*: by *Megastenes*, and *Numenius* the *Pythagorian*. The long liues which the *Patriarchs* enioyed before the floud, remembred by *Moses*, *Estieus*, *Hieronymus Ægyptius*, *Hecatæus*, *Elanicus*, *Acusilaus*, *Ephorus*, and *Alexander the Historian*, confirme. The vniuersall floud which God reuealed vnto *Moses*, *Berosus*, *Nicolaus Damascenus*, and others haue testified. The building of the Tower of *Babel*, and confusion of tongues, *Abydenus*, *Estieus*, and *Sybilla* haue approued. *Berosus* also honoureth *Abraham*. *Hecatæus* wrote a Booke of him. *Damascenus* before cited, speaketh of *Abrahams* passage from *Damascus* into *Canaan*, agreeing with the Bookes of *Moses*. *Eupolemon* writeth the very same of *Abraham*, which *Moses* did. For beginning with the building of *Babel*, and the ouerthrow thereof by diuine power, he saith that *Abraham*, borne in the tenth generation, in the City called *Camerina*, or *Vrien*, excelled all men in wisedome: and by whom the Astrology of the *Chaldeans* was inuented. *Is iustitia pietateq; sua* (saith *Eusebius* out of the same Authour) *sic Deo gratus fuit, vt diuino præcepto in Phœnicem venerit, ibiq; habitauerit; For his iustice and piety he was so pleasing vnto God, as by his commandement he came into Phœnicia, and dwelt there.* Likewise *Diodorus Siculus*, in his second Booke and fifth Chapter, speaketh reuerently of *Moses*: There are many other among prophane Authours, which doe confirme the Bookes of *Moses*, as *Eusebius* hath gathered in the ninth of his *Preparation to the Gospell*, Chapter the third and fourth, to whom I referre the Reader. Lastly, I cannot but for some things in it commend this notable testimony of *Strabo*, who writeth of *Moses* in these words. *Moses enim affirmabat, docebatq; Ægyptios non rectè sentire, qui bestiarum & pecorum imagines Deo tribuerunt: itemq; Afros & Græcos, qui Dijs hominum figuram affinxerunt: id verò solum esse Deum, quod nos & terram & mare continet, quod cœlum & mundum, & rerum omnium naturam appellamus: cuius profectò imaginem, nemo sanæ mentis, alicuius earum rerum, quæ penes nos sunt, similem audeat effingere. Proinde (omni simulachrorum effictione repudiata) dignum ei Templum ac Delubrum constituendum, ac sine aliqua figura colendum: Moses affirmed and taught, that the Ægyptians thought amisse, which attributed vnto God the Images of beasts and cattell: Also that the Affricans and Greekes greatly erred in giuing vnto their Gods the shapes of men: whereas that onely is God indeede, which containeth both vs, the Earth and Sea, which we call Heauen, the World, and the nature of all things, whose* *Strabo l. 16.*

image,

image, doubtlesse, no wise man will dare to fashion out vnto the likenes of those things, which are mongst vs: That therefore (all deuising of Idols cast aside) a worthy Temple and place of prayer was to be erected vnto him, and he to be worshipped without any figure at all therein.

Now concerning the *Ægyptian* wisedome, for which the *Martyr Stephen* commended *Moses*, saying, *That Moses was learned in all the wisedome of the Ægyptians, and was mighty in his works and words*; the same is collected (how truly I know not) by *Diodorus, Diogenes, Laertius, Iamblicus, Philo Iudeus*, and *Eusebius Cæsariensis*, and diuided into foure parts, *viz.* Mathematicall, Naturall, Diuine, and Morall.

Act. c. 7. v. 22.

In the Mathematical part, which is distinguish't into *Geometrie, Astronomie, Arithmetick*, and *Musicke*; the ancient *Ægyptians* exceeded all others. For *Geometry* which is by interpretation, measuring of grounds, was vsefull vnto them: because it consisting of infallible principles, directed them certainly in bounding out their proper Lands, and Territories, when their fields and limits, by the inundations of *Nilus*, were yeerely ouerflowne and confounded, so as no man could know what in right belonged vnto him.

For the second part, to wit, *Astronomie*, the site of the Countrey being a lenell and spacious Plaine, free and cleere from the clouds, yeelded them delight with ease, in obseruing and contemplating the risings, fallings, and motions of the Starres.

Arithmeticke also, which is the knowledge of numbers, they studied; because without it, in *Geometrie* and *Astronomie*, nothing can be demonstrated or concluded. But of *Musicke* they made no other account, nor desired farther knowledge, than seemed to them sufficient to serue and magnifie their Gods, their Kings, and good Men.

The Naturall part of this Wisedome, which handleth the principles, causes, elements, and operations of naturall things, differs little from *Peripateticall Philosophie*; teaching, that *Materia prima* is the beginning of all things; that of it all mixt bodies and liuing creatures haue their being; that Heauen is round like a Globe; that all Starres haue a certaine fouent heate, and temperate influences, whereby all things grow and are produced; that raines proceed and bee from mutations in the ayre; that the Planets haue their proper soules, &c.

The Diuine part of this wisedome, which is called *Theologie*, teacheth and beleeueth that the world had a beginning, and shall perish; that men had their first originall in *Ægypt*; partly by meanes of the temperatenesse of that Country, where neither Winter with cold, nor Summer with heate are offensiue; and partly through the fertilitie, that *Nilus* giueth in those places; That the soule is immortall, and hath transmigration from body to body; That God is one, the Father and Prince of all Gods; and that from this God, other Gods are, as the Sunne and Moone, whom they worshipped by the names of *Osiris* and *Isis*, and erected to them Temples, Statues, and diuers Images, because the true similitudes of the Gods is not knowne; that many of the Gods haue beene in the estate of mortall men, and after death, for their vertues, and benefits bestowed on mankinde, haue beene Deified; that those beasts, whose Images and formes the Kings did carrie in their Armes, when they obtained victory, were adored for Gods: because vnder those Ensignes they preuailed ouer their enemies. Moreouer, the *Ægyptian* Diuines had a peculiar kinde of writing, mysticall and secret, wherein the highest points of their Religion and worship of God, which was to be concealed from the vulgar sort, were obscured.

Clemens distributeth the whole summe of this later *Ægyptian* learning into three seuerall sorts, *viz. Epistolar*, which is vsed in writing common Epistles; *Sacerdotall*, which is peculiar to their Priests; and *Sacred*; which Sacred containeth Scripture of two kindes: the one proper, which it expresseth by letters Alphabeticall in obscure and figuratiue words; as for example, where it is written: The *Ibis* by the Hornet participateth the beauty of the Hawke; which is read thus: The Moone doth by the Sunne borrow part of the light of God: because Light is an Image of Diuine beauty; the other symbolicall, or by signatures, which is threefold, *viz.* Imitatiue, Tropicall, and Ænygmaticall: Imitatiue, which designeth things by characters, like to the things signified, as by a Circle the Sun; and by the Hornes of the Moone, the Moone it selfe: Tropicall or transferent, which applies the diuers formes and figures of naturall bodies or creatures, to signifie the dignities, fortunes, conditions, vertues, vices, affections, and actions of their Gods, and of men. So with the *Ægyptian* Diuines, the Image of an Hawke signifieth God, the figure of the Hornet signifieth the Sunne, the picture of the Bird *Ibis* signifieth the Moone:

Clem. Strō. l. 5.

by

by the forme of a Man, Prudence and Skilfulneſſe: by a Lyon, Fortitude: by a Horſe, Liberty: by a Crocodile, Impudency: by a Fiſh, Hatred is to be vnderſtood: Ænigmaticall is a compoſition or mixture of Images or Similitudes: in which ſenſe, the monſtrous Image of a Lyons body hauing a Mans head, was grauen on their Temples and Altars, to ſignifie, that to men all diuine things are Ænigmaticall and obſcure. So the Image of the Sunne ſet on the head of a Crocodile, (which liueth aſwell in the Waters, as on Land) expreſſeth that the Sunne nouriſheth Meteors in the Ayre, aſwell from the Waters as from the Earth. So a Scepter, at the top whereof is made an Eye, and an Eare, ſignifieth God, Hearing, Seeing, and Gouerning all things. The Scythians are thought to haue been delighted with this kinde of writing. For *Pherecides Syrius* reporteth, That when *Darius* ſending letters, threatned *Idanthura*, King of the *Scythians*, with ruine and deſtruction of his Kingdome, vnleſſe he would acknowledge ſubiection: *Idanthura* returned to him a Mouſe, a Frog, a Bird, a Dart, and a Plough-ſhare: which *Orontopagas*, Tribune of the Souldiers, interpreted to ſignifie, that by the mouſe, their dwellings: by the Frog, their waters: by the Bird, their ayre: by the Dart, their weapons: by the Plough, their lands: were ſignified to be ready to be deliuered to *Darius*, as their Soueraigne Lord. But *Xyphodres* made another conſtruction, *viz.* that the King meant, That except *Darius* with his men did haſten away, as a Bird through the Ayre, or creepe into holes as a mouſe, or runne into the waters which they had paſſed as a Frog, they ſhould not eſcape his armes, but either be ſlaine, or being made Captiues, Till his grounds. The ſame Hiſtory is with little difference reported by *Herodotus*. *Herod: l. 4*

The fourth and laſt part, which is Morall and Politique, doth containe eſpecially the Lawes, which (according to *Laertius*) *Mercurius Triſmegiſtus*, or *Ter Maximus* deuiſed: who in his Bookes or Dialogues of *Pimander* and *Aſclepius*, hath written ſo many things of God, worthy of admiration; aſwell (ſaith *Sixtus Senenſis*) of the *Trinity*, and of the comming of *Chriſt*, as of the laſt and fearefull day of *Iudgement*: that (as ſaith the ſame Authour, the opinion being alſo ancient) he is not onely to be accounted a Philoſopher, but a Prophet of things to come.

Iamblicus in his Bookes of Myſteries of the Ægyptians, taking two very ancient Hiſtorians for his Authours, to wit, *Seleucus* and *Menæus*, affirmeth that this *Mercury* was not onely the Inuentor of the Ægyptian Philoſophy, but of all other learning, called, the *Wiſedome of the Ægyptians* before remembred: and that he wrote of that ſubiect 36525. Bookes, or Pages. Of which there were numbred, of Fiery Spirits, one hundred Bookes; of Aereall Spirits as many, and of Spirits Celeſtiall a thouſand; which becauſe they were out of the Ægyptians language conuerted by certaine learned Philoſophers into the naturall *Greeke*, they ſeemed to haue beene firſt written in that Tongue. *Clemens Alexandrinus* writeth, that among the Bookes of *Hermes*, to wit, of the *Wiſedome of the Ægyptians*, there were extant in his time 36. of *Phyſicke* ſixe bookes; of the orders of *Prieſts* ten; and of *Aſtrology* foure. *Clem: Strom: l: 6.*

§. VIII.

A Briefe of the Hiſtory of Ioſua; *and of the ſpace betweene him and* Othoniel: *and of the remainders of the Canaanites; with a note of ſome Contemporaries to* Ioſua: *and of the breach of Faith.*

AFter the death of *Moſes*, and in the one and fortieth yeere of the Egreſſion, in the firſt moneth called *Niſan*, or *March*, *Ioſua* the ſonne of *Nun*, of the Tribe of *Ephraim*, being filled with the Spirit of wiſedome, tooke on him the gouernment of *Iſrael*: God giuing him comfort, and encouraging him to paſſe the Riuer of *Iordan*, and to poſſeſſe, and diuide among the *Iſraelites* the Land promiſed.

The beginning of *Ioſuas* rule Saint *Auguſtine* dates with the reigne of *Amyntas*, the eighteenth King in *Aſſyria*; with *Corax* the ſixteenth King in *Sicyonia*, when *Danaus* gouerned the *Argiues*; and *Erichthonius*, *Athens*. *Lib: 18: de Ciuit. Dei, c: 11.*

Ioſua imitating in all things his Predeceſſor, ſent ouer *Iordan* certaine diſcouerers to view the ſeate and ſtrength of *Ierico*, the next City vnto him on the other ſide of the Riuer, which he was to paſſe ouer. Which diſcouerers being ſaued, and ſent backe by *Rahab*, a woman of ill fame, becauſe ſhee kept a Tauerne or Victling-houſe, made *Ioſua* know that the Inhabitants of *Ierico*, and thoſe of the Countrey about it, hearing of the approach of *Ioſ: 2: 1:* *Ioſ: 2: 11.*

Ios. 2. 11. of *Israel*, had lost courage. Whereupon the day after the returne of the Spies, which was the sixth day of the one and fortieth yeere after the Egression, *Iosua* remooued from *Sit-*
Ios. 3. 1. *tim* in the plaines of *Moab*, and drew downe his Armie to the bankes of the Riuer *Iordan*; and gaue them commandement to put themselues in order to follow the *Arke of God*,
Ios. 3. 3. when the *Leuites* tooke it vp, and moued towards the Riuer; giuing them withall this forcible encouragement, That they should thereby assure themselues of his fauour and
Ios. 3. 13. presence who is Lord of all the world, when the Riuer of *Iordan* should be cut off and diuided, and the waters comming from aboue should stand still in a heape, whereby those below towards the *Dead sea* wanting supply, they might passe ouer into the land of *Canaan* with dry feet.

Ios. 1. 12. Hee also commanded *Reuben*, *Gad*, and the halfe Tribe of *Manasse*, to prepare themselues (according to their Couenant made with *Moses*) to march in the head of the rest, and as we call it in this age, to leade in the Vanguard, which through all the Deserts of *Arabia*, from the Mount *Sinai* to this place, those of the Tribe of *Iuda* had performed. For these Tribes being already prouided of their habitations, and Countrie and Cities of the *Amorites*, by the helpe of the rest, conquered for them: It agreed with iustice and equalitie, that *Reuben*, *Gad*, and the halfe of *Manasse* should also assist their brethren in the obtaining of their parts, as yet in their enemies possession.

On the banks of *Iordan* they rested themselues from the sixth day to the ninth; and on the tenth day of the first moneth *Nisan*, or *March*, they past ouer to the other side, taking with them twelue stones from the drie ground in the middest of the Riuer: which, for a memorie of that miracle by God wrought, they set vp at *Gilgal*, on the East side of the
Ios. 4. 19. Citie of *Ierico*, where they encamped the first night. At which place *Iosua* gaue commandement, that all borne in the last fortieth yere in the Deserts should be circumcised, which
Ios. 5. 2. ceremonie to that day had beene omitted. Of the neglect whereof S. *Augustine* giueth
Aug. q. 3. *in Ios.* for cause, The peoples contempt of their superiours. *Thomas* excuseth it in this sort; That
Thom. part 3. *quæst.* 70. *art.* 4. *ad.* 3. the *Israelites* knew not the certaine time of their remouing from one place to another: *Damascen*, That it was not needfull by circumcision to distinguish them from other Nations, at such time as they liued by themselues, and a-part from all Nations.

On the fourteenth day of the same Moneth, the children of *Israel* celebrated the *Passe-*
Ios. 5. 10. *ouer* now the third time; first, at their leauing *Ægypt*; secondly, at Mount *Sinai*; and now at *Gilgal*. After which being desirous to taste of the fruits of the Countrie, and hauing, as it were, surfeted on *Man*, they parched of the Corne of the land, being not yet fully ripe, and ate thereof.

And as *Moses* began to distribute those Regions beyond *Iordan*, to wit, the Lands of the *Amorites*, which *Og* of *Basan*, and *Sihon* held, so did *Iosua* performe the rest; and after a view and partition made of the Territories, hee gaue to each Tribe his portion by lot. But this partition and distribution was not done at once, but at three seuerall times; first,
Ios. 14. 3. by *Moses* to *Gad*, *Ruben*, and the halfe Tribe of *Manasse*, of the Lands ouer *Iordan*; Secondly, by *Iosua*, to the Tribe of *Iuda*, *Ephraim*, and the other halfe Tribe of *Manasse*, about the fifth yeere of his gouernment; proued in the 14. of *Iosua*, *v.* 10. and a third
Ios. 18. diuision was made to the other seuen Tribes at *Shilo*, where *Iosua* seated the *Tabernacle of the Congregation*.

The victories of *Iosua* against the Kings of the *Canaanites*, are so particularly set down in his owne books, as I shall not need to lengthen this part by their repetition. In whose Storie I chiefly note these particulars. First, how in the beginning of the warre, those little Kings or *Reguli* of the *Canaanites*, had not so much vnderstanding, as to vnite themselues together against the *Israelites*; but according to the custome of those estates, from whose Gouernours God hath taken away all wisedome and fore-sight, they left those of their owne Nation, which were next the inuaders, to themselues, and to their owne defences; hoping that the fire kindled somewhat farre off, might againe haue been quenched, ere it could spread it selfe so farre as their owne Territories and Cities. But after such time as *Ierico* and *Ai* were entred, and the Kings, People, and Cities consumed; fiue of those 31. Kings (all which at length perished in that warre) ioyned themselues together, first attempting the *Gibeonites*, who had rendred themselues to *Iosua*. Onely fiue (the rest looking on to the successe) namely, the King of the *Iebusites*, in *Iebus*, or *Hierusalem*, the Kings of *Hebron*, *Iarmoth*, *Lachis*, and *Eglon*, addrest themselues for resistance: whose Armie beeing by *Iosua* surprised and broken, themselues despairing to escape by flight,

flight, and hopeleſſe of mercy by ſubmiſſion, creeping into a Caue vnder ground, were thence by *Ioſua* drawne forth and hanged. In the proſequution of which victory he alſo tooke *Makkedath*, and *Libnah*, and *Lachis*. To the reliefe whereof *Horam* King of *Gezar* haſtened, and periſhed. After which *Ioſua* poſſeſt himſelfe of *Eglon*, *Hebron*, aud *Debir*, deſtroying the Cites with their Princes. *Ioſ: 10.*

In the end, and when the South Countries were poſſeſt, the Cities thereof conquered, and their Kings and People made duſt: the reſt of the *Canaanites*, guided by the ouer-late counſailes of neceſſitie, vnited themſelues, to make one groſſe ſtrength and body of an Armie: which *Iabin*, King of *Hazor*, practiſed and gathered together, by *Ioſua* diſcouered, as the ſame reſted neere the Lake of *Merom*, he vſed ſuch diligence, as he came on them vnawares; and obtaining abſolute victory ouer then, he proſecuted the ſame to the vttermoſt effect. And, beſides the ſlaughter of the defendants, he entred their Cities, of which he burnt *Hazor* only, reſerving the reſt for *Iſrael* to inhabite and enioy. *Ioſ: 10:*

Secondly, I note, that *Ioſua* ſhewed himſelfe a skilfull man of Warre, for that in thoſe ancient times he vſed the ſtratagem of an ambuſh in taking of *Ai*; and in that hee broke the Armies of the firſt fiue Kings of the *Amorites*, which attempted *Gibeon* by ſurpriſe. For he marched all night from his campe at *Gilgal*, and ſet on them early the next day; when he ouerthrew *Iabin* and his confederates, After which, making the beſt profit of his victory, he aſſaulted the great Citie of *Hazor*. *Ioſ: 10. v. 9.*

Thirdly, the miracles which God wrought during this warre, were exceeding admirable; as the ſtay of the Riuer *Iordan* at the Springs, ſo as the Armie of *Iſrael* paſt it with a drie foote; the fall of *Ierico* by the ſound of the Hornes; the ſhowres of Haile-ſtones, which fell vpon the *Amorites* in their flight from *Gibeon*, whereby more of them periſhed than by the ſword of *Iſrael*: againe, the arreſt of the Sunne in the firmament, whereby the day was ſo much the more lengthened, as the *Iſraelites* had time to execute all thoſe which fled after the ouerthrow: a wonder of wonders, and a worke onely proper to the all-powerfull God. *Ioſ: 3. v. 13.* *Cap: 10. v. 11.*

Fourthly, out of the paſſage between *Ioſua* and the *Gibeonites*, the Doctrine of keeping Faith is ſo plainly and excellently taught, as it taketh away all euaſion, it admitteth no diſtinction, nor leaueth open any hole or out-let at all to that cunning perfidiouſnes, and horrible deceit of this latter age, called *Æquiuocation*. For, notwithſtanding that theſe *Gibeonites* were a people of the *Heuites*, expreſly and by name, by the commandement of God to be rooted out, and notwithſtanding that they were liers, and deceiuers, and counterfeits, and that they did ouer-reach, and as it were, deride *Ioſua*, and the Princes of *Iſrael*, by faining to bee ſent as Embaſſadours from a farre Countrie, in which trauaile their clothes were worne, their bread mouldie, which they auowed to haue been warme for newneſſe when they firſt ſet out; their barrels and bottels of wine broken; their ſhoes patcht; and their ſacks rent and ragged: Yet *Ioſua* hauing ſworne vnto them by the Lord God of *Iſrael*, hee durſt not, though vrged by the multitude of the people, to lay violent hands on them; but hee ſpared both their Liues, and the Cities of their inheritance. *Ioſ: 9.* *Ioſ: 9.* from the 5. to the 13. *Verſe.*

Now if euer man had warrant to breake Faith, and to retract his promiſe made, *Ioſua* had it. For firſt, the commandement which he receiued from God to root out this Nation among the reſt, preceded by farre the peace which he had granted them. Secondly, hee might iuſtly haue put theſe men to the ſword, and haue ſackt their Cities; if there be any euaſion from a promiſe made, whereof the liuing God is called to witneſſe. For it was not to the *Gibeonites* he gaue peace, becauſe hee knew them to be a people hated of God. Hee told them, that if they were of the *Heuites*, it was not in his power to make a league with them. But it was to a ſtrange people that he gaue faith, & to a Nation which came from farre, who hearing of the wonders which the God of *Iſrael* had done in *Egypt* and ouer *Iordan*, fought for peace and protection from his people. Thirdly, the accord, which *Iſrael* made with theſe craftie *Canaanites*, was without warrant. For it is written in the ſame place, That the *Iſraelites* accepted their tale, that is, beleeued what they had ſaid, *and counſailed not with the mouth of the Lord*. Fourthly, theſe men who were knowne Idolaters, and ſerued thoſe Puppets of the Heathen, men of an Apiſh Religion, as all Worſhippers of Images are, could not challenge the witneſſe of the true God, in whom they beleeued not. I ſay therefore, that if euer man might haue ſerued himſelfe by any euaſion or diſtinction, *Ioſua* might iuſtly haue done it. For hee needed *Ioſ: 9.* *Deut. 5. v. 14.*

not

not in this case the helpe of *Æquiuocation*, or *Mentall Reseruation*. For what hee sware, he sware in good Faith; but he sware nothing, nor made any promise at all to the *Gibeonites*. And yet, to the end that the faithlesse subtiltie of man should borrow nothing in the future from his example, who knowing well, that the promises he made in the name of God, were made to the liuing God, and not to the dying Man, hee held them firme, and inuiolable, notwithstanding that they, to whom he had sworne it, were worshippers of the Deuill.

For it is not, as faithlesse men take it, that he which sweareth to a Man, to a Societie, to a State, or to a King, and sweareth by the name of the liuing Lord, and in his presence, That this promise (if it be broken) is broken to a man, to a Societie, to a State, or to a Prince; but the promise in the name of God made, is broken to God. It is God, that we therein neglect: we therein professe that we feare him not, and that we set him at nought and defie him. If hee that without Reseruation of honour giueth a lie in the presence of the King, or of his Superiour, doth in point of Honour giue the lie to the King himselfe, or to his Superiour; how much more doth he breake Faith with God, that giueth Faith in the presence of God, promiseth in his name, and makes him a witnesse of the Couenant made?

Out of doubt, it is a fearefull thing for a Sonne to breake the Promise, Will, or Deed of the Father; for a State, or Kingdome, to breake those Contracts which haue beene made in former times, and confirmed by publike faith. For though it were 400. yeeres after *Iosua*, that *Saul*, euen out of deuotion, slaughtered some of those people descended of the *Gibeonites*: yet God who forgat not what the Predecessors and Fore-fathers of *Saul* and the *Israelites* had sworne in his name, afflicted the whole Nation with a consuming famine; and could not be appeased, till seuen of *Sauls* sonnes were deliuered to the *Gibeonites* grieued, and by them hanged vp.

And certainely, if it be permitted by the helpe of a ridiculous distinction, or by a God-mocking equiuocation, to sweare one thing by the name of the liuing God, and to reserue in silence a contrary intent: the life of man, the estates of men, the faith of Subiects to Kings, of Seruants to their Masters, of Vassals to their Lords, of Wiues to their Husbands, and of Children to their Parents, and of all trialls of right, will not onely be made vncertaine, but all the chaines, whereby free men are tied in the world, be torne asunder. It is by oath (when Kings and Armies cannot passe) that wee enter into the Cities of our enemies, and into their Armies: it is by oath that warres take end, which weapons cannot end. And what is it or ought it to be that makes an oath thus powerfull, but this; That he that sweareth by the name of God, doth assure others that his words are true, as the Lord of all the World is true whom he calleth for a witnesse, and in whose presence he that taketh the oath hath promised? I am not ignorant of their poore euasions, which play with the seuerity of Gods Commandements in this kinde: But this indeed is the best answere, That hee breakes no faith, that hath none to breake. For whosoeuer hath faith and the feare of God, dares not doe it.

The *Christians* in the *Holie Land* when they were at the greatest; and had brought the *Caliph* of *Ægypt* to pay them tribute, did not onely lose it againe, but were soone after beaten out of the *Holie Land* it selfe: by reason (saith *William* of *Tyre*, a reuerend Bishop which wrote that storie) that *Almerick* the fiftieth King after *Godfrey* brake faith with the *Caliph Elhadech*, and his Vicegerent, The *Soldan Sanar*; who being sodainely inuaded by *Almerick*, drew in the *Turke Syracon* to their aide: whose Nephew *Seladine*, after hee had made *Ægypt* his owne, beat the *Christians* out of the *Holie Land*; neither would the woodden Crosse (the very *Crosse*, say they, that Christ died on) giue them victorie ouer *Seladine*, when they brought it into the field as their last refuge: seeing they had forsworne themselues in his name, that was crucified thereon. And if it be a direction from the holy Ghost, *That he that speaketh lies, shall be destroyed*, and that *the mouth which slayeth them, slaieth the soule*: how much more perillous is it (if any perill be greater than to destroy the soule) to sweare a lye? It was *Eugenius* the Pope, that perswaded, or rather commanded the King of *Hungarie* after his great victory ouer *Amurath* the *Turke*, & when the said King had compelled him to peace, the most aduantagious that euer was made for the Christians, to breake his Faith, and to prouoke the *Turke* to renew the warre. And though the said King was farre stronger in the field than euer; yet hee lost the battaile with 30000. *Christians*, and his owne life. But I will stay my hand: For this first

Psalme 5. 8. Wisd. 1. 11.

volume

volume will not hold the repetition of Gods iudgements vpon faith-breakers; bee it against *Infidels*, *Turkes*, or *Christians* of diuers Religions. Lamentable it is, that the taking of oathes now-a-daies, is rather made a matter of custome than of conscience.

It is also very remarkeable; That it pleased God to leaue so many Cities of the *Canaanites* vnconquered by *Israel*, to scourge and afflict them, by fore-seeing their Idolatrie, and as it is said in the Scriptures, *To be Thornes in their eyes to proue them, and to teach them to make Warre.* For these Cities hereafter named did not only remaine in the *Canaanites* possession all the time of *Iosua*; but soone after his death, the Children of *Dan* were beaten out of the plaine Countries, and enforst to inhabite the Mountaines, and places of hardest accesse. And those of *Iuda* were not able to be Masters of their owne Vallies; because, as it is written in the *Iudges*, *The Canaanites* had Chariots of Iron. And those principall Cities which stood on the Sea-side, adioyning vnto *Iuda*, were still held by the remainder of the *Anakims*, or *Philistims*: as *Azzah*, *Gath*, *Asdod*; out of one of which Cities came *Goliath*, remembred in *Samuel*.

Iosu.23. Iudg:1.19. Iudg.3.v.2.

Iudg.1 v.34. Iud:1.v.19. Ios:11.v.19. Sam.1.17.4.

Neither did the children of *Manasse* ouer *Iordan* expell the *Geshurites*, nor the *Maachathites*: which inhabited the North parts of *Basan*, afterward *Traconitis*.

Nor the *Nepthalims* possesse themselues of *Bethshemish*: nor of *Bethanah*, but they inforst those *Canaanites* to pay them tribute. Neither did *Asher* expell the *Zidonians*, nor those of *Acho*, or *Acon*, *Athlab*, *Achzib*; *Heblah*, *Aphike*, and *Rehob*, nor inforce them to tribute.

Ios:13.v.13. Iud:1.v.31.

No more could *Zabulon* enioy *Kitron*, and *Nahalol*, but receiued tribute from them. Also the *Canaanites* dwelt in *Gezer* among the *Ephraims*: and among the children of *Manasse*, on the West of *Iordan*, the *Canaanites* held *Bethshean*, *Taacnach*, *Dor*, *Ibleam*, and *Megaddo*; yea *Hierusalem* it selfe did the *Iebusites* defend aboute foure hundred yeeres, euen till *Dauids* time.

Ios:16.v.10.

Iud:2.v.27.

Now *Iosua* liued one hundred and ten yeares, eighteene of which he gouern d *Israel*, and then changed this life for a better. The time of his rule is not expressed in the Scriptures, which causeth diuers to coniecture diuersly of the continuance. *Iosephus* giues him fiue and twentie yeeres, *Seder Ollam Rabbi* the Authors of the *Hebrew Chronologie* eight and twentie: And *Masseus* sixe and twentie: *Maimonius* cited by *Massius*, fourteene: *Ioannes Lucidus*, seuenteene: *Caietanus*, ten: *Eusebius* giueth him seuen & twentie: and so doth S. *Augustine*: *Melancthon*, two and thirtie: *Codoman*, fiue and twentie. But whereas there passed 480. yeres from the deliuerie of *Israel* out of *Aegypt*, vnto the building of the Temple, it is necessary that wee allow to *Iosua* onely eighteene of them; as finding the rest supplied otherwise, which to mee seemes the most likely, and as I thinke, a well approued opinion.

The same necessitie of retaining precisely 480. yeeres from the departure out of *Aegypt* vnto the building of the Temple, conuinceth of errour, such as haue inserted yeeres betweene *Iosua* and *Othoniel*, of whom *Eusebius* findes eight yeres, to which *Arius Montanus* adhereth; and for which hee giueth his reason in his foure and twentieth and last Chapters vpon *Iosua*: *Bunting* reckons it nine yeeres: *Bucholzer* and *Reusner* but one, *Codoman* twentie, and *Nicephorus* no lesse than three and thirtie: whereas following the sure direction of these 480. yeeres, there can be no void yeeres found betweene *Iosua* and *Othoniel*, vnlesse they be taken out of those eighteene ascribed vnto *Iosua* by the account already specified. The prayses and acts of *Iosua* are briefly written in the sixe and fortieth Chapter of *Ecclesiasticus*, where among many other things it is said of him, *Who was there before him like to him, for he fought the battels of the Lord?*

Euseb. Pra. Euang:

That he wrote the booke called by this name, it was the opinion of *Arius Montanus*, because it is said in the last Chapter, *v.* 26. *And* Iosua *wrote these words in the booke of the law of God*: which seemeth rather to haue been meant by the couenant which *Iosua* made with *Israel* in *Sichem*, where they all promised to serue & obey the Lord: which promise *Iosua* caused to be written in the booke of the Law: and of this opinion were *Caietan* and *Abulensis*: *Theodoret* doth likewise conceiue that the book of *Iosua* was collected out of an ancient Volume, intituled *Liber Iustorũ*, remembred by *Iosua* himselfe, and others, that it was the work of *Samuel*: for whereas *Montanus* groundeth his opinion vpon these words of the 26. verse, *And Iosua wrote these words, &c.* this place hath nothing in it to proue it, for when the people had answered *Iosua*; *The Lord our God wil we serue, & his voice will we obey*, it followeth that *Iosua* made a couenant with the people, and wrote the same in the booke of the Law of God.

1.12. 13. 5.last v.24.v. 26.

There liued at once with *Iosua*, *Erichthonius* in *Attica*, who taught that Nation to yoke beasts together, thereby to till the ground with more ease and speed: And about the same time the fiftie Daughters of *Danâus* (as it is said) slew the fiftie Sonnes of *Ægyptus*, all but *Lynceus* who succeeded *Danâus*, if the tale be true. There liued also with *Iosua*, *Phœnix*, and *Cadmus*, and neere the end of *Iosuas* life, *Iupiter* is said to haue rauished *Europa* the Daughter of *Phœnix*, (afterward marryed to *Asterius* King of *Creta*) and begat on her *Minos*, *Radamanthus*, and *Sarpedon*. But S. *Augustine* reports this rauishment to be committed by *Xanthus*, and yet they are more commonly taken for the Sonnes of *Iupiter*. But it may be doubted whether *Minos* was father to *Deucalion*, & *Deucalion* to *Idomeneus*, who was an old man at the warre of *Troy*, and *Sarpedon* was in person a young or strong man at the same *Troian* war. And so doth *Nestor* reckon vp in the Councell of the *Greeks*, *Theseus* and *Perithous* for men of Antiquitie, and of ages past: *Minos* being yet more ancient than any of these. But hereof elsewhere.

Lib. 18. c. 12. De Ciuit. Dei.

Homer, Odyss. & Iliad.

Hom: Iliad. 1.

CHAP. VII.

Of the Tribes of Israel, that were planted in the borders of Phœnicia, with sundrie Stories depending vpon those places.

§. I.

The Proeme to the description of the whole Land of Canaan, with an Exposition of the name of Syria.

THE storie of the *Iudges* ought to follow that of *Iosua*, after whom the Common-wealth of the *Iewes* was gouerned by Kings, of which so many of them as ruled the tenne Tribes, shall be remembred when we come to the description of *Samaria*: but because the Land of *Canaan*, and the borders thereof, were the Stages and *Theaters*, whereon the greatest part of the Story past, with that which followeth, hath been acted, I thinke it very pertinent (for the better vnderstanding of both) to make a *Geographicall* description of those Regions: that all things therein performed by the places knowne, may the better be vnderstood, and conceiued. To which purpose (besides the addition of the Neighbour Countries) I haue bestowed on euery Tribe his proper portion: and doe shew what Cities and Places of strength were by the *Iewes* obtained: and what numbers it pleased God to leaue vnconquered; by whom hee might correct and scourge them, when vngratefull for his many graces, they at sundry times forgat or neglected the Lord of all power, and adored those deafe and dead Idols of the Heathen. *Diuina bonitas* (saith Augustine) *ideo maximè irascitur in hoc seculo, ne irascatur in futuro: & misericorditer temporalem adhibet seueritatem, ne aternam iustè inferat vltionem*; *The Diuine goodnesse is especially therefore angry in this world, that it may not be angry in the world to come, and doth mercifully vse temporall seuerity, that it may not iustly bring vpon vs eternall vengeance.*

To the Cities herein described, I haue added a short Story of the beginnings and ends of diuers Kingdomes and common-weales: and to helpe my selfe herein, I haue perused diuers of the best Authors vpon this subiect: among whom, because I finde so great disagreement in many particulars, I haue rather in such cases aduentured to follow mine owne reason, than to borrow any one of their old patternes.

And because *Canaan*, with *Palæstina* of the *Philistims*, and the Lands of *Og* and *Sihon* Kings of *Basan*, and the *Arabian Amorites*, were but small Prouinces of *Syria*: it shall be necessarie, first to diuide and bound the generall, and so to descend to this particular, now called the holy Land.

Ptol. Asiæ: tab: 4.

Ptol. 5.

Syria, now *Soria*, according to the largest description, and as it was anciently taken, imbraced all those Regions from the *Euxine* Sea, to the Red Sea: and therefore were the *Cappadocians*, which looke into *Pontus*, called *Leucosyrians*, or white *Syrians*. But taking it shorter,

ſhorter, and from the coaſt of *Cilicia*, which is the North border, vnto *Idumea* towards the South, *Tigris* towards the Sunne riſing, and the *Mediterran* Sea Weſtward: it then containeth beſides *Babylonia*, *Chaldea*, *Arabia* the *Deſert*, and *Arabia Petrea*, that Region alſo which the *Greekes* call *Meſopotamia*, the *Hebrewes Syria*, of the two Riuers, to wit, *Tigris* and *Euphrates*, for ſo *Aram Nahairaïm* is expounded: alſo *Padan Aram*: that is, *Iugum Syriæ*, becauſe the two Riuers goe along in it as it were in a yoke.

Edeſſa, ſometime *Rages*, now *Rage*, was the *Metropolis* of this Region of *Syria*. In *Syria* taken largely, there were many ſmall Prouinces, as *Cæleſyria* which the Latines call *Syria Cana*, becauſe it lay in that fruitfull Valley betweene the Mountaines of *Lybanus*, and *Antylibanus*, in which the famous Cities of *Antioch*, *Laodicea*, *Apamea*, with many others were ſeated. Then *Damaſcena* or *Syria Lybanica*, taking name of the Citie *Damaſcus*, and the Mountaines of *Lybanus*, the Regall ſeate of the *Adades*, the firſt Kings of *Syria*. Adioyning to it was the Prouince of *Sophene*, or *Syria Soba*, *Choba*, or *Zobal*: ouer which *Adadezer* commanded in *Salomons* time. Then *Phœnicia* and the people *Syraphœnices*: and laſtly *Syria Paleſtina* bordering *Ægypt*: of which *Ptolomie* maketh *Iudæa* alſo a part: and to that Prouince which *Moſes* calleth *Seir* and *Edom*, *Pomponius Mela* giueth the name of *Syria Iudæa*.

Auzogallus.

1. K. 11.

Hered in Polym: Dio. l. 27.

Ptol: Aſia: tab. 4.

§. II.

Of the bounds of the land of Canaan, and of the promiſes touching this Land.

BVt that Land which was anciently *Canaan*, taketh a part of *Phœnicia*, and ſtretcheth from behinde *Lybanus* to the great *Deſerts* betweene *Idumæa* and *Ægypt*: bounded by the Mid-land Sea on the Weſt, and the Mountaines of *Hermon*; *Galaad* and *Arnon* towards the Eaſt: the ſame Hills which *Strabo* calleth *Traconi* or *Traconitæ*, and *Ptolomie Hippus*. The name of *Canaan* it had from *Canaan* the Sonne of *Cham*, *& lingua appellata fuit* Canaan; *The language was alſo called* Canaan, ſaith *Montanus*: and after *Hebræa* of the *Hebrewes*: who tooke name from *Heber*, the Sonne of *Sale*, according to S. *Auguſtine*. But *Arias Montanus* not ſo well allowing of this deriuation, makes it a common name to all thoſe of *Noahs* Sonnes, which paſt ouer *Euphrates* towards the Weſt Sea. For the word *Heber*, ſaith hee, is as much as *tranſiens* or *tranſmittens*, *of going* or *paſſing ouer*. And becauſe the children of *Abraham* had for a long time no certaine abiding: therefore as he thinks, they were by the *Ægyptians* called *Hebræi*, as it were paſſengers, which is alſo the opinion of *C. Sigonius*, and of *Euſebius* long before them both. It had alſo the name of *Iudæa* from *Iuda*; and then afterwards intuled The holy Land, becauſe therein our *Sauiour Chriſt* was borne and buried. Now this part of *Syria* was againe diuided into foure; namely, into *Edom*, (otherwiſe *Seir*, or *Edumæa*) *Galilee*, *Samaria*, and *Iudæa*. *Galilee* is double, the *ſuperior* called *Gentium*, and the *inferiour*: and that *Galilee* and *Iudæa* are diſtinguiſhed, it is plaine in the *Euangeliſts*, though both of them belong to *Phœnicia*.

Strab: l. 10:

Caleb: f. 62:

Euſeb: Prap: Euang: l. 7. c. 3

Math: 2: Luke 2. Iohn 4:

Now beſides theſe prouinces of *Phœnicia*, and *Paleſtina* (both which the Riuer of *Iordan* boundeth; ſauing that *Phœnicia* ſtretcheth a little more Eaſterly towards *Damaſcus*) that part alſo to the Eaſt of *Iordan*, and within the Mountaines of *Hermon Gilead*, and *Arnon*, otherwiſe *Traconi*, fell to the poſſeſſion of halfe *Manaſſe*, *Gad*, and *Reuben*, and therefore are accounted a part of *Canaan* alſo: aſwell becauſe anciently poſſeſt by the *Amorites*, as for that they were conquered and enioyed by the *Iſraelites*, which Eaſtermoſt parts are againe diuided intn *Baſan* or *Batanea*, into *Gilead*, *Moab*, *Midian*, *Ammon*, and the Territories of the *Machati*, *Geſſuri*, *Argobe*, *Hus*. They are knowne to the latter *Coſmographers* by the name of *Arabia* in generall: and by the names of *Tracomiis*, *Pieria*, *Batanea*, *&c.* of which I will ſpeake in their proper places.

But where *Moſes* deſcribeth the Land of *Canaan* in the tenth of *Geneſis*, hee maketh no mention of the later Prouinces, which fell to *Manaſſe*, *Gad*, and *Reuben*, for theſe be his words, *Then the border of the Canaanites was from Zidon, as thou commeſt to Gerar vntill Azzah* (which is *Gaza*) and this was the length of the Countrey North and South: then it followeth in the Text; *And as thou goeſt vnto Sodome and Gomorah, and Admah, and Seboïm, euen vnto Laſha*: by which words *Moſes* ſetteth downe the breadth, to wit, from the *Dead Sea* to the *Mediterran*. But in *Deuteronomie* it ſeemeth to be far more large: For it is therein written; *All the places whereon the ſoale of your feet ſhall tread, ſhall be yours*: *Deut: 11. 24.*

your coast shall be from the wildernesse and from Libanon, and from the Riuer Perah, vnto the vttermost Sea. Now for the length of the Countrie North and South, this description agreeth with the former: only *Libanon* is put for *Zidon*: and the *Wildernesse* for *Gerar* and *Azzah*, which make no difference: but for the breadth and extent East and West, if *Perah* be taken for *Euphrates*: then the Land promised stretcheth it selfe both ouer *Arabia Petræa*, and the *Desert* as farre as the border of *Babylon*: which the *Israelites* neuer possest, nor at any time did so much as inuade or attempt. And therefore *Vadianus* doth conceiue that by the Riuer *Perah*, was meant *Iordan*, and not *Euphrates*: taking light from this place of *Iosua*: *Behold, I haue diuided vnto you by lot these Nations, that remaine to be an inheritance according to your Tribes: from Iordan with all the Nations that I haue destroyed, euen vnto the great Sea Westward.*

Iosu. 23. v. 4.

And though it be true that *Dauid* greatly enlarged the Territorie of the Holie Land: yet as *Vadianus* well noteth, if *Perah* in the former place be taken for *Euphrates*, then was it put *per gentes in amicitiam receptas*. For *Dauid* did not at any time enter so farre to the East as *Assyria*, or *Babilonia*. Neither doth the not possessing of all these Countries giue aduantage to those that would make any irreligious cauill, as touching the promise of God to the Israelites vnperformed: For when both their Kings, Magistrates, and People, fell from his worship and seruice, it pleased him not onely to inclose them within that Territorie, which was for so many people exceeding narrow; but therein and elsewhere to subiect them vnto those Idolatrous Nations, whose false and foolish Gods themselues also serued and obeyed. And sure the promise by which the *Hebrewes* claimed the inheritance of *Canaan*, and the lasting inioying thereof, to wit, *as long as the heauens were aboue the earth*, was tied to those conditions, both in the Verses preceding, and subsequent; which the Israelites neuer performed. And therefore they could not hope for other then all mankinde could or can expect; who knew that all sorts of comforts from the mercifull goodnesse of God looked for, as well in this life as after it, are no longer to be attended, than while we perseuer in his loue, seruice, and obedience. So in the eight Verse of the eleuenth of *Deuteronomie*, the keeping of Gods Commandements was a condition ioyned to the prosperity of Israel. For therein it is written, *Therefore shall ye keepe all the Commandements which I command you this day: that ye may be strong, and goe in, and possesse the Land, whither yee goe to possesse it. Also that you may prolong your dayes in the Land which the Lord sware vnto your Fathers, &c.*

Vadian. Epitō. trīū terræ partium cap. Palæstina.

Deut. 11. v. 21.

Deut. 11.

The like condition was also annexed to the enioying of the land conquered, and the possession thereof, so long as the heauens were aboue the earth. *For if yee keepe diligentlie*, saith hee, *all these commandements, which I command you to doe, that is, to loue the Lord your God, &c. then will the Lord cast out all these Nations before you, and yee shall possesse great Nations, & mightier than you.* And here, though it be manifest, that by reason of the breach of Gods Commandements, and their falling away from the worship of his all-powerfull Maiestie, to the Idolatrie of the Heathen, the conditionall promises of God were absolutely void, as depending vpon obedience vnperformed: yet I cannot mislike that exposition of *Melanchthon*: *For*, saith hee, *Ostendit promissionem præcipuam non esse de hoc Politico regno; He sheweth that his chiefe promise is not of a ciuill Kingdome.* To which agrees that answere, which S. *Hierome* made to a certaine Heretique in his Epistle *ad Dardanum*, who accused S. *Hierome* that he ouerthrew the reputation of the *Iewes* Storie, & brought the truth thereof in question, by drawing it altogether into an *Allegorie*, and *ad illam duntaxat viuentium terram quæ in cælis est*; (that is) *Onely to that Land of the liuing which is in Heauen. Quoniam tota Iudæorum Regio adeo angusta sit ambitu, vt vix longitudinem habeat 160. milliarium, latitudinem verò 40. & in his etiam regiones, loca, vrbes & oppida sunt plurima, nunquam à Iudeis occupata, sed tantùm diuina pollicitatione promissa.* *Because the whole Countrey of the Iewes is so narrow in compasse, that it scarce hath 160. miles in length, & 40. miles in breadth, and in these are Countries, places, Cities & many Townes, which the Iewes neuer possest, but were onely granted by diuine promise.* In like manner the same Father speaketh vpon *Esay* touching the blessings promised vnto *Hierusalem*: where hee hath these words: *De quo discimus Hierusalem nequaquam in Palæstina Regione petendam: quæ totius Prouinciæ deterrima est: & saxosis montibus asperatur, & penuriam patitur sitis: ita vt ecclesiis vtatur pluuijs, & varietatem fontiū cisternarū extructione soleatur: sed in Dei manibus, ad quam dicitur, festinauerunt structores tui; From whence*, saith he, *we learne, that Hierusalem is not to be sought in that region of Palæstina, which is the worst of the whole Prouince, & ragged with*

Deut. 11.

Cap. 43. 14.

with craggie Mountaines, and suffereth the penurie of thirst: so as it preserueth raine water, and supplieth the scarcitie of Wells by building of Cesternes; but this Hierusalem is in Gods hands, to which it is said, Thy builders haue hastened: so farre S. *Hierome*, where also to preuent mistaking, he thus expoundeth himselfe. *Neq; hoc dico in suggillationem terræ Iudææ, vt Hæreticus Sycophanta mentitur: aut quo auferam historiæ veritatem: qua fundamentum est intelligentiæ spiritualis, sed vt decutiam supercilium Iudæorum: qui Synagogæ angustias latitudini Ecclesiæ præferunt. Si enim occidentem tantùm sequuntur literam, & non spiritum vinificantem: ostendant terram promissionis lacte & melle manantem*; *Neyther* (saith hee) *say I this to disgrace the land of Iudæa (as the Hereticall Sycophant doth belie me) or to take away the truth of the Historie, which is the foundation of spirituall vnderstanding, but to beat down the pride of the Iewes: which enlarge the straits of the Synagogue farther then the breadth of the Church: for if they follow onely the killing letter, and not the quickening spirit, let them shew the Land of promise, flowing with milke and honnie.*

By this it may also be gathered, howsoeuer it be vnlikely (seeing the West-bound in the place, *Deut.* 11. 24. had his truth in the literall sense, that *Euphrates* or *Perath*, which is made the East bound, should be taken onely in a spirituall sense) yet neuertheless that *Hieroms* opinion inclineth to this, as if this *Perath* were not to be vnderstood for *Euphrates*: and that the promise it selfe was neuer so large: much lesse the plantation and conquest of *Israel*.

And now for a more particular description of this Holy Land, because *Asher*, *Nephtalim*, and *Zabulon*, held the Northermost part, and were seated in *Phœnicia*, I will begin with these three, taking *Asher* for the first: of which Tribe yet before I speake, I must admonish the Reader touching the names of places in this, and the other Tribes to bee mentioned, that he remember that many names by reason of the diuers fancies of Translators, are diuersly expressed, so that to the vnskilfull they may seeme diuers, when they are one and the same: the reason of this diuersitie (as by those learned in the *Hebrew* I am taught) is, partly because the ancient Editions of the *Hebrew* want vowels, the old Translators imagined others vowels then now the *Hebrew* editions haue; and partly because the Ancient expressed or omitted diuers consonants, otherwise than the latter doe thinke fit.

§. III.

THE TRIBE OF ASHER.

†. I.

The bounds of the Tribe of Asher.

HE *Asherites* descended of *Asher* the Sonne of *Iacob* by *Zelpha*, the handmaid of *Lea*, were increased while they abode in *Ægypt*, to the number of 41500. and odde persons, all men aboue twenty yeeres of age, and able to beare armes at the time, when they were mustered by *Moses* at Mount *Sinai*: all which number perishing in the Deserts, there remained of their issues, besides women and children 53400. bodies fit for the warres: which past the Riuer of *Arnon*, into the Plaines of *Moab*, and after the Conquest of *Canaan*, had for their portion that part of *Phœnicia*, from *Zidon* and the fields of *Libanus*, vnto *Ptolomais Acon* alongst the Sea-coast: containing thirtie English miles or thereabout: and from the Mid-land sea to the East border some twelue miles: though *Antoninus* makes it somewhat larger. This part of *Canaan* was very fruitfull, abounding in Wine, Oile, and Wheate, besides the *Balsamum*, with other pleasant and profitable commodities: according to that *Prophecie*, Asser *pinguis panis*: Concerning *Asser*, his bread shall be fat; *And he shall giue pleasures for a King*. *Gen.* 49.

Antonin. Itin.

†. II.

Of Zidon.

THE first City seated on the North border of the Territorie of *Asser*, was *Zidon*, which *Iosus* calleth the great *Zidon*, both for strength and magnitude. The *Greekes* and

Iustin. l. 18. *Curtius* make *Agenor* the founder thereof: and *Iustine* deriues the name from the abundance of fish found on those shores: whereof it hath beene called *Zidona*. But that it
Gen: 10. Ioseph was farre more ancient, *Moses*, *Iosua*, and *Iosephus* witnesse, the same being founded by *Zidon* the eldest of *Canaans* Sonnes: and so strong it was in *Iosuas* time, as neither did himselfe attempt it, neither could the *Asserites*, or any of their successors master it: but it continued all the time of the *Iudges* and *Kings*, euen vnto the comming of *Christ*, a Citie interchangeably gouerned, by their owne Princes or other Magistrates: though according to the warnings and threats of the *Prophets Esay*, *Hieremie*, *Ezechiel*, and *Zacharie*, it
Esa: 23. Hier: 47. Ezek. 28. & 32. Zac. 9. was often afflicted both by the enemies sword, and by the pestilence.

Zidon is seated on the very wash of the *Phœnician* Sea, which is a part of the *Mediterran* or Mid-land Sea. It hath to the North the Citie of *Berythus*, and the Riuer *Leontis*: and to the South *Sarepta*, or *Sarphat*: which standeth betweene it and *Tyre*, the distance betweene which two great and famous cities, to wit, *Zidon* and *Tyre*, is 14. thousand paces,
Palest. Seig: f. 19. Vadian. Phœn. f. 278: Strab. l. 16. saith *Seiglerus*: but *Vadianus* makes it two hundred furlongs, and so doth *Weissinburie* in his description of the holy Land, and both from *Strabo*: which two hundred furlongs make fiue and twentie miles. This difference of distance as well betweene these two known Cities, as all the rest, make it ouer-difficult to deuise any new scale to the Mappe and description of the holy Land.

What Kings it had till *Agenors* time there is no memorie: The story which *Zeno* the Philosopher, who was a *Zidonian*, wrote thereof, being by time consumed and lost. It seemeth to bee more ancient then *Tyre*; which was also built by the *Zidonians*. For as
Strab: l. 16. *Strabo* noteth, *Homer* speaking of *Zidon*, neglecteth the memorie of *Tyre*, because it was but a member of *Zidon*, and a Citie subiect to the Kings thereof: though it be true that in
Zach: 9. v. 2. Herod: l. 5: Plin: l. 5. c. 9. after-times it contended with *Zidon* for Primacie, and became farre more renowned, opulent, and strong: From *Zidon* had *Salomon* and *Zorobabel* their principall workemen, both in Timber and Stone, for the building of the Temple. For as it flourished in all sorts of learning, so did it in all other Mechanicall Arts or Trades: the Prophet *Zacharie* calling them the wise *Zidonians*. The Citie was both by Nature & Art exceeding strong, hauing a Castle or Citadell on the North-side, standing vpon an vnaccessible Rocke, and compassed by the Sea, which after the Citizens became Christians, was held and defended by the Knights of the Dutch Order: and another Castle it hath on the South side by the Port of *Ægypt*, which the Templers guarded. It also sent many other *Colonies* beside that of *Tyre*, into places remote: as vnto *Thebes*, and *Sephyra*, Cities of *Bœotia* in *Greece*.

* It seems that euen in *Iosuas* time they practised glasse-making, whence *Iunius* for *Misphreboth maiim*, which *ad verbũ* is as much as *combustiones aquarũ*, reades *fornaces vitrarias*. *Ios. 11. 8.* as it seems, because these fornaces were where there was store of water, either for the mouing of the bellows by the force of the water, or for other necessary vses. But there are others that take them for salt pits, & other againe for hot baths. The forme of *Astoreth* (or *Astarte*) seemeth to haue been a sheep, for *Deut. 7. 13.* the word in the plurall number signifieth sheepe: & this may confirm *Augustins* opinion, that *Astarte* was *Iuno*: for the forme of her husband *Iupiter Hammon* was a Ram.

Strabo and *Plinie* giue the *Zidonians* the inuention of * Glasse, which they vsed to make of those sands which are taken out of the Riuer *Belus*, falling into the *Mediterran* Sea, neere *Ptolomais* or *Acon*: and from whence the *Venetians* fetch the matter of those cleere Glasses which they make at *Murana*: of which S. *Hierome* and *Plinie*: Zidon *insignis artifex vitri*: Zidon *vitrarijs officinis Nobilis*; Zidon *a famous Glassemaker, or a skilfull worker in Glasse-houses*.

They were in Religion Idolaters (as the rest of the *Canaanites*) worshippers of *Baal* and *Astaroth*: which Idols though common to the other of the issue of *Canaan* (as *Pineda* gathers out of 1. *Sam.* 31. 10. and *Iud.* 10. 6.) yet especially and peculiarly were accounted the Gods of the *Zidonians*: as appeares 1. *Kings* 11. 5. in the storie of *Salomons* Idolatrie: where *Astaroth* is called the God of the *Zidonians*: and 1. *Reg.* 16. 33. in the story of *Achab*, the chiefe worshipper of *Baal*, where it is said that hee marrying *Iezabel* the Daughter of the King of the *Zidonians*, worshipped their *Baal*. Diuers *Baals* & diuers *Astaroths* in their Idolatries they acknowledged: as it appeares by the plurall names of *Baalim* and *Astaroth*, 1. *Sam.* 12. 10. and elsewhere: for euen the name *Astaroth*, as I am informed by a skilfull *Hebritian*, is plurall: the singular being *Astoreth*: whence *Iud.* 2. 13. the *Septuagint* reade [illegible] *They worshipped the Astarties*. The occasion of this their multiplying of their *Baals*, and *Astoreths*, may be diuersly vnderstood: either in respect of the diuersitie of the formes of the Images, or of the worship in diuers places, or of the stories depending vpon them: which (as fables vse to be) were doubtlesse in diuers Cities diuers. *Augustine quæst. 19. in Iudg.* thinks *Baal* and *Astarte* to be *Iupiter* and *Iuno*. For the *Carthaginians* (which were *Tyrians*) call *Iuno* by such a name as *Astarte*. *Tullie, lib. 3. de Nat. Deorum*, making diuers *Goddesses* of the name of *Venus*, expounds the fourth to bee *Astarte*: whom hee makes to bee borne of *Tyrus* and *Syria*, and to haue beene the Wife of *Adonis*: as also *Macrob. 2. Saturn. cap. 21.* saies that *Adonis* was with great veneration

veneration commonly worshipped of the *Assyrians:* and *Hierome* vpon *Ezek.*8.44. notes that *Thammuz* (whom there the Idolatrous women are noted to bewaile) is the name of *Adonis* among the *Syrians.* So that it may seeme that in the worship of *Astarte* or *Venus,* they did bewaile her Husband *Adonis:* as also the *Grecians* did in their songs of *Adonis: Mourne for* Adonis *the faire, dead is* Adonis *the faire.* Howbeit others in that place of *Ezekiel* not without good probability, expound the mourning for *Thammuz,* to be the mourning for *Osiris* in the sacrifice of *Isis:* whose losse of her Husband *Osiris,* was as famous in the *Ægyptian* Idolatry, as with the *Grecians, Venus* losse of *Adonis.* And to this agreeth that which *Plutarch* hath, *de Iside & Osiride;* that *Osiris* with the *Ægyptians* is called *Ammuz:* which word may seeme to be the same with *Ezekiels Thammuz.* But howsoeuer these *Zidonians* were thus anciently fostered with the milke of Idolatry: yet they were more apt to receiue the Doctrine and Gospell of *Christ* after his Ascension, than the *Iewes:* who had beene taught by *Moses* and the *Prophets* so many yeeres, whereof our Sauiour in *Mathew* and *Luke: Woe be to the Corazin, &c. for if the great workes which were done in thee, had beene done in Tyrus and Zidon, they had repented long agone, &c. but I say vnto you, it shall be easier for Tyrus and Zidon, at the day of iudgement, than for you.* Mat.11. v.20:

Adonis ephes Adonis.

It receiued a *Christian* Bishop with the first: who was afterward of the Dioceſſe of *Tyre.* But in the yeere of our Redemption 636. it fell into the hands of the *Saracens:* and continued in their possession till *Baldwinus* the first, then King of *Hierusalem:* in the yeere 1111. by the helpe of the *Danes* and *Norwaies,* who came with a Fleete to visite the holy Land, and tooke Port at *Ioppa,* it was againe recouered, the commandement thereof being giuen to *Eustace Gremer,* a Noble man of that Countrey. And again in the yeere 1250. it was reedified and strengthened by *Lodowicke* the French King: while he spent foure yeere in the Warre of the holy Land. Lastly, in the yeere 1289. it was reconquered by the *Saracens:* and is now in possession of the *Turke,* and hath the name of *Zai.*

Tyr.11: Bell: Sacr.14. Vitriac. c.27.

Niger Posiel. Bar.

†. III.

Of Sarepta, with a briefe History of Tyre in the same Coast.

Sarepta, or after the *Hebrew, Sarphath,* is the next City Southward from *Zidon,* between it and the Riuer called *Naar,* or *Fons hortorum Libani* (of which more hereafter) standing in the way towards *Tyre,* a City very famous for the excellent wine growing neere it: of which *Sidonius:*

Vina mihi non sunt Gazetica, Chia, Falerna,
Quæq; Sareptano palmite missa bibas.

I haue no wine of *Gaza,* nor *Falerna* wine,
Nor any for thy drinking of *Sarepta's* vine.

This City had also a *Bishop* of the Dioceſſe of *Tyre:* after it came to the *Saracens* and *Turkes,* as the rest: and is now called *Saphet,* saith *Postellus.*

Not farre from *Sarepta* was situate that sometime famous City of *Tyre,* whose fleetes of shippes commanded, and gaue the law ouer all the *Mediterran* Sea, and the borders thereof: during which time of greatnesse and power, the *Tyrians* erected *Vtica, Leptis,* and *Carthage* in *Affrica,* of which *Virgil. Vrbs antiqua fuit, Tyrij tenuere Coloni, Carthago.* And *Carthage* was therefore called *Punica quasi Phœnicum,* a *Colonie* of the *Phœnicians.* In *Spaine* they founded *Gades,* now *Caliz.* In *Italie, Nola:* in *Asia* the lesse, *Dromos Achillis,* which City the *Scholiast* of *Apollonius* placeth neere the Riuer *Phyllis,* in *Bithynia.* Virgil. l.1 Plin.l.5.c.19. Marcelin.l.22.

It had anciently the name of *Zor,* or *Tzor:* and so it is written in *Iosua* the 19. taking name from the situation, because built on a high Rocke, sharpe at one end. The *Latines,* as it seems, knew it by the name of *Sarra,* for *Virgil* calleth the purple of *Tyre, Ostrum Sarranum,* by which name *Iuuenal* and *Silius* remember it. The *Zidonians* built it vpon a high Hill, whereof many ruines remaine to this day; the place being still knowne by the name of the ancient *Tyre:* and because it was a *Colonie* of the *Zidonians,* the Prophet Gellius: l.4.c.6

Esay

Cap: 23. *Esay* calleth it the Daughter of *Zidon*; which *Trogus* also confirmeth, though *Berosus* by affinity of name makes *Thiras* the sonne of *Iaphet* to be the Parent thereof: and though no doubt it was very ancient (for so much the Prophet *Esay* also witnesseth, *Is not this your glorious City, whose antiquity is of ancient dayes?*) yet, that *Thiras* the sonne of *Iaphet* set himselfe in the bosome of the *Canaanites* who built *Zidon*, and peopled all that Region: I see nothing to perswade me.

Cap: 23.

Iustin: l: 18 Curt. l. 4: Euseb: in chro: Ioseph: ant. l. 8 cap: 2: Cedren: p: 17.

But that new *Tyre* in after-times so renowned, seemeth to be the worke of *Agenor*: and of this opinion was *Curtius:* and *Iosephus*, and *Eusebius* make this City elder than *Salomons* Temple 240. yeeres: *Cedrenus* 361. who also addeth that *Tyrus* the wife of *Agenor* gaue it her name: but of *Agenor* I will speake more at large in the story of their Kings.

For strength and for the commodity of the harbour, and the better to receiue Trade from all places, it was in this new erection founded in an Iland, 700. paces from the continent: and therefore *Ezekiel* placeth it in the middest of the Sea, as some reade, or as others in the inner-most part of the Sea, whence hee calleth it *situate at the entry of the Sea*, as also the same Prophet calleth it *the Mart of the people for many Iles:* and *Esay a Mart of the Nations:* and so Proude, Wealthy, and Magnificent was this City, as the Prophet *Esay* calleth the Merchants thereof Princes, and their Chapmen the Nobles of the World.

Ezek. 28: 2: 27 verse 3.

Esai: 23: 3:

27: 8.

It excelled both in learning, and in manu-facture: especially in the making and dying of Purple, and Scarlet-cloth: which, saith *Iulius Pollux*, was first found out by *Hercules* Dogge, who passing along the Sea-cost, and eating of the Fish *Conchilis* or *Purpura:* the haire of his lippes became of that colour. It worshipped the same Idols that *Zidon* did: saue that *Hercules* became their *Patron* in after-times. For *Alexander Macedon*, when the *Tyrians* presented him with a Crowne of gold, and other gifts, desiring to remaine his friends and allies, answered them, that he had vowed a sacrifice to *Hercules*, the Defender of their City, and the Ancestor of the *Macedonians* Kings: and must therefore enter it. Whereupon they sent him word, that *Hercules* his Temple was in the Mountaine of old *Tyre:* where he might performe that ceremony: but this auailed not. For *Alexander* was not so superstitious, as ambitious; he desired to enter the Towne, which being denied, he as one whom no perill could feare, nor labour weary, gathered together as many ships as he could, and brought from *Libanus* so great a number of *Cedars*, and so many weighty stones, from the old City of *Tyre* adioyning, as notwithstanding that his materials were often washt away with the strength of the Sea and the Tides, yet he neuer rested, till hee had made a foote passage from the Continent to the Iland: and hauing once approached their Walles, he ouer-topt them with Turrets of wood, and other frames: from whence (hauing filled the body of force with the violent mouing Spirit of resolution) he became Lord thereof, putting all to the Sword that resisted; after which he caused 2000. more to be hung vp in a ranke all alongst the Sea-shore: which exequution vpon cold blood he performed (as some Authours affirme) vpon the issues of those slaues which had formerly slaine all their Masters, taking their Wiues, Children, Riches, and power of Gouernement to themselues. This victory of *Alexander* ouer the *Tyrians*, *Iosephus* remembreth: and how *Sanaballat* reuolted from *Darius*, and came to *Alexander* with 8000. Souldiers: who was the last *Satrapa* or Prouinciall Gouernour, which *Darius* seated in *Samaria:* the same who hauing married his Daughter to *Manasse*, brother to *Iaddus* the high Priest of *Hierusalem*, obtained of *Alexander* that a Temple might be built on the Mountaine *Garizim* ouer *Samaria:* that the forces of the *Iewes* being diuided, *Alexander* might the better hold them in obedience. The honour of which Priesthood he bestowed on his son in law *Manasse*, whom the *Iewes* oppugned, for that he had married out of their Tribes, and with a *Gentile:* but while *Alexander* besieged *Gaza*, *Sanaballat*, whom *Guil. Tyrius* calleth *Sanabala*, died.

Ioseph. ant. Iudaï. l. 11, c. 8.

De bell. sacr. l. 13: c. 4.

Long before this desolation of *Tyre* by the cruelty of *Alexander*, it was attempted by *Salmanasser* the *Assyrian* King: when the growing pride of the *Assyrians*, after that they had conquered the ten Tribes, with the rest of *Syria*, became enuious of the beauty, riches, and power of that City. He besieged it both on the Land-side, and with threescore shippes of Warre held the Port: to the end that neither any victuals nor any supply of men might enter it: but the *Tyrians* with twelue saile scattered that fleete, and tooke 500. prisoners of the *Assyrians:* notwithstanding, the *Assyrian* continued his resolution, and lay

Iosep: Ant. lib: 9: cap. 14.

before

before it by his Lieutenants fiue yeeres, but with ill ſucceſſe. And this ſiege *Menander Epheſius*, cited by *Ioſephus*, made report of in his *Chronicles*, as hee found the Story among the *Annalls* of the *Tyrians* (which the ſaide *Menander* conuerted into *Greeke*) adding, that *Elulæus*, whom *Tyrius* calleth *Heliſæus*, was then King of *Tyre*, hauing gouerned the ſame ſixe and twenty yeeres. Soone after this repulſe of *Salmanaſſar*, and about 200. yeeres before the victory of *Alexander*, *Nabuchodonoſor* at ſuch time as he deſtroyed *Hieruſalem* with the Temple, came before this City: who indeede gaue to *Alexander* the example of that deſpairefull worke, of ioyning it to the Continent. For *Nabuchodonoſor* had formerly done it: though by the diligence of the Citizens, and the ſtrength of the Sea, the ſame cawſey and paſſage was againe broken downe, and demoliſhed.

Et cont. Ap. 1. Guil. Tyrius de Bell. Sacr. 13. 4. Ioſeph: Ant. lib. 9. cap. 15.

Againſt *Nabuchodonoſor*, for many yeeres, the *Tyrians* defended themſelues: for ſo long did theſe *Babylonians* continue before it, *As euery head was made bald, and euery ſhoulder made bare*, ſaith *Ezekiel*, who with the Prophet *Eſay* had manifeſtly foretold the deſtruction of this proude place. In the end and after thirteene yeeres ſiege or more, the *Tyrians* deſpoiled of all their hopes, and remembring ouer-late the predictions and threatnings of Gods Prophets, hauing prepared a conuenient number of ſhippes, abandoned their City, tranſporting with themſelues the ableſt of all that remained: and with their wiues, children, and portable riches ſayled thence into *Cyprus*, *Carthage*, and other Maritimate Cities of their Tributaries, or Confederates: ſo as the *Babylonians* finding nothing therein, either to ſatisfie ſo many labours and perils, or any perſon vpon whom to auenge themſelues for the loſſe of ſo many bodies in that Warre: It pleaſed God in recompence thereof (who ſtrengthened this reſolution, as in a worke of his owne) to make *Nabuchodonoſor* victorious ouer the *Ægyptians*: and gaue him that Kingdome and the ſpoile thereof, as it were in wages for his Army. Whereupon Saint *Hierome* noteth, that God leaueth not the good deeds of the Heathen vnrewarded: who though they cannot hope by any laudable worldly action, to attaine vnto that eternall happineſſe reſerued for his *Seruants* and *Saints*: yet ſuch is the boundleſſe goodneſſe of God, as he often repayeth them with many worldly gifts and temporall bleſſings.

Ezec. 29. 18. Iſai: 23, &c.

Ezek. 29. 19.

Now of this enterpriſe of *Nabuchodonoſors* againſt *Tyre*, prophane Hiſtorians haue not beene ſilent. For both *Diocles*, and *Philoſtratus* (as *Ioſephus* citeth them) the one in his ſecond Booke, the other in his *Phœnician* Hiſtories, remember it.

Ioſe: ant. l. 10 c. 13.

After theſe two great *Vaſtations* by the Kings of *Babylon* and *Macedon*: this City of *Tyre* repaired and recouered it ſelfe againe: and continued in great glory about 300 yeers, euen to the comming of our *Sauiour Chriſt*: and after him flouriſhed in the *Chriſtian* Faith neere 600. yeeres: the *Archbiſhop* whereof gaue place to none but to the *Patriarke* of *Hieruſalem* onely, who within his owne Dioceſſe and foureteene great Cities, with their Biſhops and Suffragans: namely *Caipha*, otherwiſe *Porphiria*, *Acon*, or *Ptolomais*, *Sarepta*, *Zidon*, *Cæſarea Philippi*, *Berytus*, *Byblus*, *Botrys*, *Tripolis*, *Orthoſia*, *Archis*, *Aradus*, *Antaradus* (or *Tortoſa*) and *Maraclea*. But in the yeere 636. it was with the reſt of that beautifull Region of *Phœnicia* and *Paleſtina*, ſubiected to the cruell and faithleſſe *Saracen*. Vnder the burthen and yoke of whoſe tyranny it ſuffered with the other *Paleſtine* Cities 488. yeeres.

Gul. Tyr. l. 11. Bell. ſacr. 17.

In the yeere 1112. it was attempted by *Baldwine* King of *Hieruſalem*; but in vaine: yet in the yeere 1124. by *Guaremonde*, *Patriarke* of *Hieruſalem*, *Vicegerent* to *Baldwine* the ſecond, with the aſſiſtance of the *Venetians*, and their fleete of Gallies, it was againe recouered, and ſubiected to the Kings of *Hieruſalem*, and ſo it remained 165. yeeres.

Finally, in the yeere 1189. *Saladine* hauing firſt taken *Hieruſalem*, remoued his whole Army and ſate downe before *Tyre*: drawing his fleete of ſhippes and Gallies from *Alexandria* into the Port, this City as then onely remaining in the Chriſtian power.

The Citizens finding themſelues reduced into great famine, and many other miſeries, they at once with certaine rafters of timber, fiered, burnt, and brake the Saracens fleete, and ſallying out reſoluedly vpon his armie, ſlew ſo great numbers of them, and followed their victory with ſuch fury, as that the *Saracens* forſaking their Trenches and Tents, remoued in great diſorder and diſhonour. Two yeeres after which victory the body of that famous *Fredericke Barbaroſſa* (who by the lamentable accident of following the *Chriſtians* enemies ouer a Riuer vnfoordable, periſhed by the weight of his armour therein) was brought and interred in the *Cathedrall* Church of *Tyre*, neere vnto that glorious Sepulchre of *Origen*, garniſhed and grauen with guilt pillars of Marble, 940. yeeres before

before therein buried: but in the yeere 1289. the Saracens againe attempted it, and carried it, and it now remaineth subiect to the Turkes.

†. IIII.

Of Ptolomais or Acon.

THe third City alongst the coast of the Sea, which the *Asserites* could not obtaine, on the South bound of *Asser* was *Acho*, which was the ancient name thereof after *Hierome*, though other good Authours affirme that it tooke name from *Acon* the brother of *Ptolomy*. *Plinie* calleth it *Ace:* and otherwise the *Colonie* of *Claudius*. It had also the name of *Coth*, or *Cod*, and by *Zeiglerus* it is called *Hactipos*.

Plin. lib. 5. c. 19
In descrip. terr. sanct:

But lastly, it was intituled *Ptolomais* after the name of one of the *Ægyptian Ptolomies:* which City also as it is, 1 *Mac.* 11. another of the *Ptolomies*, infideliously wrested from his sonne in law *Alexander*, which called himselfe the sonne of *Antiochus Epiphanes:* the same *Alexander* hauing married *Cleopatra* daughter of the saide *Ptolomie* not long before. Therein also was *Ionathan Macchabæus* treacherously surprized and slaine, as it is 1 *Mac.* 12.48. by the perfidiousnesse of *Tryphon*, whom soone after *Antiochus* pursued, as it is in the Story ensuing: and by like reason about the same time was the aforesaide *Alexander* in the warre against *Demetrius*, one of the sonnes of *Antiochus* the great with whom *Ptolomie* ioyned, ouerthrowne & treacherously murthered by *Zabdiel* the *Arabian:* to whom he fled for succour: and his head presented vnto his father in law *Ptolomie*: who enioyed not the glory of his victory and treason aboue three dayes, for God strucke him by death.

Ptolomæus Philometer.
1 Macc. 1. 10.
1 Macc. 11. 18

For the beauty and strength of this City, this *Alexander* made it his regall seate; two parts of the same being inuironed by the Sea, and the Port for safety and capacity not inferiour to any other in all that Tract. This City is distant from *Hierusalem* some foure and thirty miles: foure miles to the North from the Mountaine *Carmel*, and as much to the South from *Castrum Lamberti:* from *Tyre*, *Antonius* maketh it two and thirty *Italian* miles. In the middest of the City there was a Tower of great strength, sometime the Temple of *Bel-zebub:* and therefore called the Castle of Flies, on the top whereof there was maintained a perpetuall light, like vnto that called *Pharus* in *Ægypt:* to giue comfort in the night to those shippes, which came neere and sought that part. It had in it a Bishops seate, of the Dioceese of *Tyre*, after it became *Christian*: but in the yeere 636. (a fatall yeere to the Christians in those parts) it was forced and taken by *Haomarus* the Saracen. In the yeere 1104. it was regained by *Baldwine* the first, by the helpe of the Gallies of *Genoa*: to whom a third of the reuenew was giuen in recompence. Againe, in the yeere of our Lord God, one thousand one hundred fourescore and seuen, *Saladine* King of *Ægypt*, and *Syria*, became Lord thereof. In the yeere of Christ, one thousand one hundred ninety and one, by *Richard* King of *England*, and *Philip* King of *France*, it was repossessed and redeliuered to the Christians. Lastly, in the yeere 1291. it was by the fury of the Saracens besieged with an Army of 150000. entred, sackt, and vtterly demolished: though in some sort afterward reedified, and it is now *Turkish*.

Ant. Itin.
Herrold:
G. Tyr. bell. sacr. lib. 10. cap. 28 Herold l. 1. bell. sacr. tit. 7. & lib. 2. cap. 2 & alibi.

†. V.

Of the Castle of Saint George.

FIue miles from *Ptolomais* towards the East, is the Castle of Saint *George* seated, in which he was borne: the Valley adioyning bearing the same name. And though for the credit of Saint *Georges* killing the Dragon, I leaue euery man to his owne beliefe: yet I cannot but thinke, that if the Kings of *England* had not some probable record of that his memorable act, among many others: it was strange that the Order full of Honour, which *Edward* the third founded, and which his Successours royally haue continued, should haue borne his name, seeing the World had not that scarcity of Saints in those dayes, as that the *English* were driuen to make such an erection vpon a fable, or person fained. The place is described by *Adrichomius* in his description of *Asser*, to haue beene in the fields of *Libanus:* betweene the River *Adonis*, and *Zidon:* his owne wordes are these:

Btoch.
Itin. 4.
Of the place & memory of his death. See Chap. 9. §. 1.

these: *Hoc loco qui ab incolis Cappadocia appellatur, non longè à Beryto, memorant inclytum Christi Militem* D. Georgium, *Regis filiam ab immanissimo Dracone asseruâsse: eamq; mactata bestia parenti restituisse. In cuius rei memoriam Ecclesia postmodum fuit ædificata; In this place, which by the Inhabitants is called* Cappadocia, *not farre from* Berytus, *men say that the famous Knight of Christ Saint* George, *did rescue the Kings Daughter from a huge Dragon: and hauing killed the beast, deliuered the Virgin to her Parent. In memory of which deede a Church was after built there:* Thus farre *Adrichomius.* His Authours he citeth *Lodouicus Roman. Patric. Nauigationum l. 1. c. 3.* and *Bridenbach Itin. 5.* The Valley vnder this Castle sometime called *Asser*, was afterward called the Valley of Saint *George*. If this authority suffice not, we may rather make the Story allegoricall, figuring the victory of *Christ*, than accept of *George* the *Arrian* Bishop, mentioned by *Am. Marcellinus.*

†. VI.
Of Acziba, Sandalium, and others.

BEtweene *Ptolomais* and *Tyre* alongst the Seacoast, was the strong City of *Acziba*, or *Achazib*, which Saint *Hierome* calleth *Achziph*, and *Iosephus Ecdippos*, *Plinie Ecdippa*, one of those which defended it selfe against the *Asserites*. *Belforrest* findes *Acziba* and *Sandalium*, or the Castle of *Alexander* to be one, but I know not whence he had it.

The twelue searchers of the Land which *Moses* sent from *Cadesbarne*, trauailed as farre to the North as *Roob*, or *Rechob*, in the Tribe of *Asser*, which *Rechob*, as also *Berothæ* which by *Ezekiel cap. 47. verse 16.* is placed in these North borders, belonged in *Dauids* time to the King *Hadarhezer*, as it may be gathered out of the second of *Samuel* the 8. chap. and 8. verse, and chap. 10. verse 6. and it defended it selfe against the *Asserites*, as *Zidon*, *Tyre*, *Achziph*, *Ptolomais*, *Alab*, *Helbah*, and *Aphek* did. *Hieron. de Locis Hebr.* *Ios. Bell. Iud. l. 1. c. 11.* *Plin. l. 5. c. 19.*

This *Aphek* it was, whose wall falling downe, slew seuen and twenty thousand of *Benhadads* Souldiers, after that a hundred thousand had beene slaughtered by the *Israelites*, vnder the conduct of *Ahab*. Here *Iunius* finds that the *Philistims* encamped a little before the battaile at *Gilboa*, though in his note vpon the first of *Samuel*, the 9. and 1. he takes *Aphek* there mentioned (at which battaile the *Arke* was taken) to haue beene in *Iuda*. Of which *Ios.* 15. and 53. and in the second of *Kings* 13. 17. he reades, *Fortiter*, for *in Aphek*. Where others conuert it, *Percutiens Syros in Aphek.* *1 Kin. 20. 29.* *1 Sam. 29. 1.*

The next place alongst the coast is *Sandalium*, first called *Schandalium* of *Schander*, which we call *Alexander*, for *Alexander Macedon* built it, when he besieged *Tyre:* and set it on a point of Land which extendeth it selfe into the Sea, betweene *Acziba* and *Tyre:* which Castle *Baldwine* the first rebuilt and fortified; in the yeere of *Christ* 1157. when he vndertooke the recouery of *Tyre.*

Not much aboue a mile from this Castle, there ariseth that most plentifull Spring of water, which *Salomon* remembreth, called *the Well of liuing Waters:* from whence not onely all the fields and plaines about *Tyre* are made fruitful by large pipes hence drawne: but the same Spring, which hath not aboue a bow-shot of ground to trauaile till it recouer the Sea, driueth sixe great Milles in that short passage, saith *Brochard.* *Cant. 4.* *Itin. 1.*

Within the Land, and to the East of *Acziba*, and *Sandalium*, standeth *Hosa:* and beyond it, vnder the Mountaines of *Tyre*, the City of *Achsaph*, or *Axab*, or after Saint *Hierome Aciſap*, a City of great strength, whose King amongst the rest was slaine by *Iosua*, at the waters of *Merom.* *Ios. 12. 20.*

†. VII.
Of Thoron, Giscala, and some other places.

FArther into the Land towards *Iordan*, was seated the Castle of *Thoron*, which *Hugo de Sancto Abdemare* built on the Easter-most Hilles of *Tyre*, in the yeere 1107. thereby to restraine the excursions of the *Saracens*, while they held *Tyre* against the *Christians:* the place adioyning being very fruitfull, and exceeding pleasant. From this Castle the Lords of *Thoron*, famous in the Story of the Warres for the recouery of the Holy Land, deriue their names, and take their Nobility. It had in it a curious Chappell, dedicated to the blessed *Virgin*, in which *Humfrey* of *Thoron*, Constable to *Baldwine* the third, King of *Hierusalem*, lyeth buried: There were fiue Castles besides this within the Territory of *Asser:* where-

whereof foure are seated almost of equall distance from each other: to wit, *Castrum Lamperti*, *Montfort*, *Indin* (or *Saron*) *Castrum Regium*, and *Belfort:* The first neere the Sea vnder the Hilles of *Saron:* the next three, to wit, *Indin*, *Montfort*, and *Regium*, stand more within the Land, and belonged to the Brotherhood and Fellowship of the *Teutonici*, or *Dutch Knights* (by which they defended themselues, and gaue succour to other *Christians* at such time as the *Saracens* possest the best part of the vpper *Galilee*) the chiefe of which Order was in *Ptolomais Acon*. The first Fortresse was for beauty and strength called *Belfort*, seated in the high ground vpon the Riuer *Naar*, neere the City *Roma:* of which in this Tribe *Ios.* 19.29. for which the *Vulgar* reades *Horma:* making the article a part of the word, and mistaking the vowels: from the siege of this Castle of *Belfort*, the great *Saladine* King of *Syria* and *Ægypt*, was by the *Christians* Army raised, and with great losse and dishonour repulsed.

Herold. l. 2. c. 4. Continuations Bell. ac.

To the East of *Belfort*, is the strong City of *Alab* (or *Achlab*) which Saint *Hierome* calleth *Chalab*, one of those that defended themselues against *Asser*, as *Roob* (or *Rechob*) not farre thence did.

Towards the South from *Roob* they place *Gabala* (which *Herod*, surnamed the *Ascalonite* rebuilt) making it of the Territory of *Chabol*, *Quod Syrorum lingua dispicere significat* (saith *Weisshenburg*) so called, because *Hiram* of *Tyre* was ill pleased with those twenty Cities, seated hereabout, which *Salomon* presented vnto him in recompence of those prouisions sent him for the building of the Temple. Others thinke this *Chabol* or *Cabul*, containing a circuit of those twenty Cities giuen to *Hiram*, to haue beene without the compasse of the holy Land: though bordering *Asher* on the North-side: as it is saide, 1 *Reg.* 9. 11. that they were in *Regione limitis:* that is, in *limite Regionis*, in the border of the Countrey: for it was not lawfull, say they, to giue to strangers any part of the possessions allotted to the *Israelites:* howsoeuer, that after *Hiram* had refused them, they were peopled by the *Israelites*, it appeares 2 *Chron.* 8. 14. And it seemes they were conquered by *David* from the *Syri Rechobea*, whose City *Roob*, or *Rechob*, was in these parts.

Ioseph ant. 13. 21. & 15 10.

Iun. annot. in 1 Reg. 9. 11.

2 Sam. 10. 8.

Almost of equall distance from the Castle of *Thoron*, they place the Cities of *Giscala*, and *Gadara:* of which *Gadara* is rather to be placed ouer *Iordan*: *Giscala* was made famous by *Iohn* the sonne of *Leui*, who from a meane estate gathering together foure hundred Theeues, greatly troubled all the vpper *Galilee:* at such time as the *Romans* attempted the conquest of *Iudæa*: by whose practise *Iosephus*, who then commanded in the vpper *Galilee*, was greatly indangered: whereof himselfe hath written at large, in his second Booke of those Warres. This *Iohn* betraying in all he could the City of *Giscala* (whereof he was native) to the *Roman State:* and finding a resistance in the City, gaue opportunity, during the contention, to the *Tyrians* and *Gadarims*, to surprize it: who at the same time forst it, and burnt it to the ground: but being by *Iosepus* authority rebuilt, it was afterward rendred to *Titus* by composition. They find also the Cities of *Cana Maior*, and * *Cades*, (or *Cedessa*) of the first was that *Syro-phœnician*, whose Daughter *Christ* deliuered of the euill Spirit. Neere the other, they say, it was that *Ionathas Machabæus* ouerthrew the Army of *Demetrius*.

Cap. 26:

* See *Kadesh in Nephthalim.*

Math. 15. Mark. 7. Macca. 1. 73. Iosephus Antiq. 13. cap. 8.

There are besides these forenamed Cities within the Tribe of *Asser*, diuers others: as on the South border, and neere the Sea, *Messall* or *Misheall*: within the Land [a] *Besara*, [b] *Bethdagon*, and *Bethemec*, standing on the South border betweene *Asher* and *Zabulon:* on the North side ioyning to *Syro-phœnicia*, is the City of *Hethalon*, or *Chethlon*, the vtmost of the holy Land that way: vnder which towards the Sea is *Chali*, and then [c] *Enoch* supposed to be built by *Cain*, and named of his sonne *Enoch*, but without probability, as I haue formerly proued: there are others also besides these, as *Ammon* or *Chammon*, of which *Ios.* 19.28. where also we reade of *Nebiel*, *Rama*, *Alamelec*, and *Beton:* the Cities of *Alcath*, or *Chelcath*, *Habdon*, and *Rechob*, and *Misheal*, which wee haue already mentioned, were by the *Asserites* giuen to the *Leuites*. Of others held by the *Canaanites*, mention is made, *Iudges* 1. 30. to which out of *Iosua* wee may adde *Ebron*, *Amhad*, and others, on which no story dependeth; and therefore I will not pester the description with them.

a Of which *Iosephus in vita sua.*

b Of both which *Ios.* 19. 27. *Ezek.* 47. 15.

c Or *Enosa. Iosephant. lib. 1. cap. 4.*

Ios. 21. 30.

†. VIII.

†. VIII.

Of the Riuers and Mountaines of Asser.

THe Riuers to the North of *Asser*, are *Adonis*, afterward *Canis*, to which *Ziegler* ioyneth *Lycus*, *Ptolomie*, *Leontis*: both which fall into the Sea neere *Berytus:* which Riuer of *Leontis*, *Montanus* drawes neere vnto *Zidon:* finding his head notwithstanding, where *Ptolomie* doth, betweene *Zidon* and *Tyre*. It hath also a Riuer called *fons hortorum Libani*, which *Adrichome* out of *Brochard* intituleth *Eleutherus:* for which hee also citeth *Plinie*; and the first of *Machabees* the 11. Chapter, but neither of those authorities proue *Eleutherus* to be in *Asser*: for this Riuer falleth into the Sea at the Ile of *Aradus:* not farre from *Balanea*, witnesse *Ptolomie:* and therefore *Pinetus* calleth it *Valania*, and *Postellus Velana*: which Riuer boundeth *Phœnicia* on the North-side: to which *Strabo* also agreeth: but this principall Riuer of *Asser*, *Arias Montanus* calleth *Gabatus*. *Christianus Schrot* out of the mouth and Papers of *Peter Laicstan* (which *Laicstan* in this our age both viewed and described the Holy Land) calleth the maine Riuer *Fons hortorum Libani*: and one of the streames which runneth into it from the North-side, *Naar*, and another from the South-west, *Chabul*: of the City adioyning of the same name: for *Eleutherus* it cannot be. There is also another Riuer described by *Adrichome*, named *Iepthael*, which I finde in no other Authour, and for which he citeth the nineteenth of *Iosua*, but the word [d] *Ghe* which is added there to *Iepthael*, is not taken for a Riuer, but for a Valley: and for a Valley the *Vulgar*, the *Geneua*, and *Arius Montanus* turne it. There is also found in *Asser*, the Riuer of *Belus*, remembred by *Iosephus* and *Tacitus*, which is also called *Pagidas*, saith * *Plinie*: out of the sands of this Riuer are made the best Glasse, which sometime the *Zidonians* practised: and now the *Venetians* at *Murana*. *Arias Montanus* makes *Belus* to be a branch of *Chedumim*, which it cannot be: for *Belus* is knowne to flow from out the Lake *Cendeuia*, as all *Cosmographers* both Ancient and Moderne, and the later Trauailers into those parts witnesse. It is true that the Riuer of *Chison* taketh water from *Chedumim:* but not in that fashion which *Montanus* hath described it: neither doth it find the Sea at *Ptolomais Acon*, according to *Montanus*: but farther to the *South* betweene *Caiphas* and *Sicaminum*, witnesse *Ziegler*, *Adrichomius*, and *Schrot*.

Asia. Tab. 4.
Plin. l. 9.
Asia. Tab. 4. Post. Orthesian & Eleutherus est Tripolis.

[d] The word *Nachal* is ambiguous, either for a Valley or for a Riuer: but this word *Ghe* is alway a valley, as in *Gehinnon* and *Gesselemanim*.
Ioseph. lib. 2. Bell. Iud. c. 3.
* *L. 5. c. 19.* in *Iosua, c. 19. v. 26.* It is called *Shicor*, of which name many vnderstand an other streame. *Ios. 13. 3.* which running by *Petra* of *Arabia*, falleth into the Lake *Sirbonis*, & diuideth *Egypt* from the promised land whereabout they place *Rhinocolura*, for which city *Iunius* taketh *Sichor* in that place of *Iosua*: but howsoeuer whether this *Sichor, Ios. 13. 3.* be a Riuer or a city, it appears that this name is found, both in the North bound of the holy Land, *Ios. 19. 26.* & in the South bound, *Ios. 13. 3.*

Besides these Riuers there are diuers famous Springs and Fountaines, as that of liuing waters adioyning to *Tyre*: and [a] *Maserephot*, or after Saint *Hierome*, *Maserephotmaim*, whose Well filled by the floud of the Sea adioyning, (they say) the Inhabitants by seething the water make salt thereof, as at *Nantwich*.

The Mountaines which bound *Asser* on the North, are those of *Anti-libanus*, which with *Libanus* bound *Cœlesyria:* two great ledges of Hilles, which from the Sea of *Phœnicia* and *Syria*, extend themselues farre into the Land East-ward: foure hundreth stadia or furlongs, according to *Strabo:* for that length he giueth to the Valley of *Cœlesyria:* which those Mountaines inclose: but *Plinie* gines them 1500. furlongs in length from the West (where they begin at *Theipsophon*, or *Deifacies*, neere *Tripolis*) to the Mountaines of *Arabia* beyond *Damascus*: where *Anti-libanus* turneth towards the South. These ledges where they begin to part *Traconitis* and *Basan*, from the *Desert Arabia*, are called *Hermon:* which *Moses* also nameth *Sion*, the *Phœnicians Syrion*, and the *Amorites Sanir*, neither is this any one Mountaine apart; but a continuation of Hilles: which running farther Southerly, is in the Scriptures called *Galaad* or *Gilead:* the same being still a part of *Libanus*, as the Prophet *Hieremy* proueth: *Galaad tu mihi caput Libani*: noting that this *Galaad* is the highest of those Hilles of *Libanus*. *Strabo* knowes them by the name of *Traconitæ*: and *Ptolomie* by *Hippus*. *Arias Montanus* calleth these Mountaines bordering *Asser*, *Libanus*, for *Anti-libanus*, contrary to all other *Cosmographers*, but he giueth no reason of his opinion.

[a] See the marginall Note aboue in the second Section of this Paragraph.

They take the name of *Libanus* from their white tops, because according to *Tacitus*, the highest of them are couered with Snow all the Summer, the *Hebrew* word *Libanos* (saith *Weissenburg*) signifieth whitenesse. Others call them by that name of the Frankincense which those Trees yeeld: because λίβανος is also the *Greeke* word for that Gumme.

Strab. l. 10.
Plin. l. 5. c. 20.
Deut. 4. 48.
Strab. l. 10.
Pto. Asia. Tab. 4. Suetan.

Niger out of *Aphrodiseus* affirmeth, that on *Libanus*, there falleth a kinde of hony dew, which is by the Sunne congealed into hard sugar, which the Inhabitants call *Saccher*, from whence came the *Latine* word *Saccarum*.

Nig. pag. 503.

The Riuers which *Libanus* bestoweth on the neighbour Regions, are, *Chrysorrhoas*, *Iordan*, *Eleutherus*, *Leontes*, *Lycus*, *Adonis*, *Fons hortorum Libani*, and others.

The rest of the Mountaines of *Asser*, are those Hilles aboue *Tyre*, and the Hilles of *Saron*, both exceeding fruitfull: but those are but of a low stature, compared with *Libanus*: for from *Nebo*, or the Mountaine of *Abarim*, in *Reuben*, *Moses* beheld *Libanus* threescore miles distant.

§. IIII.
THE TRIBE OF NEPHTALIM.

†. I.
Of the bounds of Nephtalim, and of Heliopolis, and Abila.

THE next Portion of the Land of *Canaan* bordering *Asher*, was the vpper *Galilee*: the greatest part whereof fell to the lot of *Nephtalim*, the sonne of *Iacob* by *Bilha*, the hand-maide of *Rachel*: who while they abode in *Ægypt*, were increased to the number of 53400. persons, able men to beare armes, numbred at Mount *Sinai*: all which leauing their bodies in the *Deserts*, there entred the Holy Land of their Sonnes 45400. besides, Infants, Women, and Children, vnder twenty yeeres of age. The Land of *Nephtalim* tooke beginning on the North part, from the Fountaines of *Iordan*, and the Hilles of *Libanus* adioyning, as farre South as the Sea of *Galilee*, bounded on the West by *Asher*, and on the East and South-east by *Iordan*.

On the North-side of *Libanus*, and adioyning to this Territory of *Nephtalim*, did the *Amorites* (or *Emorites*) also inhabite, in which Tract and vnder *Libanus*, was the City of *Heliopolis*: which the heighth of the Mountaines adioyning shadowed from the Sunne, the better part of the day. *Postellus* calles it *Balbec*; Niger, *Marbech*; and *Leonclauius*, Beallebeca.

Guil Tyr. Bell. sacri. l. 9. c. 15. Theod. 4 Hist. Eccl. Iustin. Gestel in itinerar. Iosep. in plurib. locis. Euseb. 8. Demonst. Vola l. 11. f. 243.

Of this name of *Heliopolis*, there are two great Cities in *Ægypt*: the first called *On*, by the *Hebrewes*, and the *Chaldæan Paraphrast*, otherwise *Bethsemes*, or after the *Latines*, *Solis oppidum*, or *Domus Solis*; *The City of the Sunne*: into which, saith *Vlpian*, *Seuerus* the *Roman Emperour* sent a *Colonie*: the other *Gestelius* nameth *Dealmarach*: and of this name *Stephanus* also findeth a City in *Thrace*, and *Glycas* in *Phrygia*.

There is also in the same Valley adioyning to *Nephtalim*, *Chalcis*, and *Abila*. *Chalcis*, of whom the Region towards *Palmyrena* hath the name of *Chalcidica*, ouer which *Herod*, *Agrippa*, and *Berenice* the Queene commanded.

Abila also gaue name to the Region adioyning, of which *Lysanius* the sonne of *Herod* the elder, became *Tetrarch* or Gouernour: whereof *Ptolomie* gaue it the addition of *Lysanij*, and called it *Abila Lysanij*. *Volaterran* names it *Aphila*, of which he notes that one *Diogenes*, a famous *Sophister*, was natiue, who by *Volaterran* is intituled *Aphileus*, not *Abileus*. After that this City of *Abila* or *Aphila*, had receiued the *Christian* Faith, *Priscillinus* became the Bishop thereof: slaine afterward by our *Brittish Maximus* at *Treuer*. For distinction of this City (if it be not the same, as it may be thought to be the same) it is to be remembred that in the Tribe of [a] *Manasse*, ioyning vpon the bounds of the Tribe of *Nephtalim*, there is another City of the same name, sauing that it is written with an (*E*) for an (*I*) and called *Abela*, remembred in the 20. Chapter of the second of *Samuel*. The same *Iosephus* calles *Abelmachea*, and *Hierome Bethmacha*. In the place of *Samuel* for distinction sake it is written, *Abel Beth-Mahaca*, (for belike it was the Towne of *Mahaca*, the wife of *Macir*, the sonne of *Manasse*, the Father of *Gilead*) in the *Chronicles* it is called *Abel-Maim*. This City *Ioab* besieged: because *Seba* the sonne of *Bichri*, who rebelled against *David*, fled thereinto for succour: but a certaine wise woman of the City perswading the people to cast *Seba* his head ouer the wall, *Ioab* retired his Army. The same City was afterward taken by the King of *Damascus*, *Benadad*: and after a while by *Teglatphalasar*.

a Also a third in *Ephraim* called *Abel Mechola*, and a fourth in *Reuben*, called *Abel-Sittim*, also *Abel-Mastraim*, at the Foord of *Iordan*, and (as it seems) in the same Tribe of *Reuben*, of all which in that which followes: to which also we may adde *Abel-Magnum*, the name as some thinke of a City, otherwise called *Bethshemes*, neere the border of the *Philistims*, or according to others of the great stone in the border.

2 Sam. 6. 18. Ioseph. ant. l. 7. cap. 10. 2 Sam. 20. 1 King. 15. 2 King. 15.

The word *Abel* may be expounded, either to signifie bewailing, or a plaine ground, and therefore no maruell, that many Townes (with some addition for distinction sake) were thus called: for euen of bewailing many places tooke name, as *Bochim*, *Iudg. 2.*

and

and ſo doubtleſſe* *Abel-Miſraim*, *Gen.* 50. 11. and yet *Iunius* in his note vpon *Num.* 33. 49. thinkes that *Abel-Sittim* was ſo called, rather by reaſon of the plaine ground there (to wit, in the Land of *Moab*,) and ſo perhaps *Abel-Meholah* in the Tribe of *Ephraim*: the Towne of *Eliſha* the Prophet: alſo *Abel-Vineariim* of the *Ammonites*, whither *Iephta* purſued them.

* And *Abel Magnum.* *1 Sam. 6. 18. Iudg. 7. 24. & 1 Reg. 19 15. Iudg. 11. 33.*

†. II.
Of Hazor.

IN this Tribe of *Nephtalim*, was that famous City of *Iabin*, in *Ioſua's* time called *Aſor* (or after the *Chaldean Paraphraſt*, *Haſzor*) by *Ioſephus*, *Aſora*; by *Iunius*, * *Chatzor*: which *Laicſtan* names *Hefron*; the Regall City, and *Metropolis* of *Canaan*: ſeated in the Weſt part of *Nephta'im*, towards *Aſher*. In this City was that great *Rendeuous*, and aſſembly of thoſe foure and twenty Kings againſt *Ioſua*: who being all ouerthrowne, ſlaine, and ſcattered, this their powerfull City was by *Ioſua* taken and burnt to duſt. But in proceſſe of time the ſame being rebuilt by the *Canaanites*, a ſecond King *Iabin*, 137. yeeres after the death of this firſt *Iabin*, inuaded the *Iſraelites*: and being ordained of God to puniſh their Idolatry, he preuailed againſt them, and held them in a miſerable ſeruitude twenty yeers: till *Debora* the Propheteſſe ouerthrew *Siſera*, *Iabins* Lieutenant, and his Army, neere the Mountaine *Tabor*. This City *Salomon* reſtored at ſuch time as hee alſo reedified *Gezar*, burnt by *Pharao* of *Ægypt*, with a *Megigdo*, *Bethoron*, and other Cities; but about 260. yeeres after, it fell into the hands of *Teglatphalaſar*, King of the *Aſſyrians*. It is now, ſaith *Adrichomius*, called *Antiopia*: it was one of the principall Cities of *Decapolis*. There is another City of this name in the Territory of *Beniamin*, ſeated on the confines of *Aſcalon*, called the new *Hazor*, b ſaith *Hierome*.

* Of two other Cities of this name in *Iuda*, ſee cha. 9. §. 1. Of a fourth in *Beniamin*, ſee that which follows in this place of a fifth in this Tribe of *Nephtalim*, called *Hen-Chaſſor* we reade, *Ioſ.* 19. 37. to which we may adde *Chatſor-Henan*, in the vttermoſt North Eaſt of *Manaſſe*, ouer *Iordan. Ez. 47 Num. 34 8.* alſo in *Simeon*, another City *Chatſar-Suſima*, of which, 1 *Chron. 4. 31.* which alſo is called *Chatſar-Suſa*, and *Chatſar-Gadda*, and laſtly, *Chatſar-Shu'eb*, *of Simeon. fol. 19. 3.* a *1 Kings 9.* b *Hieron. loc. Hebr. l. E.* Out of *Nehem. 11. 33.* as it ſeemes.

†. II.
Of Cæſarea Philippi.

THere was alſo on the border, and within the Territory of *Nephtalim*, that renowned City of *Lais*, or *Laiſch*, as *Iunius* writes it, or *Leſchem*; which City the children of *Dan* (being ſtraitned in their Territory vnder *Iuda*) inuaded and maſtered; and gaue it the name of their owne Parent *Dan*: and by that name it is written in *Geneſis* the foureteenth, at which place *Abraham* ſurprized *Chedorlaomer* and his confederates, and followed his victory as farre as *Sobah*, formerly remembred in the diuiſion of *Syria*, otherwiſe called *Sophena*. And after the poſſeſſion of the *Danites*, it had the ioynt name of *Leſchem-Dan*. *Weiſſenburg* writes it *Lacis*, the *Geneua Laiſh*, Ioſephus, *Dana*; Beniamin, *Balina*; Breidenbach, *Belena*: but the now Inhabitants know it by the name of *Belina* to this day: witneſſe *Neubrigenſis*, *Tyrius*, *Volaterranus*, *Brochard* the *Monke*, and *Poſtellus*: who alſo taketh this City to be the ſame, which in *Mathew* the 15. *verſe* 39. in the *Vulgar* is called *Magedan*, for which the *Greeke* Text hath *Magdala* in that place; and in Saint *Marke* ſpeaking of the ſame ſtory, *Dalmanutha*. At ſuch time as the children of *Dan* obtained this place, it ſeemeth that it was either a free City, of the alliance and confederacy of the *Zidonians*, or elſe ſubiect vnto the Kings thereof; for it is written in the eighteenth of *Iudges*, *And there was none to helpe, becauſe Lais was farre from Zidon: and they had no buſineſſe with other men*, for it was aboue thirty Engliſh miles from the *Mediterran* Sea, and from *Zidon*.

Iudg. 18. 27. Ioſ. 19. 47. *Iudg. 18.* *Chap. 8. 10.* *Verſe 28.*

In after-times when theſe Regions became ſubiect to the State of *Rome*, it had the name of *Paneas*, from a Fountaine adioyning ſo called: and therefore *Ptolomie* calles it *Cæſarea Pania*. *Hegeſippus* calles it *Parnium*, ſaith *Weiſſenburg*: but he had read it in a corrupt copy: for in *Hegeſippus* ſet out by *Badius*, it is written *Paneum* without an (*R*): and at ſuch time as *Philip* the ſonne of the elder *Herod*, brother to *Herod Tetrarch* of *Galilee*, became Gouernour of *Traconitis*, ſometime *Baſan*; this City was by him amplified and fortified; and both to giue memory to his owne name, and to flatter *Tiberius Cæſar*, he called it * *Cæſarea Philippi*: and ſo it became the *Metropolis*, and head City of *Traconitis*: and one of the firſt Cities of *Decapolis*. And being by *Agrippa* in the ſucceeding age greatly adorned; by him in honour of *Nero*, it was called *Neronia*, or *Neroniada*. But as nothing

Plin. l. 5. c. 15. *Hegel. 2. c. 35.*

* Of another *Cæſaria* (or *Cæſarea*) called *Cæſarea Paleſtina*. See hereafter in the former part of *Manaſſe*.

Of *Diocæsaria*, see *Sephoris* in *Zabulon*.

Euseb. hist. Eccl. l. 7. c. 14. Niceph. l. 6. c. 45.

a *Iosephus* in the booke of the Iewish warr 18. saith, that *Philip* the *Tetrarch* cast chaffe into a Fountaine called *Phiala*, distant 120. stadia North-east from *Cæsarea*, which chaffe being carried vnder ground was cast vp againe at *Panium* or *Dan*, whereby it is coniectured that the first Spring of *Iordan* is from this Fountaine called *Phiala*, from whence *Ior* and *Dan* receiue their waters.

nothing remained with that Emperour, but the memory of his impiety: so in Saint *Hieromes* time the Citizens remembred their former *Paneas*, and so recalled it, with the Territory adioyning by the ancient name. Of this City was that woman whom *Christ* healed of a bloudy issue, by touching the hemme of his Garment with a constant Faith: who afterward, as shee was a woman of great wealth and ability, being mindfull of Gods goodnesse, and no lesse gratefull for the same, as *Eusebius* and *Nicephorus* report, caused two *Statues* to be cast in pure Copper: the one representing *Christ, as neere as it could be moulded:* the other made like her selfe, kneeling at his feete, and holding vp her hands towards him. These shee mounted vpon two great Bases or *Pedestals* of the same Metall, which shee placed by a Fountaine neere her owne House: both which (saith *Eusebius*) remained in their first perfection, euen to his owne time: which himselfe had seene, who liued in the Reigne of *Constantine* the Great. But in the yeere after *Christ* 363. that Monster *Iulian Apostata*, caused that worthy Monument to be cast downe, and defaced: setting vp the like of his owne in the same place: which Image of his was with fire from Heauen broken into fitters: the head, body, and other parts, sundered and scattered, to the great admiration of the people at that time liuing. The truth of this accident is also confirmed by *Sozomenus Salaminius*, in his fifth booke, and twentieth Chapter.

This City built by the *Danites*, was neere the ioyning together of those two Riuers which arising from the springs of *Ior* and *Dan*, the two a apparant Fountaines of *Iordan*: in a soyle exceeding fruitfull, and pleasant; for, as it is written, *Iudges* 18. it is a place *which doth want nothing that is in the World.* In the fields belonging to this City it was that Saint *Peter* acknowledged *Christ* to be the Sonne of God: whereupon it was answered, *Tu es* Petrus, *& super hanc petram, &c.* After this City receiued the *Christian* faith, it was honoured with a Bishops seate: and it ranne the same fortune with the rest, for it was after taken and retaken by the *Saracens*, and *Christians*: vnder *Fulch* the fourth King of *Hierusalem*, and after the death of *Godfry* of *Bullion*, the King of *Damascus* wrested it from the *Christians*; and shortly after by them againe it was recouered. Lastly, now it remaineth with all that part of the World subiected to the *Turke*.

†. IIII.

Of Capernaum, and the Cities of Decapolis.

AMong the remarkable Cities within this Tribe, *Capharnaum* is not the least: so often remembred by the *Euangelists*. This City had the honour of *Christs* presence three yeeres: who for that time was a Citizen thereof, in which he first preached and taught the Doctrine of our salnation: according to that notable Prophecy of *Esay* 9. *The people that walked in darknesse, haue seene a great light: they that dwelt in the Land of the shadow of death, vpon them hath the light shined.*

Capharnaum was seated on *Iordan*, euen where it entreth into the Sea of *Galilee*: in an excellent and rich soyle: of whose destruction *Christ* himselfe prophecied in these words. *And thou Capharnaum which art lifted vp vnto heauen, shalt be brought downe to Hell, &c.* which shewed the pride and greatnesse of that City: for it was one of the principall Cities of *Decapolis*, and the *Metropolis* of *Galilee*. And although there were some markes of this Cities magnificence in Saint *Hieromes* time, as himselfe confesseth: it being then a reasonable Burge or Towne: yet those that haue since, and long since seene it, as *Brochard*, *Breidenbech*, and *Saliniac* affirme, that it then consisted but of six poore Fisher-mens houses.

Math. 4. Marke 7. Luke 8. Niger comment. Asia 4. f. 503.

The Region of ten principall Cities called *Decapolitana* or *Decapolis*, is in this description often mentioned, and in Saint *Mathew*, *Marke* and *Luke*, also remembred; but I find no agreement among the *Cosmographers*, what proper limits it had: and so *Plinie* himselfe confesseth; for *Marius Niger* speaking from others, bounds it on the North by the mountaine *Casius* in *Cassiotis*: and endeth it to the South at *Ægypt* and *Arabia*; by which description it imbraceth *Phœnicia*, a part of *Cœlesyria*, all *Palæstina*, and *Iudea*.

Plin. l. 5. c. 18. Opotes a City standing in the Valley of *Cœlesyria*, watered by *Chrysorroas*, as *Damascus* is. *Plin. l. 5. c. 18.*

Plinie also makes it large, and for the ten Cities of which it taketh name, hee numbreth foure of them to be situated towards *Arabia*: to wit, first these three, *Damascus*, *Opotes*, *Raphana*, then *Philadelphia* (which was first called *Amana*, saith *Stephanus*, or as I ghesse *Amona* rather, because it was the chiefe City of the *Ammonites*, knowne by the name of *Rabbath*, before *Ptolo. Philadelphus* gaue it this later and new name.) Then *Scythopolis*, sometime

ſometime *Niſa*, built (as is ſaide) by *Bacchus*, in memory of his Nurſe, who died therein, anciently knowne by the name of *Bethſan*; for the ſixth he ſetteth *Gadara* (not that *Gadara* in *Cœleſyria*, which was alſo called *Antioch* and *Seleucia*:) but it is *Gadara* in *Baſan*, which *Plinie* in this place meaneth, ſeated on an high hill, neere the Riuer of *Hieromaix*. This Riuer *Ortelius* takes to be the Riuer *Iaboc*: which boundeth *Gad* and *Manaſſeh* ouer *Iordan*: but he miſtaketh it, for *Hieromaix* falleth into the Sea of *Galilee*, betweene *Hippos* and *Geraſa*, whereas *Iaboc* entreth the ſame Sea betweene *Ephron* and *Phanuel*. For the ſeuenth he nameth * *Hippos*, or *Hippion*, a City ſo called of a *Colonie* of Horſemen there garriſond by *Herod*, on the Eaſt-ſide of the *Galilean* Sea, deſcribed hereafter in the Tribe of *Manaſſe* ouer *Iordan*. For the eighth *Pella*, which is alſo called *Butis*, and *Berenice*, ſeated in the South border of the Region ouer *Iordan*, called *Perea*. For the ninth *Gelaſa*, which *Ioſephus* takes to be *Geraſa*: and *Geraſa* is found in *Cœleſyria* by *Ioſephus*, *Hegeſippus*, and *Stephanus*: but by *Ptolomie* (whom I rather follow) in *Phœnicia*. The tenth and laſt, *Plinie* nameth *Canatha*, and ſo doth *Suetonius* and *Stephanus*, which *Volaterran* calles *Gamala*, but *Hegeſippus* rightly *Camala*, a City in the Region of *Baſan* ouer *Iordan*, ſo called, becauſe thoſe two Hilles on which it is ſeated, haue the ſhape of a Camell. But the collection of theſe ten Cities, whereof this Region tooke name, is better gathered out of *Brochard*, *Breidenbach*, and *Saligniac*, which makes them to be theſe; *Cæſarea Philippi*, and *Aſor*, before remembred, *Cedes Nephtalim*, *Sephet*, *Corazin*, *Capharnaum*, *Bethſaida*, *Iotapata*, *Tiberias*, and *Scythopolis*, or *Bethſan*. For all other Authours diſagree herein, and giue no reaſon for their opinion. One place of the *Euangeliſt* Saint *Mathew* makes it manifeſt, that this Region called *Decapolitana*, was all that Tract betweene *Zidon*, and the Sea of *Galilee*. For thus it is written: *And he departed againe from the coaſts of Tyrus and Zidon, and came vnto the Sea of Galilee, through the middeſt of the coaſts of Decapolis*: ſo that it was bounded by *Damaſcus* and *Libanus* on the North: by the *Phœnician* Sea, betweene *Zidon* and *Ptolomais* on the Weſt: by the Hilles of *Gelbo* and *Bethſan* on the South: and by the Mountaines *Tracones*, otherwiſe *Hermon*, *Sanir*, and *Galaad*, on the Eaſt: which is from Eaſt to Weſt the whole breadth of the Holy Land: and from the North to the South, neere the ſame diſtance which may be each way forty Engliſh miles.

* *Plinie* hath *Hippon Dion*, for which *Volaterran* reads *Hippidion*, *Ortelius* takes them for two Cities.

†. V.
Of Hamath.

BVt to looke backe againe towards *Libanus*, there is ſeated neere the foote thereof the City of * *Hammath* or *Chammath*, of which (as they ſay) the Countrey adioyning taketh name; the ſame which *Ioſephus* calleth *Amathitis*, and *Amathenſis*: a *Iacobus Zeigler*, *Iturea. Iturea Regio tenet borealia tribus Nephthali, per montem Libanum vſq; Trachones*. The Countrey of *Iturea*, ſaith he, containeth the North parts of the Tribe of *Nephthali*, along the Mount *Libanus* to *Trachones*. But herein following *Strabo*, who calles *Trachonitis Iturea*, he miſtakes the ſeate of this Region: and ſo doth *Mercator*. For indeede were *Iturea* (which *Hegeſippus* calles *Perea*, and *G. Tyrius*, *Baccar*) the ſame with *Traconitis*, yet *Traconitis* it ſelfe is farre more to the Eaſt than *Hammath* in *Nephtalim*: for *Traconitis* lieth betweene *Cæſarea Philippi*, and the Mountaines *Trachones*: which the *Hebrewes* call *Gilead*: and this *Hammath* or *Chammath* is ſeated vnder *Cæſarea*, towards the Sea Weſt-ward. And it ſeemeth that this miſtaking grew by confounding *Emath* or *Hamath* the great in *Cœleſyria*, beyond the Mountaines *Trachones*, which [b] *Hierome* vpon *Amos* calles *Antiochia*, with *Hammath* or *Hamath* the leſſer in *Phœnicia*, and *Nephtalim*, which he calleth *Epiphania*: for this *Hammath*, or in our Tranſlation *Hamath*, (and not that which is commonly called *Emath*, which 2 *Chron.* 8. 3. is ſet farre from the North border of *Canaan* in *Syria Soba*) is remembred in *Numbers* 34. *verſe* 8. and *Numbers* 13. *ver.* 22. and in *Ezekiel* 47. 16. In the firſt of which places it bordereth the Land of promiſe, theſe being the words: *From Mount Hor you ſhall point* (that is, direct or draw a line) *vntill it come to Hamath*: In

* The *Septuagint* write it *Ammath*, Hierome *Emath*, Ioſephus *Amath*: *Ioſ.* c. 19. *v.* 35. *Chammath*, c. 21 *v.* 32: *Chammath-Dor*, in the firſt of *Chron.* 6. 76. *Chammon*, 2 *Kin.* 14. 8. *Chammath-Iehuda*, as *Iunius* reades it, whereas alſo for further diſtinction there is added (in Iſrael) to note that it was of old belonging to *Iuda*, though ſeated in *Iſrael*, that is, in the Kingdome of the ten Tribes, the other *Chamath*, being in *Syria Soba*. a *Zeigler. in Nepta.*

b So *Hierome* in his Cechmani in *Amos*, c. 6 *v.* 2. where there is mention of *Hamath* the great, as it ſeemes, for diſtinction from the other in *Nephthalim*, though *Matt. Beroaldus* reiecting *Hierome*, rather follow the opinion of *Zeigler* aboue mentioned, as indeede it cannot eaſily be iuſtified, that either one or other of theſe is either *Antiochia* or *Epiphania*, howbeit that the ſame City which *Ioſua* 19. 35. is called *Chammath*, and placed in *Nephthalim*, was alſo called *Chamath* (whence the word *Hamath* & *Emath*, were framed) it may be gathered partly becauſe the other *Hamath* 2 *Chron.* 8. 3. for diſtinction is called *Chamath Tſoba*, as this (as it may ſeeme by *Ioſ.* 21. 32.) was *Chamath Dor*-

and *Chamath Iuda*, as we haue noted, *2 Reg 24.* Secondly, because *Num. 34.8.* and also *Ezekiel 47.20. Chamath* in the North side of the holy Land, is placed too neere the West comer, to be that *Chamath-Tsoba*: for in the line which should make the North border which begins at the great Sea, they make *Moses* to name neuer a place Eastward along all the breadth of the holy Land, vntill we come to *Hermon* (for so they expound Mount *Hor*, *Num.34.7.*) and beyond *Hermon* Eastward in this North side, they make him to name diuers Townes, first *Chamath*, then *Tsedad*, then *Ziphron*, and lastly, *Chatsar-henan*, a thing most vnlikely: seeing *Israel* had little or nothing Eastward beyond *Hermon*. Therefore we must needes expound *Hor* to be one of the Hilles neere *Sidon*, and so those Townes, as they are named to lie in order on the North side of *Asher*, *Nephthalim*, and *Manasses*: and in like manner those in *Ezekiel*: first, *Cheelon*, then *Chamath*, and so in order, *Berotha*, *Sibraim*, *Tsedad*, *Chauran*, *Chatsar-henan*. c Of which *Ios.19. 35.* d Which *Rehob*, or *Reehob*, in *Iosua 19. 28.* is placed in *Asher* towards *Zidon*, in the confines of *Nephthalim*.

the second place thus: *So they went vp, and searched out the Land from the Wildernesse of Sin, vnto Rehob to goe to Hamath:* Then in *Ezekiel: The west part also shall be the great Sea from the border, till a man come ouer against Hamath:* that is, the coast of the Sea shall bee the West border from the Southermost part of the holy Land, till you come directly ouer against *Hamath* Northward: from whence if a line be drawne to the Sea, it will touch the walles of *Zidon*: which is c the Northwest corner of the holy Land. Now that this *Hamath* or *Hammath*, which *Moses* also made the confine of the holy Land, is that of *Nephthalim*, both the reference which it hath to the West Sea, and the City of d *Rehob* adioyning prooue it: the other *Hamath* or *Emath* (being farre remoued and beyond the forenamed mountaines, which inclose all those Lands which *Israel* euer had possession of) is that *Emath*, which is also called *Iturea*, witnesse e *Stella* and *Laicstan*; and not that in *Nephtalim*, where f *Ionathas Macchabæus* attended the Army of *Demetrius*, who fled from him, and remoued by night.

e *Tilemanus*, *Stella* and *Peter Laicstan*, in their Tables of the holy Land.

f *Ioseph. Ant: 13.8.*

For though *Traconitis* be comprehended within *Iturea* (and therefore it is saide to be *finimita Galilææ Gentium*) yet it hath beginning ouer the mountaines *Traconis*, and so it stretcheth into the plaines of the Territory of *Iturea*; whence *Philip* the brother of *Herod* was *Tetrarch* or *President* both of *Iturea* and *Trachonitis*: both which are ouer *Iordan* towards the East. But *Chamath* in *Nephtalim*, is on the West side of *Iordan* towards the *Mediterran* Sea.

The Countrey *Iturea* was so called of *Iethur* one of the sonnes of *Ismael*, it is placed in the bounds of *Cœlesyria* and *Arabia* * the Desart.

* That it doth properly belõg to *Arabia*, the name of *Ietur Ismaels* sonne, whose issue setled in the *Arabiaes*, may in part giue witnesse. Also the place of the 1 Chro. 5. 19. confirmes it where *Ietur* is named among the *Hagarens*, against whom the *Rubenites* & *Gadites* made war, & whose countrey they possest in the time of *Ieroboam*, as their fore-fathers had done in the time of *Saul* after his conquest of the *Amalekites*, *Chro.1. ca :5. ver.10.* where the country is placed at the East of *Gilead*.

The people *Ituræi* were valiant and warlike men, and excellent Archers: Of whom *Virgil:*

Ituræos Taxi torquentur in arcus.

Of Eugh the *Iturœans* bowes were made.

This City *Chamath* or *Hamath* in *Nephtalim* seemes to haue beene as ancient as the other in *Iturea*, both built by *Amatheus* the eleuenth son of *Canaan*. Whether in the time of *Dauid*, this, or the other had *Tohu* for King, it is not certaine; for *Hamath* or *Emath* beyond the Mountaines, and *Hammath* in *Nephtalim*, were both neighbours to *Damascus*: of whose subiugation *Tohu* reioyced, because *Hadadeser* whom the *Damascens* came to helpe, was his enemy. This *Tohu* fearing the strength and prosperity of *Dauid*, hearing of his approach towards his Territory, bought his peace with many rich presents, and with many ancient vessels of gold, siluer, and brasse.

But it seemeth that *Dauid* in such great successe would not haue had peace with *Tohu*, if he had beene King of any place in *Nephtalim*, and therefore it is probable that he ruled in *Tsoba*: which City *Salomon* after his Fathers death made himselfe Master of, as a part of the lands (* in the larger and conditionall promise) allotted by God to the children of *Israel*.

* Of the larger promise expreth *Deut. 1.7.* where *Euphrates* is named for one of the bounds: see *cap:7. §.2. Hieron. de Locis Hebr.*

But this *Hammath* of *Nephtalim*, in the end, and after diuers mutations and changes both of name and fortune, being, as it hath beene saide, possessed by *Antiochus Epiphanes*, it was called *Epiphania*.

While Saint *Hierome* liued, it remained a City well peopled, knowne to the *Syrians* by the name *Amathe*, and to the *Greekes* by *Epiphania*.

†. VI.

Of Reblatha and Rama, and diuers other Townes.

IN the border of *Hamath* or *Emath* towards *Iordan* standeth the Citie *Reblatha*, or *Ribla*, watered from the fountaine *Daphnis*; which falleth into the lake of *Merom*. Hereunto

was

was *Zedekias* brought prisoner, after his surprize in the fields of *Iericho*: and deliuered to *Nabuchodonosor*: who to be auenged of *Zedekia's* infidelity, beyond the proportion of pietie, first caused the Princes his children to be slaine in his presence: and to the end that this miserable spectacle might be the last that euer he should behold in this world, and so the most remembred, he commanded both his eyes presently to be thrust out: and binding him in yron chaines, he was led a slaue to *Babylon*, in which estate he ended his life. *Hierem. 52. 11. &c.* Of which seldome-exempled calamitie, though not in expresse words, *Hieremie* the Prophet fore-told him in *Hierusalem* not long before: But *Ezechiel* thus directly, speaking in the person of God, *I will bring him to Babel to the Land of the Chaldeans, yet shall he not see it, though he shall die therein.* *Ezek. 12. 13.*

There are besides these before remembred, many other strong Cities in *Nephthalim*, as that which is called [a] *Cedes*: there are two other of the same name, one in [b] *Isachar*, another in *Iuda*, of which *Ios.* 15. 23. and therefore to distinguish it, it is knowne by the addition of [c] *Nephtalim*, as *Iudg.* 4. It is seated on a high hill, whence *Ios.* 20. 7. *Kedesh in Galilea in monte Nephtali*: *Iosephus* calls it *Cedesis*, and in Saint *Hieroms* time it was called *Cidissus*. *Belforest* greatly mistakes this *Cedes*, and confounds it with *Cades* in the *Desart of Pharan*.

a Or *Kedesh*, *Ios. 19. 37. & 20. 7. & 21. 32. item Iud. 4. 6.*

b *1. Chron. 6. 72.* which *Ios. 19. 20* is called *Kishion.*

c Sometime *Kedesh* in *Galilea*, *1. Chron. 6. 76*: *Ios 12. 22. 2. Reg: 15 29.* () See in *Beniamin*, and in *Ephraim.*

After the King thereof among other of the *Canaanites* perished by the hand of *Iosua*, it was made a Citie of refuge, and giuen to the *Leuites*. Herein was *Barac* borne; who ouerthrew the Armie of the second *Iabin* of *Hazor*, at the Mount *Tabor*. It was sometime possest by *Teglatphalasser*, when he wasted all *Nephtalim*: afterward by the *Romans*, and numbred for one of the ten Cities of the *Decapolitan* Region: When it had imbraced the Christian faith, it was honoured with a Bishops seate, but in time it fell with the rest into the power of the *Saracens* and *Turkes*, and by them it was demolished.

* Other Cities there were of this name, (which is as much as *domus solis*) as that in *Iuda*, *2 Kin. 14 15.* where *Iasso* King of the ten tribes ouercame *Amasia* of *Iuda*, of which also I vnderstand the place, *Ios. 21. 16. & 1 Sam. 6. 14. & 2. Chro. 29. 18.* A third as it seemes was in *Dan. 1. Kin 4. 9.* which *Ios. 19. 41* is written *Hirshemes*, which is as much as *Ciuitas solis.*

From *Cedes* some foure *Italian* miles towards the South-west, standeth *Sephet*, otherwise *Zephet*, which was also one of the ten *Decapolitan* Cities: a place exceeding strong, and for many yeeres the inexpugnable Fortresse of the *Christians*, and afterward of the *Saracens*; for from hence they conquered all the neighbour Cities of those Regions, both In-land and Maritimate neere it. Touching *Rama* of *Nephtalim*, seated North-ward neere *Sephet*: this is to be noted; that there are () diuers places of this name in *Palestine*, all situate on Hills: and therefore called *Rama* (*Rama Hebrais excelsum*; *Ramah with the Hebrewes is high.*) Also that from this *Rama Ios.* 19. 36. they reade *Arama*, making the article (which it hath in the *Hebrew*, as being a name of diuers Towns) to be a part of the word: whence casting away the aspiration, they read *Arama*. From *Sephet* towards the West they place * *Beth semes*, of which *Ios.* 19. 38. which defended it selfe against *Nephtalim*, *Iud.* 1. 33. but paid them tribute. On the other side of *Sephet* towards the East was *Bethanath*, who also kept their Citie from the *Nephtalims*.

d So it appeares by comparing of the places. *Ios 21. 32.* and *1. Chr. 6. 76.*

Adioyning to which standeth *Carthan* [d] or *Kiriathaim* a Citie of the *Leuites*, not farre from the Mountaine out of which the springs of *Capharnaum* arise, called *Mons Christi*: a place by our Sauiour often frequented: as also then when calling his Disciples together, he made choise of twelue, which he called and ordained to be his *Apostles* or Messengers: of which place or the acts therein done, there is often mention in the [e] *Euangelists*.

Adrichomius both here and elsewhere deceiued by the double name, makes two of one: although I deny not but that there was another *Kiriathaim* in *Reuben*, of which *Ios. 13. 19.*

e *Mark 3. Math. 10. Acts 1. Math. 5. 6. 7.*

Adioyning to these are *Magdalel*, a place of strength, [f] and *Mesaloth*, of which we reade that it was forced by *Bacchides* in the time of the [g] *Machabees*: also (according to *Adrichomius*) one of the two *Berothaes* of *Nephtalim*. For *Adrichomius* maketh two of this name in this Tribe, [h] one neere *Chamath* in the North border, of which *Ezek.* 47. 6. another (vpon a weake coniecture out of *Ioseph. ant. l. 5. c. 2.*) he therefore placeth in this tract neere the waters of *Merom*; because the Kings that ioyned with *Iabin* against *Iosua*, which incamped at the waters of *Merom*, *Ios.* 11. 5. are by *Iosephus* said to haue incamped at the Citie *Beroth* in *Galilee*, not farre from *Cedesa superior*, which is also in *Galilee*: all which may be true of that *Beroth* of which *Ezek.* seeing it is in that *Galilee* which is called the vpper *Galilee* or *Galilee* of the *Gentiles*. The same *Adrichomius* placeth the Region of *Berim* neere *Abela* (of which *Avela* or *Abel-beth Mahacah* we haue spoken alreadie) this he doth vpon a coniecture touching the place *2. Sam.* 20. 14. where some reade *Abel & Beth-mahacah, & omnis loca Berim*: but the better reading is, *& omnes Berim*, that is, *with all the Berei*: for *Sheba* being of *Beniamin* (in which Tribe also there is a Citie called *Beroth* or *Beeroth*) drew the men of that Citie after him.

f *Ios. 19. 38.*

g *1. Mac. 9 2.*

h *Barathena Eusebius in fine Arabiæ deserta: Iuxta eandem cum Berothai ima ciuitatum Hadadezeris. 2 Sam cap. 8. v. 8.*

To the North of *Beroth* of *Nephtalim* standeth *Sebarim* vnder *Libanus*, remembred by *Ios. 18. 25.*

Ezek.

Asiroth. Hierō. Iud. 4. Lyr. in Iud. 4. Ios. 19. 37. 1. Reg. 15. 20. 2. Reg. 15 29.

Exek. 47. and *Aroseth gentium*, neere the waters of *Merom* or *Samochonitis*, the Citie of *Sisara* Lieutenant of the Armie of the second *Iabin*: from whence not farre off towards the Sea of *Galilee*, is *Edrai*, or *Edrehi*, a strong Citie: besides many others, whereof I find no particular storie of importance: as *Ser* in *Iosua* c. 19. v. 35, called *Triddim-Tzer*, and named for the first of their fenced Cities: whence they make two Cities, *Assedim* & *Ser*. Then *Adama* which they call *Edama*: also *Hion* which they call *Ahion*, of which in the Bookes of *Kings*. Then the strong Citie of *Cinnereth* after called *Gennezareth*, whence we reade of the Land and Lake of *Gennezareth*, the same Lake which is also called the Sea of *Tiberias*. In the body of the Land they place *Galgala* to the South border: of which * *Mac.* 1. 9. 2. also diuers others named, *Ios.* 19. as *Vcuca* or *Chukkok*: *Horem* and *Azanoth-tabor* (which they place towards the East parts) and out of the same place of *Iosua*, *Iirzon*, *Lakkum Iepnael*, *Heleb*, and[k] *Reccath*, which two last they place neere *Cæsarea Philippi*: To these they adde out of *Iosua*, *Nekeb*, and *Adami*: for which two *Iunius* readeth *Fossa Adamei*, making it no Towne but a Ditch cast by some of *Adameth*, as it seemes; or at least the custodie of which March or Limit belonging to the Towne. To these out of *Num.* 34. 10. they adde *Sephana*, which 1. *Sam.* 30. 21. seemes to be called *Sipmoth*. As for *Tichon* and *Helon*, whereof the former they fetch out of *Ezek.* 47. 16. and the later out of *Iosua* 19. 33. it may appeare by *Iunius* his Translation, that neither are to be taken for Cities: for the former hee readeth *Mediana*, and for the latter *Quercetum*. The Citie of [l] *Nephthalim* which they make the native place of *Tobie*, and *Naasson* neere vnto it, they fetch out of the *Vulgar* Translation, *Tob.* 7. 7. but in the *Greeke* Text there is no signe, neither of the one nor of the other.

Marc. 6. 53. Luc 5. 1.

* This place of the *Macchab.* warrants no *Galgala* or *Gilgal* in *Nepthali*, but may well be vnderstood of *Gilgel* in *Benia-min* or in *Manasse*.

k This *Reccath* or *Racath Iunius* thinkes that it is the same with *Karthan* (one of these being made of the other by Transposition of letters) of which *Karthan* wee haue noted already, that it is also called *Kiria-thaim*.

l In the place, 1 *Reg.* 4. is, which also they bring to proue that there was a Citie called *Nepthalim*, as it is euident by the following Verses: the Tribe of *Nephthalim* is meant, and not any Citie of that name.

§. V.

THE TRIBE OF ZABVLON.

OF *Zabulon* or *Zebulon*, another of the sonnes of *Iacob* by *Lea*, there were mustered at Mount *Sinai* 57400. able men, besides women, children, and aged vnable persons: all which dying in the Desarts, there entred the Holy Land of their issues 65000. fit to beare armes: who inhabited that part of *Canaan*, from *Asher* to the Riuer *Chison*: Southward, and from the Sea of *Galilee* to the *Mediterran*, East and West.

* *Iosua* 19. 22
a *Ios.* 2 bel. 19
b *Ios.* 2 bel. 22.
c *Iud.* 12. 12.
d The greater *Cana* is in the Tribe of *Asser*. *Ios.* 21. 2. *Nathaniel* is said to bee of *Cana* in *Galilee*. Of *Simon* it may be doubted: for *Angelus Caninius* reads *Mat.* 10. 4. *Simon Kanites*, which word *Luc.* 6. is, hee thinketh, to be expounded by *Zelotes*.
e The *Hebrew Hammerchoar*, (for which the Vulgar hath *Amthar*, *Ios.* 19. 13.) *Pagninus* expounds *qua gyrat*; *Iunius* ioynes it with the word going before it, and reads *Rimmonemmō Methoarō*, *Matt.* 8. 11. *Marke* 1. 6. *Luke* 4. 10.

The Cities within this Tribe which border *Asher*, are *Sicaminum* on the Sea shore, of which *Ioseph. Ant.* 13. c. 19. *Debbaset* of * which *Ios.* 19. 11. *Iekonam* or *Ibneham* (whose King was [a] slaine by *Iosua*, and the Citie was giuen to the *Leuites*) and *Gaba* after called the Citie of Horsemen, of a Regiment there garrisond by *Herode*. Then the City which beareth the name of *Zabulon*, or the *Citie of men*, exceeding ancient and magnificent, [b] burnt to the ground by *Cestius*, Lieutenant of the *Romane* Armie. *Adrichomius* makes it the birth Citie of [c] *Elon* Iudge of *Israel*, because hee is called *Zabulonita*: not marking that in the same place, he is said to be buried at *Aialon*.

To the East of this City of *Zabulon* is *Cateth*, of which *Ios.* 19. 15. on the border of *Asher*: and beyond it the lesser [d] *Cana* of *Galilee*, where *Christ* conuerted Water into Wine: the native Citie of *Nathaniel*, and as it is thought, of *Simon Zelotes*. Beyond it begin the Mountaines of *Zabulon*: and then the Citie of *Cethron* (in *Zeigler*, *Ghitron*) which defended it selfe against *Zabulon*. Then *Bersabe* which standeth in the partition of the vpper and nether *Galilee*, fortified by *Iosephus* against the *Romanes*. Not farre from hence standeth *Shimron* of *Meron* whose King was slaine by *Iosua*.

Then *Damna* or *Dimna*, a Citie of the *Leuites*: then *Noa* or rather *Neha*, of which *Ios.* 19. 13. Then *Dothan* or *Dothain*, where *Ioseph* found his brethren feeding their flockes: the same wherein *Elizeus* besieged by the *Syrians*, strooke them all blinde.

Beyond it towards the East they imagine [e] *Amthar* or *Amathar*: then *Remmon* of the *Leuites*. The last of the Cities on the North border of *Zabulon* is *Bethsaida*, one of the ten Cities of *Decapolis*, situate on the *Galilean* Sea, and watered by the springs of *Capharnaum*, the native Citie of the Apostles, *Peter*, *Andrew*, and *Philip*. Herein *Christ* did manie miracles, but these people being no lesse incredulous then the *Capharnaites*, and others,

thers, receiued the same Curse of threatened Miseries, as *Woe bee vnto thee Bethsaida, &c.*

Alongst the West border of *Galilee*, towards the South from *Bethsaida*, was the strong Castle of *Magdalum*, the habitation of *Marie Magdalen*, not long since standing.

And beyond it the strong and high seated Citie of *Iotapata*: fortified by *Iosephus* in the *Roman* Warre: but in the end after a long siege surprised by *Vespasian*, who slaughtered many thousand of the Citizens, and held 1200. prisoners, whereof *Iosephus* the Historian was one.

The last and greatest of the Cities on that * Sea and the Lake of *Genezareth* within *Zabulon*, was that of *Tiberias*, from whence afterward the *Galilean* Sea also changed name and was called the Sea of the Citie *Tiberias*, so named in the honour of *Tiberius Cæsar*; it was one of the ten Cities, and the *Metropolis* of the Region *Decapolitan*, and the greatest and last of the lower *Galilee*. From hence our *Sauiour* called *Matthew*, from the toll or custome house, to be an Apostle, and neere vnto it raised the daughter of *Iairus* from death: it was built (as *Iosephus* reports) by *Herod* the *Tetrarch*, the brother of *Philip*, in the beginning of the reigne of *Tiberius Cæsar*: in the most fruitfull part of *Galilee*; but in a ground full of *Sepulchers*: *Quum iuxta nostras leges* (saith hee) *ad septem dies impurus habeatur, qui in talibus locis habitet*; *where as by our law hee should be seuen daies held as vncleane, who inhabited in such a place*: by which words, and by the whole place of *Iosephus* it appeares, that this *Tiberias* is not (as some haue thought) the same as the old *Cinnereth*, which was seated, not in *Zabulon*, but in *Nephtalim*.

* The names of the chiefe Cities seated about this Sea, or lake, throgh which *Iordan* runneth, where *Capernaum*, *Tiberias*, *Bethsaida*, *Gadara*, *Tarichea*, and they adde *Cinnereth*, which in foretimes gaue name to the Lake and Countrie. *Math. 5. Luc. 5. Ioseph. Ant. 18. 3. Ioseph. 10. 15. Adrich. in Zab.*

Neere vnto this *Tiberias*, at *Emaus*, there were hot baths, where *Vespasian* the Emperour encamped against *Tiberias*: More into the Land toward the South-west is *Bethulia*, seated on a very high Hill, and of great strength, famous by the story of *Holofernes* and *Iudith*, such as it is. Neere which standeth *Bethleem* of *Zabulon*: and adioyning vnto it, *Capharath* fortified by *Iosephus* against the *Romans*: and *Iapha* an exceeding strong place, afterward forced by *Titus*: who in the entrance, and afterward in furie slew 15000. of the Citizens; and caried away aboue two thousand prisoners. *Ioseph. in vit. sua. Iosep. 2 Bel 25.*

On the South side are the Cities of *Cartha* of the *Leuites*, and *Gabara*, of which *Iosephus* in his owne life, then *Iasie* according to *Adrichomius* (of which *Ios.* 19. 12.) for hee thinkes that it is not that *Iapha* of which wee spake but now out of *Iosephus*. *Iideala* of which *Ios.* 19. 15. *Hierome* calls it *Iadela*: vnder it Westward, *Legio*, (afterward a Bishops seate) and the Citie *Belma*, in ancient times exceeding strong, remembred *Iudith* 7. 3. otherwise *Chelma*. Betweene *Legio* and *Nazeret* is the Citie *Saffa* or *Saffra*, the birth-Citie of *Zebedaus*, *Alphæus*, *Iames* and *Iohn*: Then *Sephoris*, or *Sephora*, according to *Iosephus*: *Sephorum* according to *Brochard*: which afterward, saith *Hegesippus* and *Hierome*, was called *Diocæsarea*; the Citie of *Ioachim* and *Anna*, the Parents of the Virgin *Mary*; it was called by *Herod* the *Tetrarch*, and by him, as *Iosephus* speakes, made the head and defence of *Galilee*; in another place he saith, *Vrbium Galilearum maxima Sephoris & Tiberias*. This *Sephoris* greatly vexed *Vespasian* ere he wanne it. *Herod Antipas* when he made it the Regall seat of the nether *Galilee*, and surrounded it with a strong wall, called it *Autocratorida*, which is as much to say as Imperiall, saith *Iosephus*; and it is now but a Castle called *Zaphet*. *Iosua 21. 35.* otherwise *Kesloth Thabor*, as *Iunius* thinkes vpon *Ios. 19. 12.* whence *1 Chro. 6. 77.* it is called *Thaber*. *Iohan de Monteuilla, c. 4. & 20.*

To the South-West of this *Sephoris* or *Diocæsarea* was that blessed place of *Nazareth*, the Citie of *Marie* the Mother of *Christ*; in which hee himselfe was conceiued; it standeth betweene Mount *Tabor*, and the *Mediterran Sea*. In this Citie hee abode chiefly foure and twenty yeeres, and was therefore called a *Nazarite*, as the *Christians* afterward were for many yeers. It was erected into an *Archbishopricke* in the following age. Neere vnto it are the Cities *Buria* (afterward well defended against the *Turkes*) and *Nahalal*, of which *Ios.* 19. 15. and *Iud.* 1. 30. where it is called *Nahalal*: and *Ios.* 21. 35. where it is a Citie of the *Leuites*, neere the Sea; adioyning to the Riuer of *Chison* is *Sarid*, noted in *Iosua* for the vttermost of *Zabulon*. *Iosep. ant. 18 3. & in vita sua.*

In this Territorie of *Zabulon* there are diuers small Mountaines: but *Tabor* is the most renowned, by the Apparition of *Moses* and *Elias*: and by the Transfiguration of *Christ* in the presence of *Peter*, *Iames*, and *Iohn*: vnto whom *Moses* and *Elias* appeared; in memorie whereof on the top of the Mountaine, the *Empresse Helen* built a sumptuous Chappell.

The chiefe Riuer of *Zabulon* is *Chison*, which rising out of *Tabor*, runneth with one streame.

streame Eastward to the Sea of *Galilee*, and with another streame Westward into the great Sea. This Riuer of *Chison* where it riseth, and so farre as it runneth Southward, is called *Chedumim* or *Cadumim*: and for mine owne opinion, I take it to be the same which *Ptolomie* calleth *Chorseus*: though others distinguish them, and set *Chorseus* by *Cæsaria Palestinæ*. There is a second Torrent or Brooke that riseth in the Hills of *Bethulia*, and falleth into the Sea of *Galilee* by *Magdalum*: and the third is a branch of a riuer rising out of the Fountaines of *Capharnaum*, which falleth also into the same Sea, and neere *Magdalum*; which Torrent they call *Dotham*, from the name of the Citie, from which it passeth Eastward to *Bethsaida*, and so ioyning with *Iordanis parnus*, which runneth from the Valley of *Iephthael*, which *Iosua* reckoneth in the bounds of *Zabulon*, it endeth in the Sea of *Galilee*.

See Laicstams Map in Ortelius.

Ios. 19. 14.

§. VI.

THE TRIBE OF ISACHAR.

THE next adioyning Territorie to *Zabulon*, to the South and Southwest, was *Isachar*, who inhabited a part of the neather *Galilee*, within *Iordan*: of whom there were increased in *Ægypt*, as appeared by their musters at Mount *Sinai*, 54400. able and warlike men, who leauing their bodies with the rest in the Deserts, there entred the Holy Land, 64300.

Tarichea in Sueton.

The first Citie of this Tribe neere the Sea of *Galilee*, was *Tarichea*, distant from *Tiberias* eight English mile, or somewhat more; a Citie wherein the *Iewes* (by the practice of a certaine mutinous vpstart, *Iohn* the sonne of *Leui*) tooke armes against *Iosephus* the Historian, then Gouernour of both *Galilees*. This Citie was first taken by *Cassius*, and 3000. *Iewes* carried thence captiue; and afterward with great difficultie by *Vespasian*, who entred it by the Sea side, hauing first beaten the *Iewes* in a sea-fight vpon the Lake or Sea of *Galilee*; he put to the sword all sorts of people, and of all ages: sauing that his furie being quenched with the riuers of bloud running through euery street, he reserued the remainder for slaues and bond-men.

Next to *Tarichea* is placed *Cession*, or *Cishion*, of the *Leuites*, and then *Isachar*, remembred in the first of *Kings c.4.v.* 17. then *Abes* or *Ebets*, *Ios.* 19. 20. and *Remeth*, of which *Ios.* 19. 21. otherwise *Ramoth*, 1 *Chron.* 6. 73. or *Iarmuth*, *Ios.* 21. 29. this also was a City of the *Leuites*, from whose Territorie the Mountaines of *Gilboe* take beginning: and range themselues to the *Mediterran* Sea, and towards the West as farre as the Citie of *Iezrel*, between which and *Ramoth*, are the Cities of *Bethpheses*, or *Bethpasses*, according to *Zeigler*; and *Enadda*, or *Hen-chadda*, neere which *Saul* slew himselfe: vnder those, *Aphec* or *Apheca*, which *Adrichomius* placeth in *Isachar*: betweene which and *Suna*, he saith, that the *Philistims* incamped against *Israel*, & afterward against *Saul*: a Land thirstie of bloud, for herein also, saith he, the *Syrians* with two and thirty *Reguli* assisting *Benhadad*, incountered *Achab*: and were ouerthrowne and slaughtered: to whom the King of *Israel* made a most memorable answere, when *Benhadad* vaunted before the victory: which was, *Tell*, Benhadad, *Let not him that girdeth his harneis boast himselfe, as he that putteth it off*: meaning that glorie followed after victorie, but ought not to precede it. In the yeere following, in the fields, as they say, adioyning to this Citie, was the same vaine-glorious *Syrian* vtterly broken and discomfited by *Acab*: and 100000. footmen of the *Aramites* or *Syrians* slaine: before which ouerthrow the seruants and Counsailors of *Benhadad* (in derision of the God of *Israel*) told him, *That the Gods of Israel were Gods of the Mountaines: and therefore if they fought with them in the plaines, they should ouercome them.*

Ios. 21. 28. Kishion, which 1 Chr. 6. 72. is called Kedesh.

Iosua. 19.

1 Sam. 4 1.

1 Sam. 3. 19.

2 Kings 20. 26.

In the latter two places Iunius makes Aphek in Asser, according to Ios. 19. 30. in the first hee placeth it in Iuda, out of Ios. 15. 53.

1 Kings 20.

2 Kings 20. 23.

Vnder *Aphec* towards the Sea they set the Citie of *Esdrelon*, in the plaines of *Galilee*, called also the great field of *Esdrelon*, and *Maggedo*: in the border whereof are the ruines of *Aphec* to bee seene, saith *Brochard*, and *Breidenbach*. After these are the Cities of *Casaloth*, of which, 1. *Machab.* 9. 2. *Anem* or *Hen-Gannim* of the *Leuites*, and *Seesima* or *Shahatsima*, the West border of *Isachar*, of which *Ios.* 19. 22. From hence ranging the Seacoast, there is found the Castle of *Pilgrimes*: a strong Castle inuironed with the Sea, sometime the store-house and Magasine of the *Christians*, and built by the Earle of S. *Giles* or *Tolouse*.

Iudith 1 8. & 7. 3.

1 Chron. 6. 73.

Ios. 21. 29.

From the Castle of *Pilgrimes* the Sea maketh a great Bay towards the North, and the farthermost

farthermost shore beginneth Mount *Carmel*, not farre from the Riuer *Chison*, where *Elijah* assembled all the Prophets and Priests of *Baal*, and prayed King *Achab* and the people assembled, to make triall whether the God of *Israel*, or the Idoll of *Baal* were to be worshipped, by laying a sacrifice without fire on the Altar: which done, the Priests of *Baal* prayed, and cut their owne flesh after their manner, but the fire kindled not, while *Elijah* in derision told them that their God *was either in pursuite of his enemies, at leysure, or perchance a-sleepe, &c.* but at the prayer of *Elijah* his fire kindled, notwithstanding that he had caused the people to cast many Vessells of water thereon: by which miracle the people incensed, slew all those Idolaters on the bankes of *Chison* adioyning.

At the foot of this Mountaine to the North standeth *Caiphas*, built, as they say, by *Caiphas* the high Priest. It is also knowne by the name of *Porsina* and *Porphyria*, sometime a *Suffragane* Bishops seate. Returning againe frou the Seacoast towards *Tiberias* by the bankes of *Chison*, there are found the Citie of *Hapharaim* or *Aphraim*, and the Castles of *Mezra*, and *Saba*: of which *Brochard* and *Breidenbach*: and then *Naim* on the Riuer *Chison*: a beautifull Citie while it stood, in the Gates whereof *Christ* raised from death the widdowes onely sonne. *Luc. 7.*

Then *Seon* or *Shion* named *Ios.* 19. betweene the two Hills of *Hermon*, in *Isachar*: beyond it standeth *Endor*, famous by reason of the Inchauntresse that vndertooke to raise vp the body of *Samuel* at the instigation of *Saul*.

Beyond it stands *Anaharath* and *Rabbith* named *Ios. c.* 19. *v.* 19. 20. Then *Dabara* as it is named, *Ios.* 21. 28. or *Dobratha*, as it is named, 1. *Chron.* 6. 72. This Citie (which stretcheth it selfe ouer *Chison*) was a Citie of refuge belonging to the *Leuites*.

Next to *Daberath* is *Arbela* situate, neere the Caues of those two Theeues which so greatly molested *Galilee* in *Herods* time. It ioyneth on one side to the Mountaine of *Isachar* or *Hermon*, and on the other to the Valley of *Iesrael*: which valley continueth it selfe from *Bethsan* or *Scythopolis*, the East border of *Isachar*, euen to the *Mediterran* Sea: two parts whereof are inclosed by the Mountaines of *Gilboe* on the South, and by *Hermon*, and the Riuer *Chison* on the North. In these* plaines *Gedeon* ouerthrew the *Madianites*, and herein, they thinke, *Saul* fought against the *Philistims*: *Achab* against the *Syrians* and the *Tartars* against the *Saracens*.

* Called *Campus Magnus*, 1. *Mac.* 12. 49. and *Harbatha* for *Harabath*. 1. *Macc.* 5. 23. & 9. 2. *Iudg.* 6. 1. *Sam.* 31. 1. *Kin.* 20.

§. VII.

THE HALFE OF THE TRIBE OF MANASSE.

†. I.

Of the bounds of this halfe Tribe: and of Scythopolis, Salem, Thersa, and others.

THe next Tribe which ioyneth it selfe to *Isachar* towards the South, is the halfe of *Manasse*, on the West side of *Iordan*. *Manasses* was the first begotten of *Ioseph*, the eleuenth sonne of *Iacob*. His mother was an *Ægyptian*, the daughter of *Putiphar*, Priest and Prince of *Heliopolis*: which *Manasses* with his brother *Ephraim*, the grand-children of *Iacob*, were by adoption numbred amongst the sonnes of *Iacob*, and made vp the number of the twelue *Patriarkes*.

Of *Manasse* there were increased in *Ægypt*, as they were numbred at Mount *Sinai*, 32200. able men: all which being consumed in the *Deserts*, there entred of their issues, 52700. bearing armes. The Territory which fell on this one halfe of *Manasse*, was bounded by *Iordan* on the East, and *Dora* vpon the *Mediterran* Sea on the West, *Iesrael* on the North, and *Machmata* is the South border.

The first and principall Citie which stood in this Territorie was *Bethsan*, sometime *Nysa*, saith *Plinie*, built by *Liber Pater*, in honour of his Nurse there buried, of the same name; which *Solinus* confirmes. Afterward when the *Scythians* inuaded *Asia* the lesse, and pierst into the South, to the vttermost of *Cælosyria*, they built this Citie a-new, and very magnificent: and it had thereupon the name of *Scythopolis*, or the Citie of *Scythians* giuen by the *Greekes*. *Plin. lib. 5. c. 18*

These barbarous Northren people constrained the *Iewes* to fight against their owne Nation

Nation and kindred, by whose hands when they had obtained victorie, they themselues set on the *Iewes* which serued them, and slew them all. *Stephanus* makes it the vtmost towards the South of *Cœlesyria*: and *Strabo* ioynes it to *Galilee*. It is seated betweene *Iordan* and the Hills of *Gilboe*, *in aulone ad montes acrabitena*, saith *Zeigler*. But I finde it in the East part of the Valley of *Iesrael* neere *Iordan*: after that, *Iordan* strengtheneth it selfe againe into a Riuer, leauing the Sea or Lake *Genezareth*. Notwithstanding, *Montanus* describes it farre to the West, and towards the *Mediterran* Sea, neere *Endor*, contrarie to *Stella*, *Lateran*, *Adrichome*, and all other the best Authors. This Citie was the greatest of all those of *Decapolis*: but the children of *Manasse* could not expell the inhabitants thereof: and therefore called it *Sane* an enemie, or *Beth-san*, the house of an enemie.

Iudg 1. Ios 17. Ide Bell. sacr. Ouer the walls of this *Bethsan* the *Philistims* hung the bodie of *Saul*, and his sonnes slaine at *Gilboe*. It had, while the *Christian* Religion flourished in those parts, an *Archbishop*, who had nine other *Bishops* of his Diocesse, numbred by *Tyrius*, in his 14. Booke and 12. Chapter: but the same was afterward translated to *Nazareth*. The later trauailers in those parts affirme, that there is daily taken out among the rubble and the ruines of that Citie, goodly pillers and other pieces of excellent marble, which witnesse the statelie buildings, and magnificence which it had in elder times, but it is now a poore and desolate Village.

Hierō. in Epist. ad Euagr. & in Loc. Hebr. From *Bethsan* keeping the way by *Iordan*, they finde an ancient Citie called *Salem*, which Citie the ancient *Rabbines*, saith *Hierome*, doe not finde to be the same with *Hierusalem*: there being in the time of *Hierome* and since, a towne of that name, neere *Scythopolis* before remembred, which if the place of Scripture, *Gen.* 13.18. doe not confirme, where the *Vulgar* readeth *transiuitq; in Salem vrbem Sichemorum* (for which others reade *venit incolumis ad Ciuitatem Sechemum*, making the word *Shalem* not to be a proper name, but an adiectiue) yet the place *Iohn* 3. 13. where it is said, that *Iohn* was baptizing in *Ænon* neere *Salem*, may somewhat strengthen this opinion, and yet it is not vnlikely that this *Salem* of which S. *Iohn* speaketh, is but contracted of *Shahalim*, of which in the Tribe of *Beniamin*, 1. *Sam.* 9. 4. This word *Iunius* maketh to bee the plurall of *Shuhal*: of which wee reade, 1. *Sam.* 13. 17. forasfor that which is added out of *Canticles* 6.12. of *Shulammitis*, as if it had beene as much as a Woman of this *Saleim*, neere *Ænon*, it hath no probality.

This City *Bezek* by the place, *Iud.* 1. 3. seemeth to haue beene in *Iuda*. *Iosc. ant.* 6. c. 5. *Sam.* 1. c. 11. Not farre from thence where they place *Salem*, they find *Bezech* the Citie of *Adonibezet*, *Iosephus* calls it *Bala*, here it was that *Saul* assembled the strength of *Israel* and *Iuda*, to the number of 330000. when he meant to relieue *Iabesh Gilead*, against *Naash* the *Ammonite*: who would giue them no other conditions of peace, than to suffer their right eyes to be thrust out. Neere *Bezech* is the Citie of *Bethbera* or rather *Beth-bara*, of which *Iudg.* 7. 24. in the storie of *Gideon*: and then *Ephra* or *Hophra*, wherein *Gedeon* inhabited: in the border whereof stood an Altar consecrated to *Baal*, which hee pulled downe and defaced; and neere it that stone, on which *Abimelech* the Bastard slew his 70. brothers: a Heathenish cruelty, practised by the *Turke* to this day; and not farre hence, betweene the Village of *Asophon* and *Iordan*, *Ptolomeus Lathurus* ouerthrew *Alexander* King of the *Iewes*, and slaughtered as *Iosephus* numbreth them 3000. but according to *Timagenes* 50000. after which victory, as *Ptolomie* past by the Villages of the *Iewes*; he slew all their women, and caused the young children to be sod in great caldrons, that the rest of the *Iewes* might thereby thinke that the *Ægyptians* were growne to be men-eaters, and strike them with the greater terror.

Ios l. 13. c. 21. ant.

* This *Aner Iunius* vpon *1. Chron. 6. 70.* makes to bee the same with *Tahanac*, of which *Ios. 21: 25. Hierome* names it from *Aner* the Confederate of *Abraham*, *Gen. 14. 13 Iosua 21. 17. 1 King. 14.* Towards the West and on the border of *Isachar*, they place the Cities of * *Aner* of the *Leuites*, and *Abel-Mehola*, which *Iunius*, *Iudg.* 7. 22. placeth in *Ephraim*, it was the habitation of *Helisæus* the Prophet, numbred among those places, 1. *Reg.* 4. 12. which were giuen in charge to *Baana* by *Salomon*, to whose charge also *Tahanac* belonging, a place of great strength, which at the first resisted *Iosua*, though their King was afterward hanged, and their Citie giuen to the *Leuites*.

In the bodie of this Territory of *Manasse*, but somewhat neerer *Iordan*, than to the *Mediterran* Sea, were three great Cities, to wit, *Thersa*, whose King was one of those that *Iosua* slew: which the Kings of *Israel* vsed for their Regall seate, till such time as *Samaria* was built. From hence the wife of *Ieroboam* went to *Achia* to enquire of her sons health: who knowing her, though she were disguised, told her of her sonnes death.

The second was *Thebes* neere *Samaria*, of which name there are both in *Ægypt*, and *Greece*,

Greece, of great fame: in the assault of the Tower of this Towne, whereinto the Citizens retired, the Bastard *Abimelec* was wounded by a waighty stone, throwne by a Woman ouer the Wall, who despairing of his recouery, commanded his Page to slay him outright, because it should not be said that he perished by the stroke of a Woman. But others set this Citie in *Ephraim* neere *Sichem* or *Neapolis*. *Iudg. 9. v. 54.*

The third is *Acrabata*, of which the Territory adioyning is called *Acrabatena*, (one of the ten *Toparchies* or Gouernments in *Iudea*) for which *Hierome*, 1. *Macc.* 5. reades *Arabathena*: but in the *Greeke* it is *Acrabatine*: *Isidore* calls it *Agrabat*. This Citie had one of the largest Territories of all *Palestine* belonging to the Gouernour thereof. *Iosephus* remembreth it often, as in his second Booke of the *Iewes* Warres, *c.* 11. 25. 28. & elsewhere. *Hier. Mac. 1. c. 5.*

The difference betweene a *Tetrarchie* and a *Toparchie*, was, that the first was taken for a Prouince, and the other for a Citie with some lesser Territory adioyning, and a *Tetrarch* is the same with *Prases* in Latine, and *President* in English, being commonly the fourth part of a Kingdome: and thereof so called: *Plinie* nameth seuenteen *Tetrarchies* in *Syria*: the Holy Land had foure, and so hath the Kingdome of *Ireland* to this day, *Lemster*, *Vlster*, *Connath*, and *Mounster*. *Plin. l. 5.* *Euseb. in Chrō*

To the South-west of *Acrabata* they place the Cities of *Balaam* or *Bilham*, & *Gethremmon* of the *Leuites*: but *Iunius* out of *Ios.* 21. 25. and 1. *Chron.* 6. 70. gathers that these two are but one: and that *Ibleham Ios.* 16. 11. is another name of the same Citie.

Then is *Iesrael* a Regall Citie, set at the foot of the Mountaines of *Gilboe*, towards the South-west: herein *Iezabel* by a false accusation caused *Naboth* to be stoned, to the end she might possesse his Vineyard adioyning to the Citie, which *Naboth* refused to sell, because it was his inheritance from his Father.

Ioram also was cast vnburied into the same field: for which his Mother *Iezabel* murthered *Naboth*. *King. 2. cap. 2.*

Toward the Sea from *Iesrael* is the Citie which they call *Gaber*: in whose ascent as *Ahaziah* King of *Iuda* fled from *Iehu*, when he had slaine *Ioram*, he was wounded with the shot of an arrow, of which wound he died at *Maggeddo* adioyning. The Scripture calls this Citie of *Gaber*, *Gur*. *2. Kin. 9. 27.*

Then *Adadremmon*, neere vnto which the good King *Iosias* was slaine by *Necho*, King of *Egypt*, in a War vnaduisedly vndertaken. For *Necho* marched towards *Assyria* against the King thereof; by the commandement of God: whom *Iosias* thought to resist in his passage. It was afterward called *Maximianopolis*.

A neighbor Citie to *Adadremmon* was *Maggeddo*, often remembred in the Scriptures; whose King was slaine among the rest by *Iosua*: yet they defended their Citie for a long time against *Manasse*. The Riuer which passeth by the Towne, may perhaps be the same which *Ptolomie* calleth *Chorseus*: and not that of which we haue spokon in *Zabulon*. For because this name is not found in the Scriptures, many of those that haue described the Holy Land, delineate no such Riuer. *Moore* onely sets it downe in his *Geographie* of the twelue Tribes: but the Riuer which passeth by *Maggeddo*, he vnderstandeth to be but a branch, falling thereinto. *Laiestan* and *Schrot* make a great confluence of waters in this place, agreeable to this Scripture in the fifth of *Iudges*: *Then fought the Kings of Canaan in Tenaac by the waters of Maggeddo*. But these Authors, and with them *Stella*, giue it no other name then the Torrent so called. *Iud. ca. 5.* *Ios 12. 21.*

But seeing that ancient *Cosmographers* stretch out the bounds of *Phœnicia*, euen to *Sebaste* or *Samaria*; and *Strabo* farre beyond it on the Sea-coast: And *Iosephus* calls *Cæsaria Palestina* a Citie of *Phœnicia*, yea *Laurentius Coruinus* extendeth *Phœnicia* as farre as *Geza*: seeing also *Ptolomie* sets downe *Chorseus* for the partition of *Phœnicia* and *Iudea*: this Riuer running East and West paralell with *Samaria*: it is very probable that this Torrent called *Maggeddo*, after the name of the Citie, which it watereth, is the same which *Ptolomie* in his fourth Table of *Asia* calleth *Chorseus*. The later trauailers of the holy Land call *Maggedda Subimbre* at this day. *Strab. l. 16.* *Iosep. l. 15. c. 13* *Niger.*

†. II.

Of Cæsaria Palestina, and some other Townes.

FRom *Maggeddo* toward the West, and neere the *Mediterran* Sea, was that glorious Citie of *Cæsaria Palestine*: first, the Tower of *Straton*: the same which *Plinie* calls *Apollonia*:

Apollonia: though *Ptolomie* ſets *Apollonia* elſewhere, & toward *Aegypt*, betweene this City and *Ioppe*, to which *Veſpaſian* gaue the name of *Flauia Colonia*. It was by *Herod* re-built, who therein laboured to exceed all the workes in that part of the world. For beſides the edifices, which he reared within the Walls, of cut and poliſht marbles, the *Theater* and *Amphitheater*, from whence he might looke ouer the Seas farre away, with the high and ſtately Towers and Gates: hee forced a Harborow of great capacitie, being in former times but an open Bay: and the winde blowing from the Sea the Marchants haunting that Port, had no other hope, but in the ſtrength of their cables and Anchors. This worke he performed with ſuch charge and labour, as the like of that hath not been found in any Kingdom, nor in any age: which, becauſe the Materialls were fetcht from farre, and the waight of the ſtones was ſuch as it exceedeth beliefe, I haue added *Ioſephus* owne words of this work, which are theſe: *Hanc locorum incommoditatem correcturus, circulum portus circumduxit, quantum putaret magnæ claſſi recipiendæ ſufficere: & in viginti vlnarum profundum, prægrandia ſaxa demiſit: quorum pleraq; pedum quinquaginta longitudinis, latitudinis vero octodecim, altitudine nouem-pedali: fuerunt quædam etiam maiora, minora alia;* To mend this inconuenience of place (ſaith Ioſephus) *hee compaſt in a Bay wherein a great fleete might well ride: and let downe great ſtones twenty fadome deepe: whereof ſome were fifty foot long, eighteen foot broad, and nine foot thicke: ſome bigger, and ſome leſſer.* To this he added an arme or cawſie of two hundred foote long, to breake the waues: the reſt hee ſtrengthened with a ſtone wall, with diuers ſtately Towers thereon builded: of which the moſt magnificent he called *Druſus*, after the name of *Druſus* the ſonne in law of *Caſar*: in whoſe honour he intituled the Citie it ſelfe, *Cæſaria* of *Paleſtine*: all which he performed in twelue yeeres time. It was the firſt of the Eaſterne Cities that receiued a Biſhop: afterward erected into an Archbiſhopricke, commanding twentie others vnder it, ſaith *Tyrius*.

Ioſep. l. 15 c. 13.

l. 4. c. 12. bell. ſacr.

S. *Hierome* nameth *Theophilus*, *Euſebius*, *Acacius*, *Euzorus*, and *Gelaſius* to haue beene Biſhops thereof. In this Citie was *Cornelius* the *Centurion* baptized by Saint *Peter*: and herein dwelt *Philip* the Apoſtle: S. *Paul* was heerein two yeres priſoner, vnder the *Preſident Fælix*, vnto the time and gouernment of *Porcius Feſtus*: by whom making his appeale, he was ſent to *Cæſar*. Here, when *Herod Agrippa* was paſſing on to celebrate the *Quinquennalia*; taking delight to be called a God by his flatteries, hee was ſtricken with an Angell vnto death, ſaith *Ioſephus*.

To the North of *Cæſaria* ſtandeth *Dora*, or *Naphoth Dor*, as ſome reade, *Ioſ.* 1. 2. ſo called (ſaith *Adrichomius*) becauſe it ioyneth to the Sea, whoſe King was ſlaine by *Ioſua*. But *Iunius* for in *Naphoth Dor*, reades *in tractibus Dor*: and ſo the *Vulgar*, *in regionibus Dor*; although 1. *Reg.* 4. 11. for the like ſpeech in the *Hebrew* it readeth *omnis Nephath Dor*: The *Septuagint* in the place of *Ioſua* call it *Nepheth-Dor*, and in the other of the Kings, *Nepha-Dor*: but the true name by other places (as *Ioſ.* 12. 23. *Iudg.* 1. 27.) may ſeeme to be *Dor*. It was a ſtrong and powerfull Citie, and the fourth in account of thoſe twelue Principalities or *Sitarchies*, which *Salomon* erected. *Iunius* vpon *Macchab.* 15. 11. placeth it betweene the Hill *Carmel*, and the mouth of the Riuer *Cherſeus*: for ſo ſome name the Riuer *Chorſeus*, of which we haue ſpoken already.

Into this Citie, for the ſtrength thereof, *Tryphon* fled from *Antiochus* the ſon of *Demetrius*, where hee was by the ſame *Antiochus* beſieged with 12000. foot-men, and 8000. Horſe: the ſame perfidious villain that receiued 200. talents for the ranſome of *Ionathas Macchabæus* (whom he had taken by treacherie) and then ſlew him: and after him ſlew his owne Maſter, vſurping for a while the Kingdome of *Syria*. It had alſo a Biſhops ſeate of the Dioceſſe of *Cæſaria*.

Macc. 1 13. 15.

From *Ceſaria* towards the South, they place the Cities of *Capharnaum*, *Gabe*, and *Galgal*: for beſides that *Capharnaum* famous in the *Euangeliſts*, they finde in theſe parts neere the Weſt Sea, another of the ſame name. Of *Gabe Hierome in locis Hebraicis*. The famous *Galgal* or *Gilgal*, was in *Beniamin*: but this *Gilgal*, they ſay, it was whoſe King was ſlaine by *Ioſua*.

Gul. Tyr. de Bell. ſacr. l. 12. c. 6.

Then *Antipatris* ſo called of *Herode*, in honour of his Father: but in the time of the *Macchabees* it was called *Capharſalama*: in the fields whereof *Iudas Macchabæus* ouerthrew a part of the Armie of *Nicanor*, Lieutenant to *Demetrius*: an armie drawn into *Iudæa* by a traiterous *Iew*, called *Alcimus*: who contended for the Prieſt-hood, firſt vnder *Bacchides*, and then vnder *Nicanor*. To this was S. *Paul* carried priſoner from *Hieruſalem*, conducted

Mac. 1 7. v. 31.

conducted by 470. Souldiers, to defend him from the furie of the *Iewes*. In after-times the Armie of *Godfrey* of *Bulion* attempted it in vaine: yet was it taken by *Baldwine*. It was honoured in those daies with a Bishops seate, but it is now a poore Village called *Assur*, saith *Brochard*. Neere vnto this Citie the Prophet *Ionas* was three daies preserued in the bodie of a Whale.

Into the Land, from *Antipatris* and *Cæsaria*, standeth *Narbata*, whereof the Territory taketh name: which *Cestius* the *Romane* wasted with fire and sword, because the *Iewes* which dwelt at *Cæsaria* fled thence, and carried with them the Bookes of *Moses*. Neere vnto it is the Mountaine of *Abdia*, the Steward of King *Achab*: wherein hee hid an hundreth Prophets, and fedde them, after which he himselfe is said to haue obtained from God the Spirit of Prophesie also.

CHAP. VIII.

Of the Kingdome of Phœnicia.

§. I.

The bounds and chiefe Cities, and Founders, and Name, of this Kingdome: and of the invention of Letters ascribed to them.

BEcause these fiue Tribes, of *Asser*, *Nephtalim*, *Zabulon*, *Issachar*, and the halfe of *Manasse*, possest the better part of that ancient Kingdome of *Phœnica*, to wit, of so much as lay to the South part of *Anti-libanus*: I haue therefore gathered a briefe of those Kings which haue gouerned therein: at least so many of them as time (which deoureth all things) hath left to posteritie: and that the rest haue perished, it is not strange; seeing so many volumes of excellent learning in so long a race and reuolution, and in so many changes of Estates and Conquests of Heathen Princes, haue beene torne, cast away, or otherwise consumed.

The limits of this Kingdome, as touching the South parts, are very vncertaine: but all *Cosmographers* doe in effect agree, that it takes beginning from the North, where that part of *Syria*, which is called *Casiotis*, ends: most of them bounding it by *Orthosia*, to the North of *Tripolis*. *Ptolomie* makes it a little larger, as reaching from the Riuer *Eleutherus*, that falls into the Sea at the Iland of *Aradus*, somewhat to the North of *Orthosia*, and stretching from thence alongst the coast of the *Mediterran* sea, as farre as the Riuer of *Chorseus*, which seemes to be that which the *Iewes* call the Torrent or Riuer of *Mageddo*. *Plinie* extends it farther, and comprehends *Ioppe* within it: *Coruinus* and *Budæus*, *Ioppe* and *Gaza*. *Phœnicia apud priscos appellata* (saith *Budæus*) *quæ nunc Palestina Syriæ dicitur*; *It was called Phœnicia of old* (saith he) *which now is called Palæstina of Syria*. *Pto. 4. Tab. Asiæ.* *Plin. lib. 5. c. 19*

Strabo comprehends in this Countrey of *Phœnicia*, all the Sea side of *Iudæa*, and *Palestina*, euen vnto *Pelusium*, the first Port of *Ægypt*. On the contrary *Diodorus Siculus* foldeth it vp in *Cœlesyria*, which hee boundeth not. But for my selfe I take a middle course, and like best of *Ptolomies* description, who was seldome deceiued in his owne Art. It had in it these famous Maritimate Cities (besides all those of the Ilands) to wit, *Aradus*, *Orthosia*, *Tripolis*, *Botrys*, *Byblus*, *Berytus*, *Sidon*, *Tyre*, *Ptolomais* (or *Acon*) *Dora*, and *Cæsaria Palestine*: and by reason of the many Ports and goodly Sea-townes, it anciently commanded the Trades of the Easterne world: and they were absolute Kings of the *Mediterran* Sea. *Strab. l. 16.* *Buda. de Ass. l. 4*

The ancient Regall Seate of those Princes was *Zidon*, built by *Zidon* the first sonne of *Canaan*: and the people then subiect to that people were called *Zidonians*: the same state continuing euen vnto *Iosuas* time. For till then it is probable that there was but one King of all that Region, afterward called *Phœnicia*: which *Procopius* also confirmeth in his second Booke of *Vandall warres*. But in processe of time the Citie of *Tyre* adioyning became the more magnificent: yet according to the Prophet, it was but a Daughter of *Zidon*, and by them first built and peopled. *Esay 23.*

But after the death of *Moses*, and while *Iosua* yet gouerned *Israel*, *Agenor* an *Ægyptian* of *Thebes*, or a *Phœnician* bred in *Egypt*, came thence with his sons of *Cadmus*, *Phœnix*, *Cyrus*, and *Cilix*, (say *Cedrenus* & *Curtius*) and built & possest the Cities of *Tyre* and *Zidon*: to wit, the new *Tyrus*, and brought into *Phœnicia* (so called after the name of his second Son) the vse of letters: which also *Cadmus* in his pursuite after his sister *Europa* taught the *Græcians*. For *Taurus* King of *Crete*, when hee surprised *Tyre*, had stollen her thence: of which the Poets deuised the fable of *Iupiters* transformation into a Bull, by whom that stealth was also supposed to be made. *Pomponius Sabinus* makes *Belus* the first first King of *Phœnicia*: and findes *Cadmus* his successour: whom hee calleth his grandchild: and it seemeth that *Belus* was the Father of *Agenor*, and not *Neptune*: because the successors of *Dido* held that name alwayes in reuerence, making it apart of their owne, as *Asdrubal*, *Hannibal*: which memorie *Virgil* also toucheth in these Verses: F. 17.

Hic Regina grauem gemmis auroq; popposcit
Impleuitq; mero pateram: quam Belus *& omnes*
A Belo *soliti.*

The Queene anon commands the waighty bowle
(Waightie with precious stones and massie gold)
To flow with wine. This *Belus* vs'd of old,
And all of *Belus* Line.

Whether this *Belus* were Father or Grand-father to *Agenor*, the matter is not great. But it seemes to me by comparing of times, that *Belus* was Ancestor to these *Phœnicians*, and preceded *Agenor*. For were *Belus*, or *Iupiter Belus*, the sonne of *Neptune* by *Libya*, the Daughter of *Epaphus*, or were he the Sonne of *Telegonus*, according to *Eusebius*; yet it is agreed that *Cecrops* then ruled in *Attica*: and in the and of *Cecrops* time, saith S. *Augustine*, *Moses* left *Ægypt*: *Agenors* successor liuing at once with *Iosua*. Now that *Agenor* returned about the same time into the Territory of *Zidon*, I cannot doubt: neither doe I denie, but that he gaue that Region the name of *Phœnicia*, in honour of his Sonne. But in stead of the building of *Tyre*, and *Zidon*, it is probable that hee repaired and fortified both: and therefore was called a Founder, as *Semiramis* and *Nabuchodonosor* were of *Babylon*.

For be it true that *Agenor* was of the same Nation, and brought vp in *Ægypt*: where he learnt the vse of letters (*Ægypt* flourishing in all kinde of learning in *Moses* time,) or were he by Nation an *Ægyptian*, yet it is very likely that either he came to saue his own Territory: or otherwise to defend the coast of *Canaan*, from the *Israelites*: who were by *Moses* led out of *Ægypt*, to the great losse and dishonour of that Nation: and by *Iosua* conducted ouer *Iordan*, to conquer and possesse the *Canaanites* Land. For though the *Ægyptians*, by reason of the losse which they receiued by the hand of God, in the Red Sea, and by the ten plagues cast on them before that, and by the slaughter of so many of the Male children at the same time, could not hinder the *Hebrewes* from inuading *Canaan* by Land: which also they knew had so many powerfull Nations to defend it: the *Deserts* inter-jacent, and the strong *Edomites*, *Moabites*, *Emorites* and *Ammonites* their borderers: yet *Ægypt* hauing such Vessels, or Ships, or Gallies, as were then in vse: did not in all probability neglect to Garrison the Sea coast, or assist *Agenor* with such forces, as they had to spare; and which they might performe with the greater facilitie, in that the *Philistims* which held the shores of *Canaan*, next adioyning vnto them, were their Friends and Confederates.

Now as it appeareth by the course of the storie, those Cities of *Phœnicia*, which *Agenor* was said to haue built (that is, to haue fortified and defended against *Iosua*, and against the Tribes after him, as *Zidon*, *Sor*, or *Tyre*, by *Iosua* called the strong Citie, *Accho* afterward *Ptolomais*, *Aczib* and *Dor*) were all that *Phœnicia* had in those dayes. C. 19 v. 29.

That the Kings of *Phœnicia* were mighty, especially by Sea, it appeares, first by their defence against *Israel*: secondly by this, that *Dauid* and *Salomon* could not master them: but were glad of their alliance: thirdly, that one of their Cities, though they were then but *Reguli*, defended it selfe 13 yeers against a King of Kings, *Nabuchodonosor*: and that *Alexander* the great (who being made victorious by the prouidence of God, seemed vnresistable) spent more time in the recouery of *Tyre*, than in the cõquest of all the Cities in *Asia*.

Other

Other opinions there are, as that of *Berosus* out of *Iosephus*, who conceiues that *Tyre* was founded by *Tyras* the sonne of *Iaphet*. And for the Region it selfe, though *Calisthenes* deriue it *ab arbore dactylorum*; and the *Greekes* from the word *Phonos*, of slaughter, because the *Phœnicians* slew all that came on their coasts, yet for my selfe I take it that *Phœnix* the sonne of *Agenor* gaue it that name. But that either *Agenor* in *Phœnicia*, or *Cadmus* his sonne in *Greece*, were the Inuentors of Letters, it is ridiculous: and therefore the dispute vnnecessary.

The *Æthiopians* affirme, that *Atlas*, *Orion*, *Orphens*, *Linus*, *Hercules*, *Prometheus*, *Cadmus*, and others, had from them the first light of all those Arts, Sciences, and ciuill Policies, which they afterward profest, and taught others: and that *Pythagoras* himselfe was instructed by the *Libyans*: to wit, from the South and Superior *Ægyptians*: from whom those which inhabited neerer the out-let of *Nilus*, as they say, borrowed their Diuinitie and Philosophie: and from them the *Greekes*, then barbarous, receiued Ciuilitie. Againe, the *Phœnicians* challenge this inuention of Letters and of Learning: acknowledging nothing from the *Ægyptians* at all; neither doe they allow that *Agenor* and his sonnes were *Affricans*; whence *Lucan*.

Phœnices primi (famæ si creditur) ausi *Lucan. l. 3.*
Mansuram rudibus vocem signare figuris.

Phœnicians first (if fame may credit haue)
In rude Characters dar'd our wordes to graue.

And that *Cadmus* was the sonne of *Agenor*, and was a *Phœnician*, and not an *Ægyptian*, it appeareth by that answere made by *Zeno*; when he in a kinde of reproach was called a stranger and a *Phœnician*:

Si patria est Phœnix, quid tum? nam Cadmus *& ipse* *Athen. 1. Dipnos.*
Phœnix; cui debet Græcia docta libros.

If a *Phœnician* borne I am, what then?
Cadmus was so: to whom *Greece* owes
The Bookes of learned men.

Out of doubt the *Phœnicians* were very ancient: and from the Records and Chronicles of *Tyre*, *Iosephus* the Historian confirmes a great part of his Antiquities. The *Thracians* againe subscribe to none of these reports: but affirme constantly, that the great *Zamolxis* flourished among them when *Atlas* liued in *Mauritania*: *Nilus* and *Vulcan* in *Ægypt*: and *Ochus* in *Phœnicia*. Yea, some of the French doe not blush to maintaine, that the ancient *Gaules* taught the *Greekes* the vse of Letters, and other Sciences. And doe not we know that our *Bardes* and *Druides* are as ancient as those *Gaules*, and that they sent their sonnes hither to be by them instructed in all kinde of learning? *Iosephus contra Appionem.*

Lastly, whereas others bestow this inuention on *Moses*, the same hath no probabilitie at all, for he liued at such time as Learning and Arts flourished most, both in *Ægypt*, and *Assyria*, and hee himselfe was brought vp in all the learning of the *Ægyptians*, from his infancie.

But true it is, that letters were inuented by those excellent Spirits of the first age, and before the generall floud: either by *Seth* or *Enos*, or by whom else God knowes; from whom all wisedome and vnderstanding hath proceeded. And as the same infinite God is present with all his Creatures, so hath he giuen the same inuention to diuers Nations: whereof the one hath not had commerce with the other; as well in this as in many other knowledges: for euen in *Mexico*, when it was first discouered, there was found written Bookes after the manner of those *Hierogliphicks*, anciently vsed by the *Ægyptians*, and other Nations: and so had those *Americans* a kinde of *Heraldrie*; and their Princes differing in *Armes* and *Scutchions*, like vnto those vsed by the Kings and Nobilitie of other Nations. *Iura naturalia communia, & generalia, &c. Naturall Lawes are common and generall.* *Iurisconsul.*

§. II.

Of the Kings of Tyre.

BVt whatsoeuer remaineth of the storie and Kings of *Phœnicia* (the bookes of *Zeno*, *Sachoniatho*, *Mnaseas*, and others of that Nation, being no where found) the same is to bee gathered out of the Scriptures, *Iosephus*, and *Theophilus Antiochenus*.

Agenor liued at once with *Iosua*, to whom succeeded *Phœnix*, of whom that part of *Canaan*, and so farre towards the North as *Aradus*, tooke the name of *Phœnicia*: what King succeeded *Phœnix* it doth not appeare: but at such time as the *Græcians* besieged *Troy*, *Phasis* gouerned *Phœnicia*.

In *Hieremies* time, and while *Iehoiakim* ruled in *Iuda*, the *Tyrians* had a King apart: for *Hieremie* speaketh of the Kings of *Zidon*, of *Tyre*, of *Edom*, &c. as of seuerall Kings. Chap. 27. v. 3.

In *Xerxes* time, and when he prepared that incredible Armie wherewith hee inuaded *Greece*, *Tetramnestus* ruled that part of *Phœnicia*, about *Tyre*, & *Zidon*: who commanded, as some writers affirme, *Xerxes* fleete, or rather, as I suppose, those 300. Gallies, which himselfe brought to his aide: for at this time it seemeth, that the *Phœnicians* were Tributaries to the *Persian*: for being broken into *Reguli*, and pettie Kings in *Hieremies* time, they were subiected by *Nabuchodonozor*; of whose conquests in the Chapter before remembred, *Hieremie* prophecied.

Tennes, though not immediately, succeeded *Tetramnestus*, remembred by *D. Siculus* in his 14. Booke.

Strato, his successor, and King of *Zidon*, *Alexander Macedon* threw out, because of his dependancie vpon *Darius*, and that his Predecessors had serued the East Empire against the *Græcians*. But diuers Kings, of whom there is no memorie, came betweene *Tennes* and *Strato*. For there were consumed 130. yeeres and somewhat more between *Xerxes* and *Alexander Macedon*. And this man was by *Alexander* esteemed the more vnworthy of restitution, because (saith *Curtius*) he rather submitted himselfe by the instigation of his Subiects (who foresaw their vtter ruine by resistance) than that he had any disposition thereunto, or bare any good affection towards the *Macedonians*. L. 4.

Of this *Strato*, *Athenæus* out of *Theopompus* reporteth, that he was a man of ill liuing: and most voluptuous; also that hee appointed certaine games and prizes for Women-dancers, and singers: whom hee to this end chiefly inuited, and assembled: that hauing beheld the most beautifull and liuely among them, he might recouer them for his owne vse and delights. Of the strange accident about the death of one *Strato* King of these coasts, S. *Hierome* and others make mention: who hauing heard that the *Persians* were neer him with an Armie too waighty for his strength, & finding that he was to hope for little grace, because of his falling away from that Empire, and his adhering to the *Egyptians*: he determining to kill himselfe, but fainting in the execution, his wife being present, wrested the sword out of his hand and slew him: which done, shee also therewith pierced her owne bodie, and died. *Athē. l. 12. c. 13*. *Hieron. l. 1. cont. Iouin.*

After *Alexander* was possest of *Zidon*, and the other *Strato* driuen thence, He gaue the Kingdome to *Hephæstion*, to dispose of: who hauing receiued great entertainment of one of the Citizens, in whose house he lodged, offered to recompence him therewith; and willingly offered to establish him therein: but this Citizen no lesse vertuous than rich, desired *Hephæstion* that this Honour might be inferred on some one of the bloud and race of their ancient Kings: and presented vnto him *Balonymus*, whom *Curtius* calls *Abdoleminus*, *Iustine Abdolomius*, and *Plutarch Alynomus*: who at the very houre that he was called to this regall Estate, was with his owne hands working in his Garden, setting hearbs and rootes, for his reliefe and sustenance: though otherwise a wise man and exceeding iust.

These were the ancient Kings of *Zidon*: whose estate being afterward changed into Popular or *Aristocraticall*: and by times and turnes subiected to the Emperours of the East: there remaineth no farther memorie of them, than that which is formerly deliuered in the Tribe of *Asser*.

The Kings of *Tyre*, who they were before *Samuels* time, it doth not appeare: *Iosephus* the Historian, as is saide, had many things wherewith hee garnished his Antiquities from the *Tyrian* Chronicles: and out of *Iosephus*, and *Theophilus Antiochenus*, there may be

begathered a descent of some twenty Kings of the *Tyrians*, but these Authors, though they both pretend to write out of *Menander Ephesius*, doe in no sort agree in the times of their raignes; nor in other particulars.

Abibalus is the first King of the *Tyrians*, that *Iosephus* and *Theophilus* remember: whom *Theophilus* calls *Abelmalus*: the same perchance that the sonne of *Sirach* mentioneth in his fourtie and sixth Chapter, speaking of the Princes of the *Tyrians*. *Cap. 46.*

To this *Abibalus*, *Suron* succeeded, if he be not one and the same with *Abibalus*. *Dauid* (saith *Eusebius* out of *Eupolemus*) constrained this *Suron* to pay him Tribute, of whom also *Dauid* complaineth, *Psal.* 83. *Præp. Euang. l. 9. c. 4.*

Hiram succeeded *Suron*, whom *Iosephus* calls *Irom*, and *Theophilus* sometime *Hieronimus*, sometime *Hieromus*, but *Tatian* and *Zonaras Chiram*. He entred into a league with *Dauid*, and sent him *Cedars* with Masons and Carpenters, to performe his buildings in *Hierusalem*: after he had beaten thence the *Iebusites*. The same was he that so greatly assisted *Salomon*: whom he not onely furnished with *Cedars*, and other Materials towards the raising of the Temple, and with great summes of mony, but also he ioyned with him in his enterprize of the East *India*, and of *Ophir*: and furnished *Salomon* with Mariners and Pilots: the *Tyrians* being of all Nations the most excellent Nauigators: & lent him 120. talents of gold. Of this *Hiram*, there is not onely mention in diuers places of Scripture, but in *Iosephus* in his Antiquities the 7. and 8. chap. 2. & 3. in *Theophilus* his 3d booke, in *Tatianus* his Oration against the *Greekes*: and in *Zonaras* Tome the first. This Prince seemed to be very mighty and magnificent, hee despised the 20. Townes which *Salomon* offered him: he defended himselfe against that victorious King *Dauid*: & gaue his daughter in marriage to *Salomon*, called the *Zidonian*: for whose sake he was contented to worship *Astaroth*, the Idoll of the *Phœnitians*. *Hiram* liued 53. yeeres. *2. Sam. 5. &c. 2. Sam. c. 5. 1. Kin. c. 1. 9. 20. 1. Chron. 14. 2. Chron. 2. 8. 9. 1. King 11.*

Baleastartus whom *Theoph. Antiochenus*, calleth *Bazorus*, succeeded *Hiram*, King of *Tyre* and *Zidon*, and reigned 7. yeeres according to *Iosephus*. *Theoph. 17. yeeres.*

Abdastartus the eldest sonne of *Baleastartus*, gouerned 9. yeeres, and liued but 20. yeeres according to *Iosephus*: but after *Theophilus* hee reigned 12. yeere, and liued 54. who being slaine by the foure sonnes of his owne Nurse, the eldest of them held the Kingdome 12. yeeres.

Astartus brother to *Abdastartus*, recouered the Kingdom from this Vsurper, and reigned 12. yeeres.

Astarimus, or *Atharimus*, after *Theophilus*, a third brother followed *Astartus*, and ruled 9. yeeres, and liued in all 54. *Ioseph. 54. Theoph. 58.*

Phelles the fourth sonne of *Baleastartus*, and brother to the three former Kings, slew *Astarimus*, and reigned 8. moneths; liued 50. yeares. *Theoph.*

Ithobalus (or *Iuthobalus*, in *Theophilus*) son to the third brother *Astarimus*, who was the chiefe Priest of the *Goddesse Astarta*, which was a dignity next vnto the King, reuenged the death of his father, and slaughtered his Vnckle *Phelles*: and reigned 32. yeeres, the same which in the first Kings, chap. 16. is called *Ethbaal*, whose daughter *Iezabel*, *Achab* married. *Ioseph. 32. Theoph. 12.*

Badezor or *Bazor* the sonne of *Ithobalus* or *Ethbaal*, brother to *Iezabell*, succeeded his Father, and reigned 6. yeeres, and liued in all 45. *1. King. 16. 31. Ioseph 6 yeeres. Theoph. 26.*

Mettimus succeded *Badezor*, & reigned but 9. yeeres (saith *Iosephus*) he had two sons, *Pygmalion* and *Barca*; and two daughters *Elisa* and *Anna*. *Ioseph. 9. Theoph. 29.*

Pygmalion reigned after *Mettimus* his Father 40. yeeres, and liued 56. In the seuenth yeere of whose reigne, *Elisa* sailed into *Affrica*, and built *Carthage*, 143. yeeres and 8. moneths, after the Temple of *Salomon*: which by our accompt was 289. yeeres after *Troy* taken, and 143. before *Rome*: and therefore that fiction by *Virgil* of *Æneas* and *Dido* must be farre out of square. For *Pygmalion* couetous of *Sicheus* his riches, who had married his sister *Elisa*, slew him traiterously as he accompanied him in hunting: or if we beleeue *Iustine* and *Virgil*, at the Altar: whereupon *Elisa* fearing to be despoiled of her husbands treasure, fled by Sea into *Affrica*, as aforesaid: whom when *Pygmalion* prepared to pursue, he was by his mothers teares, and by threats from the *Oracle* arrested. *Barca* accompanied his sister, and assisted her, in the erection of *Carthage*: and from him sprang that noble Family of the *Barcæ* in *Affrica*, of which race descended many famous Captaines, and the great *Hannibal*. *Seruius* interprets this name of *Dido* by *Virago*, because of her man-like acts; others from *Didida*, a surname of *Salomon*. *Iustin. l. 18. Virgil. l. 1.*

Eluleus

Elulæus succeeded *Pygmalion*: and reigned 36. yeeres: the same that ouerthrew the fleet of *Salmanassar*, in the Port of *Tyre*: notwithstanding which, he continued his siege before it on the Land side fiue yeeres, but in vaine.

After *Elulæus*, *Ethobales* gouerned the *Tyrians*, who vaunted himselfe to be as wise as *Daniel*: and that he knew all secrets (saith *Ezekiel*) of whom the Prophet writeth at large in his 28. Chapter: out of whom it was gathered, that this Prince dyed, or was slaine in that long siege of *Nabuchodonosor*: who surrounded and attempted *Tyre*, 13. yeeres together, ere he preuailed.

Baal followed *Ethobales*, and reigned 10. yeeres a tributary, perchance, to *Nabuchodonosor*: for after his death, it was gouerned by diuers *Iudges*, succeeding each other: First, by *Ecnibalus*, then by *Chelbis*, *Abarus* the Priest, *Mittonus*, and *Geraſtus*, who held it among them some 7. years, and odde months: after whom *Balatorus* commanded therein as a King for one yeere: after him *Merbalus* sent from *Babylon* 4. yeeres: after him *Irom* sent thence also, 20. yeeres. In the 17. of whose reigne *Cyrus* beganne to gouerne *Persia*.

§. III.

Of Bozeus *his conceit, that the Edumæans inhabiting along the Red Sea, were the Progenitors of the Tyrians, and that the Tyrians from them receiued and brought into Phœnicia the knowledge of the true God.*

OF the great mutations of this Kingdome and State of the *Tyrians*, mixed with a discourse of diuers other Nations, there is one *Bozius* that hath written a Tract at large, intituled *de ruinis Gentium*. And although the great, and many alterations found in this and other Cities, yea in all things vnder heauen, haue proceeded from his ordinance who onely is vnchangeable, and the same for euer; yet whereas the sayde *Bozius*, inforcing heere-hence, that the prosperity and ruine of the *Tyrians*, were fruites of their embracing or forsaking the true Religion, to proue this his assertion, supposeth the *Tyrians* to haue bene *Edumæans*, descended from *Esau*, *Iacobs* brother: first, it can hardly be beleeued that *Tyre*, when it flourished most in her ancient glory, was in anie sort truly deuout and religious. But to this end (besides the proofe which the Scriptures giue of *Hirams* good affection when *Salomon* built the Temple) hee brings many coniecturall arguments; whereof the strongest is their petigree and descent: it being likely in his opinion, that the posterity of *Esau* receiued from him by Tradition the Religion of *Abraham* and *Isaac*. That the *Tyrians* were *Edumæans*, he endeuours to shew, partly by weake reasons, painefully strained from some affinity of names, which are arguments of more delight than waight: partly by authority. For *Strabo*, *Herodotus*, *Pliny*, & others witnesse, that the *Tyrians* came from the Red Sea, in which there were three Ilands, called *Tyrus*, *Aradus*, and *Sidon*: which very names (as he thinketh) were afterwards giuen to the Cities of *Phœnicia*. Considering therefore that all the coast of the Red Sea, was (in his opinion) vnder the *Edumæans*: as *Elah* and *Esiongaber*; or vnder the *Amalekites*, who descended of *Amalec* the Nephew of *Esau*, whose cheefe City was *Madian*, so called of *Madian* the sonne of *Abraham* by *Cethura*, whose posterity did people it: the consequence appeares good (as he takes it) that the *Tyrians* originally were *Edomites*: differing little or nothing in Religion from the children of *Israel*. Heereunto he addes, that *Cadmus* and his Companions brought not into *Greece* the worship of *Astartù*, the Idoll of the *Sidonians*. That the Parents of *Thales* and *Pherecydes* being *Phœnicians*, themselues differed much in their Philosophy from the idolatrous customes of the Greekes. That in *Teman*, a Towne of the *Edumæans*, was an *Vniuersity*, wherein as may appeare by *Eliphas* the *Temanite*, who disputed with *Iob*, Religion was sincerely taught.

Boz. de ruin. Gent. l. 5. c. 7.

Such is the discourse of *Bozius*, who labouring to proue one *Paradoxe* by another, deserues in both very little credit. For neither doth it follow, that if the *Tyrians* were *Edumæans*, they were then of the true Religion, or well affected to God and his People: neither is it true that they were *Edumæans* at all. In what Religion *Esau* brought vp his children, it is no where found written, but that himselfe was a prophane man, and disauowed by God, the Scriptures in plaine termes expresse. That his posterity were Idolaters, is directly proued in the 25. Chapter of the second booke of *Chronicles*. That the *Edomites* were perpetuall enemies to the House of *Israel*, saue onely when *Dauid* & some of his race, Kings of *Iuda*, held them in subiection, who knowes not? or who is ignorant

rant of *Dauids* vnfriendly behauiour amongſt them, when firſt they were ſubdued? Surely it was not any argument of Kindred or Alliance, betvvene *Tyrus* & Mount *Seir*, that *Hiram* held ſuch good correſpondence with *Dauid*: euen then when *Ioab* ſlew all the males of *Edom*: neither was it for their deuotion to God, and good affection to *Iſrael*, that the *Edomites* were ſo ill intreated. It ſeemeth that the piety and ancient wiſedome of *Eliphaz* the *Themanite* was then forgotten, and the *Edumæans* puniſhed, for being ſuch as *Dauid* in his owne dayes found them. Although indeede the City of *Teman* whence *Eliphaz* came to reaſon with *Iob*, is not that in *Edumæa*, but another of the ſame name, lying Eaſt from the Sea of *Galilee*, and adioyning to *Hus*, the Country of *Iob*: and to *Suah* the City of *Bildad* the *Suhite*, as both ſuch *Chorographers* who beſt knew thoſe parts, do plainly ſhew, and the holy Text makes manifeſt. For *Iob* is ſaid to haue exceeded in riches; and *Salomon* in wiſedome, all the people of the Eaſt; not the inhabitants of Mount *Seir*, which lay due South from *Paleſtina*. True it is that *Eliphaz* the ſonne of *Eſau* had a ſonne called *Teman*: but that Fathers were wont in thoſe dayes to take name of their ſonnes, I no where finde. And *Iſmael* alſo had a ſon called *Thema*: of whom it is not vnlike that *Theman* in the Eaſt had the name: for as much as in the 7. Chap. of the booke of *Iudges*, the *Midianites*, *Amalekites*, & all they of the Eaſt are called *Iſmaelites*. And he that wel conſiders how great and ſtrong a Nation *Amalec* was, which durſt giue battaile to the Hoſt of *Iſrael*, wherein were 600000. able men, will hardly beleeue that ſuch a people were deſcended from one of *Eſau* his grand-children. For how powerfull and numberleſſe muſt the forces of all *Edom* haue beene: if one Tribe of them, yea one Family of a Tribe had beene ſo great? ſurely Mount *Seir* and all the Regions adioyning could not haue held them. But we no where finde that *Edom* had to do with *Amalec*: or aſſiſted the *Amalekites*: when *Saul* went to roote them out. For *Amalec* is no where in Scripture named as a Tribe of *Edom*: but a Nation of it ſelfe, if diſtinct from the *Iſmaelites*. The like may be ſaid of *Midian*, that the Founder thereof being ſon to *Abraham* by *Cethura*, doubtles was no *Edomite*. And thus much in generall for all the *Seigniory* of the Red-ſea coaſt, which *Bozius* imagines the *Edumæans* to haue held: if the *Edomites* in after-times held ſome places as *Elan* and *Eſiongaber* on the Red Sea ſhore, yet in *Moſes* time, which was long after the building of *Tyre*, they held them not. For *Moſes* himſelf ſaith, that *Iſrael* did compaſſe all the borders of *Edom*: within which limits had *Midian* ſtood, *Moſes* muſt needs haue known it: becauſe he had ſoiourned long in that Country: and there had left his wife and children, when he went into *Ægypt*.

But coniecturall Arguments, how probable ſoeuer, are needleſſe in ſo manifeſt a caſe. For in the 83. *Pſal.* *Edom*, *Amalec*, and *Tyre*, are named as diſtinct Nations: yea the *Tyrians* and *Sidonians* being one people, as all good Authors ſhew, and *Bozius* himſelfe confeſſeth, were *Canaanites*, as appeares, *Gen.c.* 10. *v.* 15. & 19. appointed by God to haue bene deſtroyed, and their Lands giuen to the children of *Aſſer*, *Ioſ.* 29. becauſe they were Idolaters, and of the curſed ſeede of *Canaan*, not Couſins to *Iſrael*, nor profeſſors of the ſame Religion. For though *Hiram* ſaid, *Bleſſed bee God that hath ſent King Dauid a wiſe ſonne*: we cannot inferre that he was of *Dauids* Religion. The *Turke* hath ſayde as much of *Chriſtian* Princes, his confederates. Certaine it is, that the *Sidonians* then worſhipped *Aſtaroth*; and drew *Salomon* alſo to the ſame Idolatry.

Whereas *Hiram* ayded *Salomon* in building the Temple, he did it for his owne ends, receiuing therefore of *Salomon* great prouiſion of Corne, and Oyle, and the offer of 20. Townes or Villages in *Galilee*. And if wee rightly conſider things, it will appeare that *Hiram* in all points, deale Merchant-like with *Salomon*, He allowed him Timber, with which *Libanus* was, and yet is ouer-peſtered: being otherwiſe apt to yeelde ſilkes: as the *Andarine* ſilkes which come from thence, and other good commodities. For Corne and Oyle, which he wanted, he gaue that which he could well ſpare to *Salomon*. Alſo Gold for Land: wherein *Salomon* was the wiſer; who hauing got the gold firſt, gaue to *Hiram* the worſt Villages that he had: with which the *Tyrian* was ill pleaſed. But it was a neceſſary policy which inforced *Tyrus* to hold league with *Iſrael*. For *Dauid* had ſubdued *Moab*, *Ammon*, *Edom*, the *Aramites*, and a great part of *Arabia*, euen to *Euphrates*: thorough which Countries the *Tyrians* were wont to carrie and re-carrie their Wares on Camels, to their fleets on the Red Sea, and backe againe to *Tyrus*: ſo that *Salomon* being Lord of all the Countries through which they were to paſſe, could haue cut off their Trade.

But

But the *Israelites* were no Sea-men, and therefore glad to share with the *Tyrians* in their aduentures. Yet *Salomon* as *Lord* of the Sea-townes, which his Father had taken from the *Philistims*, might haue greatly distressed the *Tyrians*, & perhaps haue brought them euen into subiection. Which *Hiram* knowing; was glad (and no meruaile) that *Salomon* rather meant as a man of peace to employ his Fathers treasure, in magnificent workes, than in pursuing the conquest of all *Syria*. Therefore he willingly ayded him, and sent him cunning workmen, to encrease his delight in goodly buildings, imageries, and instruments of pleasure.

As these passages betweene *Salomon* and *Hiram*, are no strong Arguments of pietie in the *Tyrians*: so those other proofes which *Bozius* frames negatiuely vpon particular examples, are very weak. For what the Religion of *Cadmus* was, I think, no man knowes. It seemes to me, that hauing more cunning than the *Greekes*, and being very ambitious, he would faine haue purchased diuine honours: which his Daughters, Nephewes, and others of his house obtained, but his owne many misfortunes beguiled him of such hopes, if he had any. *Thales* and *Pherecydes* are but single examples. Euery saluage Nation hath some wisedome excelleth the Vulgar, euen of ciuill people. Neither did the morall wisedome of these men expresse any true knowledge of the true God. Only they made no good mention of the Gods of *Greece*: whom being newly come thither, they knew not. It is no good argument to say, that *Cadmus* and *Thales* being *Tyrians*, are not knowne to haue taught Idolatry, therefore the *Tyrians* were not Idolaters. But this is of force, That *Carthage, Vtica, Leptis, Cadiz*, and all *Colonies* of the *Tyrians* (of which I thinke, the Ilands before mentioned in the Red Sea to haue beene, for they traded in all Seas) were Idolaters, euen from their first beginnings: therefore, the *Tyrians* who planted them, and to whom they had reference, were so likewise.

This their Idolatry from *Salomons* time on-wards is acknowledged by *Bozius*, who would haue vs thinke them to haue beene formerly a strange kinde of deuout *Edomites*. In which fancie he is so peremptory, that he styleth men of contrary opinion, *impios politicos*, as if it were impiety to thinke that God (who euen among the Heathen, which haue not knowne his name, doth fauour Vertue and hate Vice) hath often rewarded morall honesty, with temporall happinesse. Doubtlesse, this doctrine of *Bozius* would better haue agreed with *Iulian* the *Apostata*, than with *Cyril*. For if the *Assyrians, Greeks, Romanes*, and all those Nations of the *Gentiles*, did then prosper most, when they drew neerest vnto the true Religion: what may be saide of the foule Idolatry which grew in *Rome*, as fast as *Rome* it selfe grew: and was enlarged with some new superstition, almost vpon euery new victory? How few great battailes did the *Romanes* win, in which they vowed not either a Temple to some new God, or some new Honor to one of their olde Gods? yea, what one Nation, saue onely that of the *Iewes*, was subdued by them, whose Gods they did not afterward entertaine in their City? Onely the true God, which was the God of the *Iewes*, they reiected, vpbraiding the *Iewes* with him, as if he were vnworthy of the *Romane* Maiesty: shall we hereupon enforce the lewd and foolish conclusion which Heathen writers vsed against the *Christians* in the *Primitiue Church*: That such Idolatry had caused the Citie of *Rome* to flourish, and that the decay of those abhominations did also bring with it the decay of the Empire? It might well be thought so, if prosperitie were a signe or effect of true Religion. Such is the blinde zeale of *Bozius*, who writing against those whom he falsely termes impious, giues strength to such as are impious indeed. But such indiscretion is vsually found among men of his humour; who hauing once either foolishly embraced the dreames of others, or vainely fashioned in their owne braines any strange *Chimæra's* of Diuinity, condemne all such, in the pride of their zeale, as *Atheists* and *Infidels*, that are not transported with the like intemperate ignorance. Great pitty is it, that such mad dogges are oftentimes incouraged by those, who hauing the command of many tongues, when they themselues cannot touch a man in open and generous opposition, will wound him secretly by the malicious vertue of an *Hypocrite*.

CHAP.

CHAP. IX.

Of the Tribe of Ephraim, and of the Kings of the ten Tribes, whose head was Ephraim.

§. I.

Of the memorable places in the Tribe of Ephraim.

HAuing now past ouer *Phœnicia*, wee come to the next Territorie adioyning: which is that of *Ephraim*: sometime taken *per excellentiam* for the whole Kingdome of the ten Tribes. *Ephraim* was the second sonne of *Ioseph*, whose yssues when they left *Aegypt* were in number 45000. all which dying in the *Desarts*, (*Iosua* excepted) there entred the Holy Land of their children growne to be able men 32500. who sate downe on the West side of *Iordan*, betweene *Manasse*, and *Beniamin*: who bounded *Ephraim* by the North and South; as *Iordan*, and the *Mediterran* Sea, did by the East and West. *Psal. 59. 78. 108. Par. 25.*

The first and chiefe Cittie which *Ephraim* had, was *Samaria*, the *Metropolis* of the Kingdome of *Israel*, built by *Amris* or *Homri* King thereof, and seated on the toppe of the Mountaine *Somron*, which ouer-looketh all the bottome, and as farre as the Seacoast. It was afterward called *Sebaste*, or *Augusta*, in honour of *August. Cæsar*. This City is often remembred in the Scriptures: and magnificent it was in the first building; for as *Brochard* obserueth, the ruines which yet remaine, and which *Brochard* found greater then those of *Hierusalem*, tell those that behold them, what it was when it stood vpright: for to this day there are found great store of goodly Marble pillars, with other hewne and carued stone in great abundance, among the rubble.

It was beaten to the ground by the sonnes of *Hircanus* the high Priest: restored and built by the first *Herod* the son of *Antipater*: who to flatter *Cæsar* called it *Sebaste*. Herein were the Prophets *Helisæus*, and *Abdias* buried: and so was *Iohn Baptist*. It now hath nothing but a few Cottages filled with *Grecian* Monkes.

Neere *Samaria* toward the South, is the Hill of *Bethel*, and a towne of that name: on the top of which Mountaine, *Ieroboam* erected one of his golden Calues, to be worshipped: with which he seduced the *Israelites*.

In sight of this Mountaine of *Bethel*, was that ancient City of *Sichem*; after the restauration called *Neapolis*, now *Pelosa*, and *Napolasa*: It was destroyed by *Simeon* and *Leui*, in reuenge of the rauishment of their sister *Dina*: and after that by *Abimelec* euened with the soyle. *Ieroboam* raised it vp againe: and the *Damascens* a third time cast it downe. *Sichar. Ioh. 4. 5. Maburh. in. Ioseph. 11. ant. 1.*

Vnder *Sichem* toward the Sea standeth *Pharaton* or *Pirhathon* on the Mountaine *Amalec*, the Citie of *Abdon* Iudge of *Israel*. And vnder it *Bethoron* of the *Leuites*, built as it is said by *Sara*, the daughter of *Ephraim*. Nere to this Citie *Iudas Macchabæus* ouerthrew *Seron* and *Lysias*, Lieutenants to *Antiochus*. This City had *Salomon* formerly repaired and fortified. *Iudg. 12: 15. 2 Kyng. 13.*

Betweene *Bethoron* and the Sea, standeth *Samir*, of which *Ios.* 10. And *Saron* whose King was slaine by *Iosua*: it is also mentioned *Acts* 9. 35. and of this *Saron* the Valley taketh name, which beginning at *Cæsarea Palæstinæ*, extendeth it selfe, alongst the coast as farre as *Ioppe*, saith *Adrichome*. Though indeed the name *Sarona* is not particularly giuen to this Valley, but to euery fruitfull plaine Region; for not onely this Valley is so called, to wit, betweene *Cæsarea* and *Ioppe*, but that also betweene the Mountaine *Tabor* and the Sea of *Galilee*: for so S. *Hierome* vpon the fiue and thirtieth Chapter of *Esay*, interprets the word *Saron*: and so doth the same Father in his Commentaries vpon *Abdia*, reade *Saron* for *Assaron*: vnderstanding thereby a Plaine neere *Lidda*: which *Lidda* in his time was called *Diospolis*, or the City of *Iupiter*, one of the *Toparchies* of *Iudæa*, the fift in dignity (or the third after *Pliny*), where Saint *Peter* (*non sua sed Christi virtute*) cured *Æneas*. *Niger* calls all that Region from *Anti-libanus* to *Ioppe Sarona*. This *Ioppe* was *Ios. c. 12. 18. Act. 9. Luc. 23. Niger. Com. 4. Asia fol 303. 14.*

was burnt to the ground by the *Romanes*, those Rauens and spoylers of all Estates, disturbers of Common-weales, vsurpers of other Princes Kingdomes; who with no other respect led than to amplifie their own glory, troubled the whole world: and themselues, after murthering one another, became a prey to the most sauage and barbarous Nations.

Of this Saint *George* see more aboue in this 2. booke. C. 7. §. 3. † 5.

In *Dioſpolis* (saith *Will.* of *Tyre*) was S. *George* beheaded, and buried: in whose honour and memory *Iustinian* the Emperour caused a faire Church to be built ouer his Tombe, these be *Tyrius* his words: *Relicta à dextris locis maritimis Antipatride, & Ioppe, per latè patentem planitiem Elutheriam pertranseuntes, Liddam quæ est Dioſpolis, vbi & egregij Martyris* Georgij *vsque hodiè Sepulchrum oſtenditur, peruenerunt, eius Eccleſiam quam ad honorem eiusdem Martyris pius & orthodoxus Princeps Romanorum*, Augustus Iustinianus *multo studio & deuotione prompta ædificari præceperat, &c. They hauing left* (saith he) *on the right hand, the Sea Townes Antipatris, and Ioppe, passing ouer the great open plaine of Elutheria, came to Lidda, which is Dioſpolis: where the sumptuous Tombe of the famous Martyr* S. George *is at this day shewed; whose Church, when the Godly & Orthodox Prince of the Romanes, High and Mighty* Iustinian *had commanded to bee built, with great earnestnesse and present deuotion, &c.* Thus farre *Tyrius*, by whose testimonie, wee may coniecture that this S. *George* was not that *Arrian* Bishop of *Alexandria*; but rather some better *Christian*: for this of *Alexandria* was slaine there in an vprore of the people, and his ashes cast into the Sea, as *Ammianus Marcellinus* reports. And yet also it may be, that this *Georgius* was a better *Christian*, than he is commonly thought: for his words of the Temple of *Genius*, *How long shall this Sepulcher stand?* occasioned the vprore of the people against him: as fearing lest he would giue attempt to ouerthrow that beautifull Temple. This also *Marcellinus* reports; who though he say that this *Georgius* was also deadly hated of the *Christians*, who else might haue rescued him: yet hee addeth, that his ashes, with the ashes of two others, were therefore cast into the Sea, lest if their Reliques had bene gathered vp, Churches should be built for them, as for others. But for my part, I rather thinke that it was not *Georgius*, whose name liues in the right honourable Order of our Knights of the Garter, but rather another, whom *Tyrius* aboue cited, witnesseth to haue bene buried at *Lidda* or *Dioſpolis*. The same also is confirmed by *Vitriac.* S. *Hierome* affirmes that it was sometime called *Tigrida*, and while the *Christians* inhabited the Holy Land, it had a Bishop *Suffragan*,

L. 22. c. 11.

Salig. Tom 6. c. 4.

Neere to *Lidda* or *Dioſpolis* standeth *Ramatha* of the *Leuites*, or *Aramathia*: afterward *Rama*, and *Ramula*, the natiue Citie of *Ioseph*, which buried the body of *Christ*. There are many places which beare this name of *Rama*; one they set in the Tribe of *Iuda* neere *Thecua* in the way of *Hebron*; another in *Nephtalim*, not far from *Sephet*; a third in *Zabulon*, which they say, adioyneth to *Sephoris*; a fourth, which they make the same with *Silo*; and a fifth, which is this *Rama*, in the Hils of *Ephraim*, called *Rama-Sophim*, where *Samuel* liued, and wherein he is buried.

See in the Tribe of *Beniamin, cap.* 12. §. 1.

Sam. 1. 25. v. 5.

From hence to the North alongst the coast are *Helon*, or *Aialon* of the *Leuites*, of which 1. Chron. 6. *Apollonia*, of which *Ioſephus* in his Antiquities, and in the war of the *Iewes*. Also *Balsaliſa* (for which *Iunius*, 2. *Reg.* 4, 42. reades *planities Shaliſtæ*) they place hereabout in this Tribe of *Ephraim*; but *Iunius* vpon 1. *Sam.* 6. where we reade of the Land of *Shaliſha*, findeth it in *Beniamin*.

Ant. 13. 21. de Bell Ind. 1. 6.

On the other side of the Mountaines of *Ephraim* standeth *Goſna*, one of the *Toparchies* or Cities of gouernment, the second in dignity, of which the Country about it taketh name.

Iudg. 2. 9. It is called *Thamnath Chores.* *Ioſ. 19. 50.*

Then *Thamnath-ſara*, or according to the *Hebrew*, *Thimnath-Serach*: one also of the ten *Toparchies* or *Præſidencies* of *Iudæa*, which they call *Thampitica*; a goodly City and strong, seated on one of the high Hils of *Ephraim*; on the North of the hill called *Gaas*; which City and Territory, *Israel* gaue vnto their Leader *Ioſua*; who also amplified it with buildings, neere which he was buried. His Sepulchre remained in S. *Hieroms* time, and ouer it the *Sunne* engrauen, in memory of that greatest of wonders, which God wrought in *Ioſuas* time.

Hieron. in locis Hebr.

Macca. 1. 7. 40

In the places adioyning standeth *Adarſa*, or *Adaſa*; where *Iudas Maccabeus* with 3000. *Iewes* ouerthrew the Army of *Nicanor*, Lieutenant of *Syria*; neere to *Gaſer* or *Gezer* which *Ioſua* tooke, and hung their King; a Citie of the *Leuites*. It was afterward taken by *Pharao* of *Ægypt*; the people all slaine, and the Citie razed; *Salomon* re-built it.

To

To the East of this place is the Frontier Citie of *Iefleti*, of which *Ioſ.* 16.3. otherwiſe *Pelethi*, whence *Dauid* had part of his *Prætorian* Souldiers, vnder the charge of *Benaia*. Then that high and famous Mountaine and Citie of *Silo*, whereon the *Arke* of God was kept ſo many yeeres, till the *Philiſtims* got it.

To this they ioyne the Citie of *Machmas* or *Michmas*: in which *Ionathas Maccabæus* inhabited, a place often remembred in the Scriptures. It ſtandeth in the common way from *Samaria* towards *Hieruſalem*: and is now called *Byra*. See in *Beniamin.* *Maccab. 1. 9. v. vlt.*

Then the Village of *Naioth* where *Saul* prophecied; and neere it *Ephron*, one of thoſe Cities which *Abijah* recouered from *Ieroboam*; after the great ouerthrow giuen him. *Kin. 1. c. 4.* and ſee *Rama in Beniamin.*

Then *Kibtſaim*, of the *Leuites*, of which *Ioſua* 21.22. which *Iunius* thinks to be the ſame with *Iokmeham*, of which 1 *Chro.* 6.28. As for *Abſaloms Baalaſor*, which they finde hereabout, *Iunius* reades it in the *Plaine of Chatzor*; and findes it in the Tribe of *Iuda*; as *Ioſ.* 15. we reade of two *Chatzors* in that Tribe; one neere *Kedeſh*, *v.* 23. and the other the ſame as *Chetzron*, *v.* 25.

In this Tribe alſo they finde the Citie of *Mello*; whoſe Citizens, they ſay, ioyned with the *Sichemites* in making the Baſtard *Abimelec* King: adding that for the building thereof with other Cities, *Salomon* raiſed a Tribute vpon the people. But it ſeemes that *Mello* or *Millo* is a common name of a ſtrong Fort or Cittadell: and ſo *Iunius* for *domus Millo*, reades *incolæ munitionis*, and for *Salomo ædificabit Millo*, he reades *ædificabat munitionem*, and ſo the *Septuagint* reade τὸ τεῖχος in that place. And without doubt the *Millo* which *Salomon* built, cannot be that of *Sichem*, but another in *Hieruſalem*. *Iud. 9. verſ. 6. & 20.* *1 Reg. 11 27.* *Vatablus* expounds *Millo* in this place, *locum publicum neceſſarium ciuibus Ieroſolymitanis atque Iſraelitis.*

The other Cities of marke in *Ephraim*, are *Taphuach*, whoſe King was ſlaine by *Ioſua*; and *Ianoach* or *Ianoah* ſpoyled by *Teglatphalaſſar*; *Pekah* then gouerning *Iſrael*; with diuers others, but of no great fame. The Mountaines of *Ephraim* ſometime ſignifie the greateſt part of the Land of the Sonnes of *Ioſeph*, on the Weſt of *Iordan*: ſeuerall parts whereof are the Hill of *Samron* or *Samaria*, 1 *Reg.* 16.24. * the Hill of *Gahas*, *Iudg.* 2.9. the Hill of *Tſalmon* or *Salmon*, *Iudg.* 9.48. the Hils of the Region of *Tſuph* or *Tſophim*, *Iudg.* 9.5. where *Rama-Tſophim* ſtood, which was the Citie of *Samuel*. *2 King. 15 29.* *Ioſ. 17. v. 15. 16* *Alſo the Hill of *Phineas*, where *Eleazar* the high Prieſt the ſon of *Aaron*, was buried, *Ioſ.* 24.33. And the two tops of Hils, *Gerizzim* where the bleſſings, & *Hebal* where the curſings were to be read to the people: of which *Deut.* 11. & 27. & *Ioſ.* 8.

The great plenty of fruitfull Vines vpon the ſides of the Mountaines, was the occaſion that *Iacob* in the Spirit of Prophecie, *Gen.* 49.22. compared *Iolephs* two branches, *Ephraim* and *Manaſſe*, to the branches of a fruitfull Vine planted by the Well ſide, and ſpreading her Daughter-branches along the Wall: which *Allegory* alſo *Ezekiel*, *c.* 22. in his Lamentation for *Ephraim* (that is, for the tenne Tribes, whoſe head was *Ephraim*) proſequutes: as alſo in his Lamentation for *Iuda*, he followeth the other *Allegorie* of *Iacob*, *Gen.* 49.9. comparing *Iuda* to a Lyon. Vpon the top of one of the higheſt of theſe Hils of *Ephraim*, which ouer-looketh all the plaines on both ſides of *Iordan*, they finde the Caſtle called *Dok*: which they make to be the ſame with *Dagon*, of which *Ioſeph.* 1. *Bell. Iudg. c.* 2. in which Caſtle as it is, 1 *Maco.* 16. *Ptolomie* moſt traiterouſly, at a banquet, ſlew *Simon Maccabeus* his Father in Law. *a* It ſeemeth that *Iacob* in this prophecie the rather vſeth the word *Daughters* for *branches*, thereby the more plainly to ſignifie *Colonies*: which in the *Hebrew* phraſe are called *Daughters* of the *Metropolis*: as in *Ioſua* and elſewhere often:

Among the Riuers of this Tribe of *Ephraim*, they name *Gaas*, remembred in the ſecond of *Samuel*, *c.* 23. *v.* 30. where though *Iunius* reade *Hiddai ex vna vallium Gahaſi*: yet the Vulgar and *Vatablus* reade *Giddai* of the Riuer of *Gaas*. Alſo in this Tribe they place the Riuer of *Carith*, by which the Prophet *Elias* abode during the great droughth: where he was [b] fed with the Rauens: and after that the Riuer was dried vp, he trauailed (by the Spirit of God guided) towards *Sidon*: where he was relieued by the poore Widow of *Zarepta*, whoſe dead ſonne he reuiued, and increaſed her pittance of Meale and Oyle: whereby ſhe ſuſtained her life. [b] *1 Reg. 17. 5.* *1 Reg. 17.*

§. II.

Of the Kings of the ten Tribes from Ieroboam *to* Achab.

OF the firſt Kings of *Iſrael*, I omit in this place to ſpeake: and reſerue it to the *Catalogue* of the Kings of *Iuda*: of whom hereafter.

Touching the acts of the Kings of the ten Tribes, but briefly, beginning after the diuiſion from *Iuda* and *Beniamin*, now it followeth to ſpeake. The firſt of theſe Kings *Ieroboam*, the ſonne of *Nebat*, an *Ephrathite* of *Zereda*, who being a man of ſtrength & courage, was by *Salomon* made ouer-ſeer of the buildings of the Munition in *Hieruſalem*, for as much as belonged to the charge of the Tribes of *Ephraim* & *Manaſſe*: & ſo many of them as wrought in thoſe works. During which time as he went from

salem, he encountred the Prophet *Ahïjah*: who made him know that hee was by God destinied to be King of *Israel*: and to command ten of the twelue Tribes. After this fearing that those things might come to *Salomons* knowledge, he fled into *Ægypt* to *Shishak*, whom *Eusebius* calleth *Osochores*, whose Daughter he married: the Predecessor of which *Shishak* (if not the same) did likewise entertaine *Adad* the *Idumæan*, when he was carried yong into *Ægypt* from the furie of *Dauid*, and his Captaine *Ioab*; which *Adad*, the King of *Ægypt* married to his Wiues sister *Taphnes*; vsing both him and
1 *King.* 14. *Ieroboam* as instruments to shake the Kingdome of *Iudæa*; that himselfe might the easilier spoile it, as he did: for in the fift yeare of *Rehoboam*, *Shishak* sackt the Citie of *Hierusalem*, and carried thence all the treasure of *Dauid* and *Salomon*, and all the spoiles which *Dauid* tooke from *Adadezer* of *Soba*, with the presents of *Tohu*, King of *Hamath*, which were of an inestimable value.

This *Ieroboam* after the death of *Salomon* became Lord of the ten Tribes: and though he were permitted by God to gouerne the *Israelites*, and from a meane man exalted to that state: yet preferring the policies of the world before the seruice and honour of God (as fearing that if the Tribes vnder his rule should repaire to *Hierusalem* to doe their vsuall Sacrifices, they might be drawne from him by degrees) he erected two golden Calues, one in *Dan*, and another in *Bethel*, for the people to worship (an imitation
Ambrose vpon the 1. Chap. of the Epistle to the *Romanes*. of the *Ægyptian Apis*, saith S. *Ambrose*, or rather of *Aarons* Calfe in *Horeb*) further he made election of his Priests out of the basest and vnlerned people. This King made his chiefe seate and Palace at *Sichem*: Hee despised the warning of the *Iudæan* Prophet, whom *Iosephus* calleth *Adon*, and *Glycas Ioel*: his hand there-after withered, and was againe restored: but continuing in his Idolatry; and hardned vpon occasion that the Prophet returning was slaine by a Lyon, *Ahïjah* makes him know, that God purposed to roote out his posterity.

1 *King.* 11. 12. 13. 14. 15. *Chron.* 13. He was afterward ouerthrowne by *Abia* King of *Iuda*, and died after hee had gouerned two and twenty yeeres; whom *Nadab* his son succeeded: who in the second yeere of his raigne, together with all the race of *Ieroboam* was slaine, and rooted out by *Baasha*, who raigned in his stead: so *Nadab* liued King but two yeeres.

Baasha the sonne of *Ahïjah*, the third King after the partition, made warre with *Asa* King of *Iuda*: he seated himselfe in *Therza*: and fortified *Rama* against *Iuda*, to restraine their excursions. Hereupon *Asa* entertained *Benhadad* of *Damascus* against him, who inuaded *Nepthalim*, and destroyed many places therein: the meane while *Asa* carried away the Materials, with which *Baasha* intended to fortifie *Rama*; but being an Idolater, he was
1 *King.* 15. & 16. threatned by *Iehu* the Prophet, that it should befall his race, as it did to *Ieroboam*: which afterward came to passe: He ruled foure and twenty yeeres and died.

To *Baasha* succeeded *Ela* his sonne, who at a feast at his Palace of *Therza*, was in his cups slaine by *Zambris* after he had raigned two yeeres: and in him the prophecie of *Iehu* was fulfilled.

Zambris succeeded *Ela*, and assumed the name of a King seauen dayes; But *Ambris*
1 *King.* 16. in reuenge of the Kings Murther, set vpon *Zambris*, or *Zimri*, and inclosed him in *Therza*, and forst him to burne himselfe.

Ambris or *Homri* succeeded *Ela*, and transferred the Regall seate from *Therza* to *Samaria*:
1 *King.* 16. which he bought of *Shemer*, built, and fortified it. This *Ambris* was also an Idolater, no lesse impious than the rest: and therefore subiected to *Tabremmon*, King of *Syria*; the Father of *Benadad* according to *Eusebius Nicephorus*, and *Zonaras*: but how this should stand, I doe not well conceiue; seeing *Benadad* the Sonne of *Tabremmon* was in-
1 *King.* 15. uited by *Asa* King of *Iuda*, to assaile *Baasha* King of *Israel*, the Father of *Ela* who forewent *Ambris*. This *Ambris* raigned twelue yeeres, fixe in *Therza*, and fixe in *Samaria*, and left two children, *Achab* and *Athalia*.

§. III.

Of Achab *and his Successors, with the captiuitie of the ten Tribes.*

Achab or *Ahab* succeeded *Omri*, who not onely vp-held the *Idolatrie* of *Ieroboam*, borrowed of the *Ægyptians*: but he married *Iezabel* the *Zidonian*: and as *Ieroboam* followed the Religion of his *Ægyptian* Wife: so did *Achab* of his *Zidonian*:

nian: and erected an Altar and a Groue to *Baal* in *Samaria*. He ſuffered *Iezabel* to kill the Prophets of the moſt high God. *God* ſent famine on the Land of *Iſrael*. *Achab* met *Elias*: *Elias* preuailed in the triall of the Sacrifice, and killeth the falſe Prophets: and afterward flyeth for feare of *Iezabel*.

Benadad, not long after, beſieged *Samaria*: and taken by *Achab*, was by him ſet at libertie: for which the Prophet (whom *Glycas* calleth *Michaas*) reproueth him: afterward he cauſed *Naboth* by a falſe accuſation to be ſtoned. Then ioyning with *Ioſaphas* in the warre for the recouery of *Ramoth*, he was ſlaine as *Michaas* had foretold him.

Hee had three ſonnes named in the Scripture, *Ochozias*, *Ioram*, and *Ioas*: beſides ſeauentie other ſonnes by ſundry wiues and Concubines.

Ochozias ſucceeded his father *Achab*. The *Moabites* fell from his obedience: he bruiſed himſelfe by a fall: and ſent for counſaile to *Beel-zebub* the God of *Acharon*. *Eliah* the Prophet meeteth the meſſenger on the way: and miſliking that *Ochozias* ſought helpe from that dead Idoll, asked the meſſenger, If there were not a God in *Iſrael*? *Ochozias* ſendeth two Captaines, and with each fiftie ſouldiers to bring *Eliah* vnto him, both which with their Attendants were conſumed with fire. The third Captaine beſought mercie at *Eliahs* hands, and he ſpared him, and went with him to the king; auowing it to the king that he muſt then die, which came to paſſe in the ſecond yeare of his raigne. *Beelſebub* was the ſame with *Belus*, and *Plutus*, ſaith *Viginere* vpon *Liuie*. 2 *Kings* 1.

Ioram the brother of *Ochozias* by *Iezabel*, ſucceeded: He allured *Ioſaphat* king of *Iuda*, and the king of *Edom* to aſſiſt him againſt the *Moabites*, who refuſed to pay him the tribute of 20000. ſheepe. The three kings wanted water, for themſelues and their Horſes, in the Deſarts. The Prophet *Eliſha* cauſeth the ditches to flow. The *Moabites* are ouerthrowne: their king flyeth to *Kirharaſeth*, and being beſieged, according to ſome Expoſitors, burnt his ſonne on the wals as a Sacrifice, whereat the three kings moued with compaſſion, returned and left *Moab*, waſting and ſpoiling that Region. Others, as it ſeemes with better reaſon, vnderſtand the Text to ſpeake of the ſonne of the king of *Edom*, whom they ſuppoſe in this irruption to haue beene taken priſoner by the *Moabites*, and that the king of *Moab* ſhewed him ore the wals, threatning, vnleſſe the ſiege were diſſolued, that he would offer him in ſacrifice to his Gods. Whereupon the king of *Edom* beſought thoſe of *Iuda* and *Iſrael* to breake off the ſiege for the ſafety of his ſonne: which when the other kings refuſed to yeeld vnto, & that *Moab* according to his former threatning had burnt the king of *Edoms* ſonne vpon the rampire, that all the aſſailants might diſcerne it, the king of *Edom* being by this ſad ſpectacle inraged, forſooke the party of the other kings; for want of whoſe aſſiſtance the ſiege was broken vp. 2 *Kings* 3.

After this the king of *Aram* ſent to *Ioram*, to heale *Naaman* the Captaine of his Armie of the Leproſie. The anſwere of *Ioram* was; Am I God to kill, and to giue life, that he doth ſend to heale a man from his Leproſie? adding, that the *Aramite* ſought but matter of quarrell againſt him. *Eliſha* hearing thereof, willed the king to ſend *Naaman* to him; promiſing that hee ſhould know that there was a Prophet in *Iſrael*, and ſo *Naaman* was healed by waſhing himſelfe ſeauen times in *Iordan*. *Eliſha* refuſed the gifts of *Naaman*. But his ſeruant *Gehazi* accepted a part thereof: from whence the ſellers of ſpirituall gifts are called *Gehazites*, as the buyers are *Simonians* of *Simon Magus*. 2 *Kings* 5.

Afterward *Benhadad* king of *Aram* or *Damaſcus*, hauing heard that this Prophet did diſcouer to the king of *Iſrael* whatſoeuer the *Aramite* conſulted in his ſecreteſt councell, ſent a troupe of horſe to take *Eliſha*: all whom *Eliſha* ſtrooke blinde, and brought them captiues into *Samaria*: *Ioram* then asked leaue of the Prophet to ſlay them, *Eliſha* forbad him to harme them: but cauſed them to be fed and ſent back to their own Prince in ſafetie.

The king of *Aram* notwithſtanding theſe benefits, did againe attempt *Samaria*, and brought the Citizens to extreame famine. *Ioram* imputeth the cauſe thereof to the Prophet *Eliſha*. *Eliſha* by prayer cauſed a noiſe of Charriots and armour to ſound in in the ayre, whereby the *Aramites* affrighted, fled away, and left the ſiege; an act of great admiration, as the ſame is written in the ſecond of *Kings*. After this, when *Azael* obtained the kingdome of *Syria* by the death of his Maiſter, *Ioram* entring vpon his frontire, tooke *Ramoth Gilead*: in which warre he receiued diuers wounds, and returned to *Ieſrael* to be cured. But whileſt he lay there, *Iehu* (who commanding the armie of *Ioram* in *Gilead*, was anointed king by one of the children of the Prophets ſent by *Eliſha*) ſurprized 2 *Kings* 7.

and ſlew both him and all that belonged vnto him, rooting out the whole poſteritie of *Ahab*.

Iehu who reigned after *Iehoram*, deſtroyed not onely the race of his fore-goers, but alſo their religion; for which he receiued a promiſe from God, That his ſeed ſhould occupie the Throne vnto the fourth generation. Yet hee vpheld the idolatry of *Ieroboam*, for which he was plagued with greeuous warre, wherein hee was beaten by *Hazael* the *Aramite*, who ſpoiled all the Countries to the Eaſt of *Iordan*: in which warre hee was ſlaine, ſaith *Cedrenus*: whereof the Scriptures are ſilent. *Iehu* reigned 28. yeeres. Pag. 86.

Ioachaz or *Iehoahaz* the ſonne of *Iehu* ſucceeded his father, whom *Azael* and his ſon *Benhadad* often inuaded, and in the end ſubiected, leauing him onely 50. horſe, 20. chariots, and 10000. foot; and as it is written in the Scriptures, he made them like duſt beaten into powder. *Ioachaz* reigned 17. yeeres. 2 King. 13.

After *Ioachaz* *Ioas* his ſonne gouerned *Iſrael*, who when hee repaired to *Eliſha* the Prophet as hee lay on his death-bed, the Prophet promiſed him three victories ouer the *Aramites*: and firſt commanded him to lay his hand on his bowe, and *Eliſha* couered the Kings hands with his, and bad him open the window weſtward (which was toward *Damaſcus*) and then ſhoot an arrow thence out. Hee againe willed him to beate the ground with his arrowes, who ſmote it thrice, and ceaſed: The Prophet then told him, that hee ſhould haue ſmitten fiue or ſixe times, and then he ſhould haue had ſo many victories ouer the *Aramites* as he gaue ſtrokes. And ſo it ſucceeded with *Ioas*, who ouerthrew the *Aramites* in three battels, and recouered the Cities and Territorie from *Benhadad* the ſonne of *Azael*, which his Father *Ioachaz* had loſt. He alſo ouerthrew *Amazia* King of *Iuda*, who prouoked him to make the warre, whereupon he entred *Hieruſalem*, and ſacked it with the Temple. This *Ioas* raigned ſixteene yeeres and died; in whoſe time alſo the Prophet *Eliſha* exchanged this life for a better. 2 King. 14

Ieroboam the third from *Iehu*, followed *Ioas* his father, an Idolater as his predeceſſors; but he recouered all the reſt of the lands belonging to *Iſrael*, from *Hamath* which is neere *Libanus*, to the dead Sea, and reigned one and forty yeeres.

Zacharias the fift & laſt of the houſe of *Iehu*, ſlaine by *Shallum* his vaſſal, who reigned in his ſtead, gouerned ſix moneths. *Shallum* held the kingdome but one month, being ſlaughtered by *Menahem* of the *Gadites*.

Menahem who tooke reuenge of *Shallum*, vſed great cruelty to thoſe that did not acknowledge him: ripping the bellies of thoſe that were with childe. This *Menahem* being inuaded by *Phul*, bought his peace with ten thouſand talents of ſiluer, which hee exacted by a Tribute of fifty ſhekels from euery man of wealth in *Iſrael*. *Menahem* gouerned twenty yeeres. 2 King. 16. 19.

Pekahiah or *Phaceia*, or after *Zonaras* *Phaceſia*, ſucceeded, and after hee had ruled two yeeres, he was ſlaine by *Phaca* or *Pekah* the Commander of his army, who reigned in his place. In this *Pekahs* time, *Phulaſſar* or *Tiglat-Phylaſſar* inuaded the kingdome of *Iſrael*, and wan *Iion*, *Abel-Bethmaaca*, *Ianoach*, *Kedeſh*, *Haſor*, and *Gilead*, with all the Cities of *Galilee*, carrying them captiues into *Aſſyria*: he was drawne in by *Achas* king of *Iudaea* againſt *Pekah* and *Rezin*, the laſt of the *Adades*. For *Achas* being waſted by *Pekah* of *Iſrael*, and by *Rezin* of *Damaſcus*, did a third time borrow the Church riches, & therewith ingaged the *Aſſyrian*, who firſt ſuppreſſed the Monarchy of *Syria* and *Damaſcus*, and then of *Iſrael*: and this inuiting of the great *Aſſyrian*, was the vtter ruine of both States, of *Iſrael* and of *Iudaea*. *Pekah* reigned twenty yeeres. 2 King. 15. 29.

Then *Hoſhea* or *Oſea*, who ſlew *Pekah*, became the vaſſall of *Salmanaſſar*; but hoping to ſhake off the *Aſſyrian* yoke, he ſought aide from *So*, or *Sua*, or *Sebicus* king of *Ægypt*: which being knowne to the *Aſſyrian*, he caſt him into priſon, beſieged *Samaria*, and maſtred it: carried the ten idolatrous Tribes into *Niniuie* in *Aſſyria*, and into *Rages* in *Media*, and into other Eaſterne Regions, and there diſperſed them: and replanted *Samaria* with diuers Nations, and chiefly with the *Cuthe* (inhabiting about *Cutha* a riuer in *Perſia*, or rather in *Arabia Deſerta*) and with the people *Catanei* bounding vpon *Syria*, and with thoſe of *Sepharuaiim* (a people of *Sephar* in *Meſopotamia* vpon *Euphrates*, of whoſe conqueſt *Senacherib* vaunteth) alſo with thoſe of *Aua*, which were of the ancient *Auins*, who inhabited the Land of the *Philiſtims* in *Abrahams* time, dwelling neere vnto *Gaza*, whom the *Caphtorims* rooted out: and at this time they were of *Arabia* the *Deſart*, called *Hauai*, willing to returne to their ancient ſeates. To theſe he added thoſe of *Chamath*

or

or *Ituræa*, the ancient enemies of the *Israelites*. and sometime the Vassalls of the *Adads* of *Damascus*, which so often afflicted them. And thus did this *Assyrian* aduise himselfe better than the *Romanes* did. For after *Titus* and *Vespasian* had wasted the Cities of *Iudea*, and *Hierusalem*, they carried the people away captiue: but left no others in their places, but a very few simple labourers, besides their owne thin Garrisons, which soone decayed: and thereby they gaue that dangerous entrance to the *Arabians* and *Saracens*, who neuer could be driuen thence againe to this day.

And this transmigration, plantation, and displantation, hapned in the yeare of the world 3292. the sixth yeare of *Ezekiah* King of *Iuda*: and the ninth of *Hosea* the last King of *Israel*,

A Catalogue of the Kings of the ten TRIBES.

1.	*Ieroboam*,	Raigned 22	Yeares.
2.	*Nadab*,	2	Yeares.
3.	*Baasha*,	24	Yeares.
4.	*Ela*,	20	Yeares.
5.	*Zambris*,	7	Dayes.
6.	*Omri*,	11	Yeares.
7.	*Achab*,	22	Yeares.
8.	*Ochozias*,	2	Yeares.
9.	*Ioram*,	12	Yeares.
10.	*Ihu*,	28	Yeares.
11.	*Ioachaz*,	17	Yeares.
12.	*Ioas*,	16	Yeares.
13.	*Ieroboam*,	41	Yeares.
14.	*Zacharias*	6	Moneths
15.	*Shallum*,	1	Moneth.
16.	*Menahem*,	10	Yeares.
17.	*Pakahia*,	2	Yeares.
18.	*Phacè*,	20	Yeares.
19.	*Hosea*.	9	Yeares, about whose time writers differ.

CHAP. X.

Of the memorable places of Dan, Simeon, Iuda, Reuben, Gad, and the other halfe of Manasse.

§. I.

Of Dan, whereof Ioppe, Gath, Accaron, Azotus, and other Townes.

NOw following the coast of the *Mediterran* Sea, that portion of Land assigned to the Tribe of *Dan*, ioyneth to *Ephraim*, whereof I spake last: of which family there were numbred at Mount *Sinai* 62700. fighting men, all which leauing their bodies with the rest in the *Desarts*; there entred the Holy Land of their sons 66400. bearing armes. The first famous Citie in this Tribe on the Sea-coast was *Ioppe*, or *Iapho*, as in the 19. of *Iosua*: one of the most ancientest of the World, and the most famous of others on that coast, because it was the Port of *Hierusalem*. From hence *Ionas* imbarked himselfe when he fled from the seruice of God, towardes *Tharsis* in *Cilicia*. In the time of the *Macchabees* this Citie receiued many changes: and while *Iudas Macchabæus* gouerned the *Iewes*, the *Syrians* that were Garrisond in *Ioppe*, hauing their fleete in the Port, inuited 200. principall Citizens aboord them, and cast them all into the Sea: which *Iudas* reuenged by firing their fleet, and putting the companies which sought to escape to the sword. *V. 46.* *1. Mace. 2. 12.*

It was twice taken by the *Romanes*, and by *Cestius* the Lieutenant vtterly burnt and ruined. But in the yeere of *Christ*, 1250. *Lodouick* the French King gaue it new Walles and Towers: It is now the *Turkes*, and called *Iaffa*. There are certaine Rockes in that Port, whereunto it is reported, that *Andromeda* was fastned with chaines: & from thence deliuered from the Sea-Monster by *Perseus*. This Fable (for so I take it) is confirmed by *Iosephus*, *Solinus*, and *Plinie*. *Marcus Scaurus* during his office of *Ædileship*, shewed the bones of this Monster to the people of *Rome*. S. *Hierome* vpon *Ionas* speakes of it indifferently.

L. 9. c. 15. de bel Iud. Solin. c. 47. Plin. l. 5. c. 9.

2. Mac. 12. The next vnto *Ioppe* was *Iamnia*, where *Iudas Macchabæus* burnt the rest of the *Syrian* fleet: the fire and flame whereof was seene at *Hierusalem* 240. furlongs off. It had sometime a Bishops seate, saith *Will.* of *Tyre*; But there is no signe of it at this time, that such a place there was.

De Bell. sacr. f. 244.

After *Iamnia* is the Citie of *Geth* or *Gath*, sometime *Anthedon*, saith *Volatteran*. And so *Montanus* seemes to vnderstand it. For he sets it next to *Ægypt*, of all the *Philistim* Cities, and in the place of *Anthedon*. But *Volaterran* giues neither reason nor authority for his opinion; for *Ptolomie* sets *Anthedon* farre to the South of *Ioppe*: And *Geth* was the first and not the last (beginning from the North) of all the great Cities of the *Philistims*: and about sixteene miles from *Ioppe*; where S. *Hierome* in his time found a great Village of the same name. It was sometime the Habitation and *Seminarie* of the *Anakims*: strong and Giant-like-men, whom *Iosua* could not expell, nor the *Danites* after him: nor any of the *Israelites*, till *Dauids* time: who slew *Goliath*, as his Captaines did diuers others, not much inferiour in strength and stature vnto *Goliath*.

Hieron. in Micheam.

Roboam the Sonne of *Salomon* rebuilt *Geth*: *Ozias* the sonne of *Amazia* destroyed it againe. It was also laid waste by *Azael* King of *Syria*. *Fulke* the fourth King of *Hierusalem*, built a Castle in the same place out of the olde ruines. Whether this *Geth* was the same that *Will.* of *Tyre* in the holy Warre cals *Ibijlin*, I much doubt: the error growing by taking *Geth* for *Anthedon*.

L. 21. c. 18.

Not farre from *Geth* or *Gath* standeth *Bethsemes*, or the house of the *Sunne*. In the fields adioyning to this City (as is thought) was the *Arke* of God brought by a yoke of two Kine, turned loose by the *Philistims*: and the *Bethsemites* presuming to looke therein, there were slain of the Elders 70. and of the people 50000. by the ordinance of God. After which slaughter & the great lamentation of the people: it was called the great* *Abel*, saith S. *Hierome*. *Benedictus Theologus* finds three other Cities of this name; one in [a] *Nephtalim*: another in *Iuda*: and another in *Isachar*. *Hierome* finds a fifth in *Beniamin*.

Sa. 1. c. 6. v. 18.

* Or rather not the Citie it selfe but the great stone in the field, vppon which stone the *Philistims* set the *Arke*, the change being easy from *Eben* or *Aben*, which signifyeth a stone, to *Abel* which signifieth mourning.

Keeping the Sea-Coast, the strong City of *Accaron* offereth it selfe, sometime one of the fiue *Satrapies*, or Gouernments of the *Philistims*. S. *Hierome* makes it the same with *Cæsaria Palæstinæ*. *Plinie* confounds it with *Apollonia*: It was one of those that defended it selfe against the *Danites* & *Iudæans*. It worshipped *Beel-zebub* the God of Hornets or Flies. To which Idoll it was that *Ahaziah* King of *Israel*, sent to enquire of his health: whose messengers *Eliah* meeting by the way, caused them to returne, with a sorrowfull answer to their Master. This City is remembred in many places of Scripture.

[a] See in *Nepth.* C. 7 § 4. † 6.

Christianus Schrot placeth *Azotus* next to *Geth*, and then *Accaron* or *Ekron*. This *Azotus* or *Asdod* was also an habitation of the *Anakims*, whom *Iosua* [b] failed to destroy, though he once possest their Citie. Heerein stoode a sumptuous Temple, dedicated to the [c] Idoll *Dagon*: the same Idoll which fell twice to the ground of it selfe, after the Arke of God was by the *Philistimes* carried into their Temple: and in the second fall, it was vtterly broken and defaced. Neere it was that famous [d] *Iudas Macchabæus* slain by *Bacchides* and *Alcimus*, the Lieutenants of *Demetrius*. Afterward it was taken by *Ionathas*: and the rest of the Citizens being put to the sword, all that fled into the Temple of *Dagon*, were with their Idoll therein consumed with fire: neere which also hee ouerthrew *Apollonius*.

[b] *2 King. 1.* but was besieged by *Psammetichus*, the Father of *Pharao Neco* for 29. yeeres together, whence *Ier. 25 v. 20.* speakes of the residue of *Asdod*, to wit, the greatest part hauing perished in this siedge.

[c] *1 Sam. 5. 4.*

[d] *Macc. 1. c. 9.*

Macc. 1. c. 10.

Ios. 19. 41. Iud. 13, 25, &c 18. v. 2.

Gabinius the *Romane* re-built it. It had a Bishops seate while Christianity flourished in those parts. But in S. *Hieromes* time it was yet a faire Village. And this was the last of the Sea-Townes within the Tribe of *Dan*.

The Cities which are within the Land Eastward from *Azotus*, and beyonde the Fountaine of *Æthiopia*, wherein *Philip* the Apostle baptized the *Eunuch*, are *Tsorah*, or *Sarara*, and *Esthaol*, and between them *Castra Danis* neere *Hebron*: though this place where *Sampson* was borne, may seeme by the words, *Iud.* 18, 12. to bee in the Tribe of

Iudah,

Iudah, as the other alſo were bordering Townes betweene *Dan* and *Iuda*.

After theſe within the bounds of *Iuda*, but belonging to the *Danites*, they finde *Gedor*, or as it is 1. *Mac.* 15. *Cedron*, which *Cendebæus* the Lieutenant of *Antiochus* fortified againſt the *Iewes*, and neere which himſelfe was by the *Macchabees* ouerthrowne. 1. Mac. 15.16.

Then *Modin* the Natiue Citie of the *Macchabees*: and wherein they were buried, on whoſe Sepulcher the ſeuen Marble Pillars, which were erected of that heighth, as they ſerued for a marke to the Sea-men, remained many hundreds of yeeres after their firſt ſetting vp, as *Brochard* and *Breidenbach* witneſſe.

There are beſides theſe the Citie of *Cariathiarim*, that is, the Citie of the woods: ſeated in the border of *Iuda*, *Beniamin*, and *Dan*, wherein the *Arke* of God remained twenty yeeres in the houſe of *Aminadab*: till ſuch time as *Dauid* carried it thence to *Hieruſalem*: Of this place (as they ſay) was *Zacharias* the ſonne of *Barachias*, or *Iehoida*, who was ſlaine betweene the Temple and the Altar: alſo *Urias* whom *Ioachim* King of *Hieruſalem* ſlaughtered as we finde in *Ieremie*. Many other places which they place in this Tribe, rather as I take it vpon preſumption than warrant, I omitte: as that of *Caſpin* taken with great ſlaughter by *Iudas Machabæus*: and *Lachis*, whoſe King was ſlaine by *Ioſua*, in which alſo *Amazias* was ſlaine: The ſame which *Senacherib* tooke, *Ezekias* raigning in *Iuda*. Alias Cariathbaal & Baal, or Baalpharoſim. 1. Sam. 7. 1 & 2. Sam. 6. 2. 2 Chron. 24. 22 Mat. 23. 33. Ier. 26. 20. 2. Macc. 12. 13. Ioſ. 12. 11. 2 Reg. 14. 19.

Of other Cities belonging to this Tribe, ſee in *Ioſua* C. 19. from the *Verſe* 41. where alſo it is added that the *Danites* portion was too little for their number of Familiès: and therefore that they inuaded *Leſhem*, and inhabited it: which City after amplified by *Philip* the brother of *Herod Antipas*, was called *Cæſarea Philippi*, as before, and made the *Metropolis* of *Iturea*, and *Trachonitis*: of which coaſts this *Philip* was *Tetrarch*: but of this Citie ſee more in *Nephtalim*. In this Tribe there are no Mountaines of fame.

It hath two Riuers or Torrents: the Norther-moſt riſeth out of the Mountaines of *Iuda*: and paſſing by *Modin*, falleth into the Sea by *Sachrona*. The other hath the name of *Sorek* or *Sored*, whoſe bankes are plentifull of Vines which haue no ſeedes or ſtones: The wine they yeeld is red, of excellent colour, taſte, and ſauour, &c. In this Valley of *Sorek*, ſo called from the Riuer, inhabited *Dalila* whom *Sampſon* loued. Hier. in Eſay. & Mucham. Brocb. Breid. Iud. 16 4.

§. II.

THE TRIBE OF SIMEON.

THe Tribe of *Simeon* takes vp the reſt of the Sea-coaſt of *Canaan*, to the border of *Ægypt*: who being the ſecond Sonne of *Iacob* by *Lea*, there were increaſed of that Familie while they abode in *Ægypt*, as they were nunbred at Mount *Sinai*, 59300. able men, all which ending their liues in the *Deſarts*, there entred the Land of Promiſe of their iſſues 22200. bearing armes, who were * in part mixed with *Iuda*, and in part ſeuered, inhabiting a ſmal Territorie on the Sea-coaſt, belonging to *Edumæa*, of which the firſt Citie adioyning to *Dan*, was *Aſcalon*.

* And therefore no maruel that diuers places named, *Ioſ.* 15. in the large portiõ of *Iuda* be reckoned in this Tribe: ſee *Ioſ.* 19. *v.* 1: & 9. where thus much is expreſly noted. *Volat. Geog. l.* 11. *fol.* 344.

The *Reguli* or pettie Kings thereof were called *Aſcalonitæ*: of which *Volaterran* out of *Xanthus*, in the Hiſtorie of the *Lydians*, reports, that *Tantalus* and *Aſcalus* were the ſons of *Hymeneus*: and that *Aſcalus* being imployed by *Aciamus* King of the *Lydians*, with an Armie in *Syria*, falling in loue with a young Woman of that Countrie, built this Citie, and called it after his owne name: the ſame hath *Nicolaus* in his Hiſtorie, ſaith *Volaterran*.

Diodorus Siculus in his third booke remembreth a Lake neere *Aſcalon*, wherein there hath beene a Temple dedicated to *Derceto*, the Goddeſſe of the *Syrians*; hauing the face of a Woman, and the bodie of a Fiſh: who, as I haue ſaid before, in the ſtorie of *Ninus*, was the Mother of *Semiramis*, fained to be caſt into this Lake, and fedde and releeued by Doues. And therefore was the Doue worſhipped both in *Babylonia* and *Syria*, of which *Tibullus* the Poet:

Alba Palæſtino ſancta Columba Syro.

The white Doue is for holy held, in *Syria Palæſtine*.

It was one of the chiefeſt and ſtrongeſt Cities of the *Philiſtims*. It bred many learned men

men (ſaith *Volaterran*) as *Antiochus*, *Soſius*, *Cygnus*, *Dorotheus* the Hiſtorian, and *Artemidorus*, who wrote the ſtorie of *Bithynia*.

Vol. vi ſupra.

In *Aſcalon*, as ſome ſay, was that wicked *Herod* borne, that ſeeking after our Sauiour, cauſed all the Male-children of two yeeres olde and vnder to be ſlaine. In the Chriſtian times it had a Biſhop, and after that, when it was by the *Saladine* defaced, *Richard* King of *England*, while he made Warre in the Holy Land, gaue it a new wall and many buildings. *Eius muros cum* Saladinus *diruiſſet*, Richardus *Anglorum Rex inſtaurauit*, ſaith *Adrichomius*.

Adrich. in Trib. Simeon.

In *Dauids* time it was one of the moſt renowned Cities of the *Philiſtims*: for hee nameth *Gath* and *Aſcalon* onely, when he lamenteth the death of *Saul* and *Ionathan*: not to ſpeaking of the other three. *Tell it not in Gath, nor publiſh it not in the ſtreetes of Aſcalon*: It is now called *Scalone*. *Gabinius* reſtored it as he did *Azotus* and *Gaza*.

2. Sam.1.

Next to *Aſcalon* ſtood *Gaza* or *Gazera*, which the *Hebrewes* call *Hazza*, the *Syrians Azan*: of *Azonus* (as they ſay) the ſonne of *Hercules*. Other prophane writers affirme, that it was built by *Iupiter*. *Pomp. Mela* giues the building thereof to *Cambyſes* the *Perſian*; becauſe belike hee re-built it, and *Gaza* in the *Perſian* tongue is as much to ſay as Treaſure. This *Gaza* was the firſt of the fiue *Satrapies* of the *Philiſtims*: and the South bound of the Land of *Canaan* towards *Ægypt*. But this Citie was farre more ancient than *Cambyſes*, as it is prooued by many Scriptures. It was once taken by *Caleb*: but the ſtrength of the *Anakims* put him from it. At ſuch time as *Alexander Macedon* inuaded the Empire of *Perſia*, it receiued a Garriſon for *Darius*: in deſpight whereof it was by the *Macedonians* after a long ſiege demoliſhed, & was called *Gaza* of the *Deſart*.

Vol. l 11.

Steph. de Vrb. Iud. l. 6. 16. 1 King. 6. & alib.

Alexander Ianneus King of the Iewes ſurprized it: and ſlew fiue hundred Senators in the Temple of *Apollo* which fled thither for Sanctuarie: but this *Gaza* was not ſet vp in the ſame place againe, to wit, on the foundations which *Alexander Macedon* had ouerturned, but ſomewhat neerer the Sea ſide: though the other was but two mile off. It was a Towne of great account in the time of the *Macchabees*, and gaue many wounds to the *Iewes* till it was forſt by *Simon*: of which hee made ſo great account, as that hee purpoſed to reſide therein himſelfe, and in his abſence left *Iohn* his Soune and Succeſſor to bee Gouernour. In *Brochard* his time it was ſtill a goodly Citie, and knowne by the name of *Gazara*.

Ioſe. 13 ant 19.

Macc. 1. 15. Broch. Itin. 7.

At the very out-let of the Riner of *Beſor*, ſtandeth *Maioma* the Port of *Gaza*: to which the priuiledge of a Citie was giuen by the great *Conſtantine*, and the place called *Conſtance* after the name of the Emperors Sonne. But *Iulian* the *Apoſtata* ſoone after fauouring the *Gazeans*, made it ſubiect vnto them, and commanded it to bee called *Gaza maritima*.

Hiſt. trip l. 6. c. 4. Niceph. 10. hiſt. cap 4.

On the other ſide of *Beſor*, ſtandeth *Anthedon*, defaced by *Alexander Ianneus*, reſtored by *Herod*, and called *Agrippias*, after the name of *Agrippa*, the fauorite of *Auguſtus*.

Ioſep. 13. ant. 19. 21.

Then *Raphia*, where *Philopater* ouerthrew the great *Antiochus*: and beyond it *Rhinocura*, whoſe Torrent is knowne in the Scriptures by the name of * *the Torpent of Ægypt*, till the *Septuagint* conuerted it *Rinocura*: to difference it, *Eſ.27.12.* giuing the name of the Citie to the Torrent that watereth it. *Plinie* calls it *Rhinocolura*; and *Ioſephus*, *Rhinocorura*: a *Epiphanius* reports it as a Tradition, that at this place the world was diuided by lot, betweene the three Sonnes of *Noah*.

Ioſ. 13 ant 19. 21. 14 &c.

* *Iunius* cals it *Vallis Ægypti* the name of the ſtreame ſeems to be *Sichor*. See in *Aſſer*, Chap. 7. §. 3. †. 8.

a *Epiph. tom. 2. in refut. Manich. & in Anacorato. Gen. 10. 19.*

Within the Land and vpon the Riuer of *Beſor* they place *Gerar*: which the Scripture placeth between *Kadeſh* & *Shur*, *Gen.20.1.* That it was neere to the Wilderneſſe of *Beer-ſhebah*, it appeares *Gen.20.31.* and therefore no maruell that as elſewhere *Beer-ſhebah*, ſo ſometime *Gerar*, bee made the South bound of *Canaan*. It was of olde a diſtinct Kingdome from the *Philiſtim Satrapies*, the Kings by one common name were called *Abimelechs*; Saint *Hierome* ſaith that afterward it was called *Regio ſalutaris*; *the healthy Countrie*: ſo that it was no maruell that *Abraham* and *Iſaac* liued much in thoſe parts. Of King *Aſa's* conqueſt of the Cities about *Gerar*, ſee *2. Chron. 14. 14.*

1. Sam. 30.

More within the Land was *Siceleg* or *Tſiglak*, which was burnt by the *Amalekites*, when *Dauid* in his flying from *Saul* to the *Philiſtims* had left his carriages there, but *Dauid* followed them ouer the Riuer of *Beſor*, and put them to the ſlaughter, and recouered the prey.

Ioſe. 10. 11. 12.

Next *Dabir* ſometime *Cariath-Sepher*, the Citie of Letters, the Vniuerſitie, as they ſay, or *Academie* of old *Paleſtine*. In Saint *Hieromes* time it ſeemes it had the name of

of

Dauid: *Ioſua* 15.49. it is called *Vrbs Sanna*: from the name, as it ſeemes, of ſome of the *Anakims*, as *Hebron* was called *Vrbs Arbahi*. For euen hence alſo were theſe Giants expelled. It was taken chiefly by *Othaniel*, incouraged by *Calebs* promiſe of his Daughter in marriage: but that *Ioſua* and the Hoaſt of *Iſrael* were at the ſurpriſe, it appeares *Ioſ.* 10. 39. This Citie *Ioſ.* 21.15. is named among thoſe which out of *Simeon* and *Iuda* were giuen to the *Leuites*. And hence it ſeemes they attribute it to this Tribe. *Ioſ.* 21. v. 21.

Beſides theſe, there are many others in the Tribe of *Simeon*, but of leſſe fame, as *Hajn*, of which *Ioſ.* 19.7. which alſo *Ioſ.* 21.16. is reckoned for one of the Cities of the *Leuites*, giuen out of the portion of *Iuda* and *Simeon* (for which *Iunius* thinkes *Haſham* is named 1. *Chron.* 6.59. though in the place of *Ioſua* theſe two are diſtinguiſhed) alſo *Tholad* ſo named 1. *Chron.* 4.29. for which *Ioſua* 19.4. wee haue *Eltholad*. *Chatzar-Suſa* ſo named *Ioſua* 19.5. for which *Ioſua* 15. we haue *Chatzar-Gadda*, both names agreeing in ſignification: for *Gadda* is *Turma*, and *Suſa Equitatus*. * And alſo 1. *Chron.* 4.32.

In the ſame places of *Ioſua* and of the *Chronicles Chorma* is named, which they thinke to be the ſame with that of which *Numb.* 14.45. to which the *Amalekites* and *Canaanites* purſued the *Iſraelites*: But that *Chorma* cannot be in *Simeon*, nor within the Mountaines of *Edumea*. For *Iſrael* fled not that way: but backe againe to the Campe, which lay to the South of *Edumea*, in the *Deſart*. *Deut.* 1.

The ſame places alſo name *Beerſheba* in this Tribe: ſo called of the Oath betweene *Abraham* and *Abimelec*: neere vnto which *Hagar* wandred with her Sonne *Iſmael*. It was alſo called the Citie of *Iſaac*, becauſe hee dwelt long there. While the *Chriſtians* held the Holy Land, they laboured much to ſtrengthen this place, ſtanding on the border of the *Arabian Deſart*, and in the South bound of *Canaan*. It hath now the name of *Gibelin*. The other Cities of *Simeon* which are named in the places of *Ioſua*, and of the *Chronicles* aboue noted, becauſe they helpe vs nothing in ſtorie, I omit them. In the time of *Ezekia* King of *Iuda*, certaine of this Tribe being ſtrengthened in their owne Territories, paſſed to * *Gedor*, as it is, 1 *Chron.* 4.39. (the ſame place which *Ioſ.* 15.36. is called *Gedera* and *Gederothaima*) which at that time was inhabited by the iſſue of *Cham*: where they ſeated themſelues: as alſo fiue hundred others of this Tribe, deſtroyed the Reliques of *Amalec* in the Mountaines of *Edom*, and dwelt in their places. Gen. 21 31.

* As it ſeemes in the Land of *Iuda*. See in the firſt *Paragraphe* of this Chapter in the Cities of *Dan.* *Iud.* 16.3.

The Mouutaines within this Tribe are few, and that of *Sampſon* the chiefeſt: vnto which hee carried the Gate-poſt of *Gaza*. The Riuers are *Beſor*, and the *Torrent* of *Ægypt* called *Shichar*, as is noted in *Aſſer*.

§. III.

THE TRIBE OF IVDA.

OF *Iuda* the fourth Sonne of *Iacob* by *Lea*, there were multiplied in *Ægypt* 74600. all which (*Caleb* excepted) periſhed in the *Deſarts*. And of their ſonnes there entred the Land of *Canaan* 76500. bearing armes: Agreeable to the greatneſſe of this number was the greateſt Territorie giuen, called afterward *Iudea*: within the bounds whereof were the portions allotted to *Dan* and *Simeon* included. And many Cities named in thoſe Tribes, did firſt, as they ſay, belong vnto the Children of *Iuda*: who had a kinde of Soueraignetie ouer them: as *Succoth*, *Cariathiarim*, *Lachis*, *Bethſemes*, *Tſiglag*, *Beerſheba*, and others. The multitude of people within this ſmall Prouince (if it be meated by that ground giuen to this Tribe onely) were incredible, if the witneſſe of the Scriptures had not warranted the report. For when *Dauid* numbred the people, they were found fiue hundred thouſand fighting men.

The Cities of *Iuda* were many. But I will remember the chiefeſt of them: beginning with *Arad*, or *Horma*, which ſtandeth in the entrance of *Iudea* from *Idumea*: whoſe King firſt ſurprized the *Iſraelites* as they paſſed by the border of *Canaan* towards *Moab*, and tooke from them ſome ſpoyles, and many priſoners: who being afterward ouerthrown by the *Iſraelites*, the ſonnes of *Keni*, the Kinſmen of *Moſes*, obtained a poſſeſſion in that Territorie: who before the comming of the *Iſraelites*, dwelt betweene *Madian* and *Amalek*. *Num.* 21. v. 3. *Ioſ.* 12 v. 14. *Iud.* 1. v. 16.

Following this Frontier towards *Idumea* and the South, *Aſcenſus Scorpionis*, or *Acrabbim* is placed: the next to *Arad*: ſo called becauſe of Scorpions, which are ſaid to bee in *Num.* 34.4. *Deut.* 8.15.

that

that place: from which name of *Acrabbim*, *Hierome* thinkes that the name of the *Toparchie* called *Acrabathena* was denominated: of which we haue ſpoken in *Manaſſes*. On the South ſide alſo of *Iudæa* they place the Cities of *Iagur*, *Dimona*, *Adada*, *Cedes*, *Aſhna*, *Iethnam*, and *Aſor* or *Chatſor*, moſt of them Frontier Townes.

And then *Ziph*: of which there are two places ſo called: one beſides this in the body of *Iuda*, of which the *Deſart* and Forreſt adioyning tooke name: where *Dauid* hid himſelfe from *Saul*. After theſe are the Cities of *Eſron*, *Adar*, *Karkah* and *Aſemona*, or *Haſmon*, of no great fame.

Turning now from *Idumæa* towards the North, wee finde the Cities of *Danna*, *Shemah*, *Amam*, the other *Aſor*, or *Chatſor*, *Behaloth*, and the two *Sochoes*: of all which ſee *Ioſ.* 15. alſo *Carioth* by *Ioſua.c.*15.*v.* 25. called *Kerioth*: whence *Iudas* the Traitor was called *Iſ-carioth*, as it were a man of *Carioth*. Then *Hetham* the abode of *Sampſon* which *Rehobeam* reedified. Beyond theſe towards the North border, and towards *Eleutheropolis*, is the Citie of *Iethar*, or *Iatthir*, belonging to the *Leuites*. In Saint *Hieromes* time it was called *Iethira*: and inhabited altogether with *Chriſtians*: neere vnto this City was that remarkeable battaile fought betweene *Aſa* King of *Iuda*, and *Zara* King of the *Arabians*, who brought into the field a Million of fighting men: and was notwithſtanding beaten and put to flight: *Aſa* following the victory as farre as *Gerar*, which at the ſame time he recouered.

Iudg. 15. 8. 1. *Chro.*11.6. *Iun.* out of the 1. *Chron.*4.32. notes that this *Hethã* though it were within the bounds of *Iuda* belonged to *Simeon*. *Ioſ* 15.48 *Hieron.in loc. Hebr.*

Not farre from *Iether*, ſtandeth *Iarmuth*, whoſe King was ſlaine by *Ioſua*, and the City ouerturned. Next vnto it is *Mareſa* the natiue Citie of the Prophet *Michæa*: Betweene it and *Odolla*, *Iudas Macchabæus* ouerthrew *Gorgias*, and ſent thence ten thouſand *Dragmas* of ſiluer to be offered for Sacrifice.

2. *Macc.*12.35

Odolla or *Hadullam* it ſelfe was an ancient and magnificent Citie, taken by *Ioſua*, and the King thereof ſlaine. *Ionathas Macchabæus* beautified it greatly. Then *Ceila* or *Keila* afterward *Echela*, where *Dauid* ſometime hid himſelfe: and which afterward he deliuered from the aſſaults of the *Philiſtims*: neere which the Prophet *Abacuc* was buried: whoſe monument remained, and was ſeene by S^t. *Hierome*.

*Gen.*38.*v.*1. *Ioſ* 12.15. 2. *Sam* 23.1.

Neere it is *Hebron*, ſometime called *the Citie of Arbah*, for which the *Vulgar* hath *Cariatharbe*: the reaſon of this name they giue as if it ſignified the Citie of foure: becauſe the foure *Patriarchs*, *Adam*, *Abraham*, *Iſaac*, and *Iacob*, were therein buried, but of *Adam* it is but ſuppoſed: and it is plaine by the places, *Ioſua* 14.14. and 15.13. and 20. 11. that *Arbah* here doth not ſignifie foure, but that it was the name of the Father of the *Giants* called *Anakim*, whoſe ſonne as it ſeemes *Anak* was: and *Achiman*, *Sheſhai*, and *Talmai* (whom *Caleb* expelled, *Ioſ.* 15.) were he ſons of this *Anak*, *Num.*13. 23. The name of *Anak* ſignifieth *Torquem*, a chaine worne for ornament; and it ſeemes that this *Anak* inriched by the ſpoyles which himſelfe and his Father got, wore a chaine of gold, and ſo got this name: and leauing the cuſtome to his poſteritie, left alſo the name: ſo that in *Latine* the name of *Anakim* may not amiſſe be expounded by *Torquati*.

The Citie *Hebron* was one of the ancienteſt Cities of *Canaan*, built ſeuen yeres before *Tſoan* or *Tanis* in *Ægypt*: and it was the head and chiefe Citie of the *Anakims*, whom *Caleb* expelled: to whom it was in part giuen, to wit, the Villages adioyning, and the reſt to the *Leuites*. It had a Biſhop in the *Chriſtian* times, and a magnificent Temple built by *Helen* the Mother of *Conſtantine*.

Not farre hence they fiude *Eleutheropolis* or the free Citie, remembred often by Saint *Hierome*. Then *Eglon* whoſe King *Dabir* aſſociated with the other foure Kings of the *Amorites*, to wit, of *Hieruſalem*, *Hebron*, *Iarmuth*, and *Lachis*, beſieging the *Gibeonites*, were by *Ioſua* vtterly ouerthrowne. From hence the next Citie of fame was *Emaus*, afterward *Nicopolis*, one of the Cities of Gouernment or *Præſidencies* of *Iudæa*. In ſight of this Citie *Iudas Macchabæus* (after hee had formerly beaten both *Apollonius* and *Seron*) gaue a third ouerthrow to *Gorgias* Lieutenant to *Antiochus*.

Ioſ. 10.*v.*11. *Macc.*1 3. *Euſeb.in Chrõ: Broch.Iun.*6. *Alſo 1.Chrõ. 4.39. as is aboue remembred in the Tribe of Simeon.

In the yeare 1301. it was ouerturned by an earth-quake, ſaith *Euſebius*. In the *Chriſtian* times it had a Biſhops ſeate of the Dioceſſe of *Cæſaria* of *Palaſtine*.

From *Emaus* toward the Weſt Sea there are the Cities of *Nahama*, *Bethdagon*, and *Gader* or *Gedera*, or *Gederothaima*, of which and of *Gederoth* [a] *Ioſ.*15.*v.*36. and 41. Then *Azecha*, to which *Ioſua* followed the ſlaughter of the fiue Kings before named, a Citie of great great ſtrength in the Valley of [a] *Terebinth*, or *Turpentine*, as the *Vulgar* readeth, 1. *Sam.* 17. 2. whence (as it ſeemes) they ſeat it neere vnto *Soco*, and vnto *Lebna* of the

Leuites.

a *Iunius* for *in Valle Terebinthi* hath *in valle querceti*. *Vatablus* keeps the *Hebrewe* reading *in valle Elah*.

Leuites. It reuolted from the ſubiection of the *Iewes* while *Ioram* the ſonne of *Ioſaphat* ruled in *Hieruſalem*: And next vnto this ſtandeth *Maceda*, which *Ioſua* vtterly diſpeopled.

On the other ſide of *Emaus* towards the Eaſt ſtandeth *Bethſur*, otherwiſe *Bethſora*, and *Bethſor*: one of the ſtrongeſt and moſt fought for places in all *Iuda*. It is ſeated on a high Hill; and therefore called *Bethſur* (*the houſe on the Rocke*, or *of ſtrength.*) It was fortified by *Roboam*, and afterward by *Iudas Macchabaus*. *Lyſias* forſt it, and *Antiochus Eutapor* by famine: *Ionathas* regained it: and it was by *Simon* exceedingly fortified againſt the *Syrian* Kings. *Ioſe.13. ant.9. Macc.1.6.*

Bethleem is the next vnto it within ſixe miles of *Hieruſalem*, otherwiſe *Lehem*: ſometime *Ephrata*; which name, they ſay, it had of *Calebs* wife, when as it is ſo called by *Moſes* before *Caleb* was famous in thoſe parts, *Gen.*38.16. Of this Citie was *Abeſſan* or *Ibzan*, *Iudge of Iſrael*, after *Iephtah*, famous for the thirty Sonnes and thirty Daughters begotten by him. *Elimelec* was alſo a *Bethlemite*, who with his wife *Naomi* ſojourned in *Moab* during the famine of *Iuda* in the time of the *Iudges*, with whom *Ruth* the daughter in law of *Naomi* returned to *Bethleem*: and maried *Boaz*, of whom *Obed*, of whom *Iſhai*, of whom *Dauid*. It had alſo the honour to bee the natiue Citie of our Sauiour *Ieſus Chriſt*; and therefore ſhall the memorie thereof neuer end. *Geneſ.53.48.* *Ruth. 1.*

In *Zabulon* of *Galilee* there was alſo a Citie of the ſame name: and therefore was this of our Sauiour called *Bethleem Iuda*. *Hieron in com. ſuper. Mat c.2. Math 2.1.*

From *Bethleem* ſome foure or fiue mile ſtandeth *Thecua*, the Citie of *Amos* the Prophet: and to this place adioyning is the Citie of *Bethzacaria*, in the way betweene *Bethſura* and *Hieruſalem*: on whoſe Hills adioyning the glorious guilt ſhields of *Antiochus* ſhined like lamps of fire in the eyes of the *Iewes*. The Citie of * *Bezek* was alſo neere vnto *Bethleem*, which *Adoni-Bezec* commanded, who had during his raigne tortur'd 70. Kings, by cutting off the ioynts of their Fingers and Toes: and made them gather bread vnder his Table: but at length the ſame end befell himſelfe by the ſonnes of *Iuda*, after they had taken him priſoner. *Amos. 1. v. 1. 1. Mac. 6. 32. Ioſeph. ant 12. c. 14. 1. Mac. 6. v. 36* * See in *Manaſſ.* C. 7. § 7. †. 1. *Iud. 1. v. 5. et. 7*

The reſt of the Cities in this part (moſt of them of no great eſtimation) we may paſſe by vntill wee come to the magnificent Caſtle of *Herodium*, which *Herod* erected on a Hill, mounting thereunto with 200. Marble ſteps, exceeding beautifull and ſtrong. And towards the Dead Sea, and adioyning to the *Deſart* of *Iaruel*, betweene it and *Tekoa*, is that *cliuaus floridus*, where in the time of *Iehoſaphat*, the *Iewes* ſtood and lookt on the *Moabites*, *Ammonites*, and *Edomites*, maſſacring one another, when they had purpoſed to ioyne againſt *Iuda*: neere which place is the Valley of bleſſing, where the *Iewes* the fourth day after, ſolemnely came and bleſſed God for ſo ſtrange deliuerance. *Ioſe. 14 ant. 22* *2. Chron. 20. vt 16. & 26.*

Now the Cities of *Iuda* which border the Dead Sea, are theſe; *Aduran* beautified by *Roboam*: and *Tſohar* which the *Vulgar* calleth * *Segor*: ſo called becauſe *Lot* in his praier for it vrged that it was but a little one: whence it was called *Tſohar*, which ſignifieth a little one: when as the old name was *Belah*, as it is *Gen.*14.2. In the *Romanes* times it had a Garriſon, and was called (as they ſay) *Pannier*: in *Hieromes* time *Balexona*. Then *Engaddi* or *Hen-gaddi*, firſt *Aſaſonthamar*: neere vnto which are the Gardens of *Balſamum*, the beſt that the world had called *Opobalſamum*: the moſt part of all which Trees *Cleopatra* Queene of *Ægypt* ſent for out of *Iudæa*, and *Herod* who either feared or loued *Anthonie* her husband, cauſed them to be rooted vp and preſented vnto her: which ſhee replanted neere *Heliopolis* in *Ægypt*. This Citie was firſt taken by *Chedorlaomer*, and the *Amorites* thence expelled. It was one of the moſt remarkeable Cities of *Iudæa*: and one of the *Preſidencies* thereof. *2. Chron. 11.* * Some call it *Bal-ſaliſa* and *Vitula conſternans.* See in *Gad c. 10. §. 5. poſt principium in Haroher. Gen. 19. 20. Hieron. in Oſee Hebr. Chatſatſon-thamar. 2. Chron. 20. 2.* *Gen. 14. 7.*

The reſt of the Cities are many in the In-land, and among them *Ieſrael*; not that which was the Citie of *Naboth*, of which alreadie: but another of the ſame name, the Citie of *Achinoan*, the wife of *Dauid*, the mother of that *Ammon*, whom *Abſalom* ſlew: alſo as ſome thinke the Citie of *Amaſa*, *Abſalons* Lieutenant, and the commander of his Armie. But this ſeemeth to be an error grounded vpon the neereneſſe of the words, *Iſrael* and *Ieſrael*: and becauſe the 2. *Sam.*17.25. *Amaſaes* father is called a *Iſraelite*, who firſt of the *Chron.*2.17. is called an *Iſmaelite*: indeed the *Hebrew Orthographie* ſheweth that *Amaſaes* Father is not ſaid to be of the Citie *Ieſrael*, but an *Iſraelite* in Religion, though otherwiſe an *Iſmaelite*. *1. Reg.21.* *2. Sam. 17. 25.*

In this Tribe there were many high Hills and Mountaines, as thoſe of *Engaddi* vpon the

the Dead Sea: and the Mountaines of *Iuda*, which begin to rise by *Emaus*, and end neere *Taphna*, and these part *Iuda* from *Dan* and *Simeon*. Of others which stand single, there is that of *Hebron*: at the foot whereof was that Oake of *Mambre*, where the three Angels appeared to *Abraham*, which S. *Hierome* calleth a Fir-tree; and saith, that it stood till the time of *Constantine* the yonger. There is also that Mountaine called *Collis Achilæ*, on the South of *Ziph*: on the top whereof the great *Herod*, inclosing the olde Castle, erected by *Ionathas Macchabæus*, and called *Massada*, garnished it with 27. high and strong Towers: and therein left Armour and furniture for an hundred thousand men, being as it seemeth a place vnaccessible, and of incomparable strength.

Hieron. in loc. Heb. & quæst. Hebr.

Ioseph. 14 Ant. c. 20.

In the Valley afterward called the Dead Sea, or the Lake *Asphaltitis*, this Countrie had foure Cities, *Adama*, *Sodom*, *Seboim*, and *Gamorra*, destroyed with fire from Heauen for their vnnaturall sinnes.

§. IIII.

THE TRIBE OF REVBEN and his Borderers.

†. I.

The seates and bounds of Midian, Moab, and Ammon, part whereof the Reubenites wanne from Sehon King of Hesbon.

IN the other side of the Dead Sea, *Reuben* the eldest of *Iacobs* sonnes inhabited: of whose children there were numbred at Mount *Sinai* 46000. who dying with the rest in the *Desarts*, there remained to possesse the Land promised 43700. bearing armes. But before we speake of these or the rest that inhabited the East side of *Iordan*, something of their borderers: to wit, *Midian*, *Moab*, and *Ammon*, whose land in our writers are confusedly described, and not easily distinguished. And first wee are to remember that out of *Abrahams* kindred came mighty Families: as by *Isaac* and *Iacob* the Nation called Israel, and afterward Iewes: by *Esau* or *Edom* the *Idumæans*: by *Ismael* the eldest sonne of *Abraham*, the *Ismaelites*: and by *Keturah* his last wife the *Midianites*. And againe by *Lot*, *Abrahams* brothers sonne, those two valiant Nations of the *Moabites* and *Ammonites*: all which being but strangers in the Land of *Canaan* (formerly possest by the *Canaanites*, and by the Families of them descended) these issues and alliance of *Abraham*, all but *Iacob*, whose children were bred in *Ægypt*, inhabited the frontier places adioyning.

Esau and his sonnes held *Idumæa*, which bounded *Canaan* on the South, *Ismael* tooke from the South-east part of the Dead Sea; stretching his possession ouer all *Arabia Petræa*, and a part of *Arabia* the *Desart*, as farre as the Riuer of *Tigris*, from *Sur* to *Hauilah*.

Moab tooke the rest of the coast of the Dead Sea, leauing a part to *Midian*, and passing ouer *Arnon*, inhabited the plaines betweene *Iordan* and the Hills of *Abarim* or *Arnon*, as farre North as *Esebon*, or *Chesbon*.

Ammon sate downe on the North-east side of *Arnon*, and possest the Tract from *Rabba* afterward *Philadelphia*, both within the Mountains of *Gilbead*, and without them as farre forth as *Arroer*, though in *Moses* time he had nothing left him in all that Valley: for the *Amorites* had thrust him ouer the Riuer of *Iaboc*, as they had done *Moab* ouer *Arnon*. As these Nations compassed sundry parts of *Canaan*, so the border betweene the Riuer of *Iaboc* and *Damascus* was held by the *Amorites* themselues, with other mixt Nations: all which Territorie on the East side of *Iordan*, and on the East side of the Dead Sea, was granted by *Moses* to the Tribes of *Reuben*, *Gad*, and halfe *Manasse*; whereof that part which *Moab* had, was first possest by the *Emims* a Nation of Giants weakened and broken by *Chedorlahomer*, after expulsed by the *Moabites*, as before remembred. That which the *Ammonites* held, was the Territorie and ancient possession of the *Zamzummims* or *Zuzes*, who were also beaten at the same time by *Chedorlahomer*, *Amraphel*, and the rest: and by them an easie way of conquest was prepared for the *Ammonites*.

Iosua. 13.

Num. 21. v. 24

Gen. 14.

Now where it is writen that *Arnon* was the border of *Moab*, the same is to be vnderstood according to the time when *Moses* wrote. For then had *Sehon* or his Ancester beaten

beaten the *Moabites* out of the plaine Countries, betweene *Abarim* and *Iordan*, and driuen them from *Hesbon* ouer *Arnon*; and this happened not long before *Moses* arriuall vpon that border, when *Vaheb* gouerned the *Moabites*. For he that ruled *Moab* when *Moses* past *Arnon*, was not the sonne of *Vaheb*, but his name was *Balac* the sonne of *Zippor*. And it may be that those Kings were electiue, as the *Edumeans* anciently were.

Now all that part of *Moab* betweene *Arnon* and *Iordan*, as farre North as *Essebon*, was inhabited by *Reuben*. And when *Israel* arriued there out of *Ægypt*, it was in the possession of *Sehon*, of the race of *Canaan* by *Amoreus*: and therefore did *Iephtah* the Iudge of *Israel* iustly defend the regaining of those Countries against the claime of the *Ammonites*: because (as he alleadged) *Moses* found them in the possession of the *Amorites*, and not in the hands of *Moab* or *Ammon*: who (saith *Iephtah*) had 300. yeers time to recouer them, and did not: whence he inferreth that they ought not to claime them now. *Iudg. 11.*

And lest any should marueil why the *Ammonites* in *Iephtahs* time should make claime to these Countries: whereas *Moses* in the place *Numb. 21. v. 26.* rather accounts them to haue beene the ancient possession of the *Moabites*, than of the *Ammonites*: it is to be noted that *Deut. 3. 11.* when it is said that the yron bed of *Og* was to be seene at *Rabbath*, the chiefe Citie of the *Ammonites*, it is also signified, that much of the Land of *Og*, which the *Israelites* possessed, was by him or his Ancestors got from the *Ammonites*, as much of *Sehons* was from the *Moabites*.

And as the *Canaanite* Nations were seated so confusedly together that it was hard to distinguish them: so also were the sonnes of *Moab* and *Ammon*, *Midian*, *Amalek*, & *Ismael*. Yet the reason seemeth plaine enough why *Ammon* commanded in chiefe, in *Iephtahs* time; for sometime the one Nation, sometime the other of all those borderers acquired the Soueraignetie: and againe that one part of the Land which *Gad* held, namely within the mountaines of *Galaad*, or *Gilhead*, and as farre South as *Arroer* belonged to the *Ammonites*. And therefore taking aduantage of the time, they then sought to recouer it againe. Yet at such time as *Moses* ouerthrew *Sehon* at *Iahaz*, the *Ammonites* had lost to the *Amorites*, all that part of their possession which lay about *Arroer*, and betweene it and *Iaboc*: *Sehon* and *Og* two Kings of the *Amorites* hauing displanted both *Moab* and *Ammon* of all within the Mountaines. For it is written in the one and twentieth of *Numb. v. 24.* that *Israel* conquered the Land of *Sehon* from *Arnon* vnto *Iaboc*, *euen vnto the children of Ammon*, so as at this time the Riuer of *Iaboc* was the South bound of *Ammon*, within the Mountaines, when as anciently they had also possessions ouer *Iaboc*, which at length the *Gadites* possest, as in the the 13. chapter of *Iosua*, *vers.* 25. it appeares. *Ios 13. ver. 25. Iunius* notes that the one halfe of the Land of *Hammon* which in this place of *Iosua* is said to haue beene giuen to the *Gadites*, was take first from the *Ammonites* by *Sehon*: but the place *Deute 3. 11.* proues that aswell *Og*, as *Sehon*, had gotten Lands out of the hands of the *Ammonites*.

†. II.

Of the memorable places of the Reubenites.

THe chiefe Cities belonging to *Reuben* were these, *Kedemoth*, for which the *Vulgar*, *without any shew of warrant*, readeth *Iethson*. The *Vulgar* or *Hierome* followed the *Septuagint*, those two *verses* 36. and 37. in 21. *Ios.* being wanting in the olde *Hebrew* Copies, and the *Septuagint* read *Kedson* for *Kedmoth*, which *Kedson* by writing slipt into *Iethson*. *Ios 21. 37.*

This Citie which they gaue to the *Leuites*, imparts her name to the *Desart* adioyning: from whence *Moses* sent his Embassage to *Sehon*. In the same place of *Iosua* where this *Kedemoth* is mentioned, the *Vulgar* for *Beser & villa eius*, reades *Boser in solitudine Misor*, without any ground from the *Hebrew*: whence *Adrichomius* makes a Towne called *Misor*, in the border betweene *Reuben* and *Gad*. Farther from *Kedemoth* neere the *Dead Sea* (for the Countrie betweene being Mountainous hath few Cities) they place two Townes of note, *Lasa* or *Leshash*, of which *Genesis* 10. *verse* 19. The *Greekes* call it *Callirhoe*: neere which there is a Hill, from whence there floweth Springs both of hot and cold, bitter and sweet water, all which soone after their rising, being ioyned in one streame, doe make a very wholesome bath, especially for all contraction of sinewes: to which *Herod* the elder, when hee was desperate of all other helpe, repaired, but in vaine. Others say that these Springs arise out of the hills of *Macherus* in this Tribe. The like fountaines are found in the *Pyrenyes*: and in *Peru*, called *the Baths of the Ingas* or *Kings*. The other towne is *Macherus*, the next betweene *Lasa* and *Iordan*: of all that part of the world the strongest In-land Citie and Castle, standing vpon a Mountaine *Deut. 2. 26.* It was a marginall note out of the 3. *Deut.* where the 76. kept the word *Misor*, signifying a plaine, which after crept into the Text. *Ioseph. 17. ant. c. 9 & Hieron. in quæst. Heb. in Gen. Aretas l. 3. Ioseph. ant. 13 c. 24. & 14 ant. c. 10. & alibi. Ioseph. bell. Iud. l. 7 c. 25.*

euery way vnaccessible. It was first fortified by *Alexander Iannaus*, who made it a frontier against the *Arabians*: but it was demolished by *Gabinius*, in the war with *Aristobulus*, saith *Iosephus*. It was thither (saith *Iosephus*) that *Herod* sent *Iohn Baptist*, and wherein hee was slaine: his armie soone after being vtterly ouerthrowne by *Aretas* King of *Arabia*, and himselfe after this murther neuer prospering. Not farre from *Macherus* was *Bosor* or *Bozra*, a towne of refuge, and belonging to the *Leuites*, and neere it *Liuias* vpon *Iordan*, which *Herod* built in honour of *Liuia* the mother of *Tiberius Cæsar*.

Deu.4.43. Ios.20.8. Euseb. in Chro. Hier.in loc.heb.

To the North of *Liuias* is *Setim*, or *Sittim*: where the children of *Israel* embraced the daughters of *Midian*, or *Moab*: and where *Phineas* pierced the body of *Zimri* and *Cosbi*, with his speare, bringing due vengeance vpon them, when they were in the midst of their sinne: and from hence *Iosua* sent the Discouerers to view *Ierico*, staying heere vntill hee went ouer *Iordan*. As for the *Torrent Setim*, which in this place *Adrichomius* dreames of, reading *Ioel* 3.18. *irrigabit torrentem Setim*: The vulgar hath *torrentem spinarum*: and *Iunius*, *vallem Cedrorum*: expounding it not for any particular place in *Canaan*: but for the *Church*, in which the iust being placed, grow as the *Cedars*, *Psal.* 92.13.

Num. 25.1.

Ios. 3.1.

The plaine Country hereabout, by *Moses* called *The Plaines of Moab*, where he expounded the Book of *Deuteronomie* to the people a little before his death, is in the beginning of the same book precisely bounded by *Moses*. On the South it had the great *Desert* of *Paran*, where they had long wandred. On the East it had *Chatseroth*, & *Dizahab* (of which two the former is that *Gazorus*, of which *Ptolomie* in *Palæstina*, the later was a Tract belonging to the *Nabathæi* in *Arabia Petræa*, where was * *Mezahab*, of which, *Gen.*36.39.) by the *Geographers* called *Medaua* and *Medaba*. On the West it had *Iordan*, and on the North it had *Laban* (in *Iunius* Edition, by the fault of the Print, *Lamban*, *Deuteron.* 1.1.) the same which the *Geographers* call *Libias*: and some confound it with *Liuias*, of which euen now wee spake.

Deut.34.1.

* The same as it seems which *Num.*21.30. is called *Medeba* whence wee reade of the plaines of *Medeba*, *Ios* 13 *v.* 9.16. of which also wee reade in the wars of *Dauid* against *Hanũ* the *Ammonite.* 1 *Chr.* 19.7. Also, 1.*Macc.* 9.36. *Esai.* 16.2. See before *c.*5. §.7.

Also on the same North side towards the confines of *Cœlesyria*, it had *Theophel*: whereabout sometime *Pella* of *Cœlesyria* stood: which was in the region of *Decapolis*, and as *Stephanus* saith, was sometime called *Butis*. It is also noted in *Moses* to be ouer-against or neere vnto *Suph*, for which the *Vulgar* hath *the Red Sea*, as also *Num.* 2.14. it translateth the word *Suphah* in like manner: whereas in this place of *Deuteronomie* there is no addition of any word in the *Hebrew* to signifie the Sea: and yet the Scripture, when this word is so to be taken, vseth the addition of *Mara*, thereby to distinguish it from the region of *Suph* or *Suphah*: which doubtlesse was about these Plaines of *Moab* towards the dead Sea: where the Countrey, being full of reedes, was therefore thus called: as also the red Sea was called *Mare Suph*, for like reason.

The place in these large plaines of *Moab*, where *Moses* made those diuine exhortations, some say was *Bethabara* where *Iohn* baptized, which in the Storie of *Gedeon* is called *Beth-bara*. *Iosephus* saies it was where after the Citie *Abila* stood, neere *Iordan*, in a place set with Palme trees: which sure was the same as *Abel-sittim* in the Plaines of *Moab*, *Numb.*33.49. (that some call *Abel sathaim* and *Bel-sathim*) which is reckoned by *Moses* in that place of *Numbers* for the 42. and last place of the *Israelites* incamping in the time of *Moses*: This place is also called *Sittim*; which word if we should interpret, we should rather bring it from Cedars, than from Thornes, with *Adrichomius* and others. It was the wood of which the Arke of the Tabernacle was made.

Ioh.1 28. Iud.7 24. Iosep.ant. 4.7. Num.25.1. Exod.25.10.

Toward the East of these plaines of *Moab*, they place the Cities, *Nebo*, *Baall-Meon*, *Sibma* and *Hesbon* the chiefe Citie of *Sehon*, and *Elhabel*, and *Kiriathaima* the seate of the Giants *Emim*. Of the two first of these *Moses* seemes to giue a note that the names were to be changed: because they tasted of the *Moabites* * Idolatrie. For *Nebo* (in stead of which *Iunius*, *Es.* 46.1. reades *Deus vaticinus*) was the name of their Idoll-Oracle, and *Baal-meon* is *the habitation of Baal*. Of the same Idoll was the Hill *Nebo* in these parts denominated: from whose top, which the common Translators call *Phasgah*, *Moses* before his death saw all the Land of *Canaan* beyond *Iordan*. In which storie *Iunius* doth not take *Phasgah* or *Pisgah*, for any proper name: but for an appellatiue, signifying a Hill: and so also *Vatablus* in some places; as *Num.* 21.20. where hee noteth that some call *Pisgah* that top which looketh to *Ierscho*, and *Hair* as it looketh to *Moab*, which opinion may be somewhat strengthened by the name of a Citie of *Reuben* mentioned *Ios.*13 20. called *Asbdoth-Pisga*, which is as much as *decursus Pisgæ*: to wit, where the waters did runne downe from *Pisga*. In the same place of *Iosua* there is also named *Beth-peor*, as belon-

*Num.31.v.37 Gen.14.v.5. Num.32. * Exod.23.13. Nomen deorum alienorũ ne recordamini, ne audiatur in ore tuo. Ps.16.4. Ho assumpturus sũ nomina eorũ in labijs meis. Hos. 2.17. amouebo nomina Baalimorum ab eorum.*

belonging to *Reuben*: ſo called from the Hill *Peor*: from whence alſo *Baal* the Idoll was called *Baal-peor*, which they ſay was the ſame as *Priapus*: the cheefe place of whoſe worſhip ſeemes to haue beene *Bamoth-Baal*, of which alſo *Ioſ.* 13. in the Cities of *Reuben*: for which *Num.* 22. 41. they reade *the high places of Baal* (for ſo the word ſignifieth) to which place *Balaak* firſt brought *Balaam* to curſe the *Iſraelites*.

What name they vſed for *Nebo* it doth not appeare: but *Baal-meon* it ſeemes they named ſometime *Baioth*, as *Ez.* 15. 2. and ſomtime *Beth-meon* *Eſa.* 48. 23.

†. III.

Of diuers places bordering Reuben belonging to Midian, Moab or Edom.

THere were beſides theſe diuers places of note ouer *Arnon*, which adioyned to *Reuben*: amongſt which they place *Gallim*, the Citie of *Phalti*: to whom *Saul* gaue his Daughter *Michal* from *Dauid*: but *Iunius* thinkes this Towne to be in *Beniamin*: gathering ſo much out of *Eſay* 10. *verſ.* 29. where it is named among the Cities of *Beniamin*. With better reaſon perhaps out of *Numb.* 21. *v.* 19. wee may ſay that *Mathana* and *Nahaliel* were in thoſe confines of *Reuben*: through which places the *Iſraelites* paſt after they had left the Well called *Beer*: Then *Deblathaim* which the Prophet *Hieremie* threatneth with the reſt of the Cities of *Moab*. *1. Sam. 25. v. vlt.* *Hierem. 48.*

Madian alſo is found in theſe parts, the cheefe Citie of the *Madianites* in *Moab*: but not that *Midian or Madian* by the Red Sea; wherein *Iethro* inhabited. For of the *Madianites* there were two Nations, of which theſe of *Moab became* Idolaters, and receiued an exceeding ouerthrow by a Regiment of twelue thouſand *Iſraelites*, ſent by *Moſes* out of the plaines of *Moab*: at ſuch time as *Iſrael* began to accompanie their Daughters: their fiue Kings with *Balaam* the Soothſayer were then ſlaine: and their Regall Citie with the reſt deſtroyed. The other *Madianites* ouer whom *Iethro* was Prince, or Prieſt, forgat not the God of *Abraham* their Anceſtor; but relieued & aſſiſted the Iſraelites in their painfull trauails, through the *Deſerts*: and were in all that paſſage their guides. In the South border of *Moab* adioyning to *Edom*, and ſometime reckoned as the chiefe City of *Edom*, there is that *Petra* which in the Scriptures is called *Selah*, which is as much as *rupes* or *petra*. It was alſo called *Ioctheel*, as appeares by the place 2. *Reg.* 14. It was built (ſaith *Ioſephus*) by *Recem*, one of thoſe fiue Kings of the *Madianites* ſlaine as before is ſaid: after whom it was called *Recem*: Now they ſay it is called *Crac* and *Mozera*. The *Soldans* of *Ægypt*, for the exceeding ſtrength thereof, kept therein all their treaſures of *Ægypt* aud *Arabia*: of which it is the firſt and ſtrongeſt Citie: the ſame perhaps which *Plinie* and *Strabo* call *Nabathea*, whence alſo the Prouince adioyning tooke name: which name ſeemes to haue been taken at firſt from *Nabaioth* the ſonne of *Abraham* by *Kethura*. For *Nabathea* is no where vnderſtood for all *Arabia Petræa*, (at leaſt where it is not miſ-underſtood) but it is that Prouince which neighboureth *Iudæa*. For *Pharan* inhabited by *Iſmael*, whoſe people *Ptolomie* calleth *Pharanites*, in ſtead of *Iſmaelites*, and all thoſe Territories of the *Cuſites*, *Madianites*, *Amalekites*, *Iſmaelites*, *Edomites*, or *Idumeans*, the Lands of *Moab*, *Ammon*, *Hus*, *Sin*, and of *Og* King of *Baſan*, were parts of *Arabia Petræa*: though it bee alſo true, that ſome part of *Arabia* the *Deſert* belonged to the *Amalekites*, and *Iſmaelites*: all which Nations the Scriptures in the firſt of *Chronicles* the fifth calls *Hagarims* of *Hagar*. *Lib. 4. Ant. 7.* *1. Chro 5. v. 19. & 20.*

This Citie *Petra*, *Scaurus* beſieged with the *Roman* Armie, & finding the place in ſhew impregnable, he was cõtent by the perſwaſion of *Antipater*, to take a compoſition of monie, & to quit it. Yet *Amaſias* king of *Iuda* (after he had ſlaughtered 10000. of the *Arabians* in the valley called *Salinarum*) wan alſo this City. S. *Hierome* findes *Ruth* the *Moabite* to be naturall of this City. In the meane time when the *Chriſtians* held the Kingdome of *Hieruſalem*, it had a *Latine Biſhop*, hauing before been vnder the *Greeke Church*. It is ſeated not far from *Hor* where *Aaron* died, & on the other ſide towards the North is the riuer of *Zared* or *Zered*, by which *Moſes* incamped in the 38. Station. *Adrichome* deſcribeth the waters of *Memrim*, or rather *Nemrim*, in his Map of *Reuben*, not far hence, and betweene *Zared* and *Arnon*: and ſo hee doth the Valley of *Saue*: but the waters of *Nimra*, or *Beth-Nimra* (for which it ſeemes *Adrichomius* writ *Nemrim*) refreſh the plaines of *Moab*: and the cõfluence of thoſe waters of *Nimra* are in the Tribe of *Gad*. *Saue* alſo cannot be found in this place, that is, to the South of *Arnon*, & vnder *Midian*. For after *Abraham* returned from the purſuit of the *Aſſyrian* and *Perſian* Princes, the King of *Sodom* met him in the Valley of *Saue*, or *Saueh*, which is the Kings Dale, where *Abſalom* ſet vp his Monument, as it ſeemes, not farre from *Hieruſalem*. And at the ſame time *Melchizedec* King of *Salem* *Gul. Tyr. 20. bell ſacr.* *Numb. 21.* *Deut. 2. 13.* *Num. 32. 3.* *Ioſ. 13. 27.* *Eſa. 15. 1.*

alſo incountred him. But *Abraham* comming from the North, and *Melchizedec* inhabiting, either neere *Bethſan* otherwiſe *Scythopolis* in the halfe Tribe of *Manaſſe*, or in *Hieruſalem* (both places lying to the Weſt of *Iordan*) could not incounter each other in *Arabia*: and therefore *Saue*, which was alſo called *the Kings Dale*, could not be in theſe parts.

†. IIII.
Of the Dead Sea.

NOw becauſe the Sea of *Sodom* or the Dead Sea, called alſo the Lake of *Aſphaltitis*, and the ſalt Sea (in diſtinction from the Sea of *Tyberias* which was freſh water) alſo the Sea of the Wilderneſſe, or rather the Sea * of the plaines, is often remembred in the Scriptures, and in this ſtorie alſo, therefore I thinke it not impertinent, to ſpeake ſomewhat thereof. For it is like vnto the *Caſpian* Sea, which hath no out-let or disburthening. The length of this Lake *Ioſephus* makes 180. furlongs (which make 22. miles and a halfe of ours) and about 150. in breadth, which makes 18. of our miles and ſomewhat more. *Plinie* makes it a great deale leſſe. But thoſe that haue of late yeeres ſeene this Sea, did account it (ſaith *Weiſſenburg*) eight Dutch miles (which is two and thirtie of ours) in length: and two and a halfe of theirs (which is ten of ours) in breadth. Of this Lake or Sea *Tacitus* maketh this report: *Lacus eſt in immenſo ambitu, ſpecie maris, ſapore corruptior, grauitate odoris accolis peſtifer: neq; vento impellitur, neq; piſces aut ſuetas aquis volucres patitur, incertum vnde ſuperiecta vt ſolido feruntur, periti imperitiq; nandi perinde attolluntur, &c. That it is very great, and (as it were) a Sea of a corrupt taſte: of ſmell infectious, and peſtilent to the borderers. It is neither moued nor raiſed by the winde: nor indureth fiſh to liue in it, or fowle to ſwimme in it. Thoſe things that are caſt into it, and the vnskilfull of ſwimming, aſwell as the skilfull, are borne vp by this water.* At one time of the yere it caſteth vp *Bitumen:* the Art of gathering which, Experience (the finder of other things) hath alſo taught. It is vſed in the trimming of ſhips, and the like buſineſſes.

And then of the Land, he ſpeaketh in this ſort: "The fields not farre from this Lake, "which were ſometime fruitfull and adorned with great Cities were burnt with lightning; of which the ruines remaine, the ground looking with a ſad face, as hauing loſt "her fruitfulneſſe; for whatſoeuer doth either grow or is ſet thereon, be it fruits or flowers, when they come to ripeneſſe, haue nothing within them, but moulder into aſhes: "Thus farre *Tacitus*. And it is found by experience, that thoſe Pomegranates and other Apples or Oranges, which doe ſtill grow on the bankes of this curſed Lake, doe looke faire, and are of good colour on the out-ſide, but being cut haue nothing but duſt within. Of the *Bitumen* which this Lake caſteth vp, it was by the *Greekes* called *Aſphaltis*. *Veſpaſian* deſirous to be ſatisfied of theſe reports, went of purpoſe to ſee this Lake, and cauſed certaine Captiues to be caſt into it, who were not onely vnskilfull in ſwimming, but had their hands alſo bound behind them, and notwithſtanding they were carried on the face of the waters, and could not ſinke.

* So *Iunius* reades for the *Hebrew Haraboth* euerie where, and ſo alſo the editiõ of *Vatablus*, *Deutr.3.17.* though *Deutr. 4.44.* it hath *mare ſolitudinis*, as alſo *2. Reg.14.25.* the reaſon of this name ſeemes to be, becauſe it ioynes to the plaines of *Moab* which are called *Harboth Moab*, *Deutr. 34.1.* as alſo we haue *Ceſuloth* in *Harbath*, that is in the plaines, to wit, of *Zabulon*, *1.Macch.9 2.* whence *Adrichomius* imagines a City in *Zabulon* called *Araba*. a *Deſcr. terr. Sanct.1.*

†. V.
Of the Kings of Moab, much of whoſe Country within Arnon Reuben *poſſeſt.*

OF the Kings of *Moab*, whoſe Country (within *Arnon*) *Reuben* poſſeſt (though not taken from *Moab* but frõ *Sehon* the *Amorite*) few are known. *Iunius* in the 21. of *Numbers*, verſ. 14. nameth *Vaheb*, which ſeems to be the Anceſtor or Predeceſſor of *Balac*, the ſon of *Zippor*: which *Balac* ſent for *Balaam* to curſe *Iſrael*. For fearing to contend with *Moſes* by armes by the examples of *Sehon* and *Og*, hee hoped by the helpe of *Balaams* curſings or inchantments, to take from them all ſtrength and courage, and to caſt on them ſome peſtilent diſeaſes; And though *Balaam* at the firſt, moued by the ſpirit of God, bleſt *Iſrael* contrary to the hope and deſire of *Moab:* yet being deſirous in ſome ſort to ſatiſfie him, and to doe him ſeruice, he aduiſed *Moab* to ſend *Madianitiſh* Women among the *Iſraelites:* hoping by them, as by fit inſtruments of miſchiefe, to draw them to the Idolatrie of the Heathen: but in the end hee receiued the reward of his falling from God, and of his euill counſaile, and was ſlaine among the reſt of the Princes of *Midian*.

Num.21.22. 25.24. Ioſ.24.

After theſe times the Kings of the *Moabites* are not named: ſauing that wee finde in the firſt of *Chronicles* the fourth, that *Iokim*, and the men of *Chozeba*, and *Ioaſh*, and *Sareph*,

Sareph, all being of the iſſue of *Iuda*, ſometime had the Dominion in *Moab*: but as it is written in the ſame Verſe, *Theſe alſo are ancient things*: to wit, as ſome expound it, the particulars of theſe mens Gouernments are no where extant or remaining: or as others, *hæc prius fuere*, theſe Families of *Iuda* were once thus famous: but now their poſterity chuſe rather to abide in *Babylon*, and be Clay-workers to the King there. *v. 22.*

Then we finde *Eglon* King of *Moab*, who with the helpe of *Ammon*, and *Amalec* maſtered *Iſrael*, and commanded them eighteene yeeres: which *Eglon*, *Ehud* ſlew in his owne houſe, and afterward 1000. of his Nation. What name the King of *Moab* had vnto whom *Dauid* fled fearing *Saul*, it doth not appeare: or whether it were the ſame againſt whom *Saul* made Warre, it is not manifeſt, for neither are named. But in reſpect that this *Moabite* was an enemy to *Saul*, he receiued *Dauid*, and releeued him; knowing that *Saul* ſought his life. *Iudg. 3.* *1. Sam. 22.* *1. Sam. 14.*

After this, *Dauid* himſelfe entred the Region of *Moab*, but not likely in the ſame Kings time: for hee ſlaughtered two parts of the people; and made the third part tributarie: whereupon it was ſaid of *Dauid*, *Moab is my waſh-pot*, *ouer Edom will I caſt my ſhoe*: meaning that hee would reduce them to ſuch an abiection, and appoint them for baſe ſeruices: And that he would tread downe the *Idumæans*. *2. Sam. 8.* *1. Chron. 18.* *Pſal. 60. v. 10.*

The next King after *Dauids* time, of the *Moabites*, whoſe name liueth, was *Meſha*: who falling from *Iuda*, (perhaps in remembrance of the ſeueritie of *Dauid*) faſtened himſelfe to the Kings of *Iſrael*, and paid tribute to *Ahab* 100000. Lambes, and 200000. Rams, with the wooll: who reuolting againe from *Iſrael* after the death of *Ahab*, was inuaded be *Iehoram*: with whom ioyned the Kings of *Iuda* & *Idumea*: and being by theſe three Kings preſt and broken, hee fledde to *Kir-hareſeth*, as is elſewhere ſhewed. There is alſo mention made of the *Moabites* without the Kings name: when that Nation, aſſiſted by the *Ammonites* and *Idumæans*, inuaded *Iehoſhaphat*: and by reaſon of ſome priuate quarrels among themſelues, the *Moabites* and *Ammonites* ſet vpon the *Idumæans*, and ſlaughtered them: and then one againſt another; ſo as *Iehoſhaphat* had a notorious victorie ouer them all, without either bloud or wound. Alſo in the time of *Hieremie* the Prophet, there was a King of *Moab* which is not named, which was after *Meſha* of *Moab* many deſcents: for *Meſhe* liued with *Iehoram*, and this *Moabite* in *Zedekias* time, fourteene Kings of *Iuda* comming betweene, who waſted three hundred and odde yeeres. *2. Reg. 3.* *2. Chron. 20.* *Hierem. 27.*

§. V.

Of the memorable places of the Gadites, and the bordering places of Ammon.

THe Territory adioyning to *Reuben*, is that of *Gad*: whereof all that part which ioyned to the Mountaines, was ſometime in the poſſeſſion of the *Ammonites*, as farre to the South as *Aroer*. Of the children of *Gad* the ſeuenth ſon of *Iacob* by *Zelpha*, the hand-maid of *Lea*, there parted out of *Ægypt*, and died in the *Deſarts*, 45550. and of their ſonnes there entred the Land promiſed, 45000. bearing armes: from the halfe Tribe of *Manaſſe* the Riuer of *Iaboc* diuided them: from *Reuben* the Cities of *Heſbon*, *Elhele*, and *Aphec*. *Gen. 30.* *Num. 1. 32. 26* *Ioſ. 13.*

The chiefe Citie of *Gad* was *Aroer*: which they make to be the ſame with *Ar*, or *Rabbath Moab*, the great or commanding *Moab*. But the learned *Iunius* attending diligentlie to thoſe words of *Moſes*, *Deut. 2. 36. Ab harahero, quæ eſt in ripa fluminis Arnon, & Ciuitate ipſa quæ eſt in flumine; Where the Citie in the Riuer is diſtinguiſhed from the Citie vpon the banke of the Riuer*, (as alſo in like manner *Ioſ. c. 12. v. 2.* and *c. 13. v. 9.*) thinketh that *Haroher* which doubtleſſe belonged to the *Gadites* (as *Numb. 32. 34.* it is ſaid that they built it) was indeede ſeated neere *Har* of the *Moabites*, but diuerſe from it. For that *Har* was neuer poſſeſt by *Moſes*, it is plaine *Deuteronomie 2. 9.* where God forbidding *Moſes* to touch it, ſaith hee hath giuen *Har* for an inheritance to the ſonnes of *Lot*. Now that this Citie, which in diuers places is ſaid to be within and in the middle of the Riuer of *Arnon* (and ſo diſtinguiſhed from *Haroher*, which is ſaid in the ſame places to be on the banke of *Arnon*) is *Har* of the *Moabites*, the ſame *Iunius* prooueth out of *Numb. 21. 15.* where *Arnon* is ſaide to bee diuided into diuers ſtreames, where or among which *Har* is ſeated: And the ſame is confirmed by the place of *Ioſ. 13. 25.* where *Haroher* is ſaid to bee ſeated before *Rabbah*: which *Rabbah* as it ſeemes, cannot bee the *Esa. 15.* *Deut. 2.*

Rabbah of the *Ammonites* (for they seate not *Haroher* neere it, nor in sight of it) and therefore by *Rabbah* heere we must vnderstand *Rabbah* of *Moab*, which they make to be *Ar* or *Har*: and so wee must needs distinguish it from *Haroher*. And as for * *Har* (which also gaue the name to the coast adioyning) it seemes it continued in the possession of the *Moabites* after they had once expelled the Giant-like people called *Emims*, first weakened by *Chedorlaomer* and his Associates: but *Haroher* by the interchange of times suffered many ancient changes, as being wonne from the *Moabites* by *Sehon*, and from him by the *Israelites*, and from them, as it seemes in the story of *Iephtha*, by the *Ammonites*: and from the *Ammonites* againe by the *Israelites* vnder the conduct of *Iephtha*. In S. *Hieromes* time the greatest part of this Citie perished by an earthquake, as also *Zoar*, in which *Lot* saued himselfe, in the destruction of *Sodom*, seated not farre hence: which they say was therefore called *Vitula conſternans*, because as a wanton tumbling Heifer, she was thrice ouerthrowne with earth-quake: for which cause also *Hierome* seemes to thinke that this *Zoar* was called *Salissa*, or *Bal-salissa*, as if *Baal* had been a remainder of the old name *Balah*, or *Belah*, (of which *Gen.* 14.2.) and *Salisha* which hath a signification of the *ternarie number*, had alluded to the three earth-quakes.

* *Deut.2.9.* Out of which place the words, *Num.* 21.28. are to be expounded not that the citie of *Hor*, but the coast adioyning was wasted by *Sehon*.

*Gen.*14.5. *Iud.* 11.35. *Hier. in epitap. Paul. et in quæſt. & loc. Hebr.* see *Iunius* his annotations vpon 1.*Sam.*9.2. where hee makes *Shalisha* a plain Countrie in *Beniamin*, and the same with *Balshalisha*, 2. *Reg.* 4. 42. where he expounds *Bal* or *Bahal* to be as much as *planities*. *Esa.*15. *Hier.*48. *Esa.* 15. 21.

Brochard takes *Haroher* to be *Petra*, but erroniously, as before it is noted; seeing that *Petra* was in the South border of *Moab*, adioyning to *Edom*, whereas *Haroher* is in the North-east border. Betweene *Haroher* and *Iordan* they seate *Dibon*, which is attributed to the *Gadites*, because they are said to haue built it, *Numb.* 32. 34. though *Iosua* 13. *vers.* 17. it is said that *Moses* gaue it to the *Reubenites*. Of this Citie among the rest of *Moab*, both *Esay* and *Hieremie* prophecied, that it should perish: and the Lakes about it runne with the bloud of the Inhabitants. It was a great Village neere *Arnon* in Saint *Hieromes* time.

Iud. 8. 11.

Keeping the banks of *Arnon*, one of the next Cities of fame to *Aroer*, was *Bethnimrah*, of which *Esay* prophecieth. *That the waters thereof should be dried vp: and all the vale of Moab withered.* Not farre from *Bethnimrah* in this Tribe *Adrichomius* placeth *Iogbeha*, and *Nobach* or *Nobe*: of both which wee reade in the storie of *Gedeon*: and that *Iogbeha* was in *Gad*, built by the *Gadites*, it appeares, *Numb.* 32. 35. and therefore *Nobach* also must needs be in these parts; but whether in *Gad* or *Manasse* it is not certaine: only that it was anciently called *Kenath*, *Moses* witnesseth. *Nobach* also (saith hee) *went and tooke Kenath with her Townes, and called it Nobach of his owne name*, where because the verses precedent speake of the *Manassites*, and because it is not likely that *Moses* would haue seuered this seate of the *Gadites* from the rest, of which he spake before, *v.*34.35.36. therefore it may seeme that this * *Noboch* was in than part of *Manasse*, which was in the East of *Iordan*: though *Adrichomius* place it in *Gad*. For whereas hee supposeth it to bee the same with *Nob*, which *Saul* destroyed, of this we shall speake [a] in the Tribe of *Beniamin*. And as for that *Karkor* where *Zebach* and *Salmunah* rested themselues in their flight from *Gedeon*, to which place *Gedeon* marched through this *Naboch* and *Iogbeha*, though some place in it *Gad*, and make it the same with *Kir-chares*, of which *Esay* 15. and 2. *Reg.* 3. 25. yet there can be no certainty that it was in *Gad*: and if it be the same with *Kir-chares*, it is certaine that it was a principall Citie held still by the *Moabites*, and not in the Tribe of *Gad*.

*Num.*32.34.

* *Num.*21.30. It is called *Nophach*, & placed in the border of the kingdome of *Sehō*, towards *Basā*, and therefore it is not altogether vnprobable that it was in *Gad*.

a Chap.12.§. 1. *Iud.*8 10.

In the body of this Tribe of *Gad* they place *Hataroth*: of which name the Scripture witnesseth that two Cities were builded by the *Gadites*; the former simply called *Hataroth*, the later *Hatroth-Sophan*: for which later the *Vulgar* makes two Cities, *Roth* and *Shophan*: the name *Hataroth*, is as much as *Corona*.

*Num.*32.34. 35.

In the Valley of the Kingdome of *Sehon*, together with *Bethnimrah*, of which we haue spoken, *Iosua.cap.*13. *v.* 27. nameth *Beth-haram* and *Succoth*: the former, *Numb.*32.36. (where it is called *Beth-haram*) together with *Bethnimra*, is said to haue been built by the *Gadites*, which (perhaps the rather, because in *Iosua* it is called *Beth-Haram*,) some take to be *Betaramptha*, (of which [b] *Iosephus*) after by *Herod* called *Iulias*. But whether this *Betaramptha* were corrupted from *Beth-Haram*, or from *Beth-Aramatha* (of which *Aramaths* there is mention in [c] *Iosephus*) or from *Beth-Remphan* (of which *Remphan*, an Idoll of those Countries, wee reade, *Acts* 7.43. and to which *Iunius* referres the name of the Citie *Rephan*, 1. *Machab.* 37.) of this question it were hard to resolue. But touching *Iulius* (according to *Iosephus* sometimes *Bataramptha*) the same *Iosephus* placeth in the Region of *Perea*, beyond *Iordan*, which *Regio Perea*, as the *Greeke* word signifieth, is

b *Ios.*1.*ant.*18. *cap.*3.

c *L.*7.*Ant.c.*7. *Vbi Græcus Codex legit.* Αεμωδα, *Latinus Rabatha Metropolis Hammonitarū*

no

no more then *Regio vltcrior, the Countrie beyond the Riuer*; and therefore they which labour to ſet downe the bounds of this *Perea*, take more paines then needes. Foureteene Villages this *Iulias* had belonging vnto it, according to *Ioſephus*. He makes it to haue *Ant.20.11.* beene built by *Herod Antipas*, and named *Iulias*, in honour of the adoption of *Liuia*, *Auguſtus* his Wife, into the *Inlian* family: by which adoption ſhe was called *Iulia*. Another *Iulias*, hee ſaith was built by *Philip* the brother of *Herod*, in the lower *Gaulanitis*, *Ioſep.Ant.18.3 & Bel.Iud.2.8* which, he ſaith, is the ſame as *Bethſaida*.

Vpon the Sea of *Galilee* neere to *Iulias* in *Perea*, (that is, in the Region ouer *Iordan*) they finde *Vetezobra*, as it is called in *Ioſephus*, for *Beth-ezob*, which is as much as *domus biſſopi*. Of a noble woman of this Citie, which for ſafegard in the time of Warre with the *Romanes*, came with many others into *Hieruſalem*, and was there beſieged, *Ioſephus* in the place noted, reports a lamentable Hiſtory; how for hunger ſhe ate her owne childe, with other tragicall accidents hereupon enſuing. *Ioſep.de Bell. Iud.l.7.c.8.*

Of *Succoth* (which we ſaid *Ioſ.*13. is placed with *Ben-haran*, in the Valley of the Kingdome of *Sehon*) it is plaine by the ſtory of *Gedeon* that it is neere vnto *Iordan*: where it is ſaid, that as he was paſt *Iordan* with his three hundreth, wearie in the purſuit of *Zebah* and *Salmunah*, hee requeſted reliefe of the men of *Succoth*: who denying him, and that with contempt, in *Gideons* returne were by him tortured, as it ſeemes vnder a threſhing Carre of *Tribulum*, betweene which and their fleſh he put Thornes to teare their fleſh as they were preſt and trod vnder the *Tribulum*, and after which ſort alſo *Dauid* vſed ſome of the *Ammonites*, though not with Thornes, but with yron teeth of the *Tribulum*. As for the name of *Succoth*, which ſignifieth ſuch Tabernacles as were made in haſte, either for Men or Cattell, *Moſes*, *Gen.*33.17. witneſſeth that the originall of the name was from ſuch harbours, which *Iacob* in his returne from *Meſopotamia* built in that place: as alſo the place beyond the Red Sea, where the children of *Iſrael*, as they came from *Rameſes* in *Ægypt*, had their firſt Station, was vpon like reaſon called *Succoth*: becauſe there they ſet vp their firſt Tabernacles or Tents: which they vſed after for forty yeeres in the Wilderneſſe. In remembrance whereof, the Feaſt of *Succoth*, or Tabernacles was inſtituted. *Iud.8.5.* *2 Sam.12.31.* *Exod.12.37.* *Leuit.23.43.*

Other foure Cities of *Gad* are named, *Ioſ.*21.38. *Ramoth* in *Gilehad*, *Machanaïm*, *Chesbon*, and *Iahzer*, all of them by the *Gadites* giuen to the *Leuites*, of which *Iahzer*, as *Chesbon* or *Hesbon* was a chiefe Citie of *Sehon*, whence *Num.*32.1. his Countrie is called the Land of *Iahzer*. It was taken by *Moſes*, hauing firſt ſent ſpies to view it. In the firſt of the *Chronicles* it is made part of *Gilehad*. In latter times (as it may be gathered by the prophecie of *Eſay*, touching *Moab*) it was poſſeſſed by the *Moabites*: to which place of *Eſay* alſo *Hieremie* in a like prophecie alludes. It was at length regained (but as it ſeemes from the *Ammonites*) by *Iudas Maccabæus*: as it is *1 Mace.*5.8. where *Iunius* out of *Ioſephus* reades *Iahzer* though the *Greeke* hath *Gazer*. For *Gazer* or *Gezer* (as he gathereth out of *Ioſua* 16.3. & 8. and *Iud.*1.29.) was farre from theſe Countries of *Sehon*, ſeated in the Weſt border of *Ephraim*, not poſſeſſed by the *Iſraelites*, vntill *Salomons* time, for whom the King of *Ægypt* wan it from the *Canaanite*, and gaue it him as a Dowrie with his Daughter. *Num.22.32.* *1 Chro.27.31.* *Eſay 6.8.* *Hierē.48.32.*

Of *Chesbon* it may be maruelled that in the place of *Ioſua*, and *1 Chron.*6.81. it ſhould be ſaid to haue beene giuen to the *Leuites* by the *Gadites*, ſeeing *Ioſua* 13.*v.*17. it is reckoned for a principall Citie of the *Reubenites*: *Adrichomius* and ſuch as little trouble themſelues with ſuch ſcruples, finding *Casbon*, *1 Mace.*5.36. among the Cities of *Gilehad*, taken by *Iudas Maccabæus*, makes two Cities of one: as if this *Casbon* had beene the *Chesbon* of *Gad*: and that of *Reuben* diſtinct from it: but the better reconciliation is, that it being a bordering Citie, betweene *Gad* and *Reuben*, was common to both, and that the *Gadites* gaue their part to the *Leuites*, for ſo alſo it ſeemes that in like reaſon *Dibon* is ſaid in one place built by the *Gadites*, and in another giuen to *Reuben*, as before is noted. Of *Machanaïm*, which word ſignifieth a double Armie, we reade *Gen.*32.2. that it was therefore ſo called, becauſe the *Angels* of God in that place met *Iacob* in manner of another Hoſte or company, to ioyne with his for his defence: as alſo *Luke* 2.13. wee reade of a multitude of the Hoſte of Heauen, which appeared to the ſheepeherds, at the time of our Sauiours birth: and ſo vnto the Godly King *Oſwald* of *Northumberland*, when hee was ſoone after to ioyne battaile with the *Pagan Penda* of middle-*England*, *Beda* reports, that the like comfort appeared: whence the field where the

Battaile

Battaile was fought in the North-parts of *England*, is called *Heauen-field*. In this Citie of *Machanaïm Dauid* abode during the rebellion of *Absalom*: and the same for the strength thereof *Abner* chose for the seat of *Ishboseth*, during the warre betweene *Dauid* and the house of *Saul*.

Of the fourth Towne which was *Ramoth* in *Gilehad*, we read often in the Scripture, for the recouering of which King *Achab* lost his life. *Iunius* thinkes that *Ramatha-Mitspe*, of which *Iosua* 13.26. was this *Ramoth* in *Gilehad*. Concerning the place where *Laban* and *Iacob* sware one to the other, as it was called *Gilehad*, which is as much as a witnessing heape, because of the heape of Stones which *Laban* and his sonnes left for a monument; so also that it was called *Mitspah*, which signifieth ouer-looking (because there they called God to ouer-see and be witnesse to their couenant) it is plaine by the place, *Gen.*31.49. that in these parts there was not onely a Towne, but likewise a Region called *Mitspa*, it appeares, *Ios.*11.3. where we reade of the *Chiuuites* vnder *Hermon*, in the Countrie of *Mitspa*, *the Towne of *Mitspa*, as it seemes both by this place, and in the eight verse following, being not in the Hill Countrie, but in the valley. But seeing that *Iephta* the Iudge of *Israel*, who after he came home from *Tob*, (whither his brethren had driuen him) dwelt in this Towne of *Mitspa*, who doubtlesse was of the Tribe of *Manasse*, and thence at first expelled by his brethren, it may seeme that they doe not well which place this Towne of *Mitspa* rather in *Gad*, than in *Manasse*. By *Iudas Macchabeus* this Towne of *Mitspa* (whether in *Gab* or in *Manasse*) was vtterly spoiled and burnt, and males of it slaine: for it was then possest of the *Ammonites*.

Betweene *Succoth* (of which we haue spoken) and the Riuer *Iaboc* was that *Peniel* or *Penuel*, which name signifieth *Locum faciei Dei*; *A place where the face of God was seene*: so called for memorie of the *Angels* appearing to *Iacob*, and wrestling with him there: the churlishnesse of which Citie, in refusing to relieue *Gideon*, was the cause that in his returne he ouerthew their Towre, and slew the chiefe Aldermen thereof. To these places of the *Gadites*, then adde *Rogelim*, the Citie of that great and faithfull subiect *Barzillai*, as it seemes, not farre from *Mahanaima*, where he sustained King *Dauid*, during *Absaloms* rebellion. To these they adde the Towne of *Gaddi*, *Arnon*, & *Alimis*, of which *Gaddi*, being in *Hebrew* no more then *Gaddita*, is ignorantly made a name of a place. *Arnon* also no where appeares to be the name of a Towne, but still of a Riuer. *Alimis Adrichomius* frames of אלמון, 1 *Mac.*5.26. so that the name should rather be *Alema*, but *Iunius* out of *Iosephus* reades *Malla*, for this in *Alimis*: and vnderstanding *Malla* to be put for *Millo*, and to be as much as *Munitio*, (as wee haue shewed touching the *Millo* of the *Sichemites*) hee takes this *Malla*, to bee *Mitspa Moabitarum*, of which 1 *Sam.*22.3. As for that *Mageth* which *Adrichomius* findes in this Tribe of *Gad*, it is that *Mahacath*, which *Moses* noteth to be as farre as the furthest of *Manasses*, out of the bounds of this Tribe. So also *Dathema*, of which 1 *Mac.*5.10. (which *Iunius* takes to be a *Rithma*, of which *Numb.*33.18. a place of strength in the Territorie of the *Ammonites*) and in like manner *Minnith*, and *Abel vincarum*, though by some they be attributed to the *Gadites*, or to their borders, yet they are found farther off. For of the two last wee reade in *Iephta's* pursuit of the *Ammonites*: seated as it seemes by that place of the booke of *Iudges*, the former of them in the South border, and the other of them in the East border, both farre remoued from the *Gadites*. But the chiefe Citie of the *Ammonites* was neerer, and not farre from the borders of *Gad*. It is called in the Scriptures sometime *Rabbath*, as *Deut.*3.11. but more often *Rabba*. It is supposed to be that *Philadelphia which *Ptolomie* findes in *Celosyria*. *Hierome* and *Calistus* in *Arabia*. It was conquered by *Og* from the *Ammonites*: but as it seemes neuer possest by the *Israelites*, after the ouerthrow of *Og*, but left to the *Ammonites*: whereupon at length it became the Regall seate of the *Ammonites*, but of old it was the possession of the *Zamzammims*, which is as much to say, as men for all manner of craft and wickednesse infamous. The same were also called *Raphaim*, of whom was *Og*, which recouered much of that which the *Ammonites* had got from his Ancestors: who hauing beene first beaten by the *Assyrians*, and their assistants (as the *Emims* in *Moab*, and the *Horims* in *Seir* had beene) were afterward the easier conquered by the *Ammonites*, as the *Emims* were by *Moab*, and the *Horims* by the *Idumæans*. Yet did the races of *Emoreus*, of whom these Giants were descended, contend with the Conquerours for their ancient inheritance: and as *Sehon* of *Hesbon* had dispossest *Moab*, so had *Og* of *Basan* the *Ammonites*, and betweene them recouered the best

part

* Of other townes of this name, see in the Tribe of *Beniamin*.

*Iud.*11.36.

1 *Mac.*5.35.

*Gen.*32.30.

*Iudg.*8.17.

2 *Sam.*19.33.

*Deut.*3.14 *Ios.*12.5.

a The letters *D.* & *R.* in the *Hebrew* are very like, so that one is oft mistaken for another, & sometime with out mistaking one is put for another: as for *Rodanim*, 1 *Chr.*7 we haue *Dodanim*. *Gen.*10.4.

*Other names of this Citie according to *Stephanus* were *Ammana* and *Astarte*: but in this latter perhaps he mistooke, which might seeme to be the same *Astaroth* one of the chiefe Cities of *Og*, of which in that which remaineth to be spoken of *Manasses*, *Adrichomius* sayes, it was also called *Vrbs aquarum*, because of the

part of all the Valley, betweene the Mountaines and *Iordan*. For this *Og* was alſo maſter of *Rabba* or *Philadelphia*: And in the poſſeſſion of the one or of the other of theſe two, *Moſes* and *Iſrael* found all thoſe Cities and Countries which were giuen to *Reuben*, *Gad*, and the halfe Tribe of *Manaſſe*. So that though it were 450. yeeres ſince that theſe *Zamzummims* or *Raphaims* were expelled, yet they did not forget their ancient inheritance: but hauing theſe two Kings of one kinred, and both valiant and vndertaking men, to wit, *Og* and *Sehon*, boih *Amorites*, they recouered againe much of their loſt poſſeſſions, and thruſt the ſonnes of *Lot* ouer the mountaines, and into the Deſarts. And as the Kings or Captaines of *Perſia* and *Aſſyria*, (remembred in the 14. of *Geneſis*) made way for *Ammon*, *Moab*, and *Edom*, ſo by that great conqueſt which *Moſes* had ouer thoſe two *Amorites*, *Og* and *Sehon*, did the *Moabites* and *Ammonites* take opportunitie to looke backe againe into thoſe plaines; and when the *Reubenites*, *Gadites*, and *Manaſsites* forſooke the worſhip of the liuing God, and became ſloathfull and licentious, they taking the aduantage inuaded them, and caſt them out of their poſſeſſions: and were ſometime their maſters, ſometime their tributaries, as they pleaſed or diſpleaſed God: and according to the wiſedome and vertue of their Commanders.

tiner *Iabocs* winding about it, but in the place *2 Sam. v. 27.* whence he gathers this opinion, *Iunius* reads *intercepi ab vrbe aquâ*, if wee muſt read with others, *cepi ad vrbem aquarum*. yet it cannot be taken of *Rabba* it ſelfe, but of ſome Fort adioyning.

a *Gen. 14.*

In this Citie of *Rabba*, was the yron bed of *Og* found, nine cubites of length, and foure of breadth. The Citie was taken in *Dauids* time, and the inhabitants ſlaine with great ſeuerity, and by diuers torments. At the firſt aſſault thereof *Vrias* was ſhot to death, hauing beene by direction from *Dauid* appointed to be imployed in the leading of an aſſault, where he could not eſcape: wherein alſo many of the beſt of the Armie periſhed: and wherein *Dauid* ſo diſpleaſed God, as his affaires had ill ſucceſſe afterward, euen to his dying day. From hence had *Dauid* the weighty and rich crowne of gold, which the Kings of *Ammon* ware: or which as ſome expound it, was vſed to be put on the head of their Idoll, waighing a talent, which is 60. pound waight after the common talent. In the time of *Chriſtians* it had a *Metropolitan* Biſhop, and vnder him twelue others.

Deut. 3.

2 Sam. 12.

Will. Tyr. Bell. Sacr. l. 3. ca. 12. Pto.

The Mountaines which are deſcribed within this Tribe, and that of *Manaſſe*, with a part of *Reuben*, are thoſe that *Ptolomie* calleth *the hils of Hippus*, a Citie of *Cœloſyria*: and *Strabo* * *Trachones*: the ſame which continue from neere *Damaſcus* vnto the *Deſarts* of *Moab*: and receiue diuers names, as commonly mountaines doe, which neighbour and bound diuers Countries: for from the South part, as farre Northwards as *Aſteroth*, the chiefe Citie of *Og*, they are called *Galaad* or *Gilead*; from thence Northward they are knowne by the name of *Hermon*, for ſo *Moſes* calleth them: The *Sidonians* name them *Shirion*, but the *Amorites Shenir*, others *Seir*: of which name all thoſe Hils alſo were called, which part *Iudæa* and *Idumæa*: and laſtly, they are called *Libanus*, for ſo the Prophet *Hieremie* makes them all one, calling the high mountaines of *Galaad*, the head of *Libanus*. Theſe mountaines are very fruitfull, and full of good paſtures, and haue many trees which yeelde *Balſamum*, and many other medicinable drugs. The Riuers of this Tribe are the waters of *Nimrah*, and *Dibon*, and the Riuer *Iaboc*: Others doe alſo fancie another Riuer, which riſing out of the Rockes of *Arnon*, falleth into *Iordan*.

Strab. l. 16. * Τραχὼν is, *locus aſper & ſalebroſus*: whence it appeares that *Trachonitis regio*, in theſe parts was properly the hill country, *Deut. 3. v. 9. Hierem. 22.*

Hier. 3. & 9

§. VI.

Of the Ammonites, part of whoſe Territories the Gadites wanne from Og *the King of Baſan.*

THis Tribe of *Gad* poſſeſt halfe the Countrie of the *Ammonites*, who together with the *Moabites*, held that part of *Arabia Petræa* called *Nabathea*, as well within as without the mountaines of *Gilead*: though at this time when the *Gadites* wanne it, it was in the poſſeſſion of *Sehon* and *Og*, *Amorites*: and therefore *Moſes* did not expell the *Ammonites*, but the *Amorites*, who had thruſt the iſſues of *Lot* ouer the mountaines *Trachones* or *Gilead*, as before. After the death of *Othoniel* the firſt Iudge of *Iſrael*, the *Ammonites* ioyned with the *Moabites* againſt the *Hebrewes*, and ſo continued long. *Iephta* Iudge of *Iſrael* had a great conqueſt ouer one of the Kings of *Ammon*, but his name is omitted. In the time of *Samuel* they were at peace with them againe.

Iud. 10.

Afterward wee finde that cruell King of the *Ammonites*, called *Nahas*: who beſieging *Iabes Gilead*, gaue them no other conditions but the pulling out of their right eyes. The reaſon why he tendred ſo hard a compoſition, was (beſides this deſire to bring ſhame

1 Sam. 11.

ſhame vpon *Iſrael*) becauſe thoſe *Gileadites* vſing to carry a Target on their left armes, which could not but ſhadow their left eyes, ſhould by loſing their right, be vtterly diſabled to defend themſelues: but *Saul* came to their reſcue, and deliuered them from that danger. This *Nahas*, as it may ſeeme, became the confederate of *Dauid*, hauing friended him in *Sauls* time, though *Ioſephus* thinkes that this *Nahas* was ſlaine in the battaile, when *Saul* raiſed the ſiege of *Iabes*, who affirmeth that there were three Kings of the *Moabites* of that name.

Ioſeph. l. 6. Ant. c. 5. & 6.
2 Sam. 10. 4. 18

Hanun ſucceeded *Nahas*: to whom when *Dauid* ſent to congratulate his eſtabliſhment, and to confirme the former friendſhip which he had with his Father, he moſt contemptuouſly and proudly cut off the Ambaſſadours garments to the knees, and ſhaued the halfe of their beards. But afterward notwithſtanding the aydes receiued from the *Aramites* ſubiect to *Adadezer*, and from the *Reguli* of *Rehob*, and *Maacah*, and from *Iſtob*, yet all thoſe *Arabians*, together with the *Ammonites*, were ouer-turned: their chiefe Citie of *Rabba*, after *Philadelphia*, was taken; the Crowne which weighed a talent of gold was ſet on *Dauids* head; all ſuch as were priſoners, *Dauid* executed with ſtrange ſeuerity; for with Sawes and Harrowes hee tare them in pieces, and caſt the reſt into Lime-kils.

Iſtob, that is the men of *Thob*: *Thob* is a ſmall Territorie vnder *Amon* hi's. *Rehob* is another betweene *Hazor* & *Sidō*, in the North bound of *Canaan*, *Num.* 13 21. of which ſee in the Tribe of *Aſſer*. *Hier. 40. & 41*

2 Chron. 20.
2 Chron. 36.
2 Chron. 26.
2 Chron. v. 27.

Ioſaphat gouerning *Iuda*, they aſſiſted the *Moabites* their neighbours againſt him, and periſhed together. *Oſias* made them Tributaries, and they were againe by *Iotham* inforſt to continue that Tribute, and to increaſe it, to wit, a hundreth talents of ſiluer, ten thouſand meaſures of wheat, and ten thouſand of barley: which the *Ammonites* continued two yeeres.

The fift King of the *Ammonites*, of whoſe name we reade, was *Baalis*, the confederate of *Zedechia*: after whoſe taking by *Nabuchodonoſor*, *Baalis* ſent *Iſmael* of the bloud of the Kings of *Iuda*, to ſlay *Gedaliah*, who ſerued *Nabuchodonoſor*.

§. VII.
Of the other halfe of Manaſſe.

THe reſt of the Land of *Gilead*, and of the Kingdome of *Og* in *Baſan*, with the Land of *Hus*, and *Argob*, or *Trachonitis* (wherein alſo were part of the ſmall Territories of * *Batania*, *Gaulonitis*, *Geſſuri*, *Machati*, and *Auranitis*) was giuen to the halfe Tribe of *Manaſſe* ouer *Iordan*, of which thoſe three latter Prouinces defended themſelues againſt them, for many ages. But *Batanea Ptolomie* ſetteth farther off, and to the North-Eaſt, as a skirt of *Arabia* the *Deſart*: and all thoſe other Prouinces before named with *Petræa*, and *Ituræa*, he nameth but as part of *Cœloſyria*; as farre South as *Rabba* or *Philadelphia*: likewiſe all the reſt which belonged to *Gad*, and *Reuben*, ſauing the Land neere the Dead Sea, he makes a part of *Arabia Petræa*: for many of theſe ſmall Kingdomes take not much more ground then the County of *Kent*.

* Another territory adioyning to *Manaſſe*, whoſe limits were confounded with ſome of theſe, was that *Thiſbhitis*, the country of *Elias*, as it is the 1 *Kin.* 16. 1. & of *Tobias*, *Tob.* 1. 2. it lay on the Eaſt to the tribe of *Neph.* on the right hand of it, as in *Tob.* 1. 2 & was poſſeſt by Colonies of the *Iſraelites* in the time of *Saul* after his victory ouer the *Amalekites* & *Iſmaelites* in thoſe parts, as it is gathered out of the 1 *Chr* 5. 10. whence it appears that it was part of *Ituræa*, of which chap. 7. §. 4. †. 5. and 6.

Baſan, or after the *Septuagint*, *Baſanitis*, ſtretcheth it ſelfe from the Riuer of *Iaboc* to the [a] *Machati* and *Geſſuri*: and from the Mountaines to *Iordan*, a Region exceeding fertile; by reaſon whereof it abounded in all ſorts of Cattell. It had alſo the goodlieſt Woods of all that part of the world: eſpecially of Oakes, which beare maſt (of which the Prophet *Zacharias*, *Howle, O yee Oakes of Baſhan*) and by reaſon hereof they bred ſo many Swine, as [b] 2000. in one Herd were carried head-long into the Sea, by the vncleane ſpirits which *Chriſt* had caſt out of one of the *Gadarens*. It had in it threeſcore Cities walled and defenced: all which, after *Og* and his ſonnes were ſlaine, *Iair*, deſcended of *Manaſſe*, conquered, and called the Countrie after his owne name, *Auoth Iair*, or the Cities of *Iair*.

a So they call them of *Mahacath*, of which *Mahacath* ſomwhat hath bin ſpoken toward the end of the fift *Paragraph* of this Chapter, ſee the 1 *Mac.* 5. 36. and *Deut.* 3. 14. and *Ioſ.* 12. 5. b *Mar.* 5. 13. c Anciently as it ſeemes it was called *Taphel*, ſee aboue in the bounds of *Moab* in this chapter. §. 4. †. 2. d 1 *Macc.* 5.

The principall Cities of this halfe Tribe (for I will omit the reſt) are theſe; *Pella* ſometimes [c] *Butis*, otherwiſe *Berenice*; by *Seleucus* King of *Syria*, it is ſaid to haue beene called *Pella*, after the name of that *Pella* in *Macedon*: in which both *Philip* the Father, and his Sonne *Alexander* the Great were borne. It was taken, and in part demoliſhed by *Alexander Iannæus* King of the *Iewes*: becauſe it refuſed to obey the *Iewes* lawes: but it was repaired by *Pompey*, and annexed to the Gouernement of *Syria*. It is now but a Village, ſaith *Niger*. *Carnaim* by the Riuer of *Iaboc*, taken by [d] *Iudas Maccabæus*: where he

set on fire the [c] Temple of their Idols: together with all those that fled thereunto for Sanctuary; and neere it they place the Castle of *Carnion*, of which 2 *Macc.* 12.22. Then the strong Citie of [f] *Ephron* neere *Iordan*: which refusing to yeelde passage to [g] *Iudas Maccabeus*, was forced by him by assault, and taken and burnt with great slaughter.

[c] *Ioseph.* 12. *Ant.* 12.
[f] 1 *Mac.* 5.
[g] 2 *Mac.* 12.27

Iabes Gilead, or *Iabesus*, was another of the Cities of this halfe Tribe, which being besieged by *Nahas* [h] King of the *Ammonites*, was deliuered by *Saul*, as is elsewhere mentioned. In memory whereof these Citizens [k] recouered, embalmed, and buried the bodies of *Saul* and his Sonnes: which hung despightfully ouer the wals of *Bethsan* or *Scythopolis*. [l] *Gaddara* or *Gadara*, is next to be named, seated by *Plinie* on a Hill neere the Riuer *Hieromiace*, which Riuer *Ortelius* seemes to thinke to be *Iaboc*. At the foote of the Hill there spring forth also hot baths, as at *Macharus*. *Alexander Iannæus* after ten moneths siege wan it, and subuerted it. *Pompey* restored it: and *Gabinius* [m] made it one of the fiue Courts of Iustice in *Palestine*. *Hierusalem* being the first, *Gadara* the second, *Emath* or *Amathus* the third, *Hierico*, and *Sephora* in *Galilee*, the fourth and fift. The Citizens impatiently bearing the tyranny of *Herod*, surnamed *Ascalonita*, accused him to *Iulius Cæsar* of many crimes: but perceiuing that they could not preuaile, and that *Herod* was highly fauoured of *Cæsar*, fearing the terrible [n] reuenge of *Herod*, they slew themselues: some by strangling, others by leaping ouer high Towers, others by drowning themselues.

[h] 1 *Sam.* 11.
[k] *Ios.* 6. *Ant.* 5. & 2 *Sam.* 21.
[l] 1 *Cron.* 10.
[m] *Ioseph.* 14. *Ant.* 13.
[n] *Ioseph* 15. *Ant.* 13.

To the East of *Gadara* they place *Sebei*, [o] in which, *Iosephus ant.* 5.13. saith *Iephtha* was buried: whence others reading with the *Vulgar*, *Iud.* 12.7. *Sepultus est in Ciuitate sua Gilehad*, (for *in vna Ciuitatum Gilehad*) imagine *Gilehad* to be the name of a Citie, and to be the same with *Sebei*. In like manner following the *Vulgar*, 2 *Macc.* 5. 26. where it readeth *Casphor* for *Chesbon*; the same *Adrichomius* imagineth it to be *ampla & firma Gilehaditarum Ciuitas*: so of one Citie *Hesbon* or *Chesbon*, which they call *Essebon*, the chiefe Citie of *Sehon*, in the Tribe of *Reuben*, hee imagineth two more: this *Casphor* in *Manasses*, and a Citie in *Gad* which he calleth *Casbon*, of which we haue admonished the Reader heretofore. Of *Gamala* (so called, because the Hill on which it stood, was in fashion like the backe of a Cammell) which *Iosephus* placeth not farre from *Gadara*, in the lower *Gaulanitis* ouer against *Tarichea*, which is on the West side of the Sea or Lake of *Tiberias*, see this *Iosephus* in the fourth booke of the *Iewish* warre: where hee describes the place by nature to be almost inuincible: and in the storie of the siege, shewes how *Vespasian* with much danger of his owne person, entring it, was at first repulsed, with other very memorable accidents: and how at length after the coming of *Titus*, when it was taken, many leaping downe the rockes with their wiues and children, to the number of fiue thousand, thus perished: besides foure thousand slaine by the *Romans*: so that none escaped, saue onely two women that hid themselues.

[o] Of *Mispa* in *Gilehad*, the Citie of *Iephtha*, see in the Tribe of *Gad*.
Cap. 1. & 3.

About foure miles West from *Gadara*, and as much East from *Tiberias* (which is on the other-side of the Lake) *Iosephus* placeth *Hippus* or *Hippene*, whence *Ptolomie* giues the name to the hils that compasse the plaines in which it standeth: so that it may seeme to haue beene of no small note. It is seated farre from the hill Countrie: on the East of the Lake, as also *Plinie* noteth *lib.* 5. *cap.* 15. It was restored by *Pompey*: after by *Augustus* added to *Herods Tetrarchie*. It was wasted by the *Iewes*, in the beginning of their rebellion: when by many massacres of their Nation, they were inraged against their borderers.

In vita sua.
Iosep. Bell. Iud. l. 2. *c.* 19.

The next Citie of note, but of more ancient fame, is *Edrehi* or *Edrai*, wherein *Og* King of *Basan* chiefly abode, when *Moses* and *Israel* inuaded him: and neere vnto this his Regall Citie, it was that he lost the battaile and his life. It stood in *S. Hierome* time: and had the name of *Adar* or *Adara*. Not farre from these Townes neere *Iordan*, in this valley stood *Gerasa* or *Gergesa*, inhabited by the *Gergesites*, descended of the fift sonne of *Canaan*. Of these *Gergesites* wee reade *Mat.* 8.28. that *Christ* comming from the other side of the Lake of *Tiberias*, landed in their coasts: where casting the Diuels out of the possessed, hee permitted them to enter into the herd of Hogges: in which storie, for *Gergesites* or *Gergesins*, S. *Luke* and S. *Marke* haue *Gadarens*: not as if these were all one (for *Geryessa* or *Gerasa* is a distinct Towne in these parts from *Gadera*) but the bounds being confounded, and the Cities neighbours, either might well be named in this story. This Citie receiued many changes and calamities: of which *Iosephus* hath often mention.

Of another *Edrehi* in *Nephtal.* see *Ios.* 19. 37. *Deut.* 3.1. & 10. *Item* *Ios.* 13.31.
Matt. 8.28.
Mar. 5. *Luke* 8.

tion. For besides other aduentures, it was taken by *L. Annius* Lieutenant to *Vespasian*: and 1000. of the ablest young men put to the sword, and the Citie burnt. In the yeere 1120. it was rebuilt by *Baldwine* King of *Damascus*: and in the same yeere recouered by *Baldwine de Burgo* King of *Hierusalem*: and by him vterly razed. Neere vnto *Gerasa* is the village of *Magedan*, or after the *Syriake Magedu*, or after the *Greeke Magdala*, where the *Pharisees* and *Sadducees* desired of our Sauiour a signe from heauen: the same place or some adioyning to it, which S. *Marke* calleth *Dalmanutha*. By the circumstances of which storie it appeares that this coast lay betweene the Lake of *Tiberias* and the Countrie of *Decapolis*. *Brochard* makes both these places to be one; and findes it to be *Phiale*, the fountaine of *Iordan* according to *Iosephus*: but this *Phiale* is too farre from the Sea to of *Galilee*, and from *Bethsaida*, to be either *Magdala* or *Dalmanutha*. For as it appeares by the storie, not farre hence towards the North was the *Desart* of *Bethsaida*, where *Christ* filled 5000. people with the fiue Barley loaues and two Fishes.

Matt.15.

Marke 8: Broch.itin.2. Of this *Phiale* see in *Neptb. C.7.§.4.†.3.*

Matt.14. Marke 6. Luke 9. Iohn 6.

On the North of this *Bethsaida* they place *Iulias*, not that which was built by *Herod*, but the other by *Philip*, which boundeth the Region *Trachonitis* towards the South. It was sometime a Village, and not long after the birth of *Christ* it was compassed with a wall by *Philip* the *Tetrarch* of *Iturea* and *Trachonitis*: and after the name of *Iulia*, the wife of *Tiberius*, called *Iulias*, as hath beene farther spoken in the Tribe of *Gad*: where it was noted that *Iosephus* makes this *Iulias*, to be the same as *Bethsaida*. Vpon the East side of the same Lake of *Tiberias* stands *Corozaim*, or *Corazim*, of which *Christ* in *Mat.* 10 *thew*; *Woe be vnto thee Corazin.*

Iosep.18.ant.3. & alibi.

But the principall Citie of all these in ancient time was *Asteroth*: sometime peopled with the Giants *Raphaim*: and therefore the Countrie adioyning called the Land of Giants, of whose race was *Og*, King of *Basan*. In *Genesis* this Citie is called *Asteroth* of *Carnaim*, whence 1 *Mac.*5.26. it is called simply *Carnaim*, as *Ios.* 13.21. it is called *Asteroth* without the addition of *Carnaim*. The word *Carnaim* signifieth a paire of Hornes, which agree well with the name of their Idoll *Astoreth*, which was the Image of a sheepe, as it is elsewhere noted, that *Astaroth* in *Deuteronomie* signifieth sheepe. Others from the ambiguitie of the *Hebrew* take *Karnaim*, to haue beene the name of the people which inhabited this Citie: and expound it *heroes* * *radiantes*. For of old the *Raphei* which inhabited 30 this Citie (*Gen.*14.5.) were Giant-like men, as appeares by comparing the words *Deut.* 3.11. *Og ex residuo gigantum*, with the words, *Ios.* 13.12. *Og ex reliquijs Raphaaorum*: but if the *Karnaim* (or *Carnaim*) were these *Raphei*, the word would not haue beene in the duall number: neither would *Moses* in the place of *Genesis* haue said the *Raphai* in *Asteroth* of the *Karnaim*, but either the *Raphei* in *Asteroth* of the *Raphai*, or some other way fittest for perspicuitie: for this naming of both thus in the same clause, distinguisheth one from the other.

Gen.14.5.

See chap. 7. §.3.†.2.

* Because Horne when it is polished shineth: hence it is that the Verbe of this Nown is sometime *Lucere*: as it were *corneum esse*: whereupon the *Vulgar*, *Exod.*34.29. reading *cornutam corneam*, or *lucidam faciem*, gaue occasion to the fabulous painters to paint *Moses* with Hornes. *Iudith.1.8. 1 Cant.5.*

Not farre from *Asteroth Adrichomius* out of *Brochard* and *Breidenbachius* placeth *Cedar*, in the way out of *Syria* into *Galilee*, foure miles from *Corazin*. This Citie (saith he) is remembred in the *Canticles*, and in the booke of *Iudith*, and there are that of this Citie 40 vnderstand *Dauid* in his 120. *Psalme*: and here the Sepulchre of *Iob* is yet to be seene, saith *Breidenbach*.

Now concerning the Texts which he citeth, it is so that the *Greeke* hath *Galaad* in stead of the word *Cedar*, which the *Vulgar* doth vse in that place of *Iudith*, and ioyneth *Carmel* and *Galilee*. The *Canticles* and the 120. *Psalme* doe rather proue that *Cedar* was not hereabout, than any way helpe *Adrichomius*. For that they speake of *Scenita Cedareni*, it is apparent, and as euident by the place in the *Canticles* that they were *decolores*, much more than any vnder the *Climates* of the Land of *Canaan*: whence *Iunius* out of *Lampridius* and *Plinie* placeth them in *Arabia Petraa*, farre from these parts. Touching the Sepulchre of *Iob*, it is certaine that the *Arabians* and *Saracens* (holding those places) 50 faine many things to abuse the *Christians*, and to get money. Further, it may well be affirmed, that many (if not all) the historicall circumstances of *Iob* are so obscure, that we should rather by finding his Countrie seeke to get some knowledge of him, than by any presumptions founded vpon him, inferre what his Countrie was, and build vnto him a Citie by coniecture.

Rup. Iyrau. Olcast. in Gen. Bel. in Cont. l.1. de ver. Dei. S. Amb. sup. Ep ad Rom. Aug. de ciui. Dei.18. c.4. Cryf. Hom. 2. De patientia Iob. Greg. com. in Iob.

Of *Iob* himselfe, whether he was the same *Iobab* remembred in the 36. of *Genesis*, descended from *Esau*, and King also of *Idumaa*, though *Rupertus*, *Lyranus*, *Oleaster*, and *Bellarmine* are of another opinion, yet S. *Ambrose*, *Augustine*, *Chrysostome*, and *Gregorie*, with

with *Athanasius*, *Hippolitus*, *Irænæus*, *Eusebius Emissenus*, *Apollinaris*, *Eustachius* and other, cited by S. *Hierome* in his 126. Epist. to *Euagrius*, take him for the same.

The Land of *Huts* or *Hus* wherein *Iob* dwelt is from the *Greeke* οὖς, which the *Septuagint* vse for the word *Huts*, translated by the *Vulgar* sometime *Hus*, as *Iob* 1. v. 1. sometime *Ausitis*, as *Hierem.* 25. 20. This Land is placed by *Iunius* between *Palæstina* and *Cœlesyria*, besides *Chamatha* (or *Hamath*) vnder *Palmyrene* in the Country called by *Ptolomie Trachonitis* or *Bathanæa*, the bounds of which Countries are confounded with *Basan* in this halfe Tribe of *Manasses*. And that this Land of *Hus* was thus seated, it may in part be gathered out of the place of *Ieremie* the 25. 20. where he reckons the *Hushites* among the promiscuous borderers of the *Israelites*, whom hee therefore calleth promiscuous or *miscellaneam turbam*, because their bounds were not onely ioyned but confounded, and their *Seigniories* mingled one with the other, but of this place the words of *Hieremy*, *Lamentations* 4. 21. speaking of the same propheſie, of which hee speaketh in the fiue and twentieth Chapter, must needes be expounded: as *Iunius* reades them, distinguishing the Land of *Hus* from *Edom*: *O filia Edomi, ô quæ habitas in terra Hutzi*; *O Daughter of Edom, O thou which dwellest in the Land of Hus*. Now because the *Vulgar* doth not so distinguish, but readeth *Filiæ Edom quæ habitas in terra Hus*; *Daughter of Edom which dwellest in the Land of Hus*: Hence, as it seemes, some of the learned haue thought that *Iob* was an *Edomite*, as we haue said, and King of *Edom*, which if they vnderstand by it *Idumæa* or *Edom*, so called in *Moses* time, they are greatly mistaken, making this Land of *Hus* to be in *Edumæa*. For it is very probable that *Esau* when he first parted from *Iacob*, did not seate himselfe in *Edom* or *Seir*, which lieth on the South border of *Iudæa*, but inhabited *Seir* farre to the East of *Iordan*, and held a part of those Mountaines otherwise called *Galaad*, and *Hermon*, which by corruption the *Sidonians* call *Shirion*, and the *Amorites Shenir* for *Seir*; and from this his habitation did *Esau* incounter *Iacob* when he returned out of *Mesopotamia*, who passed by the very border of *Esau* his abiding. It is true that at such time as *Moses* wandred in the *Desarts*, that the posterity of *Esau* inhabited *Seir* to the South of *Iudæa*: for it is like that the *Amorites* who had beaten both *Ammon* and *Moab*, did also driue the *Edomites* out of those parts, who thence-forward seated themselues to the South of *Iudæa*, bordering the *Desart Paran*, and stretched their habitations ouer the *Desarts* as farre as *Hor* where *Aaron* died. *Deut. 3. 9.*

Now for this *Hus* which gaue the name to a part of the Land of *Trachonitis*, whether it were *Hus* the sonne of *Aram*, as *Iunius* thinkes in his note vpon *Gen.* 10. 23. or rather *Hus* the sonne of *Nachor*, *Abrahams* brother, the question is doubtfull. For my part I rather incline to thinke, that it was *Hus* the sonne of *Nachor*: partly because these Families of *Aram* seeme long before to haue beene lost: and partly because in *Iob* c. 32. 2. *Elihu* the fourth of *Iobs* friends, which seemes to be of *Iobs* owne Countrey, is called a *Buzite*, of *Buz* the brother of *Hus*, the sonne of *Nachor*: as also *Hieremie* 25. in the same continuation (though some other Nations named betweene) where *Hus* is spoken of, there *Buz* is also named. Neither doth it hinder our coniecture, that in the place of *Iob* 32. *Elihu* the *Buzite* is said to be of the Family of *Ram*: (which *Iunius* expounds to be as much as of the Familie of *Aram*) for that by this *Aram* we are not to vnderstand *Aram* the sonne of *Sem*, *Iunius* himselfe maketh it plaine, both in his annotation vpon the beginning of his booke; where he saith that one of *Iobs* friends (which must beedes be this *Elihu*) was of the posteritie of *Nachor* (as also in this place hee confesseth so much expresly,) and in as much as he readeth not *è familiâ Aram*, or *Ram*, but *è familia Syriæ*; like as elsewhere *Laban* who sprung of *Nachor* is called a *Syrian*. Whence the *Septuagint* call him *ex regione Ausitide*.

As for the other three of *Iobs* friends (of whom by this note of *Elihu* his being of the *Syrian* Familie, or of the Family of *Nachor*) it is implied that they were of other kindreds; as also by the *Septuagints* addition, that this *Elihu* was of the Land of *Hus*, or *Ausitis*, it is implied that they thought onely *Elihu* to haue beene of *Iobs* owne Countrie. See *Sixtus Senensis*.

Franciscus Brochard the *Monke*, in his description of the holy Land in the iournie from *Acon* Eastward, findeth *Suetha*, and *Theman* on the East of the Sea of *Galilee*: both very neere to the Land of *Hus*: whereof the one may seeme to haue denominated *Bildad* the *Shuchite*; the other *Eliphaz* the *Themanite*: two of the three friends of *Iob*, of the which *Iob* 2. 11. But *Iunius* thinks that the *Shuchits* were inhabitants of *Arabia* the *Desart*, descended of *Shuach* the sonne of *Abraham* and *Ketura*: of whom *Gen.* 25. 2. perhaps, saith he, the same whom *Plinie* cals *Saccæi*. So also he thinketh the *Themanites* of whom

For *u* and *o* are often changed one into the other: whence they vsed *Ausitis* for *Ousitis*, &c. Hence also by *Iunius* and others it is called *Ausanitis*, and so as it seems they read it in the *Septuagint*. *Iun. in Gen. 10. 23.*

Eliphaz was, to haue beene of *Arabia* the *Desart*: and *Eliphaz* himselfe to haue beene of the posteritie of *Theman* the sonne of *Eliphaz*, which was the sonne of *Esau*. And so also *Nahamah*, whence *Tsophar* the third of *Iobs* friends (which in this place of *Iob* 6.2. *v.* 11. are mentioned) is by the same learned expositor, thought either to be named of *Thimnath* by transposition of letters (which *Thimnah*, *Gen.*36.40. is named among the sonnes of *Esau* that gaue denomination to the places where they were seated) or else to be the same *Nahamah*, which *Ios.*15.41. is reckoned for a Citie of *Iuda* in the border, as he thinkes, of *Edom*. And yet I deny not but that neere the Land of *Hus*, in *Basan*, as it seems, in the Tribe of *Manasses*, there is a Region which at least in later times was called *Suitii*, or of some like name. For this is euident by the Historie of *Willielmus Tyrius*, which reports of a Fort in this Region of *Suita* or *Suites* (as he cals it diuersly) of exceeding great strength and vse for the retaining of the whole Countrie: which, in the time of *Baldwine* the second King of *Hierusalem*, was with great digging through rockes recouered by the *Christians*: hauing not long before beene lost to the great disaduantage of the Countrey, while it was in the hands of the *Saracens*. The situation of this Fort is by *Tyrius* described to be sixteene miles from the Citie *Tiberias*, on the East of *Iordan*: by *Adrichomius* foure miles North-ward from the place where *Iordan* enters the Lake *Tiberias* at *Corazin*.

De Bell Sacr. l. 22. c. 15. & 21.

Other Cities of this part of *Manasses* named in the Scripture are these: *Golan*, *Beheshthera*, *Mitspa* of *Gilead*, and *Kenath*, which after the comming of the *Israelites* was called *Nobach*. Of *Nobach* or *Kenath*, and *Mitspa* of *Gilead*, we haue spoken by occasion among the Cities of *Gad*: The two other were giuen to the *Leuites*, and *Golan* made one of the Cities of refuge: from which *Golan* we haue both *Gaulanitis superior* and *inferior*; oft in *Iosephus*. *Beheshthera* is accounted the chiefe Citie of *Basan* by some, but the writers corrupting the name into *Bozra*, it is confounded with *Betser* or *Bozra* of *Reuben*, and with *Bozra* of *Edom*. *Argob* is oft named for a Region in this Tract, and hence *Hieron.* hath *Arga*, a name of a Citie placed by some about the waters of *Merom* (as they are called by *Iosua*) which make the Lake *Samachonitis*, as *Iosephus* cals it. This Lake being as it were in the midst betweene *Cæsarea Philippi* and *Tiberias*, through which as through the Lake of *Tiberias*, *Iordan* runneth, boundeth part of this halfe Tribe on the West. When the snow of *Libanus* melteth, it is very large, saith *Brochard*: otherwise more contract, leauing the marish ground on both sides, for Lyons and other wilde beasts, which harbour in the shrubs that plentifully grow there.

*Ios.*21.27. *Deut.*4.43.

Adioyning to this Lake in this Country of *Manasses*, *Iosephus* names two places of strength, fortified by himselfe in the beginning of the *Iewes* rebellion: *Seleucia* the one, and *Sogane* the other. In the North side of this halfe Tribe of *Manasse*, and in the North-east, the Scripture nameth diuers bordering places toward *Damascus*, as *Tsedad*, *Chauran*, and *Chatsar-Henan*, lying in a line drawne from the West; of which three Cities we read *Ezek.*47.15. with which also agrees the place *Numb.*34.8. where for *Chauram*, between *Tsedad*, and *Chatsar-Henan*, *Ziphron* is named. From this *Chauram* is the name of *Aurunitis regio*, in *Iosephus* and *Tyrius*, whose bounds (as also the bounds of *Gessur* and *Maachath* or *Macati*, which were likewise borderers to *Manasses* toward the North-east) are vnknowne: onely that *Gessur* was of might, it appeares in that *Dauid* married *Maacha* the Daughter of *Thalmay* King of *Gessur*: by whom he had the most beautifull, but wicked, and vnfortunate *Absalon*.

*1 Chron.*3.2.

CHAP. XI.

The Historie of the Syrians the chiefe borderers of the Israelites that dwelt on the East of Iordan.

§. I.

Of the Citie of Damascus, and the diuers fortunes thereof.

Damascus of all other in this Border, and of that part of the world, was the most famous, excelling in beautie, antiquitie, and riches, and was therefore called the Citie of ioy or gladnesse; and the House of pleasure; and is not onely remembred in many places of Scripture, but by the best Historians and *Cosmographers*. The *Hebrewes*, saith *Iosephus*, thinke it to haue beene built by *Hus* the sonne of *Aram*: of which opinion

Ioseph 1.24.

S. *Hie-*

S. *Hierome* vpon *Eſai* ſeemeth to be: though in his *Hebrew* queſtions hee affirmeth that it was founded by *Damaſcus*, the ſonne of *Eliezer Abrahams* Steward; a thing very vnlikely, ſeeing the Citie was formerly knowne by that name, as appeares by *Abrahams* calling this his Steward *Eliezer* of *Damaſco*. *Dauid* was the firſt that ſubiected it to the Kingdome of *Iuda*, after the ouerthrow of *Adadezer* their King, but in *Salomons* time, *Rezon* recouered it againe, though he had no title at all or right to that principalitie: but *Dauid* hauing ouerthrowne *Hadadezer* king of *Sophena* (otherwiſe *Syria Soba* or *Zobah*) *Razon* or *Rezon* with the remainder of that broken armie, inuaded *Damaſcena*, and poſſeſt *Damaſcus* it ſelfe, and became an enemie to *Salomon* all his life. *In Iſai 17.* *Gen.15.2.* *1 Reg.11.v.40*

The next King of *Damaſcus* was *Adad* the *Edomite*, who flying into *Ægypt* from *Dauid* and *Ioab*, when they ſlew all the males in *Edom*, was there entertained, and married *Taphnes* the King of *Ægypts* wiues ſiſter: of whom *Taphnes* in *Ægypt* was ſo called. This *Adad* returning againe, became an enemie to *Salomon* all his life, and (as ſome writers affirme) inuaded *Damaſcus*, and thruſt *Rezon* thence-out. In the line of *Adad* that Kingdome continued nine deſcents (as hereafter may be ſhewed in the catalogue of thoſe Kings of *Syria*) to whom the *Aſſyrians* and then the *Gracians* ſucceeded. This Citie was exceeding ſtrong, compaſſed with waters from the riuers of *Abanah*, and *Parphar*: whereof one of them prophane writers call *Chryſorrhoas* the golden riuer. *Iunius* takes it for *Adonis*. The countrey adioyning is very fruitfull of excellent wines and wheats, and all manner of excellent fruits. It had in it a very ſtrong Caſtle, built as it ſeemes by the *Florentines*, after it became *Chriſtian*: the lillies being found cut in many marbles in that *Citadell*. Againſt this Citie the Prophets *Amos*, *Eſai*, *Hieremie* and *Zacharias*, prophecied that it ſhould be taken, burnt, demoliſhed, and made a heape of ſtones. In the time of the laſt *Rezon* and tenth King of the *Damaſcens*, *Teglatphalaſſar* inuited by *Achaz* King of *Iuda*, carried away the naturals of *Damaſcus* into the Eaſt: leauing of his owne nation to inhabit it. After that it was vtterly ruined by the *Babylonians*, ſaith *Hierome* vpon *Eſai*: which thing was performed by *Salmanaſar*, according to *Iunius* in his note vpon that place, fiue yeeres after the Prophecie. In time it was reſtored by the *Macedonians*, and the *Ptolomies*; but long after when *Syria* fell into the hands of the *Romans*, it was taken by *Metellus* and *Lollius*. In the time of the *Chriſtians* it had an *Archbiſhop*: S. *Hierome* liuing, as hee affirmeth vpon the *Acts*, it was the *Metropolis* of the *Sarazens*: being taken by *Haomar* their King from the *Romanes*, in the yeere of our redemption 636. And in the yeere 1147. *Conrad* the third, Emperour of *Rome*, *Lewes* King of *Fraunce*, *Baldwine* the third King of *Hieruſalem*, *Henry* Duke of *Auſtria*, brother to *Conrad*, *Frederick Barbaroſſa* afterward Emperour, *Theodorick* Earle of *Flaunders*, and other Princes aſſembled at *Ptolomais Acon*, on the ſea coaſt, determined to recouer *Damaſcus*: but being betrayed by the *Syrians*, they failed of the enterprize. *2 Reg.5.* *Herold.& Bell. Sacr. 1.3.8.10.& 17* *Eſai 17.* *Ioſeph.ant.4:* *Onuphrius in Chron.* *Vitri c.46. Wil Tyr. Bell. Sac l. 17 c.1.23.4.5.*

In the yeere 1262. *Halon* the *Tartar* incompaſt it, and hauing formerly taken the King, brought him vnder the wals, and threatned extreame torture vnto him, except the Citizens rendred the place: but they refuſing it, the King was torne aſunder before them, and in fine the Citie taken, *Agab* the ſonne of *Halon* was by his father made King thereof. *Herold. Bell. Sac.4 c.14.*

In the yeere 1400. *Tamberlaine* Emperour of the *Parthians*, inuaded that region, and beſieged the Citie with an armie of 1200000. (if the number be not miſtaken.) He entred it, and put all to the ſword, filling the ditch with his priſoners; thoſe that retired into the Caſtle which ſeemed a place impregnable, hee ouertopped with another Caſtle adioyning: hee forbare the demoliſhing of the Citie in reſpect of the beauty of the Church, garniſhed with 40. gates or ſumptuous porches. It had within it 9000. lanternes of gold and ſiluer: but while he inuaded *Ægypt*, they againe ſurprized *Damaſcus*. Laſtly, in his returne after three moneths ſiege hee forſt it: the *Mahometans* proſtrating themſelues with their prieſts, deſired mercie: But *Tamberlaine* commanding them to enter the Church, he burnt them, and it, to the number of 30000. and did ſo demoliſh it, as thoſe that came afterwards to ſee their houſes, knew them not by the foundarions. And as a *Trophey* of his victorie hee raiſed three Towers with great Art, builded with the heads of thoſe whom hee had ſlaughtered. After this it was reſtored and repoſſeſt by the *Soldane* of *Ægypt*, with a garriſon of *Mammalukes*: And in the yeere 1517. *Selimus* Emperour of the *Turkes* wreſted it out of the hands of the *Ægyptians*: *Herold l.6 c.4.*

in whose possession it now remaineth inhabited with *Mahometans*, and *Christians*, of all neighbouring nations.

§. II.

Of the first Kings of Damascus, and of the growing vp of their power.

NOw be it that *Damascus* were founded by *Hus* the sonne of *Aram*, or by *Damascus* the sonne of *Eliezer Abrahams* steward, we finde no relation of their Kings, or Common-wealth till *Dauids* time. For it stood without the bounds of *Canaan*: and therefore neglected by *Moses*, *Iosua*, and the *Iudges*, as impertinent to that Storie: But were it so that it had some *reguli*, or petty Kings ouer it, as all the Cities of those parts had, yet none of them became famous for ought that is left to writing, till such time as *Dauid* ouerthrew *Adadezer* prince of *Sophena* or *Syria Zoba*: the same Nation which *Plinie* calleth *Nubæi*, inhabiting betweene *Batanea* and *Euphrates*. Now the better to vnderstand the storie of those *Syrian* Princes, whom soone after the Kings of *Damascus* made their vassals, the reader may informe himselfe, That on the North-east parts of the holy Land, there were three chiefe principalities, whereof the Kings or Commanders greatly vexed or disturbed the State or Common-wealth of *Israel*, namely *Damascus* or *Aram*, *Sophena* or *Syria Zoba*, and *Chamath*, or *Chamath-Zoba*, of which these were the Princes in *Dauids* and *Salomons* times: *Razon* or *Rezon* of *Damascus*, *Adadezer* of *Syria Zoba*, and *Tohu* of *Chamath*. But it seemeth that *Damascus* was one of the cities subiect to *Adadezer* when *Dauid* inuaded him, though when *Saul* made warre against *Zoba*, *Damascus* was not named. And as *Iosephus* affirmeth, the leader of those succours, which were leuied and sent to *Hadad-Hezer* from *Damascus*, had the name of *Adad*: who was in that battaile slaine with 22000. *Aramites* of *Damascus*: whereof, as of the ouerthrow of *Adadezer*, *Rezon*, the Commander of his armie, taking aduantage, made himselfe King of *Damascus*: *Adadezer* and *Adad* of *Damascus* being both slaine. About the same time *Tohu* King of *Chamath* or *Ituræa*, hearing that his neighbour and enemy *Adadezer* was vtterly ouerthrowne, sendeth for peace to *Dauid*, and presenteth him with rich gifts, but in *dolo* saith S. *Hierome*; it was craftily done of him. Now to the North of the Holy Land, and to the West of *Damascus*, the *Tyrians* and *Zidonians* inhabited: but they for the most part were in league and peace with the *Iudæans* and *Israelites*. But to returne to the Kings of *Syria*, I meane of *Syria*, as it is taken in the Scriptures, containing *Damascena*, *Soba* or *Zoba*, and *Chamath*, or *Ituræa*, to which I may adde *Geshur*, because it is so accounted in the second of *Sam.* 15. as ioyning in the Territorie to *Damascus* (for *Syria* at large is farre greater, of which *Palestina* it selfe is but a Prouince, as I haue noted in the beginning of this Tract:) It is not agreed among the Historians of former times, nor of our later writers, who was the first of those *Adads* of *Syria Zoba*, and *Damascus*.

Plin. l. 6. c. 28.

1 Sam. 14. 47.

3082.

2 Sam. 8. 1

1 Reg. 11.

Some account *Rezon*, other *Adad* of *Idumæa*: of whom it is written in the first of Kings, that *Dauid* hauing inuaded that Region, and left *Ioab* there to destroy all the male children thereof: *Adad* of the Kings seede, fled into *Ægypt*; and was there married to *Taphnes* the Queenes sister, as before; who hearing of *Dauids* death, and of the death of his Captaine *Ioab* (whom indeede all the bordering Nations feared) he turned againe, and as *Bunting* thinketh, this *Adad* did expell *Rezon* out of *Damascus*; and was the first of the *Syrian* Kings. To mee it seemeth otherwise. For as I take it, *Adadezer* the sonne of *Rehob*, whom *Saul* inuaded, was the founder of that Principalitie: and the first of *Adads*, who forsaking his Fathers name, as hee grew powerfull, tooke vpon him the style of *Adad*, the great *god* of the *Assyrians*, saith *Macrobius*, which signified oneneſſe or *Vnitie*, I also finde a Citie called *Adada* in the same part of *Syria*: of which, whether these Princes took the name, or gaue it, I am ignorant. For *Adad-ezer*, *Ben-adad*, *Eli-adad* were the same in name, with the differences of *Ezer*, *Ben*, and *Eli*, adioyned. And that *Adadezer* was of greatest power, it appeareth first, because it is against him, that *Dauid* vndertooke the warre: secondly, because hee leuied 22000. *Aramites* out of the Territorie of *Damascus*: as out of his proper Dominions: for had the *Damascens* had a King apart, it is probable that the Scriptures would haue giuen vs his name; thirdly, because *Syria Zoba*, of the most of which *Adadezer* was King, was an exceeding large Territory, and contained of *Arabia* the *Desart* as far as to *Euphrates*, according to *Plinie*:

2 Sam. 8. 3. and 12.

1 Sam. 14. 47.

Plin. l. 6. c. 28.

and

and the greatest part of *Arabia Petræa*, according to *Niger*. Whosoeuer was the first, whether *Adadezer*, or *Adad* of *Idumæa*, *Rezon* was the second: *Who was an enemie to Israel all the dayes of* Salomon. Besides the euill that *Adad* did, the euill that *Hadad* did, seemeth to be referred to *Hadad* of *Idumæa*, lately returned out of *Ægypt*: to wit, 23. yeeres after he was carried thither. 1 Reg. 11.

The third king of *Damascus*, and of *Zobah* both, was *Hezion*; to *Hezion* succeeded *Tabrimmum*, or *Tabremmum*; to him *Benhadad*, as is proued in the first of Kings; For *Asa* King of *Iuda* the son of *Abiam*, the son of *Roboam*, the son of *Salomon*, being vexed & inuaded by *Baasha*, the successour of *Nadab*, the son of *Ieroboam*, sent to *Benhadad* the son of *Tabrimmon* the sonne of *Hezion*, King of *Aram*, that dwelt at *Damascus*, to inuade *Israel* (while *Baasha* sought to fortifie *Rama* against *Asa*: thereby to block him vp, that he should not enter into any of the Territories of *Israel*) who according to the desire of *Asa*, hauing receiued his presents, willingly inuaded the Countrie of *Nepthalim*, and tooke diuers Cities, and spoiles thence: *Asa* in the meane while carrying away all the Materials, which *Baasha* had brought to fortifie *Rama* withall, and conuerted them to his owne vse. 1 King. 15. 18. 1 Reg. 15. 17. 18

This *Benhadads* Father *Tabremmon* was in league with *Asa*: and so was his Father *Hezion*: for *Asa* requireth the continuance of that friendship from *Benhadad*, his sonne: though it seemeth that the gold and siluer sent him out of the Temple, was the most forcible argument. And that this *Tabremmon* inuaded *Israel*, before the enterprize of his sonne *Benhadad*, it is coniectured. For *Benhadad* when he was prisoner with *Achab*, spake as followeth: *The Cities which my Father tooke from thy Father, I will restore: and thou shalt make streetes or keepers of the borders, for thee in Damascus: as my father did in Samaria.* And herein there ariseth a great doubt (if the argument it selfe were of much importance) because *Tabremmon* was Father indeede to *Benhadad* which inuaded *Baasha*, at the request of *Asa*; But this *Benhadad* that twice entred vpon *Achab*, and was the second time taken prisoner, was rather the sonne of *Benhadad*, the first of that name, the confederate of *Asa* and *Abiam*, as before, than the sonne of *Tabremmon*. For betweene the inuasion of *Benhadad* the first, in *Baashas* time, and the siege of *Samaria*, and the ouerthrow of *Benhadad* by *Achab*, there past 49. yeeres, as may be gathered out of the reignes of the Kings of *Israel*. So that if we allow 30. yeeres of age to *Benhadad*, when he inuaded *Baasha*, and after that 49. yeeres ere he was taken by *Achab*, which make eighty lacking one, it is vnlikely that *Benhadad* at such an age should make warre. Besides all this, the first *Benhadad* came with no such pompe; but the second *Benhadad* vaunteth, that he was followed with 32. Kings: and therefore I resolue, that *Benhadad* the sonne of *Tabremmon* inuaded *Baasha* and *Omri*; and *Benhadad* the second inuaded *Achab*, at whose hands this *Benhadad* receiued two notorious ouerthrowes: the first at *Samaria*, by a sally of 700. *Israelites*: the second at *Aphec*, where, with the like number in effect the *Israelites* slaughtered 100000. of the *Aramites*; besides 27000. which were crusht by the fall of the wall of *Aphec*. And this *Benhadad*, *Achab* againe setteth at liberty: to whom he rendreth those townes that his father had taken from the Predecessour of *Achab*, but being returned, he refused to render *Ramoth Gilead*, a frontier towne, and of great importance. Now three yeeres after (for so long the league lasted) *Ramoth* not being deliuered, *Achab* inuaded *Gilead*, and assiegeth the Citie, being assisted by *Iosaphat*. The *Aramites* came to succour and fight: in which *Achab* is wounded, and dyeth that night. After this, *Benhadad* sendeth the commander of his forces called *Naaman*, to *Ioram* the son of *Achab* to be healed of the leprosie, and though *Elizeus* had healed him, yet he picketh quarrell against *Ioram*: and when *Ioram* by *Elizeus* his intelligence, had escaped his plot, he sent men, and Chariots to take the Prophet, as is aforesaid. After *Benhadad* besieged *Samaria* again, and being terrified thence from heauen, he departeth home, and sickneth, and sendeth *Azael* with great gifts to *Elizeus*, to know his estate if he might liue. *Azael* returning, smothereth him. *Zonaras* and *Cedrenus* call this *Benhadad Adar*, and the sonne of *Adar*: *Amos* and *Hieremie* mention the towres of *Benhadad*. *Iosephus* writeth that *Benhadad* and his successour *Azael* were worshipped for *Gods* by the *Syrians* to his time, for the presumptuous Temples which they built in *Damascus*. The *Syrians* also boasted much of their antiquity, ignorant, saith he, that scarce yet 1100. yeares are compleate since their warres with the *Israelites*. 1 Reg. 20. 1 Reg. 22. 3227. 3232. 2 Reg. 5. 2 Reg. 6. 2 Reg. 6. 2 Reg. 7. 3234. *Amos* 1 *Hier.* 49. *Ant. l.* 8. *c.* 8.

Hazael or *Azael*, the first King of the race of the *Adads* of *Damascus*, was annointed by *Elisha*, or *Elizeus*, when he was sent by *Benhadad* to the Prophet, to know whether *Benhadad*

hadad ſhould recouer his preſent ſickeneſſe: He waged warre with *Ioram*; who receiued diuers wounds at the encounter at *Ramoth* in *Gilead*: from whence returning to be cured at *Ieſreel*, he and the King of *Iuda*, *Ahaziah*, or *Ochozias*, are ſlaine by *Iehu*, as before is ſaid. After the death of *Ioram*, *Azael* continued the warre againſt *Iehu*, and waſted *Gilead*, and all thoſe portions of *Gad*, *Reuben*, and *Manaſſe*, ouer *Iordan*. He then inuaded *Iuda*, and tooke *Gath*, but by gifts from *Ioas* he was auerted from attempting *Hieruſalem*: for he preſented him all the *hallowed things which* Iehoſaphat, Iehoram, *and* Ahaziah *his fathers, Kings of Iuda had dedicated; and which he himſelfe had dedicated: and all the gold which was found in the treaſuries of the Lord, and in the Kings houſe.* This was the ſecond time that the Temple was ſpoyled to pleaſe the *Adads* of *Damaſcus*. For *Aſa* did preſent *Benhadad* with thoſe treaſures, when he inuited him to warre vpon *Baaſha* King of *Iſrael*. And notwithſtanding this compoſition betweene *Ioas* and *Azael*, yet a part of his Armie ſpoiled the other Prouinces of *Iudæa*, and ſlaughtered many principall perſons. Laſtly, *Azael* vexed *Ioahas* the ſonne of *Iehu*, and brought him to that extremitie, as he left him but fifty horſemen, ten Chariots, & ten thouſand footemen of all his people.

2 Reg. 12 17. 2 Reg. 12. 1 Reg. 15. 2 Reg. 13. v. 7.

§. III.

Of the latter Kings, and decay and ouerthrow of their power.

AFter *Hazael*, *Benhadad* the ſecond, or rather the third of that name, the ſonne of *Hazael*, reigned in *Damaſcus*: who fought againſt *Iſrael*, with ill ſucceſſe: for *Ioas* King of *Iſrael*, the ſonne of the vnhappy *Ioachaz*, as hee was foretold by *Eliſha* the Prophet, beat *Benhadad* in three ſeuerall battels: and hee loſt all thoſe Cities to *Iſrael*, which his Father *Hazael* had taken violently from *Ioachaz*.

2 Reg. 13. Ioſeph. ant. l. 9. c. 9.

After this *Benhadad* the ſonne of *Hazael*, there ſucceeded three others by the ſame name, of whom the Stories are loſt, onely *Nicholaus Damaſcenus* cited by *Ioſephus*, makes mention of them: and in one of theſe Kings times it was that *Ieroboam* the ſecond, the ſonne of *Ioas* recouered *Damaſcus* it ſelfe, to *Iudah*, ſaith the *Geneua*, but better in *Iunius*, *vtque recuperabat Damaſcum, & Chamatham Iehuda pro Iſraele*; that is, *And how he recouered for Iſrael, Damaſcus and Chamatha of Iudea*; for theſe Cities ſometimes conquered by *Dauid*, did of right belong to the Tribe of *Iuda*.

Ioſeph. Ant. l. 7. c. 6. 2 Reg. 14. 28.

And it is likely that this conqueſt vpon the *Adads* was performed: the firſt of theſe three *Adads* then liuing, of whom there is no Story. For when as *Iehoas* the King of the ten Tribes had thrice ouercome the *Syrians* in the time of *Benhadad* the ſonne of *Hazael*, and had recouered the Cities which *Hazael* had won from *Iſrael*; and ſo left his Kingdome to his ſonne *Ieroboam* the ſecond, it ſeemeth that this *Ieroboam* without delay, and hauing nothing elſe left for him to enterprize, inſtantly followed his fathers good fortune, and inuaded *Damaſcus*.

Razin, or *Rezin*, after *Ioſephus Raſes*, after *Zonaras Raaſon*, the 10. *Adad*, making league with *Pekah*, or *Phacas* King of *Iſrael*, againſt *Achaz* King of *Iuda*; both carry away a great number of priſoners. After this they both beſiege *Achaz* in *Hieruſalem*: but in vaine. Then *Adad* alone inuadeth *Elath*, and bearing out the *Iewes*, maketh it a *Colonie* of *Syrians*. Wherefore *Achab* brought *Tetglaphalaſſar* againſt *Razin*, who tooke him, and beheaded him, and won *Damaſcus*: with whom ended the line of the *Adads* and the Kingdome of *Damaſcus*: the *Aſſyrians* becomming maſters both of that and *Iſrael*. Theſe *Adads* as they reigned in order are thus reckoned.

2 King. 16. 5. 5. Eſay 7. Ioſeph. Ant. l. 9. c. 11.

1 *Adadezer* the ſonne of *Rehob*.
2 *Rezin* the ſonne of *Eliadad*, or *Razin*.
3 *Hezion*.
4 *Tabremmon*.
5 *Benhadad*, who inuaded *Baaſha*.
6 *Benhadad* the ſecond, taken priſoner by *Achab*.
7 *Hazael*, whom *Eliſha* foretold, with teares, of his aduancement; the ſame who ouerthrew *Ioram* King of *Iſrael*, at *Ramoth Gilead*. And that there was a ſecond *Hazael* which preceded *Benhadad* the third, it is not improbable, becauſe that *Hazael* which tooke *Geth*, and compounded the warre with *Ioas*, made the Expedition thirty yeeres, and perchance

more,

more, after the first *Hazael* which stifled his master *Benhadad*, and had slaine *Ioram* the sonne of *Achab* King of *Israel*. For *Ioas* began to reigne in the 7. yeere of *Iehu* King of *Israel*; and after he had reigned 23. yeeres, the Temple was not yet repaired, after which (and how long we know not) it is said that *Hazael* took *Geth*, and turned his face towards *Ierusalem*. It is also some proofe that *Hazael* that tooke *Geth*, was not the same with *Hazael* that murthered *Benhadad*, because he could not at that time be of good yeeres, being as it seemeth, the second person in the kingdome, and Commander of *Benhadads* men of warre. To this *Hazael*, be he the first or second, succeeded:

8. *Benhadad* the third, whom *Ioash* King of *Israel* thrise ouerthrew.

9. *Resin* or *Rezin* the last, who ioyned with *Pekah* King of *Israel*, against *Iuda*, at which time *Achaz* King of *Iuda* waged for his defence *Teglatphalasser*.

Now between *Benhadad* the third, and *Rezin* the last, *Nicolaus Damascenus* findes three other Kings of the *Adads*, which make twelue in all.

For the rest of the Princes of *Syria*, which were but *reguli*, as those of *Emath*, and *Gessur*, we finde that *Tohu* was King of *Emath* or *Chamath* in *Dauids* time, to whom he sent his sonne *Ioram* with presents, after *Dauids* victory against *Adadezer*. Also *Senacherib* speaketh of a King of *Emath*, but names him not. 2. Sam. 8. Esai. 37.

§. IIII.

Of other lesser Kingdomes of the Syrians, which being brought vnder the Assyrians, neuer recouered themselues againe.

OF *Gessur* we finde two Kings named; to wit, *Talmai*, and his Father *Ammihur*. To *Talmai*, whose daughter *Dauid* married, it was that *Absalon* fledde, who was his maternall grandfather. Of the Kings of *Sophena* or *Syria*, *Soba* or *Cœlosyria*, there are two named, *Rehob* or *Rechob* the Father of *Adadezer*, and *Adadezer* himselfe; and it is plaine that after his death the seat of the Kings of *Soba* was transferred to *Damascus*, a Citie better fitting their greatnesse. After *Rezin* became Lord of both Principalities. And the race of these Kings of *Syria*, (which became so potent, and ioyned *Soba*, *Damascus*, *Emath*, and the Desart of *Arabia* with other Prouinces into one, vnder *Rezin* the second of the *Adads*) as it began with *Dauid*, so it ended at once with the Kingdome of *Israel*. For *Ahaz* King of *Iuda* waged the *Assyrian Teglatphalassar* against *Pekah* King of *Israel*, and against *Rezin* the last King of *Damascus*: which *Teglath* first inuaded *Damascena*, and the region of *Soba*, and tooke *Damascus* it selfe, and did put to death *Rezin* the last, carrying the inhabitants captiue. This was the second time that the *Assyrians* attempted *Israel*. For first, *Phul Belochus* entred the borders thereof (*Menahem* gouerning *Israel*) who stopt the enterprize of *Phul* with a thousand talents of siluer: for this *Phal Belochus*, whose pedigree wee will examine hereafter, being scarce warme as yet in his seate at *Babylon*, which hee, with the helpe of his companion *Arbaces*, had wrested from *Sardanapalus*: hauing besides this King of *Syria* in his way, who seemed to be a great and strong Prince, was content to take the composition of a thousand talents of the King of *Israel* for that present time. But his sonne *Teglath* following the purpose of his Father *Belochus*, and finding so excellent an occasion, as the warre begun betweene *Israel* and *Iudah*, *Pekah* commanding in the one, and *Achaz* in the other, his neighbour *Rezin* being also wrapt in that warre, and wasted in strength thereby, did willingly accept the offer of *Achaz* King of *Iuda*, his impreste and entertainment. So, first attempting *Damascus*, which lay in his path towards *Israel*, hee carried it (as is before remembred) and then with great ease possest himselfe of the Cities of *Nephthalim*, leading with him a great part of the people captiue. And his sonne *Salmanasser*, whom *Ptolomie* calleth *Nabonassar*, after the reuolt of *Hosea*, forced *Samaria*, and rent thet Kingdome asunder. So as the line and race of *Ninus* in *Sardanapalus*, whom *Belochus* supplanted; the race and Monarchie of the *Syrian Adads* in *Rezin*, whom *Teglath* slaughtered; the Kingdome of *Israel* in *Hosea*, whom *Salmanasser* ouerturned; happened neere about a time: that of *Ninus* in the dayes of *Belochus*, and the other two in the dayes of *Teglatphalasser*, and *Salmanasser* his son. For *Sardanapalus* perished, *Osia* ruling *Iuda*; and the other two Kingdomes were dissolued, *Achaz* yet liuing.

Lastly, the Kingdome of *Iuda* it selfe, being attempted by *Sennacherib*, the sonne of *Salmanasser* in vaine, and preserued for the time by God miracnlously, was at length

vtterly

vtterly ouerturned. *Hierusalem* and the Temple burnt 132. yeeres after the captiuity of *Israel*, and *Samaria*: the destruction of *Israel* being in the ninth yeere of *Hosea*: that of *Iuda* in the eleuenth of *Zedechia*. Now the Emperours of *Assyria* and *Babylon* held also the Kingdome of *Syria*, from the eight yeere of *Salmanassar*, to the last of *Baltassar*, whom
3603. *Herodotus* calleth *Labynitus*: in all about 200. yeeres. After these the *Persians* from *Cy-*
3811. *rus* to *Darius* their last King, held *Syria* about 200. yeeres.

Then *Alexander Macedon* tooke this among other Prouinces of the *Persian* Empire, and his successors the *Seleucidæ* reigned therein, till it became subiect vnto the power of the *Romanes*, from whom it was wrested long after by the *Saracens*, and remaineth now in possession of the Turke, as shall be shewed in due place. Thus much of the nations bordering vpon the *Israelites*, with whom they had most to doe both in warre and peace, being the onely people, whose History in those ancient times carried an assured face of trueth.

CHAP. XII.

OF THE TRIBE OF BENIAMIN, and of Hierusalem.

§. I.

Of diuers memorable places in the Tribe of Beniamin, whereof Hiericho, Gilgal, Mitspa, Bethel, Rama, Gobah and Gibha.

OF the Tribe of *Beniamin*, the twelfth and yongest sonne of *Iacob*, whom he had by *Rachel*, there were mustered at Mount *Sinai* 35000. able bodies: all which perishing in the *Desarts*, there entred the Holy Land of their issues 45600. fit to beare Armes: and these had their Territory on this side *Iordan*, betweene *Iuda* and *Ephraim*: The Cities within this Tribe neerest *Iordan*, are *Lod*, *Haded*, and *Ono*: of which, *Lod* and *Ono* were built by *Shemed* a *Beniamite*: they were all three re-inhabited with *Beniamites*, after the returne out of Captiuitie, as is mentioned, *Nehem.* 11. 35. and *Esd.* 2. 35. where *Adrichomius* reading *Lod*, *Hadid*, *Ono*, makes besides *Hadid* in *Nehemia*, a Citie called *Lodhadid*: This *Hadid* or *Chadid* was rebuilt by *Simon Macchabæus*.

1. Chron. 8. 12.

1. Macc. 12. 38.

Samarim or *Tsemaraim*, named of *Tsemary*, one of the sonnes of *Canaan*, was another of their Cities: and further into the Land standeth *Iericho*, one of the *Toparchies*, and the last of *Iuda*, seated in a most fruitfull valley, adorned with many palme trees: and therefore elsewhere called the citie of *Palmes*. From the time of *Iosua*, who vtterly destroyed it, it lay waste vntill the time of *Achab*: in whose dayes *Chiel* of *Bethel* laid the new foundation of it, in the losse of *Abiram* his eldest sonne, and built the gates of it in the losse of his yongest sonne *Segub*: according to the curse of *Iosua*: in which and other respects, *Hos.* 12. 14. calleth *Iosua* a Prophet. In after-times it was destroyed by *Vespasian*, and rebuilt by *Adrian*.

1. Reg. 17. 36. Ios 6. 25.

* 1. Chron. 6. 60 This *Halmō* is called *Halemeth*, whence they make a new Citie *Almath*, as if this Tribe had giuen fiue Cities to the *Leuites*.

To the Southeast of *Iericho* stood * *Halmon* of the *Leuites*, of which *Ios.* 21. 18. To the South *Betharaba*, of which *Ios.* c. 15. and c. 18. Then that *Gilgal* of which there is so much mention in the Scripture, where *Iosua* first ate of the fruits of the land, circumcised all those borne in the *Desarts*, and celebrated the *Passeouer*.

The reason of the name, or rather a memorable application of the *Etymologie* of this name (for it seemes by the place, *Deut.* 11. 30. that the name was knowne before the comming of the *Israelites* into *Canaan*) is noted *Ios.* 5. 9. *Ob deuolutionem probri Ægyptiaci*, because their fore-skinnes (the people being there circumcised) were tumbled downe the Hill: which from thence was called *Collis præputiorum*. This *Gilgal* was also called *Geliloth*, as appeares by comparing the places, *Ios.* 15. 7. and 18. 17. for it was in the borders of *Iordan*, of which *Ios.* 22. 13. and *Geliloth* signifieth borders. It stood (though in some distance) directly Eastward, ouer against the two * Hils *Garazim* and *Hebal*: vpon the one

* Deut. 11. 30.

of

of which the blessings, and on the other the cursings were to be read to the people, both being the mountaines of *Ephraim*. Further, for the situation of this *Gilgal*, it is to be noted, that both it, and *Mitspa* of *Beniamin* (of which also wee reade oft in the Scripture) were seated about the midst of the length of the land of *Canaan*: for which reason [a] *Samuel* chose these two places, to either of which he came yeerly to giue iudgement to the *Israelites*; of which two, *Gilgal* (as is said) was neere *Iordan* on the East side of this Tribe; and *Mitspa* neere the West Sea, towards the land of the *Philistims*.

a 1.Sam 7.15

The third place, which is named with these two, whither also *Samuel* vsed yeerely to come, is [b] *Bethel*: which also was seated in this Tribe of *Beniamin*. But to returne to *Gilgal* which was the first place where the *Arke* resided, after they past ouer *Iordan* (from whence it was carried to *Silo*, and thence to *Kiriath-ieharim*, and at length to *Hierusalem*) here in *Gilgal* it was that *Iosua* pitched vp the twelue stones, which were taken out of the channell of *Iordan*, when it was drie, that the *Israelites* might passe ouer it: by which Storie, as it is set down *Ios.*4. it appeares, that the same day that they passed ouer *Iordan*, they lodged at *Gilgal*. At the same *Gilgal*, to omit many other memorable things, it was that *Samuel* hewed *Agag* the King of the *Amalekites* in pieces. And as for *Mitspa*, whither *Samuel* came yeerely to giue iudgement, there also were often the greatest meetings held: as that for the reuenge of the *Leuites* wife against *Gibha*, and the *Beniamites*, *Iud.*20. 1. and another against the *Philistims*, 1.*Sam.*7.12. Thither also *Iudas Maccabaus* gathered the *Iewes*, (when *Hierusalem* was possest by the *Heathen*) as it is 1. *Macc.* 3.47. in which place this reason of their meeting is added; *Quia locus Orationi fuerat Mispe anteà Israeli.* Touching this *Mitspa*, to auoid confusion, it is to be remembred, that the Scriptures mention foure places of this name: *Mitspa* of *Iuda*, of which *Ios.*15.38. [c] *Mitspa* of *Gilead*, of which we haue spoken already in the Tribe of *Gad*: *Mitspa* of the *Moabites*, where *Dauid* for a while held himselfe, commending his Parents to the King of *Moab*. 1. *Sam.*22.3. and lastly, this chiefe *Mitspa* of the *Beniamites*. And as in this place the chiefe meetings were held both before *Hierusalem* was recouered from the *Iebusites*, and also in the time of the *Maccabees* (as wee haue said) when *Hierusalem* was held by the wicked vnder *Antiochus*, so also in the time of *Hieremie*, after the destruction of the Temple by the *Chaldeys*, *Gedaliah* whom *Nabuchodonosor* left in *Iewry*, as Gouernour ouer those that were left in the land, held his abiding in this place: vntill (to the great hurt of the *Iewes*) hee was slaine by the treason of *Ismael*, one of the royall bloud of *Iuda*, as it is *Hierem.* 41.

b *Iunius* in this place, for *Bethel* reads *Domũ Dei fortis*, and interprets it, *Kiriath-ieharim* where the Ark abode. For (saith he) by the Law, *Exo.23.17.* the greatest meetings in their annuall feasts were to bee, where the *Ark* was, but this place doth not speake of festiuall, but of iudiciall meetings: and besids the Priests did vse to bring the *Arke* to their great meetings whersoeuer they were, as appears 1.*Sam* 12.v.11 *&c.* 14.v.18. neither is it easie to expoũd *Bethel* otherwise then for the Citie *Bethel*: though *Iunius* also take it for the place where the *Ark* was, *1. Sam.* 10.3.

c It was no other than this *Mitspa* of *Gilead*, of which *Ios.*11.8. as appeares by that which is added *Versus orientẽ*, for *Iosua* notes the three quarters, North, West, & East, to which hee followed the *Canaanites*, though *Adrichomius* and others out of this place imagine a *Mitspa* or *Maspha* (as they write it) in the Tribe of *Asser*.

Neere vnto this *Mitspa*, the Scripture mentioneth *Beth-car*, after called *Aben-Hezer*, that is, the Stone of helpe: where *Samuel* pitched vp the pillar or Stone, for a *Trophy* against the *Philistims*.

Touching *Bethel* which (as it seemes) was the third place where *Samuel* held his chiefe meetings for the ministring of Iustice, that it was anciently called *Luz*, and how it was taken by the issue of *Ioseph* (though it belonged to the portion of *Beniamin*, as it is *Nehem.* 11.31. and *Ios.*18.22.) and how another Citie called *Luz* [d] neere adioyning to it, was built by the man of the Citie which shewed the entrance to the Spies, as it is *Iudg.*1. and of the occasion of the name from *Iacobs* vision: and how *Ieroboam*, by erecting one of his calues heere, of *Bethel* (which signifieth the house of God) made it [e] *Beth-auen*, that is, the house of Vanitie, *Hos.*4.15. and 10.5. as also other memorable things of this place, they are so well knowne, out of the Histories of the Scripture, that we may well passe them ouer.

d *Ios.*16.2.

e Borrowing the name of a neighbour towne in the

The territorie of *Bethel*, which at the first belonged to the Kingdome of the tenne Tribes, from the time of the great victorie of *Asa* against *Ieroboam* (of which 2.*Chron.* 13.) was taken from them, and adioyned to the Kingdome of *Iuda*: and so it continued, as appeares by the Storie of *Iosias*: which performed the Prophecies against the altar of *Bethel*, 2.*Reg.*23. whence those coasts 1.*Macc.*11.34. are called *Apherema*, which *Greeke* word signifieth as much as, *A thing taken away*, to wit, from the tenne Tribes. It was one of the three *Seigniories* or *Praefectures* which *Demetrius* in his Epistle mentioneth, as added by him to the *Dition* of the *Iewes*, out of the *Samaritan Country*. A part of it, as appeares 2.*Chron.* 13.19. was *Hephrauin*, which *Ios.*18.23. is called *Hophram*, belonging to this Tribe of *Beniamin*.

Not farre from this *Bethel*, in this Tribe, we finde three other Cities often mentioned

[e] confines of the Kingdomes of *Iuda* and *Israel* betweene *Hai* and *Bethel*. *Ios* 7.2. and 18.12.

in

in the Scriptures, *Rama*, *Gibha*, and *Gebah*. Of the name *Rama*, [b] it is noted already, in the description of *Ephraim*, that there were many townes so called, because of their high situation. But whereas they finde out *Rama* in the Tribe of *Iuda* (as it seemes because *Mat.2.* it appeares that it bordered *Bethlehem*) and also out of *Brochard* and *Breidenbach* make *Silo* to haue beene called *Rama*, and finde yet another *Rama* in *Zabulon*; these three haue no warrant in the Scripture. Of *Rama* in the Tribe of *Asser*, as it seemes, wee haue testimonie, *Ios.19.29.* and of another in *Nephthalim*, *Ios.19.36.* of a third *Rama*, where *Samuel* dwelt in Mount *Ephraim*, *1.Sam.25.1.* which more often is called [c] *Ramatha*, and *1.Sam.1.1. Ramathaim Tsophim*: for which the *Septuagint* haue *Aramathaim-sophim*, taking the Article affixed in the beginning, for a part of the word, whence they thinke to *Ioseph* of *Arimathaa*, *Mat.27.57.* was denominated.

Of a fourth *Rama* we reade *2.Reg.8.29.* which is *Ramoth* in *Gilehad*. The first, which is most often mentioned, is *Rama* of *Beniamin*, seated as we said, neere *Bethel* the vttermost South-border of the Kingdome of the tenne Tribes: for which cause *Baasha* in the time of *Asa* King of *Iuda*, fortified it, to hinder those that did flie from him to *Asa*. Of this *Rama* or *Ramatha* I should rather thinke *Ioseph* was, that buried *Christ*: because it was neerer to *Hierusalem*, and after the captiuity belonged to *Iudaa*, as it appeares *Esd.2.26.* where in that it is ioyned with *Gebah*, it is plaine that he speaketh of that *Rama* with whose stones (after *Baasha* had ceased to build it) *Asa* (as it is *1.Reg.25.22.*) built *Gebah* adioyning to it: both being in *Beniamin*. And as *Rama* was the South-border of the ten Tribes, so was *Gebah* the North-border of the Kingdome of *Iuda*: whence *2.Reg.23.8.* wee reade that *Iosiah* through all his Kingdome, euen from *Gebah*, which was the North-border, to *Beer-sheba* which was the South-border, destroyed the places of Idolatry.

The third Citie *Gibha* which was the Citie of *Saul* (the wickednesse of which Citie in the time of the *Iudges* had almost vtterly rooted out this Tribe) *Adrichomius* confounds with *Gebah*, making one of two (as they are euidently distinguished *Esai.10.27.* of which word [d] *Gibha*, in another forme *Gibbath*, hee imagineth *Gibbaath* another Citie in this Tribe, making two of one. The vicinitie of this citie also to *Rama* of *Beniamin*, appeares *Iud.19.13.* where the *Leuite* with his wife, not able to reach to *Rama*, took vp his lodging at *Gibha*. By that place of *1.Sam.22.6.* it seemes that there was in this *Gibha* some towre or *Citadell* called *Rama*: where *Iunius* reades in *excelso*, for in *Rama*: but it may be that the name of the Kings palace in this citie, was *Rama*: as it seemes that in *Rama* of *Samuel*, the name of the chiefe place where *Samuel* with the *Colledge* of *Prophets* abode, was *Naioth*. The great Citie of *Hai* ouerthrowne by *Ios.* which *Ios.7.2.* is placed neere *Beth-auen* vpon the East of *Bethel*, was in this Tribe, as is proued *Nehe.7.10.30.* though it be not named by *Iosua c.18.* for it was burned by him and laid desolate, as it is *Ios.8.28. In solitudinem in tumulum perpetuum*; Another Citie of chiefe note is reckoned *Ios.18.25.* In this Tribe was *Gibbon*, the chiefe Citie of the *Heuites*: whose cunning to bind the *Israelites* by oath to saue their liues, is set downe *Ios.9.* whence they were reckoned among the * *Nethinai* or *Proselites*: and were bound to certaine publique seruices in the house of God: which oath of sauing these *Gibeonites*, broken in part after by *Saul*, was by God punished by a famine, *2.Sam.21.1.* This *Gibeon* or *Gibbon* with *Almon* and *Iebah* (of both which wee haue spoken) and with *Hanothoth* the natall place of *Hieremie* the Prophet, were said *Ios.21.28.* to be giuen to the *Leuites* by the *Beniamites*. Neere to this *Hanothoth* was *Nob*, as appeares *1.Reg.2.26.* where *Ebiathar* the Priest, which was of *Nob* before it was destroyed by *Saul*, is sent to his grounds at *Hanothoth*: It is reckoned in the Tribe of *Beniamin*, *Nehem.9.31.* and though in the time of *Saul* the residing place of the *Arke* was at *Kiriath-iearim*: yet by the lamentable tragedie of bloudshed, which *Saul* raised in this place (as it is set downe *1.Sam.21.* and *22.*) in the iudgement of *Iunius*, it is proued that the Tabernacle was there for a time.

Micmas also in this Tribe *Nehem.9.31.* was a place of fame, of which *Esai.10.28.* where also he nameth *Gallim*, and *Migron* in this Tribe. In *Micmas Saul* had his Campe, *1.Sam.13.2.* (when he left *Gibha* to *Ionathan*) and there also was *Ionathan Macchabaus* his aboad, *1.Macc.9.73.* Of *Giscala* in *Galilee Iosephus* makes often mention, but of any heere in *Beniamin*, which they make the natall place of S. *Paul*, whence (they say) when it was taken by the *Romans*, he sailed with his parents to *Tharsis*, of this I find no good warrant. Other places of lesse importance I omit, & come to the Citie of *Hierusalem*, and the Princes

b See *c.5.§.1.*

c Of this *Ramatha* I vnderstand the place *1. Mace. 11.34.* where it is named for one of the 3. *Praefectures* which *Demetrius* yeelds to the *Iewes* out of the country of *Samaria*, this lying toward the East to *Iericho*: and *Lydda* toward the West: and *Apharema* (of which euen now wee spake) lying in the middest betweene the two other. A sixt *Rama* it seemes there was in the Tribe of *Simeon* toward the South, which *Ios.19.8.* is called *Rama* of the South, and otherwise *Baalath-beer.*

d *Gibha* in cõstruction, that is, Goueming a genitiue case is *Gibhath*: whence the *Vulgar* out of the *Septuagint* read *Ios.24.33 Gabbath Phinees*: for which *Iunius* hath *Collis Phinees*: (for this word is oft times an Appellatine signifying a Hil) but *Adricomius* taking notice of this, builds his City *Gabaath* vpon this Text and placeth it in *Beniamin*, when as the words adioyned, note that this Hil was in the mountains of *Ephraim*.

* The word *Nethinim*, or *Nethinai*, is as much as *dati* (as it were a *Deo dati*) or as *Iunius* expounds it, *dedititij*, it is vsed, *1.chr.9.2.* and in *Esdras* and *Nehemias* often,

Princes and Gouernours of this Citie: A great part whereof was in the Tribe of *Beniamin*, whence *Ios.* 18. 28. it is named among the Cities of *Beniamin.*

§. II.

Of diuers memorable things concerning Hierusalem.

AT what time *Hierusalem* was built (which afterward became the Princesse of all Cities) it doth not appeare. Some there are who imagine that *Melchisedec* was the founder thereof in *Abrahams* time. But * according to others, that Citie out of which *Melchisedec* incountred *Abraham* (in his returne from the ouerthrow of the *Assyrian* and *Persian* Kings or Captaines, when *Lot* was made prisoner) standeth by the riuer of *Iordan*, in the halfe Tribe of *Manasse* bordering *Zabulon*, which was also called *Salem*, and by the *Greekes Solima.* * See in the hither halfe of *Manasse.*

Hierusalem (whensoeuer or by whomsoeuer built) was a principall Citie in *Iosua* his time: yet not so renowned as *Hazor* the *Metropolis* (in those dayes and before) of all the *Canaanites.* *Adonizedek* (whom *Iosua* slew) was then King of *Hierusalem.* That it was belonging to the *Iebusites* it is manifest: for how long soeuer they held it before *Moses* time, they were Masters and Lords thereof almost 400. yeeres after him: euen till *Dauid* wanne it: and therefore in all likelihood, it was by the *Iebusæi* (the children of *Iebusæus* the sonne of *Canaan*) built; after whom it was called *Iebus.* And so much did that Nation relye on the strength of the place, as when *Dauid* attempted it, they bragged that their lame, and blinde, and impotent people should defend it. *2. Sam. 5. v. 6.*

Dauid, after he had by Gods assistance possest it, and turned out the *Iebusites*, gaue it an exceeding great increase of circuit: strengthened it with a *Citadell* or Castle: and beautified it with many Palaces, and other buildings: changing the name from *Iebussalem*, the Citie of the *Iebusites*, to *Hierusalem*, which the *Greekes* call *Hierosolyma.* After *Dauids* time *Salomon* amplified, beautified, and strengthened it exceedingly. For besides the worke of the Temple, which was no lesse admirable than renowned among all Nations, the Palaces, gates, and walles, could not any where in the world be exampled: and besides that it had 150000. inhabitants, the women and children not accounted. The ditch had 60. foot depth, cut out of the very rocke: and 250. foot of breadth: whereof the like hath seldome beene heard of, either since or before. *Ios cont. App l. 1. Strab. geog. l. 16.*

After the death of *Salomon*, and that the Kingdome of the *Iewes* was cut asunder, *Shishac* King of *Ægypt*, and his predecessor, hauing bred vp for that purpose, *Adad* the *Idumean*, and *Ieroboam*, *Salomons* seruant; and both married to *Ægyptians:* the State by the one disturbed, by the other broken: *Shishac* first inuaded the Territorie of *Iuda*, entred *Hierusalem*, and sackt it, and became Master not onely of the riches of *Salomon*, but of all those spoyles which *Dauid* had gotten from *Adadezer*, *Tohu*, the *Ammonites*, and other Nations. It was againe sackt, and a part of the wall throwne downe by *Ioas* King of *Israel*; while *Amasia* the twelfth King thereof gouerned *Iuda.* *2. Chron. 12.* *2. Kings 14.* *2. Kings 16.*

Not long after *Achaz* the fifteenth King of *Iuda* impouerished the Temple, and presented *Teglatphalassar* with the treasures thereof. And *Manasses* the sonne of *Ezekiah*, the sonne of *Achaz*, by the vaunts made by *Ezekiah*, to the Embassadors of *Merodach*, lost the remaine, and the very bottome of their treasures. It was againe spoyled by the *Babylonians*, *Ioakim* then reigning. But this vngratefull, Idolatrous, and rebellious Nation, taking no warning by these Gods gentle corrections and afflictions, but persisting in all kinde of impietie, filling the City euen to the mouth with innocent bloud, God raised vp that great *Babylonian* King *Nabuchodonosor*, as his scourge and reuenger, who making this glorious Citie and Temple with all the Palaces therein, and the Walls and Towers which imbraced them, euen and leuell with the dust, carried away the spoyles with the Princes and people, and crusht them with the heauie yoake of bondage and seruitude full seuentie yeeres, insomuch as *Sion* was not onely become as a torne and plowed-vp field, *Hierusalem* an heape of stone, and rubble, the mountaine of the Temple as a groue, or wood of thornes and briers, but (as *Hierome* speaketh) euen the birds of the ayre scorned to flie ouer it, or the beasts to tread on that defiled soyle. *1. Chron. 5. 26.* *2. King 25.* *2. King 19.* *2. Par. 18.* *Mich. 3. Hier. 25. 26. 29.*

Then 70 yeeres being expired, according to the Propheeie of *Daniel*, and the *Iewes* by the grace of *Cyrus* returned: the Temple was againe built, though with interruption and difficultie *Hier. to 3. trad. Heb.*

difficultie enough: and the Citie meanely inhabited, and without walls or other defences, for some 60. and odde yeeres, till *Nehemia* by the fauour of *Artaxerxes* rebuilt them.

Nehem. 12. 34. &c.

Then againe was the Temple and Citie spoyled by *Bagoses*, or *Vagoses*, the Lieutenant of *Artaxerxes*: after by * *Ptolomæus* the first; then by *Antiochus Epiphanes*: and againe by *Apollonius* his Lieutenant. By *Pompey* it was taken long after, but not destroyed, nor robbed, though *Crassus* in his *Parthian* expedition tooke as much as hee could of that which *Pompey* spared.

* The first of the *Egyptian* Kings after *Alexander Macedon*, who dissembling his Religion came vp to *Hierusalem* to offer Sacrifice. *Ios. 12. Ant. 1.*

But the damages which it sustained by the violence of sacrilegious *Tyrants*, were commonly recompensed by the industrie or bountie of good Princes, the voluntary contribution of the people, and the liberalitie of strangers. Before the captiuity, the people of the land through the exhortation of godly Kings, made many and large offerings to repaire the Temple of *Salomon*. The wrong done by *Ptolomæus Lagi* to the second Temple, was requited by the bountie of his sonne *Ptolomæus Philadelphus*. The mischiefe wrought by *Antiochus Epiphanes* and his followers, was amended partly by the great Offerings which were sent to *Hierusalem* out of other Nations. Finally all the losses, which either the Citie or Temple had endured, might well seeme forgotten in the reigne of *Herod* that vsurping and wicked, but magnificent King, who amplified the Citie, new built the Temple, and with many sumptuous workes did so adorne them, that hee left them farre more stately and glorious than they had beene in the dayes of *Salomon*.

M. T. C. pro Scylla.

§. III.

Of the destruction of Ierusalem by the Romans.

IN this flourishing estate, it was at the comming of our *Sauiour Christ Iesus:* and after his death and ascension, it so continued about 40. yeeres. But then did *Titus* the *Roman*, being stirred vp by God, to be the reuenger of *Christ* his death, and to punish the *Iewes* sinfull ingratitude, incompasse it with a *Roman* armie, and became Lord thereof. He began the siege at such time as the *Iewes*, from all parts, were come vp to the celebration of the *Passeouer*: so as the Citie was then filled with many hundreds of thousands of all sorts; and no manner of prouision or store for any such multitudes. An extreame famine, with the ciuill dissension, oppressed them within the walles; a forcible enemie assailed them without. The *Idumæans* also, who lay in wait for the destruction of the *Iewes* Kingdome, thrust themselues into the Citie, of purpose to betray it: who also burnt the Temple, when *Nabuchodonosor* tooke it. And to be short, there perished of all sorts, from the first besieging to the consummation of the victory, eleuen hundred thousand soules: and the Citie was so beaten downe and demolished, as those which came afterward to see the desolation thereof, could hardly beleeue that there had beene any such place or habitation. Onely the three *Herodian* towres (works most magnificent, and ouer-topping the rest) were spared, as well for lodgings for the *Roman* garrisons, as that thereby their victorie might be the more notorious and famous: for by those buildings of strength and State remaining, after-ages might iudge what the rest were; and their honour bee the greater and more shining, that there-ouer became victorious.

Esd. 1. c 4. v. 45.

After this, such *Iewes* as were scattered heere and there in *Iudea*, and other Prouinces, began againe to inhabite some part of the Citie; and by degrees to rebuild it, and strengthen it as they could, being then at peace, and tributaries to the *Roman* State: but after 65. yeeres, when they againe offered to reuolt, and rebell, *Ælius Adrianus the Emperour* slaughtered many thousands of them, and ouerturned those three *Herodian* Towres, with all the rest, making it good which *Christ* himselfe had foretold; *That there should not stand one Stone vpon another*, of that vngratefull Citie. Afterward, when his furie was appeased, and the Prophecie accomplished, he tooke one part without the wall, wherein stood *Mount Caluarie, and the Sepulcher of Christ*, and excluding of the rest the greatest portion, he againe made it a Citie of great capacitie, and called it after his owne name, *Ælia Capitolia*. In the gate toward *Bethel*, hee caused a Sowe to be cut in marble, and set in the front thereof, which he did in despight of the *Iewes* Nation: making an *Edict*, that they should not from thenceforth euer enter into the Citie, neither should they dare so much as to behold it from any other high place ouertopping it.

But

But the *Christian* Religion flourishing in *Palastina*, it was inhabited at length, by all Nations, and especially by *Christians*; and so it continued 500. yeeres. *Gul. Tir. Bel. Sa. l. 14. c. 12.*

It was afterward in the 636. yeare after *Christ*, taken by the *Ægyptian Saracens*, who held it 400. and odde yeeres. *Onuphrius Chro.*

In the yeere 1099. it was regained by *Godfrey* of *Buillon*, by assault, with an exceeding slaughter of the *Saracens*; which *Godfrey*, when he was elected King thereof, refused to be crowned with a Crowne of gold, because *Christ*, for whom hee fought, was therein crowned with thornes. After this recouery, it remained vnder the successors of *Godfrey* fourescore and eight yeeres: till in the yeere 1197. it was regained by *Saladine* of *Ægypt*: and lastly, in the yeere 1517. in the time of *Selim*, the *Turkes* cast out the *Ægyptians*, who now hold it, and call it *Cuzumbaree*, or the Holy Citie. Neither was it *Ierusalem* alone that hath so oftentimes beene beaten downe and made desolate, but all the great Cities of the World haue with their inhabitants, in seuerall times and ages, suffered the same shipwracke. And it hath beene Gods iust will, to the end others might take warning, if they would, not onely to punish the impietie of men, by famine, by the sword, by fire, and by slauerie; but hee hath reuenged himselfe of the very places they possest; of the walls and buildings, yea of the soyle and the beasts that fedde thereon. *G. Tir. l. 1. c. 18. 19. &c.*

For, euen that land, sometime called holy, hath in effect lost all her fertilitie, and fruitfulnesse; witnesse the many hundreds of thousands which it fed in the daies of the Kings of *Iuda* and *Israel*; it being at this time all ouer, in effect, exceeding stony and barraine. It also pleased God, not onely to consume with fire from heauen, the Cities of the Sodomites; but the very soile it selfe hath felt, and doth feele the hand of God to this day. God would not spare the beasts that belonged to *Amalek*, no not any small number of them to be sacrificed to himselfe; neither was it enough that *Achan* himselfe was stoned; but that his moueables were also consumed and brought to ashes.

§. IIII.

Of the vaine and malicious reports of Heathen writers, touching the ancient Iewes.

OF the originall of the *Iewes*, prophane writers haue conceiued diuersly and iniuriously. *Quintilian* speakes infamously of them, and of their leader; who (saith he) gathered together a pernitious Nation. *Diodore* and *Strabo* make them *Ægyptians*. Others affirme that while *Isis* gouerned *Ægypt*, the people were so increased, as *Ierosolymus*, and *Iudas* led thence a great multitude of that Nation, with whom they planted the neighbour Regions; which might be meant by *Moses* and *Aaron*: for the name of *Moses* was accidentall, because he was taken vp and saued out of the waters. But *Iustine* of all other most malicious, doth deriue the *Iewes* from the *Syrian* Kings; of whom, *Damascus*, saith he, was the first: and to him succeeded *Abraham*, *Moses*, and *Israel*. He againe supposeth (somewhat contrary to himselfe) that *Israel* had ten sonnes, among whom he diuided the land of *Iuda*; so called of *Iudas* his eldest; who had the greatest portion. The yongest of the sonnes of *Israel* he calleth *Ioseph*: who being brought vp in *Ægypt*, became learned in magicall Arts, and in the interpretations of Dreames, and signes prodigious, and this *Ioseph* (saith he) was father to *Moses*: who with the rest, by reason of their foule diseases, and lest they should infect others, were banished *Ægypt*. Further, he telleth how these men thus banished, when in the *Desarts* they suffered extreame thirst and famine, and therein found reliefe the seauenth day, for this cause euer after obserued the seuenth day, and kept it Holy; making it a Law among themselues, which afterward became a branch of their Religion. Hee addeth also that they might not marrie out of their owne Tribes, lest discouering their vncleanesse, they might also be expelled by other Nations, as they were by the *Ægyptians*. These and the like fables hath *Iustine*. *Iustin. l. 36.*

Cornelius Tacitus doth as grosly belie them, in affirming, that in the inmost Oratorie of their Temple, they had the golden head of an *Asse*, which they adored. But herein *Tacitus* forgetteth himselfe, hauing in the fifth booke of his owne Historie truely confessed of the *Iewes*, that they worshipped one only God: and thought it most prophane to repre-

sent the *Deitie* by any materiall figure, by the shape of a man, or any other creature: and they had therefore in their Temples, no Image or representation, no not so much as in any Citie by them inhabited. Somewhat like this hath *Alexander Polyhistor*, in *Stephanus*; who also makes *Iudas* with *Idumæa*, the first parents of the *Iewes*.

Cited by *Stephanus* in *Iudæa*.

Claudius Iolaus drawes them from *Iudæus*, whose parents were *Sparton* and *Thebis*; whence it came that the *Spartans* or *Lacedæmonians* challenged kindred of the *Hebrewes*: but they did it as descended of *Abraham*, saith *Iosephus*. Some of these reports seeme to haue beene gathered out of diuine letters; though wrested and peruerted, according to the custome of the Heathen. For so haue they obscured and akered the Storie of the Creation, of *Paradise*, of the Floud; and giuen new names to the children of *Adam* in the first age: to *Noah* and his sonnes, in the second: and so to *Abraham*, *Isaac*, and *Iacob*, *Moses*, and the rest of the Fathers, and leaders of the *Hebrewes*: all which fainings, as touching the *Iewes* and their originalls, *Iosephus* against *Appion*, and *Tertullian* haue sufficiently answered. For that the *Hebrewes* were the children of *Arphaxad* and *Heber*, no man doubteth: and so *Chaldeans* originallie, taking name either of *Heber*, the sonne of *Sale*, or else (saith *Montanus*) of wandring, as is before remembred. And therefore doth *Stephanus*, the Greeke *Grammarian*, deriue the *Hebrewes* or *Iewes*, from *Arabon*; hauing mistaken the name of *Abraham*, who was the sonne of *Heber*, in the sixth descent. Their ancient names were first changed by the two grand-children of *Abram*: for after *Iacob*, otherwise *Israel*, the chiefe part were called *Israel*, another part after *Esau* or *Edom*, *Edomites*; at length the remnant of *Iacob*, being most of the Tribe of *Iuda*, honoured the name of *Iudas*, the sonne of *Iacob*, and became *Iudæans* or *Iewes*: as also for a time in the name of *Ephraim* the sonne of *Ioseph*, the chiefe of the *Patriarches* of the tenne Tribes, the rest of the tenne Tribes were comprehended: but were first rooted out when the Kingdome of *Israel* fell. The *Iudæans* continued their names, though they suffered the same seruitude not long after, vnder *Nabuchodonosor*.

Tert. in Apol.

Caleb. f. 63.

The gouernement which this Nation vnder-went, was first paternall: which continued till they serued the *Ægyptians*. They were secondly ruled by their Captaines and Leaders, *Moses* and *Iosua*, by a policie Diuine. Thirdly, they subiected themselues to Iudges. Fourthly, they desired a King, and had *Saul* for the first: Of whom and his successours, before we intreat, we are first to speake of their Gouernment vnder Iudges, after the death of *Iosua*: with somewhat of the things of Fame in other Nations about these times.

CHAP. XIII.

Of the memorable things that happened in the World, from the death of Iosua *to the Warre of Troy: which was about the time of* Iephtha.

§. I.

Of the inter-regnum *after* Iosua's *death: and of* Othoniel.

When *Iosua* was now dead, who with the aduice of the 70. Elders, and the high Priest, held authoritie ouer the people, and ordered that Common-weale: it pleased God to direct the Tribe of *Iuda* (in whom the Kingdome was afterward established) to vndertake the Warre against the *Canaanites*, ouer whom (with Gods fauour, and the assistance of *Simeon*) they became victorious.

In the first attempt which they made, they not only slew tenne thousand, but made *Adonibezek* prisoner: the greatest and cruellest Commander, both of the *Canaanites* and *Perizites*. This tyrants crueltie, as elsewhere hath beene signified, they returned in the same kinde vpon his owne head: and so by the torments which he now felt in his owne person (before no otherwise knowne vnto him but by his malicious

The desert Arabia
Saccæa
Agræi
Saue or Saba from whens the Sabeans spoyled Iob
Alsadamus mons
Palmerina
The contry of tyme Zamzumim
Soba of Adadezer
Thesbe of Elias & Tobit
The mountains Saner
Emath or Ituria of Tohu
Hermon
Bathanea
Famum Baal
Syria da masci
Gessuri regio
Raphaim
Hus, the territories of Iob
Damascus
Machati
MANASSE
Bethsaida desert
Gadara
Gessur
Basra
Asteroth Carnaim
Phiale fons
Baldwyn the 2. ouerthroweth the Damascens
The ouerthrow of Og by Moses
Iabes Galaad
Sueta
Engannim
Pella
Carmel
Iabbok
Iordan
Iordan
Iordan

East
North
South
West
Agubeni
Arabia the stonie
Arabia
The contry of y Amonites Iome
Philadelphia
The mountains of Arnon
Mountaines of Ara: y stonie
Moabites somtime Emims
Medians
Moab desert
Petra deserti
Iabrim
Seboim
The dead sea, or y Asphaltidis
Sodom
Gomorra
Mountains of Adumea
Plaines of Jerico
Ierico
Ierusalem
Enachim
Cariathsephor or Dabir
Gerar
Antipatris
Azotus
Ascalon
Gaza
THE ÆGYPTIAN SEA
The sandy des.
Balaam
Nabatha
Mennith
Dathema
Gilead mont
Ramoth galaad
Iazer
Aroer
Mathana
Dibon gad
Begrlim
Mephat
Baimeon
Cademoth
Helmond
Madian
Esebon
Medaba
Dibon
Carker
Cariathaim
Abrim
Callerhoe
Iasa
Phasan
Basor
Machærus
Cethim
Helon
Thebe
Daber
Iosua his passage ouer Iordan
Hadid
Segor
Gadal
Ianuim
Arad
Cina
Dimona
Iagur
Hezrael
Adoda
Helon
Bethlem
Cedes
Ascna
Iethnan
Zipb
Esteno
Iaphna
Esthon
Sotho
Asmona
Gerar
Bersabee
Balaath
Bethbessees
The Vineyard of Naboth
Iezrael
Getbremmon
Pharaton
Narbata
The burial of Iosephs
Thamnath
The Sepulcher of Iosua
Nebo
Maspha
Iectnael
Adasa
Gazer
Helam
Azecha
Arpha
Lebon
Iatbis
Sarim
Caspis
Gethremmon
Iamnia
Geth
Bethsames
Gabathon
Iosephs
Ieflet
Bethoron infr
Bezer
Rechura
Emaus
Ceila
Zanoe
Elebse
Modin
Selebim
Aen
Selim
Lebaoth
Siglak
Saroben
Asan
Barioth
Bethlebath
The fountain of Ethiopia
The burials of y Machabies
The great battel betweene Zara & Arabia & Asa of Iuda
The Ooke of Mamre
Hebron
Carnatherbe
The Valley of Raphaim
Mt Caluarie
Gabaon
Bethoron supr
Aiolon
Sarim
Helon
Iethbaal
Bethphale
Esthaol
Zorah
Asan
Iarmuth
Adullam
Thebes
Thersa
Enon
Phaselum
Ephron
Baalasor
Gabaath
Gophna
Silo
Naioth
Bethera
Sichem Neapolis
Samaria
Acrabata
Thanac
Engaddi
Iericho
Abelmula
Iarizans
Traphaia
Bethel
Giscalis
Anathot
Adoraim
Herodium
Bethanan
Thecua
Bethzehard
Tekoa
Ierusalem
Ephraim
Ramath
Gophna
Gophna
Gophna

cious imagination) made him confeſſe and acknowledge Gods iudgements againſt himſelfe.

The tribes of *Iuda* and *Simeon* did alſo maſter and poſſeſſe during this *interregnum* (or as ſome thinke, before the death of *Ioſua*) the Cities of *Azotus*, *Askalon*, *Ekron* and *Hieruſalem*, which they burnt, and the *Iebuſites* after reedified. They tooke alſo the Cities of *Hebron*, *Debir*, or *Kiriathſepher*, and *Zephath*, afterwards *Horma*. And although it be not ſet downe in expreſſe words that any one perſon commanded in chiefe ouer the people, as *Moſes* and *Ioſua* did: yet it ſeemeth that *Caleb* was of greateſt authority among them: and that he with the aduice of *Phinees* directed and ordered their warres. For if any think that they proceeded without a Chiefe, the good ſucceſſe which followed their vndertakings witneſſeth the contrary. And it was *Caleb* euen while *Ioſua* gouerned, as appeares, *Ioſ.* 10. 39. that propounded the attempt of *Debir*, to the reſt of the Captaines: for the performance of which enterpriſe, hee promiſed his Daughter *Achſah*: which he performed to *Othoniel* his yonger brother after the conqueſt: whoſe behauiour in that ſeruice was ſuch, as (next vnto the ordinance of God) it gaue him the greateſt reputation among them, and may be eſteemed the ſecond cauſe of his preferment and election for their firſt Iudge ſoone after. But, while thoſe of *Iuda* made warre with their borderers, from whom they onely recouered the mountainous Countries (for they could not driue out the inhabitants of the Valleyes, *becauſe they had Chariots of yron.*) *Iud. 1. 19.* The reſt of the Tribes ſought alſo to enlarge and eſtabliſh their owne Territories: in which warre they laboured with variable ſucceſſe: for as the houſe of *Ioſeph* recouered *Bethel*, or *Luz*, from the *Hittites*, ſo did the *Amorites* recouer from *Dan* all the plaine Countries, and forſt them to ſaue themſelues in the Mountaines. *Iud. 1. 25.* And now the *Iſraelites* vnmindfull of Gods benefits, and how often hee had miraculouſly a-fore-time defended them, and made them victorious ouer their enemies (the Elders beeing alſo conſumed, who better aduiſed them in the *Inter-regnum*) did not onely ioyne themſelues in marriage with the Heathen Nations: but (that which was more deteſtable) they ſerued the Idols of *Baal*, and *Aſteroth*, with other the dead gods of the *Canaanites* and *Amorites*. And therefore did the *Lord God* whom they had prouoked with their *Idolatrie*, deliuer them into the hands of the *Aramites* of *Meſopotamia*: whom *Chuſhan Riſhathaim* at that time commanded. But after they had felt the ſmart of Gods diſpleaſure againſt them eight yeeres, it pleaſed him to haue compaſſion on his people, and to raiſe vp *Othoniel* to be their Iudge and Leader: who by God aſſiſted, deliuered his brethren from oppreſſion: and inforced the *Aramites* to returne into their owne *Deſarts*, and into *Meſopotamia* adioyning; after which the *Iſraelites* had peace fourtie yeeres, during all the time of *Othoniels* gouernment. This *Othoniel* is thought by *Torniatus* to haue beene the younger brother of *Caleb*, for as much as in the booke of *Iudges* hee is twice called *Othoniel* the Sonne of *Cenaz*, *Calebs* younger brother. Others doe rather interpret thoſe words (*Calebs* younger brother) as if they ſignified the meaneſt of his kinred. Indeed it is not likely, that *Calebs* Daughter ſhould marrie with her owne Vncle; yet it followes not therefore that *Othoniel* ſhould haue beene the meaneſt of the kinred. Wherefore wee may better thinke that hee was the Nephew of *Caleb*, (as ſome learned men expound it) and as the very words of Scripture ſeeme to enforce. For *Caleb* was the ſonne of *Iephunneth*, and *Othoniel* the ſonne of *Cenaz*, *Calebs* yonger brother; that is, he was not brother to *Caleb*, but his yonger brothers ſonne; to whom it was not onely lawfull, but commendable to marrie with his Couſin German *Calebs* daughter. *Iud. 1. 12.* 2608. 2648.

How long it was from the death of *Ioſuah* to the gouernment of *Othoniel*, it cannot be found; but it ſeemes to haue beene no ſhort time. For many Warres were made in that ſpace againſt the people of the Land. *Laiſh* was then taken (as is thought) by the *Danites*; and the beſt Writers are of opinion, that betweene the times of *Ioſua* and *Othoniel* that ciuill Warre brake out betweene the *Beniamites* and the reſt of *Iſrael*, for the forcing to death of the *Leuites* Wife. For it is written, that in thoſe dayes there was no King in *Iſrael*, but euery man did that which was good in his owne eyes. And as *Iuda* ledde the people againſt the *Canaanites* during the *Inter-regnum*, ſo was hee commanded to doe againſt *Beniamin*, euen by the Lord God, whoſe direction they craued, as wanting a Iudge to appoint what ſhould be done, which ſheweth it to haue beene when *Ioſua* was dead, & before the gouernment of *Othoniel*, eſpecially conſidering, that all *Iud. 17. & 18. & 19.*

other times wherein they wanted Gouernors, were spent vnder such oppression of strangers, as would haue giuen them no leaue to haue attempted such a ciuill Warre, if their power had beene as great, as it was in the managing of this action, wherein they so weakened the body of their estate, by effusion of bloud, that in many ages they could not bring into the field such numbers as formerly they had mustered against their bordering enemies.

§. II.

Of the memorable things of this Age in other Nations: and of the difficultie in the computation of times.

THere liued in this Age of *Othoniel*, *Pandon* or *Pandareus*, according to *Homer*, the fift King of *Athens*: who began to rule in the twentieth yeere of *Othoniel*, and gouerned fortie yeeres. Hee was Father to *Erictheus*: his Daughters were *Progne* and *Philomela*, so greatly mentioned in fables.

Cadmus also about this time obtained *Thebes*: of whose Daughter *Semele* was borne *Dionysius*, or *Liber Pater*: vnder whom *Linus* the *Musician* liued. In his time also the Cities of *Melus*, *Paphus*, and *Tharsus*, were built.

Ida and *Dactylus* flourished in this age, who are said to haue found out the vse of iron: but *Genesis* hath taught vs the contrary, and that *Tubalcain* long before wrought cunninglie both in iron & brasse. Not long after this time, *Amphion* and *Zethus* gouerned *Thebes*: whom diuers *Chronologers* finde in *Ehuds* time. But S. *Augustine* making a repetition of those fables, which were deuised among the *Græcians* and other Nations, during the gouernment of the Iudges, begins with *Triptolemus*, of whose parentage there is as little agreement. *Viues* vpon the thirteenth Chapter of S. *Augustine de Ciuitate Dei*, and the eighteenth booke, hath gathered all the opinions of this mans progenie, where hee that desires his pedigree may finde it. *Lactantius* and *Eusebius* make him natiue of *Attica*: and the sonne of *Eleusius* King of *Eleusina*: which *Eleusius* by carefull industrie had fed the people of that Territorie in the time of a great famine. This, when vpon the like occasion *Triptolemus* could not performe, fearing the furie of the people, he fled thence by Sea in a kinde of Galley or long Boat, which carried in her Prowe a grauen or carued Serpent; who because hee made exceeding great speed to returne and to relieue his people with Corne, from some neighbour Nation: it was fained by the Poets, that his Coach was carried by Serpents through the ayre.

Gen. 4.22. Whence came the name of *Vulcan* by *Apharesis* of the two first letters.

Aug. de Ciuit. Dei, l. 18. c. 13.

Whether the times of these Kings which liued together with *Othoniel*, and after him with the rest of the Iudges and Kings of *Israel* and *Iuda*, be precisely set downe, I cannot auow; for the *Chronologers*, both of the former and latter times, differ in many particulars, to examine all which would require the whole time of a long life: and therefore I desire to be excused, if in these comparisons I erre with others of better iudgement. For whether *Eusebius* and all that follow him, or his opposites (who make themselues so conuersant with these ancient Kings, and with the very yeere when they began to rule) haue hit the marke of time, of all other the farthest off and most defaced, I cannot but greatlie doubt. First, because the Authors themselues, from whom the ancientest *Chronologers* haue borrowed light, had nothing for the warrant of their owne works, but coniecture: Secondly, because their owne disagreement and contention in those elder dayes, with that of our owne age among the labourers in times, is such, as no man among them hath yet so edified any mans vnderstanding, saue his owne, but that he is greatly distracted, after what patterne to erect his buildings.

This disagreement is found not onely in the reignes of Heathen Kings & Princes, but euen in the computation of those times which the indisputable authoritie of holy Scripture hath summed vp, as in that of *Abrahams* birth; and after in the times of the *Iudges* and the oppressions of *Israel*, in the times from the egression to the building of *Salomons* Temple, in the *Persian* Empire, the seuentie Weekes, and in what not? Whersoeuer the account of times may suffer examination, the arguments are opposite, & contentions are such, as for ought that I see, men haue sought by so many wayes to vncouer the Sunne, that the dayes thereby are made more darke, and the clouds more condensed than before: I can therefore giue no other warrant, than other men haue done in these computations: and therefore that such and such Kings and Kingdomes tooke beginning in this

or

or that yeere, I auow it no otherwise than as a borrowed knowledge, or at least as a priuate opinion: which I submit to better iudgements. *Nam in priscis rebus veritas non ad vnguem quærenda*; *In ancient things wee are not to require an exact narration of the truth*, sayes *Diodore*.

§. III.

Of Ehuds *time, and of* Proserpina, Orithya, Tereus, Tantalus, Tityus, Admetus, *and others that liued about those times.*

AFter the death of *Othoniel*, when *Israel* fell backe to their former Idolatrie, God incouraged *Moab* to inuade and suppresse them: to performe which he ioyned the forces of *Ammon*, and *Amalec* vnto his owne, and so (as all kinde of miserie readilie findeth out those whom God hath abandoned, or for a time with-drawne his helpe from, thereby to make them feele the difference betweene his grace and his displeasure) these Heathen neighbouring Nations had an easie conquest ouer *Israel*: whom God himselfe exposed to those perils: within which they were so speedilie folded vp. In this miserable estate they continued full eighteene yeeres vnder *Eglon* King of the *Moabites*, and his confederates. Yet, as the mercies of God are infinite, hee turned not his eares from their crying repentance: but raised vp *Ehud* the sonne of *Gera* to deliuer them: by which weake man, though maimed in his right hand, yet confident in the iustnesse of his quarrell, and fearing that the *Israelites* were too few in numbers to contend with the Head of those valiant Nations, he resolued to attempt vpon the person of *Eglon*, whom if he could but extinguish, hee assured himselfe of the following victory: especially giuing his Nation no time to reestablish their gouernment, or to choose a King to command and direct them in the Warres. According to which resolution, *Ehud* went on as an Embassadour to *Eglon*, loaden with presents from the *Israelites*, as to appease him, and obtaining priuate accesse vpon the pretence of some secret to be reuealed, he pierst his body with a Poniard, made of purpose with a double edge: and shutting the doores of his closet vpon him, escaped.

It may seeme that being confident of his good successe, hee had prepared the strength of *Israel* in readinesse. For suddenly after his returne, he did repasse *Iordan*, and inuading the Territory of *Moab*, ouerthrew their Armie consisting of 10000. able and strong men: whereof not any one escaped. After which victorie, and that *Samgar* his Successour had miraculously slaine 600. *Philistims* with an Oxe goade: the Land and People of *Israel* liued in peace vnto the end of fourescore yeeres from the death of *Othoniel*, which terme expired in the Worlds yeere 2691.

In the dayes of *Ehud*, *Naomi* with *Elimelech* her husband, and with her two sonnes, trauailed into *Moab*, and so the storie of *Ruth* is to bee referred to this time. About the beginning of the fourescore yeeres which are giuen to *Ehud*, it was that *Orcus* King of the *Molossians*, otherwise *Pluto*, stole *Proserpina*, as shee walked to gather flowers in the fields of *Hipponium* in *Sicilia*: or (according to *Pausanias*) by the Riuer *Cephisus*, which elsewhere hee calleth *Chemer*, if hee meane not two distinct Riuers. This stealth being made known to *Pyrithous*, with whom *Hercules* and *Theseus* ioyned themselues, they agreed together to recouer her: but *Pluto* or *Orcus* (whom others call *Aidonius*) had (as they say) a very huge Dogge, which fastened on *Pyrithous*, and tare him in pieces, and had also worried *Theseus*, but that *Hercules* speedily rescued him: and by strength tooke and mastered the Dogge *Cerberus*: whereof grew the fable of *Hercules* his deliuering *Theseus* out of Hell. But *Zezes*, as I take it, hath writtent his storie somewhat more according to the truth. For *Theseus* and *Pyrithous*, saith hee, attempted to steale *Proserpina* Daughter to *Aidonius*, King of the *Molossians*, who had *Ceres* to Wife, the mother of *Proserpina*: *Proserpina* being a generall name also for all faire women. This purpose of theirs being knowne to *Aidonius*, *Theseus* and *Pyrithous* were both taken; and because *Pyrithous* was the principall in this conspiracie, and *Theseus* drawne on by a kinde of affection or inforcement, the one was giuen for foode to *Aidonius* his great Dogge *Cerberus*, the other held prisoner, till *Hercules* by the instigation of *Euristhеus* deliuered him by strong hand. The *Molossi* which *Stephanus* writes with a single (*S.*) were a people of *Epirus* inhabiting neere the Mountaines of *Pindus*: of which Mountaines

Paus. in Att.

Oeta is one of the moſt famous, where *Hercules* burnt himſelfe. The Riuer of *Acheron* (which the *Poets* deſcribe to bee in Hell) riſeth out of the ſame Hills. There is another Nation of the *Moloſſi* in *Theſſali*: but theſe are neighbours to the *Caſsiopæi*, ſaith *Plutarch* in his *Greeke* queſtions.

The rape of *Orithya* the Daughter of *Erichtheus*, King of *Athens*, taken away by *Boreas* of *Thrace*, is referred to the time of *Ehud*. The Poets aſcribe this rape to the North-winde, becauſe *Thrace* is ſituate North from *Athens*. In his time alſo *Tereus* rauiſhed *Philomela*, of which the fable was deuiſed of her conuerſion into a Nightingale. For *Tereus* hauing married her ſiſter *Progne*, conducting *Philomela* from *Athens* to ſee her ſiſter, forced her in her paſſage, and withall cut out her tongue, that ſhee might not complaine; perſwading *Progne* his Wife, that *Philomela* died in the mid-way: all which her brother in law's mercileſſe behauiour towards her, *Philomela* expreſſed by her needle vpon cloth, and ſent it to *Progne*. In reuenge whereof *Progne* cauſed her onely ſonne *Itys* to bee cut in pieces, and ſet before *Tereus* her husband, ſo dreſt as it appeared to be ſome other ordinary foode: of which when hee had eaten his fill, ſhee cauſed his head, hands, and feete, to bee preſented vnto him: and then fled away with ſuch ſpeed towards *Athens* where her Father *Pandion* yet liued, as the Poets fained, that ſhee was turned into a Swallow. The place where it was performed, *Strabo* findes to be *Daulis* in *Phocis*: and the Tombe of *Tereus*, *Pauſanias* hath built neere the Rockes *Mergi*, in the Territorie of *Athens*. By which, as alſo by the name *Daulis*, where theſe things are ſuppoſed to haue beene done (whence alſo *Philomela* is called *Daulias ales*) it appeares that it is true, which *Thucydides* notes by way of digreſſion in his *Peloponneſian* Warre, That this *Tereus* was not King in that which is now called *Thracia*, or in *Odryſſa*, (as the Poets call him *Odryſius*) but that *Phocis* a Countrie in *Greece* not farre from *Attica*, a Citie whereof is called *Daulia*, was in *Pandions* time inhabited by *Thracians*: of which this *Tereus* was King: whence *Pandion*, to haue amitie with his neighbours, made him his ſonne in law: as it is good to beleeue, ſaith *Thucydides*, that *Pandion* King of *Athens* made that alliance with a neighbour King, from whom he might haue ſuccour, rather than with any *Tereus*, that ſhould haue held the Kingdome of *Odryſa*, which was greatly diſtant from thence. The occaſion that the Poets choſe a Swallow for *Progne* to be turned into, may ſeeme to haue beene partly becauſe, as *Pauſanias* ſayes; *Daulide nec nidificant, nec habitant in tota circum regione Hirundines*; As if a Swallow, remembring the wrong that was there done to her, and her ſiſter, did for euer after hate that place.

L. 9. Pau. in Att.

Thuc. l. 2.

Neere this time *Melampus* (who is ſaid to haue vnderſtood the voyces of Birds and Beaſts) flouriſhed, being alſo eſteemed for an excellent Phyſician. Hee reſtored to their former health the Daughters of *Prætus* King of the *Argiues*, who (as the Poets pleaſe) were made mad by *Iuno*: and thinking themſelues to be Kine, fled into the Woods, fearing to bee conſtrained to the Plough: for in thoſe Countries where the ground was light, they did vſe often to plough with Kine.

Pauſ. l. 2. Homer. Odiſſ. 11.

In the ſeuen and fortieth yeare of *Ehud*, *Tros* began to raigne in *Dardania*, and gaue it his owne name; about which time *Phemone* the chiefe Prieſt of *Apollo* in *Delpos*, deuiſed the *Heroicall* Verſe.

Pauſ.

Of the ſame date was *Tantalus*, King of *Lydia*: whom *Euſebius* makes King of *Phrygia*: and alſo of that part of which the people were anciently *Mæones*. Of *Tantalus* was deuiſed the fable that ſome Poets haue applied to the paſſion of loue: and ſome to the couetous that dare not inioy his riches. *Euſebius* cals this *Tantalus* the ſonne of *Iupiter*, by the *Nymph Pleta*: *Diaconus* and *Didymus* in *Zezes*, giue him another Mother. He was ſaid to be the ſon of *Iupiter*: as ſome will haue it; becauſe he had that Planet in his aſcendent, betokening wiſedome and riches. It is ſaid that when he made a feaſt to the *Gods*, hauing nothing more precious: he cauſed his owne Sonne to be ſlaine and dreſt to the banquet: of whom *Ceres* ate part of one of the ſhoulders: whereby was ſignified that thoſe men which ſeek after Diuine knowledge, preferre nothing on earth before it: no not the care of their owne children, of all elſe the moſt deareſt. And where it was deuiſed, that hee had alwaies Water and Fruit offered to his lips, and yet ſuffered the torment of hunger and thirſt, it was meant thereby, that though he abounded (by reaſon of his riches) in all delicacie of the world, yet his minde being otherwiſe and to higher deſires tranſported, he enioyed no pleaſure at all by the reſt. Of whom *Ouid*:

Euſeb. præp. Euan. l. 2. Zezer hiſt. 20. Chil. 5.

Quæris

Quærit aquas in aquis, & poma fugacia captat
Tantalus, *hoc illi garrula lingua dedit.*
Here *Tantalus* in water seekes for water, and doth misse
The fleeting fruit he catcheth at: His long tongue brought him this.

This punishment, they say, was inflicted vpon him, for that he discouered the secrets of the gods: that is, because he taught wisedome and vertue to mortall men: which storie *Cornelius Gallus* hath elegantly expresst in Verse. Others expound this fable otherwise and say, That *Tantalus*, though hee excelled in riches, yet being thirstie of more abundance, was neuer satisfied. Of whom *Horace* against couetousnesse:

Tantalus à labijs sitiens fugientia captat
Flumina; quid rides? mutato nomine de te
Fabula narratur.

The thirsting *Tantalus* doth catch at streames that from him flee.
Why laugheſt thou? the name but chang'd, the tale is told of thee.

Others conceiue where it is fained of *Tantalus*, that he gaue the *Nectar* and *Ambrosia* of the gods to vaine and vnworthy men, that he was therefore by them in that sort punished. Of which *Natalis* out of *Pindarus*:

Immortalitatem quòd furatus,
Cœtaneis conuiuis
Nectar Ambrosiamque dedit.

Because that stealing immortalitie,
He did both *Nectar* and *Ambrosia* giue
To guests of his owne age, to make them liue.

Whereby it was meant, that the secrets of Diuinitie ought not to be imparted to the vnpure Vulgar. For as the cleanest meates in a foule stomacke, are therein corrupted, so the most high and reserued mysteries are often peruerted by an vncleane and defiled minde.

To you it is giuen (saith *Christ in* Marke) *to know the mysterie of the Kingdome of God, but vnto them that are without, all things be done in parables.* So is it said of him that *hee expounded all things to his Disciples apart.* And therefore doth *Gregorie Nazianzene* inferre vpon a place of S. Paul: *Quod si* Paulo *licuisset effari ea, quorum ipsi cognitionem cælum tertium & vsq; ad illud progessio suppeditauit, fortasse de Deo, nobis aliquid amplius constaret; If* Paul *might haue vttered the things, the knowledge whereof the third heauens, and his going thither did bring vnto him, peraduenture we might know somewhat more of God.* Marke 4.11. Marke 4.34. Greg. in Orat. de recta ratione disp. de Deo. 2 Cor. 12.

Pythagoras, saith *Reuclin*, thought it not the part of a wise man, *Asino lyram exponere, aut mysteria, quæ ita reciperet, vt Sus tubam, & fidem graculus, & vnguenta Scarabæus: quare silentium indixit discipulis, ne vulgo diuinorum arcana patefacerent, quæ meditando facilius, quàm loquendo apprehendantur; To set an Asse to a harpe, or to learne mysteries: which he would handle as a Swine doth a trumpet, or a Iay a viall, or Scarabies and vncleane flies soueraigne ointment. Wherefore he commanded silence to his disciples, that they should not disclose diuine mysteries to the common sort, which are easier learnt by meditation than by babbling.* And therefore did the *Ægyptians* communicate their mysteries among their Priests in certaine *Hieroglyphick* letters, to the end that their secrets might be hidden from the Vulgar: and that they might bestow the more time in the contemplation of their couered meanings.

But to proceede with the contemporaries of *Aod*, or *Ehud*, with him it is also said, that *Tityus* liued whom *Apollo* slew, because he sought to force his Mother *Latona*. *Euphorion* hath it thus, that *Tityus* was the Sonne of *Elara*, the Daughter of *Orchomenus*; which *Elara* being beloued of *Iupiter*, to auoid *Iuno's* reuenge, he hid *Elara* in the earth, where she was deliuered of *Tityus*: whose Mother dying, and himselfe therein nourished, he was therefore called the sonne of the earth. *Pausanius* speaking of the graue of this Gyant, affirmes that his body occupied the third part of a furlong. But *Tibullus* hath a louder lie of his stature out of *Homer*:

Hom. Od. 11.

Porrectuſque nouem Tityus *per iugera terrâ,*
Aſsiduas atro viſcere paſcit aues.

Nine furlongs ſtretcht lies *Tityus*, who for his wicked deeds,
The hungry birds with his renewing liuer daily feeds.

This *Strabo* doth thus expound; that *Apollo* killing this cruell and wicked Tyrant of *Panopea*, a Citie in *Phocis*, it was fained by the Poets to the terrour of others, that he was ſtill eaten in Hell by birds, and yet ſtill liued, and had his fleſh renewed.

Admetus King of *Theſſalie* liued alſo in this Age, whom it is ſaid that *Apollo* firſt ſerued as a Herd-man, and afterward for his excellent wit was by him aduanced; but hauing ſlaine *Hyacinthus*, he croſt the *Helleſpont*, and fled into *Phrygia*: where together with *Neptune*, he was entertained by *Laomedon*, and got his bread by working in bricke, for building of the wals of *Troy*, not by making the bricks leape into their places by playing on his Harpe: according to him in *Ouid*, which ſaith:

Ilion aſpicies, firmataque turribus altis
Mœnia, Apollineæ ſtructa canore lyræ.

Strong Ilion thou ſhall ſee with wals and towers high,
Built with the harpe of wiſe *Apollo's* Harmonie.

Thus the Poets: but others, that hee laboured with his hands, as hired in this worke. And that he alſo laboured at the building of the *Labyrinth* in *Greece*, all the *Megariens* witneſſe, ſaith *Pauſanius*.

Pauſan Att.

In theſe daies alſo of *Ehud*, or (as ſome finde it) in the dayes of *Deborah*, liued *Perſeus*, the ſonne of *Iupiter* and *Danae*, by whoſe Souldiers (as they ſailed out of *Peloponneſus*, to ſeeke their aduenture on *Africa* ſide) *Meduſa*, the Daughter and Succeſſor of *Phorcus*, being weakely accompanied as ſhe hunted, neere the Lake *Triton*, was ſurpriſed and ſlaine: whoſe beauty, when *Peſeus* beheld, he cauſed her head to be imbalmed, and carried into *Greece*: the beauty whereof was ſuch and ſo much admired, and the beholders ſo aſtoniſhed which beheld it, as thereof grew the fiction, that all that looked on *Meduſa's* head, were turned into ſtones.

Triton a Lake of *Africa*, which *Plinie* calleth *Pallantias*. *Didym. in pereg Hiſt.*

Cecrops, the ſecond of that name, and 7. King of *Athens*, and *Acriſius* the 13. or after *Euſebius*, the 14. King of the *Argiues*, began alſo their reignes, as it is ſaid, in the time of this Iudge: of which the firſt ruled 40. yeares, and the ſecond 31. yeares. Alſo *Bellerophon* liued in this age, being the ſonne of *Glaucus*, the ſonne of *Siſyphus*: who inticed by *Antea* or *Sthenobia*, the wife of *Prætus* of the *Argiues*, to accompanie her, but refuſing it, ſhe accuſed him to her husband that he offered to force her: whereupon *Prætus* ſent *Bellerophon* into *Lycia*, about ſome affaires of weight, betweene him and his ſonne in law *Iobates*: giuing ſecret order to *Iobates* to diſpatch him: but *Iobates* thinking it diſhonourable to lay violent hands on him, imployed him againſt *Chimæra*, a Monſter, vomiting or breathing fire. Now the gods (as the report is) pittying his innocency, ſent him the winged Horſe *Pegaſus*, ſprung vp of the bloud of *Meduſa*, formerly ſlaine by the ſouldiers of *Perſeus* in *Africa*, to tranſport him, a horſe that none other could maſter or bridle but *Minerua*: vpon which beaſt *Bellerophon* ouer-came *Chimæra*: and performed the other ſeruices giuen him in charge: which done, as hee returned toward *Lycia*, the *Lycians* lay in ambuſh to haue ſlaine him: but being victorious alſo ouer all thoſe, he arriued to *Iobates* in ſafetie: whom *Iobates* for his eminent vertues honoured, firſt with one of his Daughters: and afterward with his Kingdome: after which hee grew ſo inſolent, as hee attempted to flye vp to heauen vpon his *Pegaſus*: whoſe pride *Iupiter* diſdaining, cauſed one of his ſtinging flyes ſo to vexe *Pegaſus*, as he caſt off *Bellerophon* from his backe, into the Valley of *Cilicia*, where he died blinde; of which burthen *Pegaſus* being diſcharged (as the fable goeth) flew backe to heauen: and being fed in *Iupiters* owne ſtable, *Aurora* beg'd him of *Iupiter* to ride on before the *Sunne*. This tale is diuerſly expounded, as firſt by ſome, That it pleaſeth God to relieue men in their innocent and vndeſerued aduerſitie, and to caſt downe thoſe which are too high minded: according to that which is ſaid of *Bellerophon*: that when he was expoſed to extreame hazard, or rather certaine death, hee found both deliuerance and honour; but waxing ouer-

Euſeb. in Chro.

proud

proud and preſumptuous in his glorious fortunes, hee was againe throwne downe into the extremitie of ſorrow, and euer-during miſerie. Secondly by others, That vnder the name of *Chimæra*, was meant a cruell *Pyrate* of the *Lycians*, whoſe ſhip had in her prow, a Lyon, a Goate in the mid-ſhip, and a Dragon in the ſtearne, of which three beaſts this Monſter *Chimæra* was ſaid to be compounded, whom *Bellerophon* purſued with a kinde of Galley, of ſuch ſwiftneſſe, that it was called the flying Horſe: to whom the inuention of ſailes (the wings of a ſhip) are alſo attributed. Many other expoſitions are made of this tale by other Authors: but it is not vnlikely, that *Chimæra* was the name of a ſhip, for ſo *Virgil* calleth one of the greateſt ſhips of *Æneas*. *Plutar. in clarie mulier.* *L. 5. Æneid.*

Ion alſo, from whom the *Athenians* (being ignorant of the antiquitie of their parent *Iauan*) deriue their name of *Iones*, is ſaid to haue beene about *Ehuds* time: *Homer* cals them *Iaones*, which hath a neere reſemblance to the word *Iauan*. Perhaps it might be ſo that *Ion* himſelfe tooke name from *Iauan*: it being a cuſtome obſeruable in the Hiſtories of all times, to reuiue the ancient name of a fore-father, in ſome the principall of his iſſue. *Homer in hym. ad Apoll.* *Lib. 18. c. 12. de ciuit. Dei, & 28 c. 15.*

The inuaſion of *India* by *Liber Pater*, is by ſome reported as done in this age: but S. *Auguſtine* makes him farre more ancient: placing him betweene the comming out of *Ægypt*, and the death of *Ioſua*.

About the end of the 80. yeares, aſcribed to *Ehud*, and *Samgar*, *Pelops*, flouriſhed: who gaue name to *Peloponneſus* in *Greece*, now called *Morea*.

§. IIII.

Of Debora *and her Contemporaries.*

AFter *Iſrael* had liued in peace and plenty to the end of theſe 80. yeares, they againe began to forget the giuer of all goodneſſe, and many of thoſe being worne out, which were witneſſes of the former miſerie, and of Gods deliuerance by *Ehud*, and after him by *Samgar*; the reſt began to returne to their former neglect of Gods commandements. For as Plentie and Peace are the parents of idle ſecuritie; ſo is ſecuritie as fruitfull in begetting and bringing forth both danger and ſubuerſion: of which all eſtates in the world haue taſted by interchange of times. Therefore when their ſinnes were againe ripe for puniſhment, *Iabin* King of *Hazor*, after the death of *Ehud*, inuaded the Territorie of *Iſrael*; and hauing in his ſeruice 900. yron Chariots, beſides the reſt of his forces, he held them in ſubiection twentie yeares, till it pleaſed God to raiſe vp *Deborah*, the Propheteſſe, who incouraged *Barac* to leuie a force out of *Nepthalim*, and *Zabulon*, to incounter the *Canaanites*. That the men of *Nepthalim* were more forward than the reſt in this action, it may ſeeme to haue proceeded partly from the authoritie that *Barac* had among them, being of the ſame Tribe; and partly from their feeling of the common grieuance, which in them was more ſenſible, than in others, becauſe *Hazor* and *Haroſeth* the chiefe holds of *Iabin*, were in *Nepthalim*. So in the dayes of *Ieptha* the *Gileadites* tooke the greateſt care, becauſe the *Ammonites* with whom the Warre was, preſſed moſt vpon them, as being their borderers. Now as it pleaſed God by the left hand of *Ehud* to deliuer *Iſrael* from the *Moabites*: and by the counſaile and courage of a woman, to free them from the yoke of *Canaan*, and to kill the valiant *Siſera* by *Iael* the *Kenites* wife: ſo was it his will at other times, to worke the like great things by the weakeſt meanes. For the mighty *Aſſyrian Nabuchodonoſor*, who was a King of Kings, and reſiſtleſſe, he ouerthrew by his owne imaginations, the cauſers of his brutiſh melancholy: and changed his matchleſſe pride into the baſe humility of a Beaſt. And to approue that he is the Lord of all power, he ſometime puniſheth by inuiſible ſtrength, as when he ſlaughtered the Armie of *Senacherib* by his Angell, or as hee did the *Ægyptians* in *Moſes* time: ſometime by dead bodies; as when he drowned *Pharao* by the waues of the Sea: and the *Canaanites* by haile-ſtones in the time of *Ioſua*: ſometimes by the miniſterie of men, as when he ouerthrew the foure Kings of the Eaſt, *Chedorlaomer*, and his companions, by the houſhold ſeruants of *Abraham*. He cauſed the *Moabites* and *Ammonites* to ſet vpon their owne confederate the Armie of the *Edomites*; and hauing ſlaine them to kill one another in the ſight of *Iehoſaphat*: and of the like to theſe a volume of examples may be gathered. And to this effect did *Deborah* the Propheteſſe ſpeake vnto *Barac* in theſe words: *But this iourney that thou takeſt, ſhall not be for thine honour, for* *2. Chron. 20.* *Iud. 4. 9.*

the

the Lord shall sell Sisera *into the hands of a Woman.* In which victorie all the strength of the *Canaanite Iabin* fell to the ground, euen to the last man: in the end of which Warre it seemeth that *Iabin* himselfe also perished, as appeareth by the last Verse of the fourth of *Iudges*.

After all which *Deborah* giueth thankes to God, and after the acknowledgement of all his powerfulnesse, and great mercies, she sheweth the weake estate whereinto *Israel* was brought for their Idolatry by the *Canaanites*, and other bordering Nations, in these
Iud. 5. v. 8. words: *Was there a shield or speare seene among fortie thousand of Israel?* She also sheweth how the *Israelites* were seuered and amased, some of them confined ouer *Iordan*, and
Verse 17. durst not ioyne themselues to the rest; as those of *Reuben* in *Gilead*: that the *Asherites* kept the Sea-coast, and forsooke their habitations towards the Land; and the children of *Dan* who neighboured the Sea, crept into their ships for safety, shewing thereby that all were dispersed, and all in effect lost. Shee then curseth the inhabitants of *Meroz*, who dwelling neere the place of the battaile (belike fearing the successe) came not out to assist *Israel*, and then blesseth *Iael* the wife of *Heber* the *Kenite*, who nailed *Sisera* in her Tent: shewing the ancient affection of that race to the *Israelites*. For though the Familie of *Heber* were inforced in that miserable time of subiection, to hold correspondencie with *Iabin* the *Canaanite*, yet when occasion offered them meanes, they witnessed their loue and faith to their ancient friends. Lastly, shee derideth the Mother of *Sisera* who promised her sonne the victorie in her owne hopes: and fancied to her selfe, and described the spoiles both of Garments and Maidens by him gotten. For conclusion, shee directeth her praise and thankes to God onely victorious.

From the beginning of *Iabins* oppression to the end of that peace, which *Deborah* and *Barac* purchased vnto *Israel*, there passed 40. yeares. In which time the Kingdome of *Argos* which had continued 544. yeares, was translated to *Mycæna*: The translation of this Kingdome *Viues* out of *Pausanias* writeth to this effect: After *Danaus*, *Lynceus* succeeded in *Argos*, after whom the children of *Abas* the sonne of *Lynceus* diuided the Kingdome: of which *Acrisius* being eldest, held *Argos* it selfe: *Pratus* his brother possest *Ephyra* or *Corinth*, and *Tirynthos*, and other Cities with all the Territorie to-
Pau. in Corinthiacis. wards the Sea, there being many monuments in *Tirynthos*, which witnesse *Pratus* possession, saith *Pausanias*.

Now *Acrisius* was foretold by an Oracle, that hee should be slaine by the sonne of his Daughter *Danae*: whereupon he caused her to be inclosed in a Tower, to the end that no man might accompanie her. But the Lady being exceeding faire, it is fained that *Iupiter* turned himselfe into a golden shower: which falling into her lap, begat her with childe: the meaning whereof was, that some Kings sonne, or other Worthy man, corrupted her keepers with gold: and enioyed her, of whom *Perseus* was borne; who when hee grew to mans estate, either by chance (saith *Ctesias*) or in shewing his grand-father the inuention of the *discus*, or leaden ball, slew him vnwillingly. After this *Perseus*, to auoide the infamie of *Patricide* in *Argos*, changed Kingdomes with his Vncle *Pratus*: and built *Mycæna*. This imprisonment of *Danae*, *Sophocles* reporteth otherwise: and that shee was inclosed in a brasen vault, vnder the Kings Hall with her Nurse and Keepers. Vpon this close custodie *Horace* hath this witie obseruation:

Inclusam Danaen, *turris ahenea,*
Robustæq; fores, & vigilum canum
Tristes excubiæ, munierant satis
Nocturnis ab adulteris:
Si non Acrisium *Virginis abditæ*
Custodem pauidum, Iupiter & Venus
Risissent, fore enim tutum iter & patens,
Conuerso in pretium Deo.
Aureus per medios ire satellites,
Et perrumpere amat saxa, potentius
Ictu fulmineo.

The

The brasen Tower with dores close bar'd,
And watchfull bandogs frightfull guard,
Kept safe the maidenhead
Of *Danae* from secret loue:
Till smiling *Venus*, and wise *Ioue*
Beguild her Fathers dread.
For chang'd into a golden showre,
The god into her lap did powre
Himselfe, and tooke his pleasure.
Through gardes, and stonie wals to breake,
The thunder-bolt is farre more weake,
Then is a golden treasure.

The first Kings of the Argiues *were these.*

Inachus the first King, who began to reigne in the first yeare of *Iacob*, and the 61. of *Isaac*: from which time to the end of *Sthenelus*, *Castor* misreckoneth 400. yeares. This Kingdome before the translation, *Eusebius* accounteth to haue stood 544. yeares, others but at 417. *Io* was the Daughter of this *Inachus*: whom the *Ægyptians* called *Isis*.

Phoroneus,
Apis,
Argus,
Pirasus,
Phorbas,
Triopas,
Crotopus,
Sthenelus,
Danaus,
Lynceus,
Abas,
Acrisius,
Pelops.

After the translation to *Mycena*, *Mar. Scotus* findes these Kings:

Perseus,
Sthenelus,
Eurystheus,

Atreus and *Thyestes* } The sonnes of *Pelops* by *Hippodamia*: *Atreus* by *Europe* had *Agamemnon* and *Menelaus*.

Agamemnon,
Ægysthus,
Orestes,
Tisamenus,
Penthilus and
Cometes.

Of these Kings *Mercator* and *Bunting* leaue out the two first, and the last: beginning with *Eurystheus*: and ending with *Penthilus*. In *Tisamenus* time the *Heraclida* returned into *Peloponnesus*: of which hereafter.

The Contemporaries of *Barac* and *Debora*, were *Midas* who reigned in *Phrygia*: and *Ilus* who built *Ilium*: with others mentioned in our *Chronologicall* table, as contemporaries with *Debora*.

§. V.

Of Gideon, *and of* Dædalus, Sphinx, Minos, *and others that liued in this Age.*

Debora and *Barac* being dead: the *Midianites* assisted by the *Amalekites* infested *Israel*. For when vnder a *Iudge* who had held them in the feare of the Lord, they had enioyed any quiet or prosperity: the *Iudge* was no sooner dead, than they turned to their former impious idolatrie. Therefore now the neighbouring Nations did

did ſo maſter them in a ſhort time (the hand of God being with-held from their defence) as to ſaue themſelues, they crept into caues of the mountaines, and other the like places
Iud.6. of hardeſt acceſſe: their enemies poſſeſſing all the plaines and fruitfull vallies: and in harueſt time by themſelues, and the multitude of their cattle, deſtroying all that grew vp: couering the fields as thicke as graſſe-hoppers: which ſeruitude laſted ſeauen yeares.

Iud.6.v.5. Then the Lord by his Angell ſtirred vp *Gideon* the ſonne of *Ioaſh*, afterward called *Ierubbaal*: whoſe feare and vnwillingneſſe, and how it pleaſed God to hearten him in
Iud.c.6.&7. his enterpize, it is both largely and preciſely ſet downe in the holy Scriptures: as alſo how it pleaſed God by a few ſelect perſons, namely 300. out of 32000. men, to make them know that he onely was the Lord of Hoſts; Each of theſe 300. by *Gideons* appointment carried a trumpet, and light in a pitcher; inſtruments of more terrour than force, with which hee gaue the great Armie of their enemies an alarum: who hearing ſo loud a noiſe, and ſeeing (at the cracke of ſo many pitchers broken) ſo many lights about them, eſteeming the Armie of *Iſrael* to be infinite, and ſtrucken with a ſodaine feare, they all fled without a ſtroke ſtricken: and were ſlaughtered in great numbers: two of their Princes being made priſoners and ſlaine. In his returne the *Ephraimites* began to quarrell with *Gideon*, becauſe he made warre without their aſſiſtance, being then greedy of glory, the victorie being gotten: who (if *Gideon* had failed and fallen in the enterpriſe) would no doubt haue held themſelues happy by being neglected. But *Gideon* appeaſing them with a milde anſwere, followed after the enemie, in which purſuite being tyred with trauaile, and weary euen with the ſlaughtering of his enemies, he deſired reliefe from the inhabitants of *Succoth*, to the end, that (his men being refreſhed) he might ouer-take the other two Kings of the *Midianites*: which had ſaued themſelues by flight. For they were foure Princes of the Nations, which had inuaded and waſted *Iſrael*: to wit, *Oreb* and *Zeeb*, which were taken already, and *Zebah* and *Salmunna* which fled.

Gideon being denied by them of *Succoth*, ſought the like reliefe from the inhabitants of *Penuel*, who in like ſort refuſed to ſuccour him. To both of theſe places he threatned therefore the reuenge, which in his returne from the proſequution of the other two Princes, he performed: to wit, that he would teare the fleſh of thoſe of *Succoth* with Thornes and Briars, and deſtroy the Inhabitants and Citie of *Penuel*: Now why the people of theſe two Cities ſhould refuſe reliefe to their brethren the *Iſraelites*, eſpecially after ſo great a victorie: if I may preſume to make coniecture, it ſeemes likely, firſt that thoſe Cities ſet ouer *Iordan*, & in the way of all inuaſions, to be made by the *Moabites*, *Ammonites* and *Midianites*, into *Iſrael*, had either made their own peace with thoſe Nations, & were not ſpoiled by them: or elſe they knowing that *Zeba* and *Salmunna* were eſcaped with a great part of their army, might feare their reuenge in the future. Secondly, it may be laid to the condition and diſpoſitions of theſe men: as it is not rare to finde of the like humour in all ages. For there are multitudes of men, eſpecially of thoſe which follow the warre, that both enuie and maligne others, if they performe any praiſe-worthy actions, for the honour and ſafety of their owne Countrey, though themſelues may be aſſured to beare a part of the ſmart of contrary ſucceſſe. And ſuch malicious hearts can rather be contented that their Prince and Countrey ſhould ſuffer hazzard and want, than that ſuch men as they miſlike, ſhould be the authors or actors of any glory or good to either.

A place in *Baſan*, as it is thought. *Iud.8.10.* Now *Gideon*, how or whereſoeuer it were that he refreſhed himſelfe and his weary and hungry Souldiers, yet he followed the opportunity, and purſued his former victory to the vttermoſt: and finding *Zebah* and *Salmunna* in *Karkor* (ſuſpecting no farther attempt vpon them) he againe ſurpriſed them, and ſlaughtered thoſe 15000. remaining: hauing put to the ſword in the former attempt 120000. and withall he tooke *Zebah* and *Salmunna* priſoners: whom becauſe themſelues had exequuted *Gideons* brethren before at *Tabor*, he cauſed them both to be ſlaine: or (as it is written) at their owne requeſt ſlew them with his owne hands: his Sonne whom he firſt commanded to doe it, refuſing it; and in his returne from the conſummation of this merueilous victory, he tooke reuenge of the Elders of *Succoth*, and of the Citizens of *Penuel*: forgiuing no offence committed againſt him: either by ſtrangers or by his brethren the *Iſraelites*. But ſuch mercy as he ſhewed to others, his owne children found ſoone after his death, according

to

to that which hath beene ſaid before. The debts of cruelty and mercy are neuer left vnſatisfied: for as he ſlew the 70. Elders of *Succoth*, with great and vnuſuall torments, ſo were his owne 70. ſonnes all, but one, murthered by his owne baſtard *Abimelec*. The like *Analogie* is obſerued by the *Rabbines*, in the greateſt of the plagues which God brought vpon the *Ægyptians*, who hauing cauſed the male children of the *Hebrewes* to be ſlaine, others of them to be caſt into the riuer and drowned: God rewarded them euen with the like meaſure, deſtroying their own firſt borne by his *Angell*, and drowning *Pharaoh* and his armie in the red ſea. And hereof a world of examples might be giuen, both out of the Scriptures and other Hiſtories.

In the end ſo much did the people reuerence *Gideon* in the preſent for this victorie, and their owne deliuerance, as they offered him the Soueraigntie ouer them, and to eſtabliſh him in the Gouernment; which he refuſed, anſwering; *I will not reigne ouer you, neither ſhall my childe reigne ouer you, but the Lord ſhall, &c.* But he deſired the people that they would beſtow on him the golden eare-rings, which euery man had gotten. For the *Iſmaelites*, neighbours, and mixt with the *Midianites*, vſed to weare them: the waight of all which was a thouſand and ſeuen hundred Shekles of gold, which makes of ours 2380. l. if we follow the account of the Shekle vulgar. And becauſe he conuerted that gold into an *Ephod*, a garment of gold, blew ſilke, purple, ſcarlet, and fine linnen, belonging to the High Prieſt onely, and ſet vp the ſame in his owne Citie of *Ophra* or *Ephra*, which drew *Iſrael* to Idolatrie, the ſame was the deſtruction of *Gideon* and his houſe. *Iud. 8. 23.* *Exod. 28.* *Iudg. 8. 28.*

There was another kinde of *Ephod* beſides this of the High Prieſts, which the *Leuites* vſed, and ſo did *Dauid* when he danced before the *Arke*: and *Samuel*, while he was yet yong, which was made of linnen onely.

Now if any man demand how it was poſſible for *Gideon* with 300. men to deſtroy 120000. of their enemies, and afterward 15000. which remained; we may remember that although *Gideon* with 300. gaue the firſt alarme, and put the *Midianites* in rout and diſorder: yet all the reſt of the armie came into the ſlaughter, and purſuite, for it is written; *That he men of Iſrael being gathered together out of Nepthalie, and out of Aſher, and out of Manaſſe, purſued after the Midianites*: for this armie *Gideon* left in tents behinde him, when he went downe to view the armie of his enemies, who with the noyſe of his 300. trumpets came after him to the execution. *Iud. c. 7. v. 23.*

There liued with *Gideon*, *Ægeus*, the ſonne of *Pandion*, who reigned in *Athens*: *Euriſtheus* King of *Mycenæ*: *Atreus* and *Thyeſtes* the ſonnes of *Pelops*, who bare dominion ouer a great part of *Peloponneſus*, and after the death of *Euriſtheus*, the Kingdome of *Mycenæ* fell into the hand of *Atreus*. This is that *Atreus*, who holding his brother in iealouſie, as an attempter, both of his wife and Crowne, ſlew the children of *Thyeſtes*, and cauſing their fleſh to be dreſt, did therewith feaſt their father. But this cruelty was not vnreuenged. For both *Atreus* and his ſonne *Agamemnon* were ſlaine by a baſe ſonne of *Thyeſtes*, yea the grand-children, and all the linage of *Atreus* died by the ſame ſword.

In *Gideons* time alſo thoſe things were ſuppoſed to haue beene done, which are written of *Dædalus* and *Icarus*. *Dædalus*, they ſay, hauing ſlaine his *Nephew Attalus*, fled to *Minos*, King of *Crete*, for ſuccour; where for his excellent workemanſhip he was greatly eſteemed, hauing made for *Minos* a *Labyrinth*, like vnto that of *Ægypt*. Afterward he was ſaid to haue framed an artificiall Cowe for *Paſiphae* the *Queene*, that ſhe, being in loue with a faire Bull, might by putting her ſelfe into the Cowe, ſatisfie her luſt, a thing no leſſe vnnaturall than incredible, had not that ſhameleſſe *Emperour Domitian* exhibited the like beaſtly ſpectacle, openly before the people of *Rome*, in his *Amphitheater*; of purpoſe, as may ſeeme, to verifie the old fable. For ſo it appeares by thoſe verſes of *Martial*, wherein the flattering Poet magnifieth the abominable ſhew, as a goodly Pageant, in thoſe vicious times.

Iunctam Paſiphaen Dicteo credite Tauro
Vidimus, accepit fabula priſca fidem.
Nec ſe miratur Cæſar, longæua vetuſtas
Quicquid fama canit, donat arena tibi.

But concerning that which is reported of *Paſiphae*, *Seruius* makes a leſſe vnhoneſt

conſtruction of it, thinking that *Dædalus* was of her counſaile, and her Pandar for the enticing of a *Secretarie* of *Minos* called *Taurus*, which ſignifieth a Bull, who begat her with childe; and that ſhe being deliuered of two ſonnes, the one reſembling *Taurus*, the other her husband *Minos*, it was fained that ſhe was deliuered of the *Monſter Minotaur*, halfe Man and halfe a Bull. But this practiſe being diſcouered, and *Dædalus* appointed to be ſlaine, he fled out of *Crete* to *Cocalus* King of *Sicil*: in which paſſage he made ſuch expedition, as it was fained that he faſhioned wings for himſelfe and his ſonne to tranſport them. For whereas *Minos* purſued him with boats which had oares onely, *Dædalus* framed ſailes both for his owne boate, and for his ſonnes, by which he outwent thoſe that had him in chaſe. Vpon which new inuention, *Icarus* bearing himſelfe ouerbold, was ouerborne and drowned.

It is alſo written of *Dædalus*, that he made *Images* that could moue themſelues, and goe, becauſe he carued them with legs, armes and hands; whereas thoſe that preceded him, could onely preſent the body and head of thoſe men, whom they cared to counterfait, and yet the workmanſhip was eſteemed very rare. But *Plutarke*, who had ſeene ſome of thoſe that were called the *Images* of *Dædalus*, found them exceeding rude.

Herinod. Plat. Paus. lib. 9. With *Gideon* alſo flouriſhed *Linus* the *Theban*, the ſonne of *Apollo*, and *Terpſichore*, who inſtructed *Thamaris*, *Orpheus*, and *Hercules*. He wrote of the Creation, of the *Sunne* and *Moones* courſe, and of the generation of liuing Creatures, but in the end he was ſlaine by *Hercules* his ſcholler with his owne harpe.

Strab. l. 9. Againe, in this age thoſe things ſpoken of *Sphinx* and *Oedipus*, are thought to haue beene performed. This *Sphinx* being a great robber by ſea and land, was by the *Corinthians* Armie, led by *Oedipus*, ouercome. But that which was written of her propounding of riddles, to thoſe whom ſhe maſtered, was meant by the rockie and vnacceſſible mountaine neere *Thebes*, which ſhe defended; and by *Oedipus* diſſoluing her probleme, his victorie ouer her. She was painted with wings, becauſe exceeding ſwift, and with the body of a Lyon for her cruelty. But that which *Palæphatus* reports of *Sphinx*, were more probable, did not the time diſproue it, for he cals her an *Amazonite*, and the wife of *Cadmus*: who when by her helpe he had caſt *Draco* out of *Thebes* (neglecting her) he married the ſiſter of *Draco*, which *Sphinx* taking in deſpightfull part, with her owne troope ſhe held the mountaine by *Thebes*, from whence ſhe continued a ſharpe warre vpon the *Thebans*, till by *Oedipus* ouerthrowne. About this time did *Minos* thruſt his brother out of *Crete*, and held ſharpe warre with the *Megarians*, and *Athenians*, becauſe his ſonne *Androgeus* was ſlaine by them. He poſſeſt himſelfe of *Megara*, by the treaſon of *Scylla*, daughter of *Niſus* the King. He was long Maſter of the ſea, and brought the *Athenians* to the tribute of deliuering him euery yeere ſeuen of their ſonnes: which tribute *Theſeus* releaſed, as ſhall be ſhewed, when I come to the time of the next Iudge *Thola*. In the end he was ſlaine at *Camerinus* or *Camicus* in *Sicilia*, by *Cocalus* the King, *Ariſt. pol. l. 1.* while he purſued *Dædalus*: and was eſteemed by ſome to be the firſt law-giuer to thoſe Ilands.

To this time are referred many deeds of *Hercules*, as the killing of *Antæus* the Gyant, who was ſaid to haue 60. and odde cubites of length, which though *Plutarke* doth confirme, reporting that there was ſuch a body found by *Sertorius* the *Roman*, in *Lybia*, where *Hercules* ſlew *Antæus*: yet for my ſelfe I thinke it but a lowd lye. That *Antæus* was of great ſtrength, and a cunning wreſtler, *Euſebius* affirmeth: and becauſe he caſt ſo many men to the ground, he was fained to be the ſonne of the Earth. *Plinie* ſaith, that he inhabited neere the gardens *Heſperides* in *Mauritania*. S. *Auguſtine* affirmes that this *Hercules* was not of *Greece*, but of *Lybia*: and the *Hydra* alſo which he ouercame, *Plato* expoundeth to be a ſubtle Sophiſter.

Euſeb. in Chr't

Aug. de ci. dei, l. 18. c. 12.

Euſeb. in Chron.

§. VI.

Of the expedition of the Argonautes.

ABout the eleuenth yeere of *Gideon*, was the famous expedition of the *Argonautes*: of which many fabulous diſcourſes haue beene written, the ſumme of which is this.

Pelias the ſonne of *Neptune*, brother by the mothers ſide to *Æſon*, who was *Iaſons* father, reigning in *Iolcus* a town of *Theſſalie*, was warned by the *Oracle of Apollo* to take heed of

of him that wore but one shoe. This *Pelias* afterward sacrificing to *Neptune*, inuited *Iason* to him, who comming hastily, lost one shoe in passing ouer a brooke: whereupon *Pelias* demanded of him what course he would take (supposing hee were able) against one of whom an *Oracle* should aduise him to take heede: to which question when *Iason* had briefly answered, that he would send him to *Colchos*, to fetch the golden fleece, *Pelias* immediately commanded him to vndertake that seruice. Therefore *Iason* prepared for the voyage, hauing a ship built by *Argus*, the sonne of *Phryxus*, by the counsell of *Pallas*: wherein he procured all the bravest men of *Greece* to saile with him: as *Typhis* the Master of the ship, *Orpheus* the famous Poet, *Castor* and *Pollux* the sonnes of *Tyndarus*, *Telamon* and *Peleus*, sonnes of *Æacus*, and fathers of *Ajax* and *Achilles*, *Hercules*, *Theseus*, *Zetes* and *Calais* the two winged sonnes of *Boreas*, *Amphiaraus* the great Soothsayers, *Meleager* of *Calidon* that slew the great wilde boare: *Asterius* and *Palmenus* or *Almenus* the sonnes of *Mars*, who were afterwards at the last warre of *Troy*, *Laërtes* the father of *Vlysses*, *Atalanta* a warlike virgin, *Idas* and *Lynceus* the sonnes of *Aphareus*, who afterwards in fight with *Castor* and *Pollux* slew *Castor*, and wounded *Pollux*, but were slaine themselues: *Lynceus* by *Pollux*, *Idas* by *Iupiter* with lightning.

These and many other went with *Iason* in the ship *Argo*: in whose prowe was a table of the beech of *Dodona*, which could speake. They arriued first at *Lemnos*, the women of which *Iland*, hauing slaine all the males, purposing to leade an *Amazonian* life, were neuertheless contented to take their pleasure of the *Argonauts*. Hence they came to the Country about *Cyzicus*: where dwelt a people called *Doliones*: ouer whom then reigned one *Cyzicus*: who entertained them friendly: but it so fell out, that loosing thence by night they were driuen by contrary windes backe into his port, neither knowing that it was the same Hauen, nor being knowne by the *Doliones*, to be the same men: but rather taken for some of their bordering enemies: by which meanes they fell to blowes, insomuch that the *Argonautes* slew the most part of the *Doliones* together with their King *Cyzicus*: which when by day-light they perceiued, with many teares they solemnized his funerall. Then departed they againe and arriued shortly in *Mysia*, where they left *Hercules* and *Polyphemus* the sonne of *Elates*, who went to seeke *Hylas* the darling of *Hercules*, that was rauished by the *Nymphes*.

Polyphemus built a towne in *Mysia*, called *Cios*, wherein he reigned. *Hercules* returned to *Argos*. From *Mysia* the *Argonautes* sailed into *Bythinia*, which then was peopled by the *Bebryces*, the ancient inhabitants of the Countrey, ouer whom *Amycus* the sonne of *Neptune* was then King. He being a strong man, compelled all strangers to fight with him, at whorlebats, in which kinde of fight he had slaine many, and was now himselfe slaine by *Pollux*. The *Bebryces* in reuenge of his death slew all vpon *Pollux*, but his companions rescued him, with great slaughter of the people. They sailed from hence to *Salmydessus*, a towne in *Thrace* (somewhat out of their way) wherein *Phineus* a Soothsayer dwelt, who was blinde and vexed with the *Harpyes*. The *Harpyes* were said to be a kinde of birds, which had the faces of women and foule long clawes, very filthy creatures, which when the table was furnished for *Phineus*, came flying in, and deuouring or carrying away the greater part of the victuals, did so defile the rest, that they could not be endured. When therefore the *Argonautes* craued his aduise, and direction for their voyage: you shall doe well (quoth he) first of all to deliuer me from the *Harpyes*, and then afterwards to aske my counsaile. Whereupon they caused the table to be couered, and meat set on, which was no sooner set downe, then that presently in came the *Harpyes*, and played their accustomed pranckes: when *Zetes* and *Calais* the winged yong men saw this, they drew their swords, & pursued them through the ayre; some say that both the *Harpies* and the yong men died of wearinesse in the fight, & pursuit. But *Apollonius* saith that the *Harpyes* did couenant with the youths, to doe no more harme to *Phineus*, and were thereupon dismissed. For this good turn *Phineus* gaue them informations of the way, and aduertised them withall of the dangerous rocks, called *Symplegades*, which by force of winds running together, did shut vp the passage: wherefore he willed them to put a pigeon before them in the passage: & if that passed safe, then to aduenture after her: if not, then by no means to hazard themselues in vain. They did so, & perceiuing that the pigeon had onely lost a piece of her taile, they obserued the next opening of the rocks, and then rowing with all their might, passed through safe, onely the end of the poope was bruised.

From thence forward, (as the tale goeth) the *Symplegades* haue stood still: for the gods, say they, had decreed that after the passage of a ship, they should be fixed. Thence the *Argonautes* came to the *Mariandyni*, a people inhabiting about the mouth of the riuer *Parthenius*, where *Lycus* the King entertained them courteously. Here *Idmon* a Soothsayer of their company was slaine by a wilde boare; also here *Typhis* died: and *Ancæus* vndertooke to steare the ship. So they passed by the riuer *Thermodon*, and mount *Caucasus*, and came to the riuer *Phasis*, which runs through the land of *Colchos*. When they were entred the hauen, *Iason* went to *Æetes* the King of *Colchos*, and told him the Commandement of *Pelias*, and cause of his comming, desiring him to deliuer the golden Fleece, which *Æetes*, as the Fable goeth, promised to doe, if hee alone would yoake together two brazen hooft buls, and plowing the ground with them, sowe dragons teeth, which *Minerua* had giuen to him, being part of those which *Cadmus* did sowe at *Thebes*. These buls were great and fierce, and breathed out fire: *Vulcan* had giuen them to *Æetes*.

Whilest *Iason* was in a great perplexity about this taske, *Medæa* the daughter of *Æetes*, fell into a most vehement loue of him, so farre foorth, that being excellent in *Magique*, she came priuilie to him, promising her helpe, if he would assure her of his marriage. To this *Iason* agreed, and confirmed his promise by oath. Then gaue she to him a medicine wherewith she bad him to annoint both his body and his armour, which would preserue him from their violence: further she told him, that armed men would rise out of the ground, from the teeth which he should sowe, and set vpon him. To remedy which inconuenience, she bad him throw stones amongst them as soone as they came vp thicke, whereupon they would fall together to blowes, in such wise that hee might easily slay them. *Iason* followed her counsaile; whereto when the euent had answered, he againe demanded the Fleece. But *Æetes* was so farre from approuing such his desire, that he deuised how to destroy the *Argonautes*, and burne their ship; which *Medæa* perceiuing, went to *Iason*, and brought him by night to the Fleece, which hung on an Oake in the groue of *Mars*, where they say it was, kept by a Dragon, that neuer slept. This Dragon was by the *Magique* of *Medæa*, cast into a sleepe: so taking away the golden Fleece, she went with *Iason* into the ship *Argo*; hauing with her, her brother *Absyrtus*.

Æetes vnderstanding the practises of *Medæa*, prouided to pursue the ship, whom when *Medæa* perceiued to be at hand, she slew her brother, and cutting him in pieces, she scattered his limbs in diuers places, of which *Æetes* finding some, was faine to seeke out the rest, and suffer his daughter to passe: the parts of his son he buried in a place, which thereupon he called *Tomi*, the *Greeke* word signifieth *Diuision*. Afterwards he sent many of his subiects to seeke the ship *Argo*, threatning that if they brought not backe *Medæa*, they should suffer in her stead. In the meane while the *Argonautes* were driuen about the Seas, and were come to the Riuer *Eridanus*, which is *Po* in *Italie*.

Iupiter, offended with the slaughter of *Absyrtus*, vexed them with a great tempest, and carried them they knew not whither; when they came to the *Ilands Absyrtides*, there the ship *Argo* (that there might want no incredible thing in this Fable) spake to them, and said, that the anger of *Iupiter* should not cease, till they came to *Ausonia*, and were clensed by *Circe*, from the murther of *Absyrtus*. Now they thereupon sayling betweene the coasts of *Lybia* and *Gallia*, and passing through the sea of *Sardinia* and along the coast of *Hetruria*, came to the Ile of *Æea*, wherein *Circe* dwelt, who clensed them. Thence they sayled by the coast of the *Syrens*, who sang to allure them into danger: but *Orpheus* on the other side sang so well that he stayed them. Onely *Butes* swamme out vnto them, whom *Venus* rauished, and carried to *Lylibæum* in *Sicilie* to dwell.

Hauing past the *Syrens*, they came betweene *Scylla* and *Charybdis*, and the stragling rocks which seemed to cast out great store of flames and smoake. But *Thetis* and the *Nereides*, conueyed them safe through at the appointment of *Iuno*. So they coasted *Sicilie* where the beeues of the Sunne were, and touched at *Corcyra*, the Iland of the *Phaaces*, where King *Alcinous* reigned. Meane while, the men of *Colchos*, that had beene sent by *Æetes* in quest of the ship of *Argo*, hearing no newes of it, and fearing his anger, if they fulfilled not his will, betooke themselues to new habitations: some of them dwelt in the mountaines of *Corcyra*, others in the Ilands *Absyrtides*; and some comming

to

to the *Phæaces*, there found the ship *Argo*, and demanded *Medæa* of *Alcinous*: whereto *Alcinous* made answere, that if she were not *Iasons* wife, they should haue her; but if she were alreadie married, he would not take her from her husband. *Arete*, the wife of *Alcinous*, hearing this, married them: wherefore they of *Colchos* not daring to returne home, stayed with the *Phæaces*; so the *Argonautes* departed thence, and after a while came to *Crete*. In this Iland, *Minos* reigned, who had a man of brasse giuen to him (as some of the Fablers say) by *Vulcan*. This man had one veine in his body reaching from the necke to the heele, the end whereof was closed vp with a brazen naile, his name was *Talus*: his custome was to runne thrice a day about the Iland for the defence of it. When he saw the ship *Argo* passe by, he threw stones at it, but *Medæa* with her *Magique* destroyed him. Some say that she slew him by potions, which made him mad; others, that promising to make him immortall, she drew out the naile that stopt his veine, by which meanes all his blood ranne out, and he died; others there are that say he was slaine by *Paan*, who wounded him with an arrow in the heele. From hence the *Argonautes* sailed to *Ægina*, where they were faine to fight for fresh water. And lastly, from *Ægina* they sailed by *Eubœa* and *Locris* home to *Iolcos*, where they arriued, hauing spent foure whole moneths in the expedition.

Some there are that by this iourney of *Iason* vnderstand the mysterie of the Philosophers stone, called the golden Fleece, to which also, other super-fine *Chymists* draw the twelue labours of *Hercules*. *Suidas* thinkes that by the golden Fleece was meant a golden booke of Parchment, which is of sheepe-skin, and therefore called golden, because it was taught therein how other metals might be transmuted. Others would signifie by *Iason*, wisedome, and moderation, which ouer-commeth all perils: but that which is most probable is the opinion of *Dercilus*, that the story of such a passage was true, and that *Iason* with the rest went indeede to rob *Colchos*, to which they might arriue by boate. For not farre from *Caucasus* there are certaine steepe falling torrents which wash downe many graines of gold, as in many other parts of the world; and the people there inhabiting vse to set many fleeces of wooll in those descents of waters, in which the graines of gold remaine, and the water passeth through, which *Strabo* witnesseth to be true. The many rocks, straits, sands, and Currents in the passage betweene *Greece* and the bottome of *Pontus*, are Poetically conuerted into those fiery buls, the armed men rising out of the ground, the Dragon cast asleepe, and the like. The man of brasse, the *Syrens*, *Scylla* and *Charybdis*, were other hazards and aduentures which they fell into in the *Mediterran* sea, disguised, as the rest, by *Orpheus*, vnder poeticall morals: all which *Homer* afterward vsed (the man of brasse excepted) in the description of *Vlysses* his trauailes, on the same Inland-seas.

§. VII.

Of Abimelech, Tholan, *and* Iair, *and of the Lapythæ, and of* Theseus, Hyppolytus, *&c.*

After the death of *Gideon*, *Abimelech* his base sonne begotten on a Concubine of the *Sechemites*, remembring what offers had beene made to his father by the people, who desired to make him and his their perpetuall Princes; and as it seemeth, supposing (notwithstanding his fathers religious modesty) that some of his brethren might take on them the Soueraignty, practised with the inhabitants of *Sechem* (of which his mother was natiue) to make election of himselfe; who being easily moued with the glory, to haue a King of their owne, readily condescended: and the better to enable *Abimelech*, they borrowed 70. pieces of siluer of their idoll *Baalberith*, with *Iudg. 9. 4.* which treasure he hyred a company of loose and desperate vagabounds, to assist his first detestable enterprise, to wit, the slaughter of his 70. brethren, the sonnes of *Gideon*, begotten on his wiues, of which he had many; of all which none escaped but *Iotham* the *Verse 5.* yongest, who hid himselfe from his present furie: all which he executed on one stone, a cruelty exceeding all that hath beene written of in any age. Such is humane ambition, a monster that neither feareth God (though all-powerfull, and whose reuenges are without date and for euerlasting) neither hath it respect to nature, which laboureth the preseruation of euery being: but it rageth also against her, though garnished with beautie which neuer dieth, and with loue that hath no end. All other

passions and affections, by which the soules of men are tormented, are by their contraries oftentimes resisted or qualified. But ambition, which begetteth euery vice, and is it selfe the childe and darling of *Satan*, looketh onely towards the ends by it selfe set downe, forgetting nothing (how fearefull and inhumane so euer) which may serue it: remembring nothing, whatsoeuer iustice, pietie, right or religion can offer and alleadge on the contrary. It ascribeth the lamentable effects of like attempts, to the errour or weakenesse of the vndertakers, and rather praiseth the aduenture than feareth the like successe. It was the first sinne that the world had, and began in *Angels*: for which they were cast into hell, without hope of redemption. It was more ancient then man, and therefore no part of his naturall corruption. The punishment also preceded his creation, yet hath the Diuell which felt the smart thereof, taught him to forget the one as out of date, and to practise the other, as befitting euery age, and mans condition.

Iotham, the yongest of *Gideons* sonnes, hauing escaped the present perill, fought by his best perswasions to alienate the *Sechemites*, from the assisting of this mercilesse tyrant, letting them know, that those which were vertuous, and whom reason and religion had taught the safe and happy estate of moderate subiection, had refused to receiue as vnlawfull, what others had no power to giue, without direction from the King of Kings: who from the beginning (as to his owne peculiar people) had appointed them by whom and how to be gouerned. This hee taught them by the Oliue, which contented it selfe with its fatnesse, the Figge tree with sweetenesse, and the Vine with the good iuyce it had: the Bramble onely, who was most base, cut downe all the rest, and accepted the Soueraignty. He also foretold them by a Propheticall spirit, what should befall them in the end, and how a fire should come out of the Bramble, and consume the *Cedars* of *Libanon*.

Now (as it is an easie matter to call those men backe whom rage without right led on) *Gaal* the sonne of *Ebed* withdrew the Citizens of *Sechem*, from the seruice of *Abimelech*: who therefore after some assaults entred the place, and mastered it; and in conclusion fired the towne, wherein their Idoll *Baalberith* was worshipped, and put all the people of all sorts to the slaughter. Lastly, in the assault of the Castle or Tower of *Teber*, himselfe was wounded in the head with a stone throwne ouer the wall by a woman, and finding himselfe mortally bruised, he commanded his owne page to pierce his body, thereby to auoid the dishonour of being slaine by so feeble a hand.

While *Abimelech* vsurped the Gouernment, the *Lapithæ* and *Centaures* made war against the *Thebanes*. These Nations were descended of *Apollo*, and were the first in those parts that deuised to mannage horses, to bridle and to sit them: in somuch as when they first came downe from the mountaines of *Pindus*, into the plaines, those which had neuer seene horsemen before, thought them creatures compounded of men and horses; so did the *Mexicans* when *Ferdinando Cortes* the *Spaniard* first inuaded that Empire.

Palaphatus, l. 1 de incredib.

After the death of *Abimelech*, *Thola* of *Issachar* gouerned *Israel* 23. yeeres, and after him *Iair* the *Gileadite* 22. yeeres, who seemes to be descended of *Iair* the sonne of *Manasse*, who in *Moses* time conquered a great part of *Gilead*, and called the same after his owne name, *Hauoth Iair*. For to this *Iair* there remained thirtie of those Cities, which his ancester had recouered from the *Amorites*. Of these Iudges, because there is nothing else written, it is an argument that during all their times, *Israel* liued without disturbance and in peace.

Deut. 3 14. *Num. 32. 41.* *Iudg. 10.*

2901. When *Iair* iudged *Israel*, *Priamus* began to reigne in *Troy*, who at such time as *Hercules* sacked *Ilium*, was carried away captiue with his sister *Hesione* into *Greece*, and being afterward redeemed for ransome, he rebuilt and greatly strenghened, and adorned *Troy*; and so farre inlarged his Dominions, as he became the supreame Lord in effect of all *Asia* the lesse. He married *Hecuba* the daughter of *Cisseus* King of *Thrace*, and had in all (saith *Cicero*) fiftie sonnes, whereof seauenteene by *Hecuba*, of whom *Paris* was one; who attempting to recouer his aunt *Hesione*, tooke *Helena* the wife of *Menelaus*, the cause of the warre which followed.

In Tusc.

Theseus the tenth King of *Athens* began likewise to reigne in the beginning of *Iair*: some writers call him the sonne of *Neptune* and *Æthra*: but *Plutark* in the Storie of his life finds him begotten by *Ægeus*, of whom the *Græcian* sea betweene it and *Asia* the lesse tooke name. For when *Minos* had mastered the *Athenians*, so far as he forst them to pay him

him seuen of their sonnes euery yeere for tribute, whom he inclosed within a *Labyrinth*, to be deuoured by the monster *Minotaur*: because belike the sonnes of *Taurus*, which he begat on *Pasiphae* the Queene, had the charge of them: among these seuen *Theseus* thrust himselfe, not doubting by his valour to deliuer the rest, and to free his Countrie of that slauerie occasioned for the death of *Androgeus*, *Minos* his sonne.

And hauing possest himselfe of *Ariadnes* affection, who was *Minos* daughter, he receiued from her a bottome of thred, by which he conducted himselfe through all the crooked and inextricable turnings of the *Labyrinth*, made in all like that of the Citie of *Crocodiles* in *Ægypt*; by meane whereof hauing slaine *Minotaur*, he found a ready way to returne. But whereas his father *Ægeus* had giuen order, that if he came backe with victorie and in safetie, he should vse a white saile in signe thereof, and not that mournefull blacke saile, vnder which they left the port of *Athens*. This instruction being either forgotten or neglected, *Ægeus* descrying the Shippe of *Theseus* with a blacke sayle, did cast himselfe ouer the rockes downe into the Sea, afterward called of his name *Ægeum*.

One of the first famous acts of *Theseus*, was the killing of *Scyron*, who kept a passage betweene *Megara* and the *Peloponnesian Isthmos*, and threw all whom hee mastered into the Sea, from the high rockes. Afterward he did the like to *Cercyon*, by wrestling, who vsed by that Art to kill others. Hee also ridde the Country of *Procrustes*, who vsed to bend downe the strong limbes of two trees, and fastened by cordes such as hee tooke, part of them to one and part to the other bough, and by the springing vp tare them asunder. So did he root out *Periphetes* and other mischieuous theeues and murtherers. Hee ouerthrew the armie of the *Amazons*, who after many victories and vastations, entred the Territorie of *Athens*. *Theseus* hauing taken their Queene *Hippolita* prisoner, begat on her *Hippolytus*; with whom afterward his mother in law *Phædra*, falling in loue, and hee refusing to abuse his fathers bed, *Phædra* perswaded *Theseus* that his sonne offred to force her: after which it is fained, that *Theseus* besought *Neptune* to reuenge this wrong of his sonnes, by some violent death. *Neptune* taking a time of aduantage, sent out his Sea-Calues, as *Hippolytus* passed by the sea shore, and so affrighted his horses, as casting the Coach ouer, hee was (by being intangled therein) torne in pieces. Which miserable and vndeserued destinie, when *Phædra* had heard of, she strangled her selfe. After which it is fained, that *Diana* entreated *Æsculapius* to set *Hippolytus* his pieces together, and to restore him to life: which done, because he was chaste, she led him with her into *Italie*, to accompanie her in her hunting, and field sports.

It is probable that *Hippolytus*, when his Father sought his life, thinking to escape by Sea, was affronted thereat, and did receiue many wounds in forcing his passage and escape; which wounds *Æsculapius*, to wit, some skilfull Physician, or Chirurgion healed againe; after which he passed into *Italy*, where he liued with *Diana*, that is, the life of a hunter, in which hee most delighted. But of those auncient prophane Stories, *Plutarch* saith well, that as *Cosmographers* in their descriptions of the world, where they finde many vaste places whereof they know nothing, fill the same with strange beasts, birdes, and fishes, and with *Mathematicall* lines; so doe the *Grecian* Historians and Poets imbroder and intermixe the tales of ancient times, with a world of fictions and fabulous discourses. True it is, that *Theseus* did many great things in imitation of *Hercules*, whom hee made his patterne, and was the first that gathered the *Athenians*, from beeing dispersed in thinne and ragged villages: in recompence whereof, and for deuising them lawes to liue vnder, and in order, hee was by the beggerly, mutable, and vngratefull multitude, in the end banished. Some say *per Ostracismum*, by the Law of Lottes, or names written on shelles, which was a deuice of his owne.

Hee stole *Helen* (as they say) when she was fiftie yeers old, from *Aphidna*, which City *Castor* and *Pollux* ouertumed, when they followed after *Theseus* to recouer their sister. *Eratistratus* and *Pausanias* write that *Theseus* begot her with childe at *Argos*, where she erected a Temple to *Lucina*: but her age makes that tale vnlikely to bee true, and so doth *Ouid*, *Non tamen ex facto fructum tulit ille petitum, &c.* The rape *Eusebius* findes in the first of *Iair*, who gouerned *Israel* 22. yeeres, to whom succeeded *Iephta* or *Iepte* sixe yeeres, to whom *Ibzan* who ruled seuen yeeres, and then *Habdon* eight yeeres: in whose time was the fall of *Troy*. So as, if *Theseus* had a childe by her in the first of *Iair*, (at which

Strab. lib. 9. *Paus. in Corn.* *In Epist. Helen.*

Iud. 10. 3.

which time wee must count her no lesse than fifteene yeeres old, for the women did not commonly begin so young as they doe now) she was then at least two and fiftie yeeres old at the destruction of *Troy*: and when shee was stollen by *Paris* eight and thirtie: but herein the *Chronologers* doe not agree. Yet *Eusebius* and *Bunting* with *Halicarnasseus* doe in effect consent, that the Citie was entred, and burnt in the first yere of *Demophoon* King of *Athens*, the successor of *Menestheus*, the successor of *Theseus*, seuenteene dayes before the *Summer Tropique*; and that about the eleuenth of *September* following, the *Troians* crost the *Hellespont* into *Thrace*, and wintered there; and in the next spring that they nauigated into *Sicilia*, where wintering the second yeere, the next summer they arriued at *Laurentum*, and builded *Lauinium*. But Saint *Augustine* hath otherwise, that when *Polyphides* gouerned *Sicyon*, *Menestheus Athens*, *Tantanes Assyria*, *Habdon Israel*, then *Æneas* arriued in *Italie*, transporting with him in twentie shippes the remainder of the *Troians*: but the difference is not great: and heereof more at large in the storie of *Troy* at hand.

Bunt. Chron. Euseb. Chron. Hal. l. 1.

Aug. de Ciu: Dei, l. 18. c. 19.

In *Sicyonia Phestus* the two and twentieth King, reigned eight yeeres, beginning by the common account in the time of *Thola*. His successours, *Adrastus*, who reigned foure yeeres, and *Polyphides* who reigned thirteene, are accounted to the time of *Iair*; so is also *Menestheus* King of *Athens*, and *Atreus*, who held a great part of *Peloponnesus*. In *Assyria*, during the gouernment of these two peaceable Iudges, *Mitreus* and after him *Tantanes* reigned. In *Ægypt Amenophis*, the sonne of *Ramses*, and afterwards *Annemenes*.

§. VII.

Of the warre of Thebes which was in this age.

IN this age was the warre of *Thebes*, the most ancient that euer *Greeke* Poet or Historian wrote of: Wherefore the *Roman* Poet *Lucretius*, affirming (as the *Epicures* in this point held truelie against the *Peripatetickes*) that the world had a beginning, vrgeth them with this obiection.

——— Si nulla fuit genitalis origo
Rerum, & mundi, semperque aeterna fuêre,
Cur supra bellum Thebanum, & funera Troiæ,
Non alias alij quoque res cecinere poetæ?

If all this world had no originall,
But things haue euer beene as now they are:
Before the siege of *Thebes* or *Troyes* last fall,
Why did no Poet sing some elder warre?

It is true that in these times *Greece* was very saluage, the inhabitants being often chaced from place to place, by the captaines of greater Tribes: and no man thinking the ground whereon hee dwelt his owne longer than hee could hold it by strong hand. Wherefore merchandize and other intercourse they vsed little, neither did they plant many trees, or sow more corne than was necessary for their sustenance. Money they had little or none, for it is thought that the name of money was not heard in *Greece*, when *Homer* did write, who measures the valew of gold and brasse by the worth in cattell; saying that the golden armor of *Glaucus* was worth an hundred Beeues, and the copper armour of *Diomedes* worth nine.

Robberies by land and sea were common and without shame, and to steale horses or kine was the vsuall exercise of their great men. Their townes were not many, whereof those that were walled were very few, and not great. For *Mycenæ* the principall Citie in *Peloponnesus* was a very little thing, and it may well be thought that the rest were proportionable: briefly, *Greece* was then in her infancie, and though in some small townes of that halfe Ile of *Peloponnesus*, the inhabitants might haue enioyed quietnesse within their narrow bounds; as likewise did the *Athenians* because their Country was so barren, that none did care to take it from them: yet that the land in generall was very rude, it will easily appeare to such as consider, what *Thucidydes* the greatest of their Historians hath written to this effect, in the præface to his Historie. Wherefore, as in these latter

times

times, idle *Chroniclers* vse when they want good matter, to fill whole books with reports of great frosts, or dry summers, and other such things which no man cares to reade, so did they who spake of *Greece* in her beginnings, remember onely the great floods which were in the times of *Ogyges*, and *Deucalion*: or else rehearse fables of men changed into birds, of strange monsters, of adulterie committed by their gods, and the mighty men which they begat, without writing ought that sauoured of humanitie before the time of the warre of *Thebes*: the briefe whereof is this.

OEdipus the sonne of *Laius* King of *Thebes*, hauing beene cast forth when he was an infant, because an *Oracle* foretold what euill should come to passe by him, did afterwards in a narrow passage contending for the way, slay his owne father, not knowing either then or long after, who he was. Afterward hee became King of *Thebes*, by marriage of the Queene *Iocasta*, called by *Homer Epicaste*: on whom, not knowing her to be his mother, he begat two sonnes, *Eteocles* and *Polynices*. But when in processe of time, finding out by good circumstances, who were his parents, hee vnderstood the grieuous murther and incest hee had committed, hee tore out his owne eyes for griefe, and left the Citie. His wife and mother did hang her selfe. Some say that *OEdipus* hauing his eyes pulled out, was expelled *Thebes*, bitterly cursing his sonnes because they suffered their father to bee cast out of the Towne, and ayded him not. Howsoeuer it were, his two Sonnes made this agreement, that the one of them should reigne one yeere, and the other another yeere, and so by course rule interchangeably. But this appointment was ill obserued. For when *Polynices* had after a yeeres gouernment resigned the Kingdome to his brother: or (according to others) when *Eteocles* had reigned the first yeere, hee refused to giue ouer the rule to *Polynices*. Hereupon *Polynices* fledde vnto *Argos*, where *Adrastus* the sonne of *Talaus* then reigned, vnto whose palace comming by night, he was driuen to seeke lodging in an out-house, on the backeside. *Hom. Odyss. 11.*

There he met with *Tydeus* the sonne of *OEneus*, who was fledde from *Calydon*: with whom striuing about their lodging, hee fell to blowes. *Adrastus* hearing the noyse, came forth and tooke vp the quarrell. At which time perceiuing in the shield of *Tydeus* a Bore, in that of *Polynices* a Lyon, hee remembred an olde *Oracle*, by which he was aduised to giue his two daughters in marriage, to a Lyon and a Bore: and accordingly hee did bestow his daughter *Argia* vpon *Tydeus*, and *Deipyle* vpon *Polynices*, promising to restore them both to their Countries. To this purpose leuying an armie, and assembling as many valiant Captaines as he could draw to follow him, he was desirous among others to carrie *Amphiaraus* the sonne of *Oicleus* a great Soothsayer, and a valiant man, along with him. But *Amphiaraus*, who is saide to haue foreseene all things, knowing well that none of the Captaines should escape, saue onely *Adrastus*, did both vtterly refuse to be one in that expedition, and perswaded others to stay at home. *Polynices* therefore dealt with *Eriphyle* the Wife of *Amphiaraus*, offering vnto her a very faire bracelet, vpon condition that shee should cause her husband to assist him. The Soothsayer knowing what should worke his destinie, forbad his wife to take any gift of *Polynices*. But the bracelet was in her eye so precious a iewell, that she could not refuse it. Therefore whereas a great controuersie, betweene *Amphiaraus* and *Adrastus*, was by way of compromise put vnto the decision of *Eryphile*, either of them being bound by solemne oath to stand to her appointment: shee ordered the matter so, as a Woman should that did loue a bracelet better than her husband. Hee now finding that it was farre more easie to foresee than auoide destinie, sought for such comfort as reuenge might afford him, giuing in charge vnto his sonnes, that when they came to full age, they should kill their mother, and make strong warre vpon the *Thebanes*.

Now had *Adrastus* assembled all his forces of which the seuen chiefe leaders were; himselfe, *Amphiaraus*, *Capaneus*, and *Hippomedon* (instead of whom some name *Mecisteus*) all *Argiues*, with *Polynices* the *Theban*, *Tydeus* the *Aetolian*, and *Parthenopeus* the *Arcadian* sonne of *Meleager* and *Atalanta*. When the Armie came to the *Nemean* Wood, they met a woman whom they desired to helpe them to some water; shee hauing a childe in her armes, laid it downe, and led the *Argiues* to a spring: but ere shee returned, a Serpent had slaine the childe. This woman was *Hypsipyle* the daughter of *Thoas* the *Lemnian*, whom shee would haue saued when the women of the Ile slew all

the

the males by conſpiracie, intending to leade an *Amazonian* life. For ſuch her pietie, the *Lemnian* wiues did ſell her to Pyrates, and the *Pyrates* to *Lycurgus* Lord of the Country about *Nemaa*, whoſe young ſonne *Opheltes* or *Archemorus*, ſhe did nurſe, and loſt, as is ſhewed before. When vpon the childes death ſhee hid her ſelfe for feare of her maſter, *Amphiaraus* told her ſonnes where they ſhould finde her: and the *Argiues* did both kill the Serpent which had ſlaine the childe, and in memorie of the chance, did inſtitute ſolemne funerall games called *Nemean*, wherein *Adraſtus* wanne the prize with his ſwift horſe *Arion*, *Tydeus* with whorlebats, *Amphiaraus* at running and quoiting, *Polynices* at wreſtling, *Parthenopeus* at ſhooting, and one *Laodocus* in darting. This was the firſt inſtitution of the *Nemean* games, which continued after famous in *Greece* for very many ages. There are, who thinke that they were ordained in honour of one *Opheltus*, a *Lacedemonian*. Some ſay by *Hercules*, when he had ſlaine the *Nemaan* Lyon: but the common opinion agrees with that which is heere ſet downe.

From *Nemaa* the *Argiues* marching onwards, arriued at *Citheron*, whence *Tydeus* was by them ſent Embaſſadour to *Thebes*, to require of *Eteocles* the performance of Couenants betweene him and *Polynices*. This meſſage was nothing agreeable to *Eteocles*, who was throughly reſolued to hold what he had, as long as he could: which *Tydeus* perceiuing, and intending partly to get honour, partly to trie what mettle was in the *Thebans*, he made many challenges, and obtained victorie in all of them, not without much enuy and malice of the people, who laid fiftie men in ambuſh to intercept him at his returne to the armie, of which fiftie he ſlew all but one, whom he ſent backe to the Citie as a reporter and witneſſe of his valour. When the *Argiues* vnderſtood how reſolued *Eteocles* was, they preſented themſelues before the Citie, and incamped round about it. *Thebes* is ſaid to haue had at that time ſeuen gates, which belike ſtood not far aſunder, ſeeing that the *Argiues* (who afterward when they were very farre ſtronger, could ſcarce muſter vp more thouſands then *Thebes* had gates) did compaſſe the towne. *Adraſtus* quartered before the gate *Homoloides*, *Capaneus* before the *Ogygian*, *Tydeus* before *Crenis*, *Amphiaraus* at *Proëtis*, *Hippomedon* at *Anchais*, *Parthenopaus* at *Electa*, and *Polynices* at *Hypſiſta*. In the meane ſeaſon, *Eteocles* hauing armed his men, and appointed Commanders vnto them, tooke aduiſe of *Tireſias* the Soothſayer, who promiſed victorie to the *Thebans*, if *Menacius* the ſonne of *Creon* a principall man of the Citie, would vow himſelfe to be ſlaine in honour of *Mars* the god of warre. So full of malice and pride is the Dinell, and ſo enuious at his Creatours glory, that hee not onely challengeth honour due to God alone, as oblations and ſacrifice with all Diuine worſhip, but commandeth vs to offer our ſelues, and our children vnto him, when he hath ſufficiently clowded mens vnderſtanding, and bewitched their wils with ignorance and blinde deuotion. And ſuch abominable ſacrifice of men, maides, and children hath he exacted of the *Syrians*, *Carthaginians*, *Galles*, *Germanes*, *Cyprians*, *Ægyptians*, and of many other, if not of all Nations, when through ignorance or feare they were moſt filled with ſuperſtition. But as they grew more wiſe, ſo did he waxe leſſe impudent in cunning, though not leſſe malicious in deſiring the continuance of ſuch barbarous inhumanitie. For King *Diphilus* in *Cyprus* without aduiſe of any *Oracle*, made the Idoll of that Country reſt contented with an Oxe in ſtead of a man. *Tiberius* forbad humane ſacrifices in *Africk*, and crucified the Prieſts in the groues where they had practiſed them. *Hercules* taught the *Italians* to drowne men of hay in ſtead of the liuing: yet among the ſaluages in the Weſt *Indies* theſe cruell offerings haue beene practiſed of late ages: which as it is a ſufficient argument that *Satans* malice is onely couered and hidden by this ſubtiltie among ciuill people: ſo may it ſerue as a probable Coniecture of the barbariſmes then reigning in *Greece*. For *Menacius*, as ſoone as he vnderſtood that his death might purchaſe victorie to his people, beſtowed himſelfe (as he thought) vpon *Mars*, killing himſelfe before the gates of the Citie. Then was a battaile fought, wherein the *Argiues* preuailed ſo farre at the firſt, that *Capaneus* aduancing ladders to the walls, got vp vpon the rampart: whence, when he fell or was caſt downe, or (as Writers haue it) was ſtricken down by *Iupiter* with a thunder-bolt, the *Argiues* fled. Many on each part were ſlaine in this battell, which cauſed both ſides to deſire that *Eteocles* and *Polynices* might trie out the quarrell in ſingle fight: whereto the two brethren according, flew each other.

Another battell was fought after their death, wherein the ſonnes of *Aſtacus* behaued themſelues very valiantly: *Iſmarus* one of the ſonnes ſlew *Hippomedon*, which was one of

of the ſeuen Princes: *Parthenopæus* being another of the ſeuen (who was ſaid to haue been ſo faire that none would hurt him when his face was bare) was ſlaine by *Amphidicus*, or as ſome ſay, by *Periclymenus* the ſonne of *Neptune*: and the valiant *Tydeus* by *Menalippus*: yet ere *Tydeus* died, the head of *Menalippus* was brought vnto him by *Amphiaraus*, which he cruelly tore open, and ſwallowed vp the braines. Vpon which fact, it is ſaid, that *Pallas*, who had brought from *Iupiter* ſuch remedie for his wounds, as ſhould haue made him immortall, refuſed to beſtow it vpon him: whereby perhaps was meant that his honour which might haue continued immortall, did periſh through the beaſtly rage that he ſhewed at his death.

The hoaſt of the *Argiues* being wholly diſcomfited, *Adraſtus* and *Amphiaraus* fledde: of whom *Amphiaraus* is ſaid to haue beene ſwallowed quicke into the earth, neere to the riuer *Iſmenus*, together with his Chariot, and ſo loſt out of mens ſight: being peraduenture ouerwhelmed with dead carkaſſes, or drowned in the riuer: and his body neuer found, nor greatly ſought for. *Adraſtus* eſcaped on his good horſe *Arion*, and came to *Athens*; where ſitting at an Altar called the Altar of Mercie, hee made ſupplication for their aide to recouer their bodies. For *Creon* hauing obtained the Gouernment of *Thebes* after the death of *Eteocles*, would not ſuffer the bodies of the *Argiues* to bee buried: but cauſed *Antigone*, the onely daughter then liuing of *OEdipus*, to bee buried quicke, becauſe ſhee had ſought out and buried the body of her brother *Polynices*, contrary to *Creons* Edict. The *Athenians* condeſcending to the requeſt of *Adraſtus*, did ſend foorth an Armie vnder the Conduct of *Theſeus*, which tooke *Thebes*, and reſtored the bodies of the *Argiues* to Sepulture: at which time *Euadne* the wife of *Capaneus*, threw her ſelfe into the funerall fire, and was burnt willingly with her husband. But it little contented the ſonnes of thoſe Captaines which were ſlaine at *Thebes*, that any leſſe reuenge ſhould bee taken of their fathers death, then the ruine of the Citie: wherefore tenne yeere after hauing leuied forces, *Ægialeus* the ſonne of *Adraſtus*, *Diomedes* of *Tydeus*, *Promachus* of *Parthenopæus*, *Sthenelus* of *Capaneus*, *Therſander* of *Polynices*, and *Euryalus* of *Mecißeus*, marched thither vnder the conduct of *Alcmæon* the ſonne of *Amphiaraus*: with whom alſo went his brother *Amphilochus*. *Apollo* promiſed victory if *Alcmæon* were their Captaine, whom afterward by another *Oracle* hee commanded to kill his owne mother.

When they came to the Citie, they were incountred by *Laodamas* the ſon of *Eteocles* then King of the *Thebanes*, (for *Creon* was onely Tutor to *Laodamas*) who though he did valiantly in the battaile, and ſlue *Ægialeus*, yet was he put to the worſt, and driuen to flie, or (according to *Apollodorus*) ſlain by *Alcmæon*. After this diſaſter the citizens began to deſire compoſition; but in the meane time they conuayed themſelues with their wiues & children away from thence by night, and ſo began to wander vp and downe, til at length they built the Town called *Eßiæa*. The *Argiues*, when they perceiued that their enemies had quitted the Towne, entring into it, ſacked it, threw downe the walls, and layd it waſte; howbeit it is reported by ſome, that the Towne was ſaued by *Thirſander*, the ſonne of *Polynices*, who cauſing the Citizens to returne, did there reigne ouer them. That he ſaued the Citie from vtter deſtruction, it is very likely, for he reigned there, and led the *Thebanes* to the Warre of *Troy*, which very ſhortly after enſued.

§. VIII.

Of Iephta, *and how the three hundred yeeres which he ſpeaketh of,* Iud. 11. v. 28. *are to be reconciled with the places,* Act. 13. 20. 1. *Reg.* 6. 1. *together with ſome other things touching Chronologie about theſe times.*

AFter the death of *Iair* (neere about whoſe times theſe things hapned in *Greece*, & during whoſe gouernment, & that of *Thola*, *Iſrael* liued in peace & in order) they reuolted again from the law & ſeruice of God, and became more wicked & idolatrous than euer. For whereas in the former times they worſhipped *Baal* & *Aſteroth*, they now became followers of all the Heathen nations adioyning, and imbraced the idolls of the *Aramites*, of the *Zidonians*, *Moabites* & *Ammonites*: with thoſe of the *Philiſtims*. And as before it pleaſed God to correct them by the *Aramites*, by the *Amalekites*, and *Midianites*: ſo now he ſcourged them by the * *Ammonites*, and afterward by the *Philiſtims*. *Iud. 10.*

* The perſecutiõ of the *Ammonites* laſted 18. yeeres, and ended in the yeere of the World 2820. in which yeere *Iephta* began. *Iud. 11.*

Now among the *Iſraelites*, thoſe of *Gilead* being moſt oppreſt, becauſe they bordered vpon

vpon the *Ammonites*, they were inforſt to ſeeke *Iephta*, whom they had formerly deſpiſed and caſt from them, becauſe he was baſe borne; but he (notwithſtanding thoſe former iniuries) participating more of godly compaſſion, than of diueliſh hatred and reuenge, was content to leade the *Gileadites* to the Warre, vpon condition that they ſhould eſtabliſh him their Gouernour after victory. And when hee had diſputed with *Ammon* for the Land, diſproued *Ammons* right, and fortified the title of *Iſrael* by many arguments, the ſame preuailing nothing, he began the warre; and being ſtrengthened by God, ouerthrew them: and did not onely beate them out of the plaines, but forſt them ouer the
Iud.11.33. mountaines of *Arabia*, euen to *Minnith*, and *Abel* of the vineyards, Cities expreſt heretofore in the deſcription of the holy Land. After which victory it is ſaid, that he performed the vaine vow which he made, to ſacrifice the firſt liuing creature hee incountred, comming out of his houſe to meet him; which happened to be his owne daughter, and onely childe, who with all patience ſubmitted her ſelfe, and onely deſired two moneths time to bewaile her Virginitie on the mountaines of *Gilead*; becauſe in her the iſſues of her Father ended: but the other opinion that ſhee was not offered, is more probable,
Bor. in Iud. which *Borrhæus* and others proue ſufficiently.

After theſe things the children of *Iſrael*, of the Tribe of *Ephraim*, either enuious of *Iephta's* victorie, or otherwiſe making way to their future calamitie, and to the moſt grieuous ſlauery that euer *Iſrael* ſuffered, quarrelled with *Iephta*, that they were not called to the Warre, as before time they had conteſted with *Gideon*. *Iephta* hereupon enforced to defend himſelfe againſt their fury, in the incounter ſlew of them two and forty thouſand,
Iud. 12. which ſo weakened the bodie of the Land, as the *Philiſtims* had an eaſie conqueſt of them all not long after: *Iephta*, after he had iudged *Iſrael* ſixe yeeres, died: to whom ſucceeded *Ibzan*, who ruled ſeuen yeeres: after him *Elon* was their Iudge tenne yeeres: in all
2925. 2942. which time *Iſrael* had peace. *Euſebius* findes not *Elon*, whom hee calleth *Adon*, for in the *Septuagint*, approued in his time, this Iudge was omitted.

Now before I goe on with the reſt, it ſhall be neceſſary vpon the occaſion of *Iephta's* account of the times *Iud.*11.28. (where he ſayes that *Iſrael* had then poſſeſt the Eaſt ſide of *Iordan* 300. yeeres) to ſpeake ſomwhat of the times of the Iudges, and of the differing opinions among the Diuines & Chronologers: there being found three places of Scrip-
Iud.11.28. tures touching this point ſeeming repugnant, or diſagreeing: the firſt is in this diſpute
Act.13.20. betweene *Iephta* and *Ammon*, for the right and poſſeſſion of *Gilead*: the ſecond is that of
3 Kings 6.1. S. *Paul*, *Acts* 13. the third is that which is in the firſt of *Kings*. *Iephta* heere challengeth the poſſeſſion of *Gilead* for 300. yeers: Saint *Paul* giueth to the *Iudges*, as it ſeemes, from the end of *Ioſua*, to the laſt of *Heli*, 450. yeeres. In the firſt of *Kings* it is taught, that from the departing of *Iſrael* out of *Ægypt*, to the foundation of *Salomons* Temple, there were conſumed 480. yeeres. To the firſt *Beroaldus* findeth *Iephta's* 300. yeeres to be but 266. yeeres, to wit, 18. of *Ioſua*, 40. of *Othoniel*, 80. of *Aod* and *Samgar*, 40. of *Debora*,
Id facit, numero certo pro incerto, propoſito. 40. of *Gideon*, 3. of *Abimelech*, 23. of *Thola*, and 22. of *Iair*: But *Iephta* (ſaith *Beroaldus*) putteth or propoſeth a certaine number, for an vncertaine: *Sic vt dicat annum agi prope trecenteſimum, ex quo nullus litem ea de re mouerit Iſraeli; So hee ſpeaketh* (ſaith he) *as meaning, that then it was about or wel-nigh the three hundreth yeere, ſince Iſrael poſſeſſed thoſe Countries, no man making queſtion of their right.* *Codeman* on the contrary findes more yeeres than *Iephta* named by 65. to wit, 365. whereof 71. were ſpent in *Iſraels* captiuity, at ſeuerall times, of which (as *Codoman* thinketh) *Iephta* forbare to repeate the whole ſumme or any great part, leſt the *Ammonite* ſhould haue iuſtly obiected, that 71. of thoſe yeeres, the *Iſraelites* were in captiuitie and vaſſals to their neighbour Princes, and therefore knowing that to name three hundred yeeres, it was enough for preſcription, hee omitted the reſt.

To iuſtifie this account of 365. yeeres, beſides the 71. yeeres of captiuity or affliction, to bee added to *Beroaldus* his 266. hee addeth alſo 28. yeeres more, and ſo maketh vp the ſumme of 365. Theſe 28. yeeres hee findeth out thus: twenty yeeres hee giues to the *Seniors* betweene *Ioſua* and *Othoniel*: and where *Beroaldus* alloweth eighteene yeeres to *Ioſua* his gouernment, *Codoman* accounts that his rule laſted 26. according to *Ioſephus*; whereas Saint *Auguſtine* and *Euſebius* giue him 27. *Melanchton* 32. The trueth is, that this addition of 28. yeeres is farre more doubtfull than the other of 71. But though wee admit not of this addition, yet by accounting of ſome part of the yeeres of affliction (to wit, 34. yeeres of the 71.) if wee adde them to the 266. yeeres of

of *Beroaldus*, which reckoneth none of these, wee haue the iust number of 300. yeeres. Neither is it strange that *Iephta* should leaue out more then halfe of these yeeres of affliction: seeing, as it is already said, the *Ammonites* might except against these 71. yeeres, and say, that during these yeeres, or at least a good part of them, the *Israelites* had no quiet possession of the Countries in question. *Martin Luther* is the Author of a third opinion, making those 300. yeeres remembred by *Iephta*, to be 306. which odde yeeres, saith hee, *Iephta* omitteth. But because the yeeres of euery Iudge as they reigned, cannot make vp this number of 306: but doe onely compound 266. therefore doth *Luther* adde to this number, the whole time which *Moses* spent in the *Desarts* of *Arabia Petraea*; which fortie yeeres of *Moses* added to the number which *Beroaldus* findeth, of 266. make indeede 306.

But I see nothing in the Text to warrant *Luthers* iudgement herein: for in the dispute betweene *Iephta* and *Ammon* for the Land of *Gilead*, it is written in the person of *Ammon* in these words: *Because Israel tooke my Land, when they came vp from Ægypt, from Arnon vnto Iaboc, &c. now therefore restore those Lands quietly* or in peace. So by this place it is plaine that the time is not to bee accounted from *Moses* departure out of *Ægypt*: but from the time that the Land was possest. For it is said, *Quia cepit Israel terram meam*; *Because Israel tooke my Land*: and therefore the beginning of this account is to be referred to the time of the taking: which *Iephas* answere also confirmeth in these words: *When Israel dwelt in Heshbon, and in her Townes, and in Aroer & in her Townes, and in all the Cities that are by the coast of Arnon 300. yeeres: why did ye not then recouer them in that space?* *Iud. 11. 28.* so as this place speakes it directly, that *Israel* had inhabited and dwelt in the Cities of *Gilead* 300. yeers: and therefore to account the times from the hopes or intents, that *Israel* had to possesse it, it seemeth somewhat strained to me; for we doe not vse to reckon the time of our conquests in *France*, from our Princes intents or purposes, but from their victories and possessions.

Iunius neuertheless likes the opinion of *Luther*, and sayes, that this time of 300. yeeres hath reference, and is to take beginning from the first of *Iephtas* narration: when hee makes a briefe repetition of *Moses* whole iourney: to wit, at the sixteenth Verse of the eleuenth Chapter of *Iudges*, in our translation in these words: *But when Israel came vp from Ægypt, &c.* and therefore *Moses* his 40. yeers (as he thinkes) are to be accounted, which make the number of 305. yeeres: and not onely the time in which *Israel* possest *Gilead*, according to the Text and *Iephtas* owne words: of which I leaue the iudgement to others; to whom also I leaue to iudge, whether we may not beginne the 480. yeeres, from the deliuerance out of *Ægypt* to the Temple, euen from the first departure out of *Ægypt*, and yet finde a more probable reconciliation of Saint *Pauls* and *Iephtas* account with this reckoning, than any of those that as yet haue beene signified. For first, touching *Iephtas* three hundred yeeres of possession of the East side of *Iordan*, it is to bee remembred, that for a good while before the *Israelites* possessed it, *Sehon* and *Og* had dispossessed *Moab* and *Ammon* thereof: so that when the *Israelites* had conquered *Sehon* and *Og*, the right of possession which they had, passed to *Israel*; and so *Iephta* might say that they had possessed those Countries 300. yeeres, reckoning 266. yeeres of their own possession, and the rest of the possession of the two Kings *Sehon* and *Og*, whose right the *Israelites* had by the law of conquest. *Iunius* in the 11. of *Iud. not.*

The second place disputed in this of S. *Paul*, *Act.* 13. that from the end of *Iosua* to the beginning of *Samuel*, there past 450. yeeres. And this place *Luther* vnderstandeth also besides the letter (as I finde his opinion cited by *Functius Krentzhemius*, and *Beza*) for I haue not read his Commentaries. For he accounteth from the death of *Moses*, to the last yeere of *Heli*, but 357. yeeres: and this he doth the better to approue the times from the egression out of *Ægypt* to the building of the Temple, which in the first *King.* 6. is said to be 480. yeeres. Reade the 24. of *Iosua*, and the 2 *Iud.* 7. *Funct. Chron. fol.* 4. *Beza* in his Annotations vpon the 13. of the *Act.* *v.* 20.

Now forasmuch as S. *Paul* (as it seemes) findes 450. yeeres from the death of *Iosua*, to the last of *Heli*, and leaues but thirty yeeres for *Saul* and *Samuel*, who gouerned 40. for *Dauid* who ruled 40. and for *Salomon* who wore the Crowne three whole yeeres ere the foundation of the Temple was laid; therefore *Luther* takes it, that there was errour in the Scribe, who wrote out this piece of Scripture of S. *Paul*: to wit, *Then afterward hee gaue vnto them Iudges about 450. yeeres, vnto the time of* Samuel *the Prophet*: the words *then afterward*, being cleerely referred to the death or after the death *Act. 13. 20.*

of *Iosua*, as shall bee hereafter proued. But where Saint *Luke* rehearsing the words of Saint *Paul*, wrote 350. yeeres (saith *Luther*) the Scribe in the transcription being deceiued by the affinitie of those two *Greeke* words, whereof the one signifieth 300. and the other 400. wrote *Tetracosiois*, for *Triacosiois*; 400. yeeres, for 300. yeers; and 450. for 350. This he seeketh to strengthen by many arguments: to which opinion *Beza* in his great annotations adhereth. A contrary iudgement to this hath *Codoman*: where *Luther* and *Beza* begin at *Moses* death, hee takes his account from the death of *Iosua*, and from thence to the beginning of *Samuel* he makes 430. yeeres: to wit: of the *Iudges* (not reckoning *Sampsons* yeeres) 319. and of yeeres of seruitude and affliction vnder strangers, 111. The reason why he doth not reckon *Sampsons* twenty yeeres, is because hee thinkes that they were part of the 40. yeeres, in which the *Philistims* are said to haue oppressed *Israel*. For it is plaine, that during all *Samsons* time they were Lords ouer *Israel*. So then of the Iudges, besides the 111. yeeres of seruitude, *Codoman* reckoneth (as I haue said) 319. yeeres, which two summes put together make 430. yeeres, and whereas Saint *Paul* nameth 450. yeeres, hee findes 20. yeeres to make vp Saint *Pauls* number, to haue beene spent after the death of *Iosua* by the *Seniors*, before the Captiuitie of *Cushan*, or the election of *Othoniel*: which 20. yeeres added to 430. make 550. according to Saint *Paul*. To approoue this time of the Elders, he citeth two places of Scriptures, namely the 24. of *Iosua*, and the second of *Iudges*, in each of which places it is written, that *Israel serued the Lord all the daies of* Ioshua, *and all the daies of the Elders that ouer-liued* Ioshua: so as to these times of the Elders, *Codoman* giueth 20. yeeres, which make as before 450. according to Saint *Paul*. Neither would it breed any great difficultie in this opinion, if heere also the 20. yeeres of the *Seniors*, betweene *Iosua* and *Othoniel*, should be denied. For they which denie these yeeres, and make *Othoniels* 40. to beginne presently vpon the death of *Iosua*, as in the beginning of this reckoning they haue 20. yeeres lesse than *Codoman*, so toward the end of it (when they reckon the yeeres of affliction apart from the yeeres of the *Iudges*) in the number of *Sampsons* yeeres, and of the 40. yeeres of the *Philistims* oppressing the *Israelites*, they haue 20. yeeres more than *Codoman*. For they reckon these 40. yeeres of oppression all of them a-part from *Sampsons* 20. but *Codoman*, as is said, makes *Sampsons* 20. to bee the one halfe of the 40. of the *Philistims* oppressions; so that if the 20. yeeres of the *Seniors*, be not allowed to *Codoman*, then he may reckon (as the letter of the Text seemes to inforce) that the *Philistims* in any *Inter-regnum*, before *Sampson* iudged *Israel*, vexed the *Israelites* 40. yeeres, besides the 20. while *Sampson* was their *Iudge*; and so the reckoning will come to 450. yeeres betweene the end of *Iosua*, and the beginning of *Samuel*, though we admit not of an *Inter-regnum* of the *Seniors*, betweene *Iosua* and *Othoniel*: For, if the times of their affliction be summed, they make 111. yeeres, to which if we adde the yeeres of the *Iudges*, which are 339. wee haue the iust summe of 450. And this computation either one way or other, may seeme to bee much more probable, than theirs that correct the Text, although we should admit of their correction thereof, and reade with them 350. for 450. For whereas they conceiue that this time of 350. yeeres, is to beginne immediately, or soone after the death of *Moses*: certainely the place of Saint *Paul* doth euidently teach the contrary, though it bee receiued for true that there was *vitium scriptoris* in the rest. For these be Saint *Pauls* words: *And about the time of fortie yeeres, God suffered their manners in the wildernesse: And hee destroyed seuen Nations in the Land of Canaan, and diuided their Land to them by lot. Then afterward hee gaue vnto them Iudges about* 450. *yeeres, vnto the time of* Samuel *the Prophet.* So as first in the eighteenth verse hee speaketh of *Moses* and of his yeeres spent in the wildernesse, then in the ninteenth verse hee commeth vnto the acts of *Iosua*; which were, that hee destroyed seuen Nations in the land of *Canaan*, and diuided their Land to them by lot. In the twentieth verse it followeth: *Then afterward hee gaue them Iudges about* 450. *yeeres, &c.* and therefore to reckon from the death of *Moses*, is wide of Saint *Pauls* meaning, so farre as my weake vnderstanding can pierce it. The only inconuenience of any waight in opinion of *Codoman* touching this place in the *Acts*, is, that it seemes irreconciliable with the account, 1. *Reg.* 6. 11. For if indeede there were spent 450. yeeres betweene the end of *Iosua* and the beginning of *Samuel*, certainly there must needs be much more than 480. yeeres between the beginning of the *Israelites* iourneying from *Ægypt*, and the foundation of the Temple by *Salomon*. To this difficultie

Iud. 13.
Iud. 15. 11.
Ios. 14. 1.

Codoman

Codoman anſwereth, that theſe 480. yeeres, 1. *Reg.* 6. 1. muſt begin to be reckoned, not in the beginning, but in the ending of their iourneying from *Ægypt*, which he makes to be 25. yeeres after the beginning of *Othoniels* gouernment; from whence if wee caſt the yeeres of the *Iudges*, with the yeeres of ſeruitude (which ſummes according to his account, of which we haue already ſpoken, make 397. yeeres) and ſo to theſe yeeres adde the 40. of *Samuel*, and *Saul*, and the 40. of *Dauid*, and the 3. of *Salomon*, wee ſhall haue the iuſt ſumme of 480. yeeres. Neither is it hard (ſaith hee) that the *annus egreſſionis*, 1. *Reg.* 6. 1. ſhould be vnderſtood *egreſſionis non incipientis ſed finitæ*, the yeere of their comming out of *Ægypt* (for ſo it is in the originall) or the yeere after they came out of *Ægypt*, may well be vnderſtood for the yeere after they were come out thence, that is, after they had ended their wandring from thence. For ſo wee finde that things which were done 40. yeeres after they had ſet foot out of *Ægypt*, are ſaid to haue been done in their going out of *Ægypt*, as *Pſal.* 114. *When Iſrael came out of Ægypt, Iordan was driuen backe*, and *Deut.* 4. 45. *Theſe are the teſtimonies which* Moſes *ſpake when they came out of Ægypt.* And thus farre it ſeemes wee may very well agree with *Codoman*, for the interpretation of the *ab exitu*, to be as much as *quùm exiuiſſent*, or *ab exitu finito*: for if *Iunius*, *Deut.* 4. 45. doe well reade *quum exiuiſſent*, for *in exitu*, as it ſeemes that heerein he doth well, why may not we alſo, to auoid contradiction in the Scripture, expound *ab exitu* to be, *poſtquàm exiuiſſent?*

The next point to be cleered, is how their iourneying ſhould be ſaid not to haue had end vntill the 25. yeere after the victory of *Othoniel*. To this *Codoman* anſwereth, that then it had no end till when all the Tribes had obtained their portions, which happened not vntill this time: at which time the *Danites* at length ſeated themſelues, as it is declared *Iud.* 18. For doubtleſſe to this time the expedition may moſt conueniently be referred. And thus without any great inconuenience to him appearing doth *Codoman* reconcile the account of *Iephta*, and S. *Paul*, with that in the firſt of *Kings*, *c.* 6. Now whereas it is ſaid that the expedition of the *Danites* was when there was no King in *Iſrael*: to this *Codoman* anſwereth, that it is not neceſſary that wee ſhould ſuppoſe that *Othoniel* liued all thoſe 40. yeeres of reſt, of which *Iud.* 3. 11. ſo that by the 25. yeere after his victory, either he might haue beene dead, or at leaſt, as *Gideon* did, hee might haue refuſed all ſouereignty, and ſo either way it might truly be ſaid that at this time (to wit, the 25. yeere after *Othoniels* victorie) there was no King in *Iſrael*. This opinion of *Codoman*, if it were as conſonant to other *Chronologers* grounding their opinions on the plaine Text, where it is indiſputable, as it is in it ſelfe round enough and coherent, might perhaps bee receiued as good: eſpecially conſidering, that the ſpeeches of S. *Paul* haue not otherwiſe found any interpretation, maintaining them as abſolutely true, in ſuch manner as they ſound, and are ſet down. But ſeeing that he wanteth all helpe of authority, we may iuſtly ſuſpect the ſuppoſition whereupon his opinion is grounded; it being ſuch as the conſent of many Authors would hardly ſuffice to make very probable. For who hath told *Codoman*, that the conqueſt of *Laiſh*, by the Tribe of *Dan*, was performed in the fiue and twentieth yeere of *Othoniel?* Or what other probability hath he than his owne coniecture, to ſhew that *Othoniel* did ſo renounce the office of a Iudge after fiue and twenty yeeres, that it might then be truely ſaid there was no King in *Iſrael*, but euery man did that which was good in his owne eyes?

Iud. 18. 1.

Now concerning the rehearſall of the Law by *Moſes*, and the ſtopping of *Iordan*, they might indeed be properly ſaid to haue beene, when *Iſrael* came out of *Ægypt*; like as wee ſay that King *Edward* the firſt was crowned when hee came out of the holie Land, for ſo all iournies with their accidents commonly take name from the place eyther whence or whither they tend. But I thinke that hee can finde no ſuch phraſe of ſpeech in Scripture as limiteth a iourney by an accident, or ſaith by conuerting the propoſition, when *Iordan* was turning backe, *Iſrael* came out of *Ægypt*. Indeed moſt vnproper it were to giue date vnto actions commenced long after, from an expedition finiſhed long before, namely to ſay, that King *Edward* at his arriuall out of *Paleſtina*, did winne *Scotland*, or died at *Carlile*. How may wee then beleeue that enterprize performed ſo many yeeres after the diuiſion of the Land (which followed the conqueſt at the iourneys end) ſhould be ſaid to haue been at the time of the departure out of *Ægypt?* Or who will not thinke it moſt ſtrange, that the moſt notable account of time, ſeruing as the onelie guide for certaine ages in ſacred *Chronologie*, ſhould not take name and beginning

from that illustrious deliuerance out of *Ægypt*, rehearsed often by God himselfe among the principall of his benefits to *Israel*, whereof the very day and moneth are recorded in Scripture (as likewise are the yeere and moneth wherein it expired) and the forme of the yeere vpon that occasion changed; but should haue reference to the surprizing of a Town by sixe huudred men, that robbed a Chappell by the way, and stole from thence Idols to be their guides, as not going to worke in Gods name? For this accident whereupon *Codoman* buildeth, hath either no time giuen to it, or a time farre different from that which he supposeth, and is indeed rather by him placed in such a yeere, because it best stood with his interpretation so to haue it, than for any certainety or likelihood of the thing it selfe.

Wherefore we may best agree with such as affirme that the Apostle Saint *Paul* did not herein labour to set downe the course of time exactly (a thing no way concerning his purpose) but onely to shew that God, who had chosen *Israel* to be his people, deliuered them out of bondage, and ruled them by *Iudges* and *Prophets*, vnto the time of *Saul*, did raise vp our *Lord Iesus Christ* out of the seede of *Dauid* the King, in whose succession the Crowne was established, and promise made of a Kingdome that should haue no end. Now in rehearsing briefly thus much which tended as a Preface to the declaration following (wherein hee sheweth Christ to haue beene the true *Messias*) the Apostle was so farre from labouring to make an exact calculation of times (the History being so well knowne and beleeued of the *Iewes* to whom he preached) that he spake as it were at large of the 40. yeeres consumed in the wildernesse, whereof no man doubted, saying that God suffered their manners in the wildernesse about 40. yeeres. In like manner he proceeded, saying, that from the diuision of the Land vnto the dayes of *Samuel* the Prophet, in whose time they required to haue a King, there passed about 450. yeers. Neither did he stand to tell them, that an hundred and eleuen yeeres of bondage mentioned in this middle while, were by exact computation to be included within the 339. yeeres of the *Iudges*: for this had beene an impertinent digression from the argument which hee had in hand. Wherefore it is not a worke so needfull as laborious, to search out of this place that which the Apostle did not heere intend to teach, when the summe of 480. yeeres is so expresly and purposely set downe.

Now that the words of S. *Paul* (if there be no fault in the Copie through errour of some Scribe) are not so curiously to be examined in matter of *Chronologie*, but must be taken, as hauing reference to the memorie and apprehension of the vulgar, it is euident by his ascribing in the same place 40. yeers to the reigne of *Saul*: whereas it is manifest that those yeeres were diuided betweene *Saul* and *Samuel*, yea, that farre the greater part of them were spent vnder the gouernment of the Prophet, how soeuer they are heere included in the reigne of the King. As for those that with so much cunning forsake the generall opinion, when it fauoureth not such exposition as they bring out of a good minde, to helpe where the need is not ouer-great; I had rather commend their diligence, than follow their example. The words of S. *Paul* were sufficiently iustified by *Beroaldus*, as hauing reference to a common opinion among the Scribes in those dayes, that the 111. yeeres of seruitude were to be reckoned apart from the 339. yeeres ascribed to the *Iudges*; which account the Apostle would not in this place stand to contradict, but rather chose to speake as the vulgar, qualifying it with a *quasi*, where he saith, *quasi quadringentis & quinquaginta annis*; *As it were foure hundred and fifty yeeres.* But *Codoman* being not thus contented, would needs haue it be so indeed, and therefore dis-ioynes the members to make the account euen. In so doing he dasheth himselfe against a notable Text, whereupon all Authors haue builded (as well they might and ought) that purposely and precisely doth cast vp the yeeres from the departure out of *Ægypt*, vnto the building of *Solomons* Temple, not omitting the very Moneth it selfe.

Act. 13.

1. King. 6.

Now (as commonly the first apprehensions are strongest) hauing already giuen faith to his owne interpretation of Saint *Paul*, he thinketh it more needfull to finde some new exposition for that which is of it selfe most plaine, and to examine his owne coniecture vpon a place that is full of controuersie. Thus by expounding, after a strange methode, that which is manifest by that which is obscure, he loseth himselfe in those waies wherein before him neuer man walked. Surely if one should vrge him to giue reason of these new opinions, he must needs answere, That *Othoniel* could not gouerne aboue 25. yeres, because then was the taking of *Laish*, *at which time there was no King in Israel*; That the

Danites

Danites must needs haue taken *Laish* at that time, becauſe elſe we could not reckon backwards from the foundation of the Temple to any action that might bee termed the comming of *Iſrael* out of *Ægypt*, without excluding the yeeres of ſeruitude; And that the yeeres of ſeruitude muſt needs be included, for that otherwiſe hee himſelfe ſhould haue ſpent his time vainely, in ſeeking to pleaſure S. *Paul* with an expoſition. Whether this ground be ſtrong enough to vphold a Paradoxe, I leaue it to the deciſion of the iudicious Reader.

And now to proceed in our ſtorie. To the time of *Iephta* are referred the death of *Hercules*, the rape of *Helen* by *Paris*, and the prouiſions which her husband *Menelaus*, reigning then in *Sparta*, and his brother *Agamemnon* King of *Mycena*, made for her recouerie. Others refer this rape of *Helen* to the fourth yeere of *Ibzan*: from which time, if the Warre of *Troy* (as they ſuppoſe) did not begin till the third of *Ailon* or *Elon*, yet the *Greekes* had ſixe yeres to prepare themſelues: the rule holding not true in this War, *longa praparatio belli celerem affert victoriam*; *That a long preparation begets a ſpeedy victorie*: for the *Greekes* conſumed tenne yeeres in the attempt: and *Troy*, as it ſeemes, was entred, ſackt and burnt in the third yeere of *Habdon*.

Three yeeres after *Troy* taken, which was in the ſixt yeere of *Habdon*, *Æneas* arriued in *Italie*. *Habdon* in the eighth yeere of his rule, died, after hee had beene the Father of 40. ſonnes and 30. grand-children. And whereas it is ſuppoſed, that the 40. yeeres of *Iſraels* oppreſſion by the *Philiſtims* (of which *Iud.* 13. *v.* 1.) tooke beginning from the ninth yeere of *Iair*, and ended with the laſt of *Habdon*: I ſee no reaſon for that opinion. For *Ephraim* had had little cauſe of quarrell againſt *Iephta*, for not calling them to War ouer *Iordan*, if the *Philiſtims* had held them in ſeruitude in their owne Territories: and if *Ephraim* could haue brought 42000. armed men into the field, it is not likely that they were then oppreſt: and had it beene true that they were, who will doubt but that they would rather haue fought againſt the *Philiſtims* with ſo powerfull an Armie for their owne deliuerance, than againſt their owne brethren the *Iſraelites*? But *Ammon* being ouerthrowne, it ſeemed at that time, that they feared no other enemie. And therefore theſe 40. yeres muſt either be ſupplied elſewhere, as in the time of *Sampſon*, and afterward: or elſe they muſt be referred to the *inter-regnum* betweene the death of *Habdon*, and the deliuerance of *Iſrael* by *Sampſon*, ſuch as it was. *Iud.* 13. 14.

Chap. XIIII.

Of the Warre of Troy.

§. I.

Of the Genealogie of the Kings of Troy, with a note touching the ancient Poets how they haue obſerued Hiſtoricall truth.

THE Warre at *Troy* with other ſtories hereupon depending (becauſe the ruine of this Citie, by moſt *Chronologers* is found in the time of *Habdon*, *Iudge* of *Iſrael*, whom in the laſt place I haue mentioned) I rather chooſe here to intreat of in one entire narration, beginning with the lineall deſcent of their Princes, than to breake the ſtory into pieces by rehearſing a-part in diuers yeeres, the diuerſitie of occurrents.

The Hiſtorie of the ancient Kings of *Troy* is vncertaine, in regard both of their originall, and of their continuance. It is commonly held that *Teucer* and *Dardanus* were the two founders of that Kingdome. This is the opinion of *Virgil*: which if he (as *Reineccius* thinks) tooke from *Beroſus*, it is the more probable: if *Annius* borrowed it of him, then it reſts vpon the authority of *Virgil*, who ſaith thus:

Creta Iouis magni medio iacet inſula Ponto: *Æneid. 3.*
Mons Idaus vbi, & gentis cunabula noſtræ.

Centum Vrbes habitant magnas, vberrima regna:
Maximus vnde Pater (si rite audita recordor)
Teucrus *Rhœteas primùm est aduectus ad oras:*
Optauitque locum regno. Nondum Ilium & arces
Pergameæ steterant: habitabant vallibus imis.
Hinc Mater cultrix Cybele, Corybantiaq; æra,
Idæumq; nemus.

In the maine Sea the Ile of Creete doth lie:
Where *Ioue* was borne, thence is our progenie.
There is mount Ida: there in fruitfull Land
An hundreth great and goodly Cities stand.
Thence (if I follow not mistaken fame)
Teucer the eldest of our grand-sires came
To the Rhœtean shores: and reigned there
Ere yet faire Ilion was built, and ere
The Towers of Troy: their dwelling place they sought
In lowest vales. Hence *Cybels* rites were bought:
Hence *Corybantian Cymbales* did remoue:
And hence the name of our *Idæan* groue.

Thus it seemeth by *Virgil*, who followed surely good authoritie, that *Teucer* first gaue name to that Countrie, wherein he reigned ere *Troy* was built by *Dardanus*: of which *Dardanus* in the same booke he speakes thus:

Est locus, Hesperiam Graij cognomine dicunt:
Terra antiqua, potens armis atq; vbere glebæ,
OEnotrij coluere viri; nunc fama minores
Italiam dixisse, ducis de nomine gentem.
Hæ nobis propriæ sedes: hinc Dardanus *ortus:*
Iasiusq; Pater, genus à quo Principe nostrum.

Hesperia the *Gracians* call the place:
An ancient fruitfull Land, a warlike race,
OEnotrians held it; now the later progenie
Giues it their Captaines name, and calls it *Italie*;
This seate belongs to vs, hence *Dardanus*,
Hence came the Author of our stocke, *Iasius*.

Also *Aeneid. l. 7.*

Atq; equidem memini (fama est obscurior annis)
Auruncos ita ferre senes, hic ortus vt agris
Dardanus *Idæas Phrygiæ penetrauit ad vrbes,*
Threiciamq; Samum, quæ nunc Samothracia fertur.
Hinc illum Coryti Tyrrhena ab sede profectum,
Aurea nunc solio stellantis regia cœli
Accipit, &c.

Some old *Aruncans*, I remember well,
(Though time haue made the fame obscure) would tell
Of *Dardanus*, how borne in *Italie*:
From hence he into *Phrygia* did flie.
And leauing *Tuscaine* (where he earst had place)
With *Corytus* did saile to *Samothrace*;
But now inthronized he sits on high,
In golden Palace of the starrie skie.

But contrarie to this, and to so many Authors, approuing and confirming it, *Reineccius* thinkes that these names, *Troes*, *Teucri*, and *Thraces*, are deriued from *Tiras* or *Thiras* the son of *Iaphet*: and that the *Dardanians*, *Mysians*, & *Ascanians*, mixt with the *Troians*, were

were *Germane* Nations, descended from *Ashkenaz*, the sonne of *Gomer*: of whom the Countrie, Lake, and Riuer of *Ascanius* in *Asia* tooke name. That *Ashkenaz* gaue name to those places and people, it is not vnlikely: neither is it vnlikely, that the *Ascanij*, *Dardani*, and many others, did in after-times passe into *Europe*: that the name of *Teucer* came of *Tiras*, the coniecture is somewhat hard. Concerning *Teucer*, whereas *Halicarnassæus* makes him an *Athenian*, I finde none that follow him in the same opinion. *Virgil* (as is before shewed) reporteth him to be of *Crete*, whose authority is the more to be regarded, because he had good meanes to finde the truth, which it is probable that he carefully sought, and in this did follow, seeing it no way concerned *Augustus* (whom other-whiles he did flatter) whether *Teucer* were of *Crete* or no. *Reineccius* doth rather embrace the opinion of *Diodorus*, and others that thinke him a *Phrygian*, by which report he was the Sonne of *Scamander* and *Ida*, Lord of the Countrie, not founder of the Citie; and his Daughter or Neece *Batia* was the second wife of *Dardanus*, founder of *Troy*. *Reineccius* further thinkes that *Atlas* reigned in *Samothracia*, and gaue his Daughter *Electra* to *Corytus*, or *Coritus*: and that these were Parents to *Chryse*, first wife to *Dardanus*. *Virgil* holds otherwise, and the common Tradition of Poets makes *Dardanus* the sonne of *Electra* by *Iupiter*, which *Electra* was the Daughter of *Atlas*, and wife to *Coritus* King of *Hetruria*, to whom she bare *Iasius*. *Annius* out of his *Berosus* finds the name of *Camboblascon*, to whom he giues the addition of *Coritus*, as a Title of dignitie, making him Father of *Dardanus* and *Iasius*; and further telling vs very particularly of the faction betweene these Brethren, which grew to such heate, that finally *Dardanus* killed his Brother, and thereupon fled into *Samothrace*. The obscuritie of the historie giues leaue to *Annius* of saying what he list. I that loue not to vse such libertie, will forbeare to determine any thing herein. But if *Dardanus* were the Sonne of *Iupiter*, it must haue beene of some elder *Iupiter* than the Father of those that liued about the Warre of *Troy*. So it is likewise probable that *Atlas* the Father of *Electra* was rather an *Italian* than an *African*, which also is the opinion of *Boccace*. For (as hath often beene said) there were many *Iupiters*, and many of almost euery name of the Gods; but it was the custome to ascribe to some one the acts of the rest, with all belonging to them. Therefore I will not greatly trouble my selfe with making any narrow search into these fabulous antiquities, but set downe the Pedigree according to the generall fame; allowing to *Teucer* such Parents as *Diodorus* giues, because others giue him none, and carrying the line of *Dardanus* in manner following.

Boccace, de gen. Deor. l. 4. c. 31.

Atlas

Atlas.
Iupiter.
Electra.
Saturnus.
Ida.
Iasius
Teucer.
Chryse.
Dardan.
Batia.
Idæus
Dimas.
Erichthoni.
Astyoche.
Zatynthus.
Callirhoe.
Tros.
Medæ filius
Ganymedes
Ilus.
Leucippe
Assarac.
Hierò mene
Æacus.
Laomedò
Cèpys.
Themis.
Tithonus.
Aurora.
Anchises.
Venus
Peleus.
Thetis.
Telamon.
Hesione.
Priamus.
Hecuba.
Ænæas.
Creusa.
Achilles.
Aiax.
Memnon.
Ascanius.
Hector.
Andromache
Deiphob.
Helena.
Troilus.
Antiphus.
Polydor.
Iliona.
Cassandra.
Laodice.
Creusa.
Polyxena.
Paris.
Helena.
Helenus.
Andromache
Polites.
Astyanax.

Concerning the beginning and continuance, the *Troian* Kingdome, with the length of euery Kings reigne, I haue choſen good Authors to be my guides, that in a Hiſtorie, whereon depends the moſt ancient computation of times among the *Greekes*, I might not follow incertainties, ill cohering with the conſent of Writers, and generall paſſage of things elſewhere done. And firſt for the deſtruction of *Troy*, which was of greater note than any accident befalling that Citie whileſt it ſtood, it is reckoned by *Diodorus* to be 780. yeers more ancient than the beginning of the nintie fourth *Olympiad*. Whereas therefore 372. did paſſe betweene the beginning of the *Olympiads*, and the firſt yeere of the 94. it is manifeſt that the remainder of 780. yeers, that is, 408. yeers went betweene the deſtruction of *Troy*, and the firſt inſtitution of thoſe games by *Ithitus*, if the authoritie of *Diodorus* be good proofe, who elſewhere tels vs, that the returne of the *Heraclidæ*, which was 80. yeeres after the fall of *Troy*, was 328. yeeres before the firſt *Olympiad*. *Diod. l. 14.* *Diod. in præf.*

Hereunto agrees the authoritie of *Dionyſius Halicarnaſſeus*, who placing the foundation of *Rome* in the firſt of the ſeuenth *Olympiad*, that is, foure and twentie yeeres after the beginning of thoſe games, accounts it 432. later than the fall of *Troy*. *Solinus* in expreſſe words, makes the inſtitution of the *Olympiads* by *Iphitus*, whom he calleth *Iphiclus*, 480. yeeres later then the deſtruction of *Troy*. The ſumme is eaſily collected by neceſſarie inference out of diuers other places in the ſame booke. Hereunto doth *Euſebius* reckoning excluſiuely agree: and *Eratoſthenes*, (as he is cited by *Clemens Alexandrinus*) makes vp out of many particulars, the ſame totall ſumme, wanting but one yeere, as reckoning likewiſe excluſiuely. *Dionyſ. Halic. Antiq. l. 2.* *Solin. Polihiſt. c. 2.* *Euſeb. de præp. Euang. l. 10. c. 3* *Cle. Alex. ſtro. lib. 1.*

The other collections of diuers Writers that are cited by *Clemens* in the ſame place, doe neither cohere any way, nor depend vpon any collaterall Hiſtorie, by which they may be verified.

The deſtruction of *Troy* being in the yeere before the *Olympiads* foure hundred and eight: we muſt ſeeke the continuance of that from the beginning to the end, out of *Euſebius*, who leades vs from *Dardanus* on-wards through the reignes of foure Kings, by the ſpace of two hundred and fiue and twenty yeeres, and after of *Priamus*, with whom alſo at length it ended. As for the time which paſſed vnder *Laomedon*, we are faine to doe, as others haue done before vs, and take it vpon truſt from *Annius* his Authors; beleeuing *Manctho* ſo much the rather, for that in his accompt of the former Kings reignes, and of *Priamus*, he is found to agree with *Euſebius*, which may giue vs leaue to thinke that *Annius* hath not herein corrupted him. But in this point we neede not to be very ſcrupulous: for ſeeing that no Hiſtorie or accompt of time depends vpon the reigne of the former Kings, but onely vpon the ruine of the Citie vnder *Priamus*, it may ſuffice that we are carefull to place that memorable accident in the due yeere.

True it is, that ſome obiections appearing waightie, may be alleaged in maintenance of different computations, which with the anſweres I purpoſely omit, as not willing to diſpute of thoſe yeeres, wherein the *Greekes* knew no good forme of a yeere; but rather to make narration of the actions which were memorable, and acknowledged by all Writers, whereof this deſtruction of *Troy* was one of the moſt renowned.

The firſt enterpriſe that was vnder-taken by generall conſent of all *Greece*, was the laſt warre of *Troy*, which hath beene famous euen to this day, for the numbers of Princes, and valiant Commanders there aſſembled: the great battailes fought with variable ſucceſſe: the long indurance of the ſiege; the deſtruction of that great Citie; and the many *Colonies* planted in ſundry Countries, as well by the remainder of the *Troians*, as by the victorious *Greekes* after their vnfortunate returne. All which things with innumerable circumſtances of eſpeciall note, haue beene deliuered vnto poſteritie, by the excellent wits of many writers, eſpecially by the *Poems* of that great *Homer*, whoſe verſes haue giuen immortalitie to the action, which might elſe perhaps haue beene buried in oblition, among other worthy deedes, done both before and ſince that time. For it is true which *Horace* ſaith;

Vixêre fortes ante Agamemnona
Multi, ſed omnes illachrimabiles
Vrgentur, ignotiq; longa
Nocte: carent quia vate ſacro.

Many by valour haue deſeru'd renowne
Ere *Agamemnon*: yet lye all oppreſt
Vnder long night, vnwept for, and vnknowne:
For with no ſacred Poet were they bleſt.

Yet ſo it is, that whileſt theſe writers haue with ſtrange fables, or (to ſpeake the beſt of them) with *Allegories* farre ſtrained, gone about to inlarge the commendations of thoſe noble vndertakers: they haue both drawne into ſuſpition that great vertue which they ſought to adorne, and filled after-ages with almoſt as much ignorance of the Hiſtorie, as admiration of the perſons. Wherefore it is expedient that wee ſeeke for the knowledge of ſuch actions, in Hiſtories; learning their qualities who did manage them, of Poets, in whoſe workes are both profit and delight: yet ſmall profit to thoſe which are delighted otherwiſe; but ſuch as can interpret their fables, or ſeparate them from the naked truth, ſhall finde matter in *Poems*, not vnworthy to be regarded of Hiſtorians. For thoſe things excepted which are gathered out of *Homer*, there is very little, and not without much diſagreement of Authors, written of this great warre. All writers conſent with *Homer*; that the rape of *Helen* by *Paris* the ſon of *Priamus*, was the cauſe of taking armes: but how he was hereunto emboldned it is doubtfull.

§. II.

Of the Rape of Helen: *and ſtrength of both ſides for the warre.*

HErodotus fetcheth the cauſe of this rape from very farre; ſaying, That whereas the *Phœnicians* had rauiſhed *Io*, and carried her into *Ægypt*, the *Greekes* to be reuenged on the *Barbarians*, did firſt rauiſh *Europa*, whom they brought out of *Phœnicia* into *Creta*, and afterward *Medæa*, whom they fetcht from *Colchos*, denying to reſtore her to her father, till ſuch time as they might be ſatisfied for the rape of *Io*. By theſe deedes of the *Greekes*, *Paris* (as the ſame *Herodotus* affirmes) was imboldened to doe the like; not fearing ſuch reuenge as enſued. But all this narration ſeemes friuolous. For what had the King of *Colchos* to doe with the iniurie of rhe *Phœnicians*? Or how could the *Greekes*, as in reuenge of *Io*, pleade any quarrell againſt him, that neuer had heard the name of *Phœnicians*? *Thucydides* a writer of vnqueſtionable ſinceritie, maketh it plaine, that the name of *Barbarians* was not vſed at all in *Homers* time, which was long after the warre of *Troy*; and that the *Greekes* themſelues were not then called all by one name, *Hellenes*, as afterwards. So that it were vnreaſonable to thinke, that they ſhould haue ſought reuenge vpon all Nations, as barbarous, for the iniurie receiued by one: or that all people elſe ſhould haue eſteemed of the *Greekes*, as of a people oppoſed to all the world; and that euen then when as the *Greekes* had not yet one common name among themſelues. Others with more probability ſay, that the rape of *Helen* was to procure the redeliuery of *Heſione*, King *Priamus* his ſiſter, taken formerly by *Hercules*, and giuen to *Telamon*. This may haue beene true. For *Telamon* (as it ſeemes) was a cruell man, ſeeing his owne ſonne *Teucer* durſt not come in his ſight, after the warre of *Troy*, but fled into *Cyprus*, onely becauſe his brother *Ajax* (which *Teucer* could not remedie) had ſlaine himſelfe. Yet, were it ſo, that *Heſione* was ill intreated by *Telamon*, it was not therefore likely, that *Priamus* her brother would ſeeke to take her from her husband, with whom ſhe had liued about thirtie yeeres, and to whom ſhe had borne children which were to ſucceede in his Dominion. Whereupon I thinke that *Paris* had no regard either to the rape of *Europa*, *Medæa*, or *Heſione*: but was meerely incited by *Venus*, that is, by his luſt, to doe that which in thoſe dayes was very common. For not onely *Greekes* from *Barbarians*, and *Barbarians* from *Greekes*, as *Herodotus* diſcourſeth, but all people were accuſtomed to ſteale women and cattell, if they could by ſtrong hand or power get them; and hauing ſtollen them, either to ſell them away in ſome farre Countrey, or keepe them to their owne vſe. So did *Theſeus*, and *Pirythous* attempt *Proſerpina*; and ſo did *Theſeus* (long before *Paris*) rauiſh *Helen*. And theſe practices, as it appeares in *Thucydides*, were ſo common, that none durſt inhabite neere vnto the Sea, for feare of pyracie, which was accounted a trade of life no leſſe lawfull then merchandiſe: wherefore *Tyndareus* the father of *Helen*, conſidering the beauty of his daughter, and the rape which *Theſeus* had made, cauſed all her wooers, who were moſt of the principall men in

in *Greece*, to binde themselues by solemne oath, that if shee were taken from her husband, they should with all their might helpe to recouer her. This done, he gaue free choyse of a husband to his daughter, who chose *Menelaus*, brother to *Agamemnon*. So the cause which drew the *Greekes* vnto *Troy* in reuenge of *Helens* rape, was partly the oath which so many Princes had made vnto her father *Tyndareus*. Hereunto the great power of *Agamemnon* was not a little helping; for *Agamemnon*, besides his great Dominions in *Peloponnesus*, was Lord of many Ilands: he was also rich in mony, and therefore the *Arcadians* were well contented to follow his pay, whom he embarked for *Troy* in his owne ships, which were more then any other of the *Greeke* Princes brought to that expedition.

Thus did all *Greece*, either as bound by oath, or led by the reputation and power of the two brethren, *Agamemnon* and *Menelaus*; or desirous to partake of the profit and honour in that great enterprise; take armes against the *Troians*. The *Greekes* Fleet was (by *Homers* account) 1200. sayle, or thereabouts: but the vessels were not great: for it was not then the manner to build ships with deckes; onely they vsed (as *Thucydides* saith) small ships, meete for robbing on the Sea; the least of which carried fiftie men, the greatest 120. euery man (except the Captaines) being both a Marriner and a Souldier. By this proportion it appeares that the *Grecian* army consisted of 100000. men, or thereabout. This was the greatest armie that euer was raised out of *Greece*: and the greatnesse of this armie doth well declare the strength and power of *Troy*, which ten whole yeeres did stand out against such forces: yet were the *Troians* which inhabited the Citie, not the tenth part of this number, as *Agamemnon* said in the second of *Homers Iliads*; but their followers and aydes were very many and strong. For all *Phrygia*, *Lycia*, *Misia*, and the greatest part of *Asia* the lesse, tooke part with the *Troians*. The *Amazones* also brought them succour. And *Rhesus* out of *Thrace*, and *Memnon* out of *Assyria* (though some think, out of *Æthiopia*) came to their defence.

§. III.

Of the Græcians iourney, and Embassage to Troy, and of Helenaes being detained in Ægypt; and of the Sacrificing of Iphigenia.

WHerefore the *Greekes* vnwilling to come to triall of armes, if things might be compounded by treatie, sent *Menelaus* and *Vlysses* Embassadours to *Troy*; who demanded *Helen* and the goods were taken with her out of *Menelaus* his house. What answere the *Troianes* made hereunto it is vncertaine. *Herodotus* from the report of the *Ægyptian* Priests, makes it very probable, that *Helen* was taken from *Paris* before his returne to *Troy*. The summe of his discourse is this.

Paris in his returne with *Helena*, being driuen by foule weather vnto the coast of *Ægypt*, was accused for the rape of *Helen* by some bondmen of his, that had taken Sanctuary. *Proteus* then King of *Ægypt*, finding the accusation true by examination, detained *Helen*, and the goods taken with her, till her husband should require them: dismissing *Paris* without further punishment, because he was a stranger. When therefore the *Greekes* demanding *Helen* had answere, that she was in *Ægypt*, they thought themselues deluded, and thereupon made the warre, which ended with the ruine of *Troy*. But when after the Citie taken, they perceiued indeede she had not beene there, they returned home, sending *Menelaus* to aske his wife of *Proteus*. *Homer* and the whole Nation of Poets (except *Euripides*) vary from this Historie, thinking it a matter more magnificent and more gracefull to their *Poems*, for the retaining of a faire Lady, than that they endured all by force, because it lay not in their power to redeliuer her. Yet in the fourth of his *Odysses*, *Homer* speakes of *Menelaus* his being in *Ægypt*, before hee returned home to *Sparta*; which voyage it were not easily beleeued, that he made for pleasure: and if he were driuen thither by contrary windes, much more may we thinke that *Paris* was likely to haue beene driuen thither by foule weather. For *Paris* immediately vpon the rape committed, was enforced to flye, taking such windes as he could get, and rather enduring any storme, than to commit himselfe to any Hauen in the *Greeke* seas: whereas *Menelaus* might haue put into any port in *Greece*, and there haue remained with good entertainement, vntill such time as the winde had come about, and serued for his Nauigation.

One

One great argument *Herodotus* brings to confirme the ſaying of the *Ægyptian* Prieſts, which is, that if *Helen* had beene at *Troy*, it had beene vtter madneſſe for *Priamus* to ſee ſo many miſeries befall him, during the warre, and ſo many of his ſonnes ſlaine for the pleaſure of one, who neither was heire to the Kingdome (for *Hector* was elder) nor equall in vertue to many of the reſt. Beſides, it may ſeeme that *Lucian* ſpake not more pleaſantly than truely, when he ſaid that *Helen*, at the warre of *Troy*, was almoſt as old as Queene *Hecuba*, conſidering that ſhe had beene rauiſhed by *Theſeus* the companion of *Hercules*, who tooke *Troy* when *Priamus* was very young; and conſidering further, that ſhe was ſiſter to *Caſtor* and *Pollux* (ſhe and *Pollux* being ſaid by ſome to haue beene twins) who ſailed with the *Argonautes*, hauing *Telamon* the father of *Aiax* in their companie before the time that *Heſione* was taken; on whom *Telamon* begat *Aiax*, that was a principall Commander in the *Troian* warre. But whether it were ſo that the *Troians* could not, or would not reſtore *Helen*, ſo it was that the Embaſſadours returned ill contented, and not very well intreated; for there wanted not ſome that aduiſed to haue them ſlaine. The *Greekes* hereupon incenſed, made all haſte towards *Troy*: at which time *Calchas* (whom ſome ſay to haue beene a runnagate *Troian*, though no ſuch thing be found in *Homer*) filled the Captaines and all the Hoſte with many troubleſome anſwers and diuinations. For he would haue *Agamemnons* daughter ſacrificed to appeaſe *Diana*, whoſe anger he ſaid withſtood their paſſage. Whether the yong Lady were ſacrificed, or whether (as ſome write) the *goddeſſe* was contented with a Hinde, it is not needefull here to be diſputed of. Sure it is, that the malice of the diuell, which awaits for all opportunities, is neuer more importunate, than where mens ignorance is moſt. *Calchas* alſo told the *Greekes*, that the taking of *Troy* was impoſſible, till ſome fatall impediments were remoued: and that till ten yeeres were paſt, the towne ſhould hold out againſt them. All which notwithſtanding, the *Greekes* proceeded in their enterpriſe, vnder the command of *Agamemnon*, who was accompanied with his brother *Menelaus*; *Achilles* the moſt valiant of all the *Greekes*, his friend *Patroclus*, and his Tutor *Phœnix*; *Aiax* and *Teucer*, the ſonnes of *Telamon*; *Idomeneus*, and his companion *Meriones*; *Neſtor*, and his ſonnes *Antilochus*, and *Thraſymedes*; *Vlyſſes*; *Mneſtheus* the ſonne of *Petreus*, Captaine of the *Athenians*: *Diomedes* the ſonne of *Tydeus*, a man of ſingular courage; the wiſe and learned *Palamedes*, *Aſcalaphus*, and *Ialmenus*, the ſonnes of *Mars*, who had ſailed with the *Argonautes*; *Philoctetes* alſo the ſonne of *Pean*, who had the arrowes of *Hercules*, without which *Calchas* ſaid, that the Citie could not be taken; *Aiax* the ſonne of *Oileus*, *Peneleus*, *Thoas*, *Eumelus*, *Tyſandrus*, *Euripilus*, *Athamas*, *Sthenelus*, *Tlepolemus* the ſonne of *Hercules*; *Podalyrius*, and *Machaon*, the ſonnes of *Æſculapius*: *Epeus*, who is ſaid to haue made the woodden horſe, by which the towne was taken; and *Proteſilaus*, who firſt leapt on ſhore, neglecting the *Oracle* that threatned death to him that landed firſt.

§. IIII.

Of the Acts of the Gracians at the ſiege.

THeſe, and many other of leſſe note, arriuing at *Troy*, found ſuch ſharpe entertainment, as might eaſily perſwade them to thinke that the warre would be more than one yeeres worke. For in the firſt encounter, they loſt *Proteſilaus*, whom *Hector* ſlew, and many other, without any great harme done to the *Troians*: ſaue onely that by their numbers of men, they won ground enough to incampe themſelues in, as appeareth in *Thucydides*. The principall impediment which the *Greekes* found, was want of victuals, which grew vpon them by reaſon of their multitude, and the ſmalneſſe of their veſſels, wherein they could not carry neceſſaries for ſuch an armie. Hereupon they were compelled to ſend ſome part of their men, to labour the ground in *Cherroneſſe*: others to rob vpon the Sea for the reliefe of the Campe. Thus was the warre protracted nine whole yeeres, and either nothing done, or if any skirmiſhes were, yet could the towne receiue little loſſe by them, hauing equall numbers to maintaine the field againſt ſuch *Greekes* as continued the ſiege, and a more ſafe retrait if the enemie got the better.

Wherefore *Ouid* ſaith, that from the firſt yeere, till the tenth, there was no fighting at all: and *Heraclides* commends as very credible, the report of *Herodicus*; That the *Greeks* did not lye before *Troy* the firſt nine yeeres: but onely did beate vp and downe the ſea, exerci-

exerciſing their men, and inriching themſelues, and ſo by waſting the enemies Country, did blocke vp the towne, vnto which they returned not, vntill the fatall time drew neere when it ſhould be ſubuerted.

This is confirmed by the enquirie which *Priamus* made, when the *Greeke* Princes came into the field, the tenth yeere, for he knew none of them; and therefore ſitting vpon an high tower (as *Homer* tels) he learned their names of *Helen*: which though it is like to be a fiction, yet could it not at all haue beene ſuppoſed that he ſhould be ignorant of them, if they had ſhewed themſelues before the towne ſo many yeeres together. *Hom. Iliad 3.* Betweene theſe relations of *Thucydides* and *Herodicus*, the difference is not much, the one ſaying that a few of the *Greeks* remained in the Campe before *Troy*, whileſt the reſt made purueyance by land and by ſea: the other, that the whole armie did ſpend the time in waſting the ſea-coaſts. Neither doe the Poets greatly diſagree from theſe authors: for they make report of many townes and Ilands waſted, and the people carried into Captiuitie; in which actions *Achilles* was imployed, whom the armie could not well, nor would haue ſpared, if any ſeruice of importance had beene to be performed before the Citie. Howſoeuer it was, this is agreed by generall conſent, that in the beginning of that Summer, in which *Troy* was taken, great booties were brought into the Campe, and a great peſtilence aroſe among the *Greekes*: which *Homer* ſaith that *Apollo* ſent in reuenge of his Prieſts daughter, whom *Agamemnon* had refuſed to let goe, for any ranſome: but *Heraclides* interpreting the place, ſaith that by *Apollo* was meant the Sunne: who raiſed peſtilent fogs, by which the armie was infected, being lodged in a mooriſh piece of ground. And it might well be that the campe was ouer-peſtered with thoſe, who had beene abroad, and now were lodged all cloſe together: hauing alſo grounded their ſhips within the fortifications.

About the ſame time aroſe much contention betweene *Agamemnon* and *Achilles* about the bootie, whereof *Agamemnon*, as *Generall*, hauing firſt choſen for his part a captiue woman, and *Achilles* in the ſecond place choſen for himſelfe another, then *Aiax*, *Vlyſſes*, and ſo the reſt of the chiefe Captaines in order: When the Soothſayer *Calchas* had willed that *Agamemnons* woman ſhould be reſtored to her father *Apollo's* Prieſt, that ſo the Peſtilence might ceaſe, then did *Agamemnon* greatly rage and ſay, that hee alone would not loſe his part of the ſpoyle, but would either take that which had beene giuen to *Achilles*, or that which had fallen to *Aiax*, or to *Vlyſſes*. Hereupon *Achilles* defied him, but was faine to ſuffer all patiently, as not able to hold his Concubine by ſtrong hand, nor to reuenge her loſſe otherwiſe than by refuſing to fight, or to ſend forth his Captaines. But the *Greekes* incouraged by their Captaines, preſented themſelues before the Citie without him and his troupes.

The *Troians* were now relieued with great ſuccours, all the neighbour Countries hauing ſent them aide: partly drawne to that warre by their Commanders, who aſſiſted *Priamus* for money, wherewith he abounded when the warre began (as appeares by his words in *Homer*,) or for loue of himſelfe and his ſonnes, or hope of marriage with ſome of his many and faire daughters; partly alſo (as we may well gueſſe) incited by the wrongs receiued of the *Greekes*, when they waſted the Countries adioyning vnto *Troy*. So that when *Hector* iſſued out of the towne, he was little inferiour to his enemies in numbers of men, or qualitie of their Leaders. The principall Captaines in the *Troian* armie, were *Hector*, *Paris*, *Deiphobus*, *Helenus* and the other ſonnes of *Priamus*: *Æneas*, *Antenor*, and his ſonnes, *Polydamas*, *Sarpedon*, *Glaucus*, *Aſius*, and the ſonnes of *Panthus*, beſides *Rheſus*, who was ſlaine the firſt night of his arriuall; *Memnon*, Queene *Pentheſilea*, and others who came towards the end of the warre. Between theſe and the *Greekes* were many battels fought: the greateſt of which were, that at the tombe of King *Ilus* vpon the plaine: and another at the very trenches of the Campe, wherin *Hector* brake through the fortifications of the *Greekes*, and began to fire their ſhips; at which time *Aiax*, the ſonne of *Telamon* with his brother *Teucer*, were in a manner the onely men of note that remaining vnwounded, made head againſt *Hector*, when the ſtate of the *Greekes* was almoſt deſperate.

Another battell (for ſo antiquitie cals it) or rather the ſame renewed, was fought by *Patroclus*, who hauing obtained leaue, drew forth *Achilles* troopes, relieuing the wearie *Greekes* with a freſh ſuppy. *Agamemnon*, *Diomedes*, *Vlyſſes*, and the reſt of the Princes, though ſore wounded, yet were driuen to put on armour, and with helpe of *Patroclus*,

repelled the *Troians* very hardly. For in that fight *Patroclus* was loſt, and his body, with much contention recouered by his friends, was brought backe into the Campe: the armour of *Achilles* which he had put on, being torne from him by *Hector*. It was the manner of thoſe warres, hauing ſlaine a man, to ſtrip him and hale away his body, not reſtoring it without ranſome, if he were one of marke. Of the vulgar little reckoning was made: for they fought all on foot, ſlightly armed, and commonly followed the ſucceſſe of their Captaines; who rode not vpon horſes, but in Chariots, drawne by two or three horſes, which were guided by ſome truſtie followers of theirs, which draue vp and downe the field, as they were directed by the Captaines, who by the ſwiftneſſe of their horſes preſenting themſelues where neede required, threw firſt their Iauelins, and then alighting fought on foot, with ſwords and battel-axes, retiring into the rankes of footmen, or elſe returning to their Chariots when they found cauſe, and ſo began againe with a new dart as they could get it, if their old were loſt, or broken. Their armes defenſiue were helmets, breſt-plates, bootes of braſſe or other metall, and ſhields commonly of leather plated ouer. The offenſiue were ſwords and battel-axes at hand; and ſtones, arrowes or darts when they fought at any diſtance. The vſe of their Chariots (beſides the ſwiftneſſe) was to keepe them from wearineſſe, whereto the leaders were much ſubiect, becauſe of their armour, which the ſtrongeſt and ſtouteſt ware heauieſt: alſo that from them they might throw their Iauelins downewards, with the more violence. Of which weapon I finde not that any carried more than one or two into the field: wherefore they were often driuen to returne to their Tents for a new one when the old was gone. Likewiſe of armours they had little change or none; euery man (ſpeaking of the chiefe) carried his owne compleat, of which if any piece were loſt or broken, he was driuen to repaire it with the like, if he had any fitting, taken from ſome Captaine whom he had ſlaine, and ſtripped: or elſe to borrow of them that had by ſuch meanes gotten ſome to ſpare. Whereas therefore *Achilles* had loſt his armour which *Hector* (as is ſaid before) had taken from the body of *Patroclus*, he was faine to await the making of new, ere he could enter the fight: whereof he became very deſirous, that he might reuenge the death of *Patroclus* his deare friend.

At this time *Agamemnon* reconciled himſelfe vnto *Achilles*, not onely reſtoring his concubine *Briſeis*, but giuing him very great gifts, and excuſing former matters as well as he might. In the next battell *Achilles* did ſo behaue himſelfe, that he did not onely put the *Troians* to the worſt, but alſo ſlew the valiant *Hector*, whom (if *Homer* may herein be beleeued) he chaced three times about the wals of *Troy*. But great queſtion may be made of *Homers* truth in this narration. For it is not likely that *Hector* would ſtay alone without the Citie (as *Homer* doth report of him) when all the *Troian*, were fled into it: nor that he could leape ouer the riuers of *Xanthus* and *Simois*, as he muſt haue done in that flight: nor that the *Troians* perceiuing *Hector* in ſuch an extremitie, would haue forborne to open ſome of their gates and let him in. But this is reported onely to grace *Achilles*, who hauing (by what meanes ſoeuer) ſlaine the noble *Hector*, did not onely carry away his dead body, as the cuſtome then was, but boring holes in his feet, and thruſting leatherne thongs into them, tyed him to his Chariot, and dragging him ſhamefully about the field, ſelling the dead body to his father *Priamus* for a very great ranſome. But his cruelty and couetouſneſſe were not long vnreuenged; for he was ſhortly after ſlaine with an arrow by *Paris*, as *Homer* ſayes, in the *Scean* gate, or as others in the Temple of *Apollo*, whither he came to haue married *Polyxena* the daughter of *Priamus*, with whom he was too farre in loue, hauing ſlaine ſo many of her brethren; and his body was ranſomed (as *Lycophron* ſaith) at the ſelfe-ſame rate that *Hectors* was by him ſold for. Not long after this, *Pentheſilea* Queene of the *Amazons* arriued at *Troy*; who after ſome proofe giuen of her valour, was ſlaine by *Pyrrhus* the ſonne of *Achilles*.

§. V.

Of the taking of Troy, the woodden Horſe, the Booke of Dares *and* Dyctis, *the Colonies of the reliques of Troy.*

FInally, after the death of many worthy perſons, on each ſide, the Citie was taken by night, as all writers agree: but whether by the treaſon of *Æneas* and *Antenor*; or by a woodden Horſe, as the Poets, and common fame (which

(which followed the Poets) haue deliuered, it is vncertaine. Some write that vpon one of the gates of *Troy* called *Scæa*, was the image of a horse, and that the *Greekes* entring by that gate, gaue occasion to the report, that the Citie was taken by an artificiall horse. It may well be that with some woodden engine, which they called an Horse, they either did batter the wals, as the *Romanes* in after-times vsed to doe with the Ramme: or scaled the wals vpon the sudden, and so tooke the Citie. As for the hiding of men in the hollow body of a woodden horse, it had beene a desperate aduenture, and seruing to no purpose. For either the *Troians* might haue perceiued the deceit, and slaine all those Princes of *Greece*, that were inclosed in it (which also by such as maintaine this report they are said to haue thought vpon:) or they might haue left it a few dayes without the Citie (for it was vnlikely, that they should the very first day both conclude vpon the bringing it into the towne, and breake downe their wals vpon the sudden to doe it:) by which meanes they who were shut into it, must haue perished for hunger, if they had not by issuing forth vnseasonably discouered the inuention. Whereas further it is said, that this horse was so high and great, that it could not be brought into the towne through any of the gates, and that therefore the *Troians* were faine to pull downe a part of their wall to make way for it, through which breach the *Greekes* did afterwards enter: it is hereby manifest that the inclosing of so many principall men was altogether needelesse, considering that without their helpe there was way sufficient for the armie, so that the surprising of any gate by them was now to no purpose.

Iohn Baptista Gramay in his Historie of *Asia*, discoursing of this warre, saith that the *Greekes* did both batter the wals with a woodden engine, and were also let into the Citie by *Antenor*, at the *Scæan* gate: the townesmen sleeping and drinking without feare or care, because the fleete of the *Græcians* had hoisted saile, and was gone the day before to the Ile of *Tenedos*, thereby to bring the *Troians* into securitie. That the Citie was betrayed, the bookes of *Dares* and *Dictys* must proue, which whether we now haue the same that were by them written, it may be suspected; for surely they who haue made mention of these writers in ancient times, would not, as they did, haue followed the reports of *Homer* and others quite contradictorie in most points to these two authors, without once taking notice of the opposition, which they hauing serued in that warre made against the common report: had it not beene that either those bookes were euen in those times thought friuolous, or else contained no such repugnancie to the other authors as now is found in them.

Also concerning the number of men slaine in this warre, which *Dares* and *Dyctis* say to haue beene aboue 600000. on the *Troian* side, and more than 800000. of the *Greekes*, it is a report meerely fabulous; for as much as the whole fleete of the *Greekes* was reckoned by *Homer*, who extolled their armie and deedes as much as he could, to be somewhat lesse than 1200. saile, and the armie therein transported ouer the *Greeke* seas, not much aboue 100000. men, according to the rate formerly mentioned. But it is the common fashion of men to extoll the deedes of their Auncients: for which cause both *Homer* magnified the Captaines of the *Greekes* that serued in the warre, and *Virgil* with others were as diligent in commending and extolling the *Troians* and their Citie, from which the *Romans* descended. Yea the *Athenians* long after in the warre which *Xerxes* the *Persian* King made against all *Greece*, did not forbeare to vaunt of the great cunning which *Mnesteus* the sonne of *Peteus* had shewed, in marshalling the *Grecian* army before *Troy*: whereupon, as if it had beene a matter of much consequence, they were so proud, that they refused to yeeld vnto *Gelon* King of almost all *Sicily*, the *Admiraltie* of their Seas, notwithstanding that he promised to bring 200. good fighting ships, and 30000. men for their defence.

The like vanitie possessed many other Cities of *Greece*, and many Nations in these parts of the world, which haue striuen to bring their descent from some of the Princes, that warred at *Troy*: all difficulties or vnlikelihoods in such their Pedigree notwithstanding. But those Nations which indeede, or in most probability came of the *Troians*, were the *Albanes* in *Italy*, and from them the *Romans*, brought into that Countrey by *Æneas*: the *Venetians* first seated in *Padua*, and the Country adioyning by *Antenor*: the *Chaonians* planted in *Epirus* by *Helenus* the sonne of King *Priamus*. To which *Hellanicus* addeth, that the posteritie of *Hector* did resemble such of the Trojans as were left, and reigned ouer them about *Troy*.

§. VI.

Of the distresses and dispersions of the Greekes returning from Troy.

CONcerning the *Greekes*, they tasted as much misery as they had brought vpon the *Troians*. For *Thucydides* notes, that by reason of their long abode at the siege, they found many alterations when they returned: so that many were driuen by their borderers from their ancient seats: many were expelled their Countries by faction: some were slaine anon after their arriuall: others were debarred from the Soueraignty among the people, by such as had stayed at home. The cause of all which may seeme to haue beene the dispersion of the armie, which weakened much by the calamities of that long warre, was of little force to repell iniuries, being diuided into so many pieces vnder seuerall Commanders, not very well agreeing. For (besides other quarrels arising vpon the diuision of the bootie, and the like occasions) at the time when they should haue set saile, *Agamemnon* and his brother fell out, the one being desirous to depart immediatly, the other to stay and performe some sacrifices to *Minerua*. Hereupon they fell to hot words, halfe the fleet remaining with *Agamemnon*, the rest of them sailed to the Ile of *Tenedos*; where when they arriued, they could not agree among themselues, but some returned backe to *Agamemnon*; others were dispersed, each holding his owne course. But the whole fleet was sore vexed with tempests: for *Pallas* (as *Homer* saith) would not be perswaded in haste.

They who returned safe were *Nestor*, and *Pyrrhus*, whom *Orestes* afterwards slew: also *Idomeneus*, and *Philoctetes*, who neuertheless, as *Virgill* tels, were driuen soone after to seeke new seats: *Idomeneus* among the *Salentines*, and *Philoctetes* at *Petilia* in *Italie*. *Agamemnon* likewise returned home, but was forthwith slaine by his wife and by the adulterer *Ægysthus*, who for a while after vsurped his Kingdome. *Menelaus* wandring long vpon the Seas, came into *Ægypt*, either with *Helen*, or (as may rather seeme) to fetch her. *Vlysses*, after ten yeeres, hauing lost all his company, got home in poore estate, with much adoe recouering the mastership of his own house. All the rest either perished by the way, or were driuen into exile, and faine to seeke out new habitations.

Aiax the sonne of *Oileus* was drowned; *Teucer* fled into *Cyprus*; *Diomedes* to King *Daunus*, who was Lord of the *Iapyges* in *Apulia*; some of the *Locrians* were driuen into *Africke*, others into *Italie*, all the East part whereof was called *Magna Græcia*, by reason of so many townes which the *Greekes* were driuen to erect vpon that coast. Finally, it appeares in *Homer*, that the *Grecian* Ladies, whose husbands had beene at the warre of *Troy*, were wont to call it; The place where the *Greekes* suffered miserie, and the vnluckie Citie not to be mentioned. And thus much for *Troy* and those that warred there: the ouerthrow of which Citie, as hath beene said, happened in the time of *Habdon* Iudge of *Israel*, whom *Samson* after a variance or *Interregnum* for certaine yeeres succeeded.

CHAP. XV.

Of Samson, Eli, *and* Samuel.

§. I.

Of Samson.

2970. THE birth and acts of *Samson* are written at large in the 13. 14. 15. and 16. of *Iudges*; and therefore I shall not neede to make a repetition thereof. But these things I gather out of that Storie. First, that the *Angell of God* forbad the wife of *Manoah* the mother of *Samson*, to drinke wine or strong drinke, or to eate any vncleane meate, after shee was conceiued with childe; because those strong liquors hinder the strength, and as it were wither and shrinke the childe in the mothers wombe. Though this were euen the counsell of God himselfe, and deliuered by his Angell, yet it seemeth that many women of this age haue not read,

or

or at least will not beleeue this precept: the most part forbearing nor drinkes, nor meats, how strong or vncleane soeuer, filling themselues with all sorts of wines, and with artificiall drinkes farre more forcible: by reason whereof, so many wretched feeble bodies are borne into the world, and the races of the able and strong men in effect decayed.

Secondly, it is to be noted, that the *Angell of God* refused the sacrifice which *Manoah* would haue offered him, commanding him to present it vnto the Lord: and therefore those that professe diuination by the helpe of *Angels*, to whom also they sacrifice, may assuredly know that they are Diuels who accept thereof, and not good *Angels*, who receiue no worship that is proper to God.

Thirdly, this *Samson* was twice betrayed by his wiues, to wit, by their importunitie and deceitfull teares: by the first he lost but a part of his goods: by the second his life. *Quem nulla vis superare potuit, voluptas euertit*; *Whom no force could ouermaster, Voluptuousnesse ouerturned.*

Fourthly, we may note, that he did not in all deliuer *Israel* from the oppression of the *Philistims*; though in some sort he reuenged, and defended them: for notwithstanding that he had slaine 30. of them in his first attempt, burnt their Corne in haruest time, and giuen them a great ouerthrow instantly vpon it: yet so much did *Israel* feare the *Philistims*, as they assembled 3000. men out of *Iuda*, to besiege *Samson* in the rocke or mountaine of *Etam*, vsing these words: *Knowest not thou that the Philistims are Rulers ouer vs, &c.* After which they bound him, and deliuered him vnto the *Philistims*, for feare of their reuenge; though he was no sooner loosened, but he gaue them an otherouerthrow, and slew 1000. with the iawbone of an *Asse*.

Lastly, being made blinde, and a prisoner by the treason of his wife, he was content to end his owne life, to be auenged of his enemies, when he pulled downe the pillars of the house at the feast whereto they sent for *Samson*, to deride him, till which time he bare his affliction with patience: but it was truely said of *Seneca*; *Patientia sæpe læsa vertitur in furorem*, *Patience often wounded is conuerted into furie*: neither is it at any time so much wounded by paine and losse, as by derision and contumelie.

§. II.

Of Eli, *and of the Arke taken; and of* Dagons *fall, and the sending back of the Arke.*

THe Storie of *Eli* the Priest, who succeeded *Samson*, is written in the beginning of *Samuel*; who foretold him of the destruction of his house, for the wickednesse of his sonnes, which he suppressed not, neither did he punish them according to their deserts: whose sinnes were horrible, both in abusing the Sacrifice, and prophaning and polluting the holy places: though *Leui Ben Gerson*, to extenuate this filthy offence of forcing the women by the sonnes of *Eli*, hath a contrary opinion. In this time therefore it pleased God to cast the *Israelites* vnder the swords of the *Philistims*; of whom there perished in the first incounter 4000. and in the second battell 30000. footmen; among whom the sonnes of *Eli* being slaine, their father (hearing the lamentable successe) by falling from his chaire, brake his necke. He was the first that obtained the High-Priesthood of the stocke of *Ithamar* the sonne of *Aaron*, before whose time it continued successiuely in the race of *Eleazar* the eldest brother of *Ithamar*: for *Aaron* was the first, *Eleazar* the second, *Phinees* the sonne of *Eleazar* the third, *Abisue* the sonne of *Phinees* the fourth, his sonne *Bocci* the fift, *Ozi* the sonne of *Bocci* the sixt, and then *Eli*, as *Iosephus* and *Lyranus* out of diuers *Hebrew* authors haue conceiued. In the race of *Ithamar* the Priesthood continued after *Eli* to the time of *Salomon* who cast out *Abiathar*, and established *Sadock* and *Achimaas* and their successors. The *Arke of God* which *Israel* brought into the field, was in this battell taken by the *Philistims*. For as *Dauid* witnesseth, *God greatly abhorred Israel, so that he forsooke the habitation of Shilo: euen the Tabernacle where he dwelt among men, and deliuered his power into captiuitie, &c.*

1 Sam. 2. 22.

1 King. c. 2. 27. and 1 Chron. 6.

Psal. 78.

Now as it pleased God at this time, that the *Arke* whereby himselfe was represented, should fall into the hands of the Heathen, for the offences of the Priests and people: so did he permit the *Chaldæans* to destroy the Temple built by *Salomon*; the *Romans* to ouerthrow the second Temple; and the *Turkes* to ouerthrow the *Christian Churches* in *Asia* and *Europe*. And had not the *Israelites* put more confidence in the

sacrament, or representation which was the *Arke*, then in God himselfe, they would haue obserued his Lawes, and serued him onely: which whensoeuer they did, they were then
1 Sam. 5. v. 6. victorious. For after the captiuitie they had no *Arke* at all, nor in the times of the *Machabees*: and yet for their pietie it pleased God to make that familie as victorious as any that garded themselues by the signe in stead of the substance. And that the *Arke* was not made to the end to be carried into the field as an ensigne; *Dauid* witnessed when he fled from *Absalon*. For when the Priests would haue carried the *Arke* with him; he forbad it, and caused it to be turned into the Citie, vsing these words: *If I shall finde fauour in the*
2 Sam. 15. *eyes of the Lord, he will bring me againe: if not, let him doe to me as seemeth good in his eyes.*

The *Troians* beleeued that while their *Palladium* or the image of *Minerua* was kept in *Troy*, the Citie should neuer be ouerturned: so did the *Christians* in the last fatall battell against *Saladine* carry into the field, as they were made beleeue, the very Crosse whereon Christ died; and yet they lost the battell, their bodies and the wood. But *Chrysostome* vpon Saint *Matthew* (if that be his worke) giueth a good iudgement, speaking of those that wore a part of Saint *Iohns* Gospell about their neckes, for an amulet or preseruatiue: *Si tibi ea non prosunt in auribus, quomodò proderunt in Collo? If those words doe not profit men in their eares,* (to wit, the hearing of the Gospell preached) *how should it profit them by hanging it about their neckes?* For it was neither the wood of the *Arke*, nor the wood of the Crosse, but the reuerence of the Father, that gaue the one for a memorie of his Couenant: and the Faith in his Sonne, which shed his blood on the other for redemption, that could or can profit them and vs, either in this life or after it.

The *Philistims* returning with the greatest victorie and glory which euer they obtained, carried the *Arke of God* with them to *Azotus*, and set it vp in the house of *Dagon* their *Idoll*: but that night the *Idoll* fell out of his place, from aboue to the ground, and lay vnder the *Arke*. The morning following they tooke it vp, and set it vp, and set it againe in his place. And it fell the second time, and the head brake from the body, and the hands from the armes, shewing that it had nor power, nor vnderstanding in the presence of God; for the head fell off, which is the seat of reason and knowledge, and the hands (by which we execute strength) were sundred from the armes. For God and the diuell inhabit not in one house, nor in one heart. And if this Idoll could not endure the representation of the true God, it is not to be maruailed, that at such time as it pleased him to couer his onely Begotten with flesh, and sent him into the world, that all the *Oracles*, wherein the Diuell derided and betrayed mortall men, lost power, speech, and operation at the instant. For when that true light which had neuer beginning of brightnesse, brake though the clouds of a Virgins body, shining vpon the earth which had bin long obscured by Idolatry, all those foule and stinking vapours vanished. *Plutarch* rehearseth a memorable accident in that age concerning the death of the great god *Pan*, as he stileth him; where (as ignorant of the true cause) he searcheth his braines for many reasons of so great an alteration: yet finds he none out but friuolous. For not onely this old Diuell did then die as he supposed, but all the rest, as *Apollo*, *Iupiter*, *Diana*, and the whole rabble became speechlesse.

Now while the *Philistims* triumphed after this victory, God strooke them with the grieuous disease of the *Hæmorrhoides* of which they perished in great numbers. For it is written that *the Lord destroyed them*. It was therefore by generall consent ordered, that the *Arke* should be remoued from *Azotus* to *Gath* or *Geth* another of the fiue great Cities of the *Philistims*; to proue, as it seemeth, whether this disease were fallen on them by accident, or by the hand of God immediatly: but when it was brought to *Gath* and receiued by them, the plague was yet more grieuous and mortall. *For the hand of the*
1 Sam. 5. v. 9. *Lord was against this Citie with a very great destruction, and he smote the men of the Citie both small and great, &c.* And being not yet satisfied, they of *Gath* sent the *Arke* to *Ekron* or *Accaron*, a third Citie of the *Philistims*: but they also felt the same smart, and cryed out that themselues and their people should be slaine thereby; *For there was a destruction and death throughout all the Citie.* In the end, by the aduice of their Priests, the Princes of the *Philistims* did not onely resolue to returne the *Arke*, but to offer gifts vnto the *God of Israel*, remembring the plague which had fallen on the *Ægyptians*, when their hearts were hardned to hold the people *of God* from their inheritance, and from his seruice by strong hand. Wherefore confessing the power of the *God of Israel* to be almightie, & that their owne Idols were subiect thereunto, they agreed to offer a sinne offering,

vsing

vsing these words; *So ye shall giue glorie to the God of Israel, that hee may take his hand from you, and from your gods, and from your land.* And what can be a more excellent witnessing, than where an enemie doth approue our cause? according to *Aristotle*; *Pulchrum est testimonium, quo nostra probantur ab hostibus.* So did *Pharao* confesse the liuing God, when he was plagued in *Ægypt*: and *Nabuchodonosor*, and *Darius*, when they had seene his miracles by *Daniel*. C. 6. v. 5.

This counsell therefore of the Priests being imbraced, and the golden *Hemorrhoides*, and the golden Mice prepared, they caused two milch kine to be chosen, such as had not beene yoked, and a new Cart or carriage to be framed: but they durst not driue or direct it to any place certaine, thereby to make tryall whether it were indeed the hand of God that had strucken them. For if the *Arke* of *God* were carried towards *Bethshemesh* and into the territorie of *Israel*: then they should resolue that from God only came their late destruction. For the *Philistims* knew that the milch Kine which drew the *Arke*, could not be forced from their Calues, but that they would haue followed them whersoeuer; much lesse when they were left to themselues would they trauell a contrary way. For in the darkest night in the world if calues be remoued from their dammes, the kine will follow them through woods, and desarts by the foote, till they finde them. But the kine trauelled directly towards *Bethshemesh*: and when they came into the fields thereof, to wit, of one *Iosua* of the same Citie, they stood still there; which when the Princes of the *Philistims* perceiued, they returned to *Ekron*. After which, God spared not his owne people the *Bethshemites*, in that they presumed to looke into the *Arke*. And because they knew God and his commandements, and had beene taught accordingly: he strook them more grieuously then he did the Heathen, for there perished of them fiftie thousand and seuentie. From hence the *Arke* was carried to *Kiriath-iearim* and placed in the house of *Abinadab*; where it is written that it remained twentie yeers in the charge of *Eleazar* his sonne, vntill *Dauid* brought it to *Hierusalem*.

Now whereas it is said, that in the meane while the *Arke* was in *Nob*, *Misspah*, and *Galgala*, it was the Tabernacle, which was at this time seuered from the *Arke*: or at least, it was for the [a] present occasion brought to these places, and anon returned to *Kiriath-iearim*. *1. Sam. c. 6. & 1. Chron. c. 12.*

[a] See in this booke *ch.* 12. §. 1. in the margent.

§. III.
Of Samuel, *and of his Gouernment.*

THese Tragedies ouerpast and ended, *Samuel*, to whom God appeared while hee was yet a childe, became now Iudge and Gouernour of *Israel*. He was descended of the familie of [b] *Chore* or *Korach*. For *Leui* had three sonnes; *Gerson*, *Cheath*, and *Merari*: *Cheath* had *Amram*, and *Izaar*; of *Amram* came *Moses* and *Aaron*; of *Izaar*, *Chore*: and of the familie of *Chore*, *Samuel*. His father *Elcana* a *Leuite*, was called an *Ephratean*, not that the *Leuites* had any proper inheritance, but because he was of [c] Mount *Ephraim*, like as *Iesse*, *Dauids* father was called an *Ephratean*, because borne at *Ephrata*, or *Bethleem*. *Hannah* his mother being long fruitlesse, obtained him of God by prayers and teares: it being an exceeding shame to the Iewish women, to be called barren in respect of the blessing of God both to *Abraham* that his seed should multiplie as the Starres of Heauen, and the sands of the Sea; as in the beginning to *Adam*, *Increase and multiply, &c.* and in *Deuteronomie* the seauenth; *There shall bee neither male nor female barren among you.* [b] *1. Chro. 6. 22.*

[c] Which region was called *Ephrata*, as appeareth, *Iud. 12. 5.* whence for distinction we read *Ruth. 1. 2. Ephratai è Bethleehemo Iehudæ*, the town *Ephratha* which is *Bethleem in Iuda*, *Gen. 35. 19* from the region of *Ephrata*, which is in Mount *Ephraim*, whēce *Psalm. 132. v. 6 Ephratha* is put for *Silo*, which was in the Tribe of *Ephraim*.

Samuel was no sooner borne, but that his mother, according to her former vow, dedicated him to God, and his seruice, to which she deliuered him euen from the dugge. For as the first borne of all that were called *Nazarites*, might be redeemed till they were fiue yeeres old for fiue sheckles, and betweene fiue yeeres add twentie for twentie sheckles: so was it not required by the Law that any of the race of the *Leuites* should bee called to serue about the Tabernacle, till they were fiue and twenty yeeres.

Saint *Peter* reckons in the *Acts* the Prophets from *Samuel*, who was the first of the writers of holy Scriptures, to whom vsually this name of a Prophet was giuen, and yet did *Moses* account himselfe such a one; as in the 18. of *Deuteronomie*, *The Lord thy God will raise vp vnto thee a Prophet like vnto mee, &c.* But hee is distinguished from those that preceded him, who were called *Seers*; as *Beforetime in Israel, when a man went to seeke an answere* *Verse 15. 1. Sam. 9.*

answere of God, thus he spake; Come and let vs goe to the Seer: for he that is now called a *Prophet*, was in old time called a *Seer*. And although it pleased God to appeare by his Angels to *Moses*, as before to *Abraham*, *Isaac*, and *Iacob*; yet in the time of *Eli*, there was no manifest vision; not that God had altogether with-drawne his grace from *Israel:* but as the *Chaldean Paraphrast* hath it, those reuelations before *Samuels* time, were more clouded and obscure. The places wherein *Samuel* iudged were *Mastpa* or *Mitspa*, seated on a hill in *Beniamin* neere *Iuda*: also *Gilgal*, and *Bethel*, of which wee haue spoken elsewhere.

1 Sam. 13. See in this booke, *c. 12. §. 1.*

The *Philistims* taking knowledge of the assembly and preparation for Warre at *Mispa* in the beginning of *Samuels* gouernment, gathered their Armie and marched towards the Citie: at whose approach the *Israelites* strucken with feare, and with the memorie of their former slaughters and seruitude, besought *Samuel* to pray to God for them; who was * then performing his sacrifice when the *Philistims* were in view. But God being moued with *Samuels* prayers (as he was by those of *Moses*, when *Israel* fought against the *Amalekites* at their first entrance into *Arabia*.) It pleased him with thunder and tempest to disperse and beate downe the Armie of the *Philistims*, according to the prophecie of *Hanna*, *Samuels* Mother, *The Lords aduersaries shall be destroyed, and out of heauen shall he thunder vpon them, &c. Iosephus* affirmes, that a part of the *Philistims* were swallowed with an earth-quake: and that *Samuel* himselfe led the *Israelites* in the prosequution of their victory. After which *Samuel* erected a Monument in memorie of this happy successe, obtained by the miraculous hand of God, which *Iosephus* called, *Lapidem fortem*: *Samuel*, *Ebenezer*, or the stone of assistance: and then following the opportunitie and aduantage of the victory, the *Israelites* recouered diuers Cities of their owne formerly lost, and held long in possession of the *Philistims*, who for a long time after did not offer any inuasion or reuenge. And the better to attend their purposes, and to withstand any of their attempts, the *Israelites* made peace with the *Amorites*, or *Canaanites*, which lay on their backes, and to the North of them, that they might not be assaulted from diuers parts at once; hauing the *Philistims* towards the West and Sea-coast, the *Canaanite* toward the North and East, and the *Idumite* on the South. The estate being thus setled, *Samuel* for the ease of the people gaue audience and iudgement in diuers places by turnes, as hath beene elsewhere said.

* *Plutarch* reports of *Numa* the second King of *Rome*, that when as hee was sacrificing it was told him that the enemies approched, he nothing dismaied, answered, *Ego autem sacrifico. 1 Sam. 2. 10.*

CHAP. XVI.

Of *SAVL.*

§. I.

Of the deliberation to change the gouernment into a Kingdome.

BVT when age now began to ouer-take *Samuel*, and that he was not able to vnder-goe the burthen of so carefull a gouernment, he put off from himselfe the waight of the affaires on his sonnes, *Ioel* and *Abijah*, who iudged the people at *Beersheba*, a Citie, the very vtmost towards the South of *Iudea*. And as the place was inconuenient and farre away, so were themselues no lesse remoued from the iustice and vertue of their Father: For the thirst of couetousnesse, the more it swalloweth, the more it drieth, and desireth, finding taste in nothing but gaine; to recouer which, they set the Law at a price, and sold Iustice and Iudgement to the best Chapmen. Which when the Elders of *Israel* obserued, and saw that *Samuel* as a naturall man (though a Prophet) could not so well discerne the errours of his owne, they prayed him to consent to their change of gouernment, and to make them a King, by whom they might be iudged as other Nations were; who might also leade them to the Warre and defend them against their enemies. For after the ill and lamentable successe which followed the rule of *Eli* his sonnes, when those of *Samuel* by their first blossomes promised to yeelde fruit no lesse bitter, they saw no way to put the gouernment from out his race, whom they so much reuerenced, but by the choice of a King.

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In a cause of so great consequence and alteration, *Samuel* sought counsaile from God: which surely he did not for the establishing of his owne Sonnes; who being as they were, God would not haue approued his election. Now as it appeares by the Text, this speech or motion displeasing him, hee vsed his best arguments to dehort them: which when he perceiued to be ouer-feeble, he deliuered vnto them from Gods reuelation, the inconueniences and miseries which should befall them. And yet, all which hee foreshewed was not intolerable, but such as hath beene borne, and is so still by free consent of the Subiects towards their Princes. For first hee makes them know, that the King will vse their sonnes in his owne seruice to make them his Horse-men, Chariotters, and Foot-men; which is not onely not grieuous, but by the Vassals of all Kings according to their birth and condition, desired: it being very agreeable to subiects of the best qualitie to command for the King in his Warres, and to till the ground no lesse proper and appertaining to those that are thereto breed and brought vp: so are likewise the offices of women-seruants to dresse meate, to bake bread, and the like. But whereas immediately it is threatned, *Hee will take your Fields, and your Vineyards, and your best Oliue trees, and giue them to his seruants*; with other oppressions; this hath giuen, and giues dayly occasion to such as would be ruled by their owne discretion, to affirme that *Samuel* describeth heere vnto them the power of a King, gouerned by his owne affections, and not a King that feareth God. But others vpon further examination construe this Text farre otherwise, as teaching vs what Subiects ought with patience to beare at their Soueraigns hand. The former opinion is grounded first vpon that place of *Deuteronomie*, where God foreshewеth this change of gouernment from Iudges to Kings; and after hee had forbidden many things vnto the Kings, as many wiues, couetousnesse, and the like: hee commandeth that the Kings which were to reigne ouer *Israel*, should write the Law of *Deuteronomie*, or cause it to bee written: and to shew how greatly the King should honour the Law, he addeth, *It shall be with him, and he shall reade therein all the dayes of his life: that he may learne to feare the Lord his God, and to keepe all the words of this Law, and these ordinances for to doe them: that hee may prolong his daies in his Kingdome, hee and his Sonnes.* But to take away any other mans field, say they, is contrary to the Lawes of God, in the same booke written. For it is said, *That which is iust and right shalt thou follow, that thou mayest liue.* Now if it be not permitted to carrie away grapes more than thou canst eat out of another mans vineyard, but forbidden by God: it is much lesse lawfull to take the vineyard it selfe from the owner, and giue it to another. Neither are the words of the Text (say they) such as doe warrant the Kings of *Israel*, or make it proper vnto them, to take it will any thing from their vassalls. For it is not said that it shall be lawfull for the King, or the King may doe this or that: but it is written, that the King will take your sonnes: and againe, This shall be the manner of the King that shall reigne ouer you. God thereby foreshewing what power seuered from pietie, (because it is accountable to God onely) will doe in the future. And hereof we finde the first example in *Achab*, who tooke from *Naboth* both his Vineyard and his life, contrary to the trust which God had put in him, of gouerning well his people. For God commanded, *That his people should bee iudged with righteous iudgement.* Wherefore, though the King had offered vnto *Naboth* composition, as a Vineyard of better value, or the worth in money which he refused: yet because hee was falsly accused, and vniustly condemned (though by colour of law,) how grieuously *Achab* was punished by God, the Scriptures tell vs. Neither was it a plea sufficient for *Achab* against the all-righteous God, to say that it was done without his consent, and by the Elders of *Israel*. For God had not then left his people to the Elders, but to the King, who is called a liuing Law, euen as *Dauid* testifieth of himselfe: *Posuisti me in caput gentium*: For this of S. *Augustine* is very true: *Simulata innocentia, non est innocentia: simulata æquitas non est æquitas: sed duplicatur peccatum in quo est iniquitas & simulatio.* Fained innocence, and fained equitie, are neither the one nor the other: but the fault or offence is there doubled, in which there is both iniquitie and dissimulation. Such in effect is their disputation, who thinke this place to containe the description of a Tyrant. But the arguments on the contrary side, as they are many and forcible, so are they well knowne to all; being excellently handled in that Princely discourse of *The true Law of free Monarchies*, which Treatise I may not presume to abridge, much lesse here to insert. Onely this much I will say, that if practice doe shew the greatnesse of authoritie, euen the best Kings of *Iuda* and *Israel* were not so tied by any lawes; but that they did whatsoeuer they pleased in the

Deut. 17.

Deut 6.

Deut. 23 v. 24

Loyse.

Deut. 16.

the greatest things; and commanded some of their owne Princes, and of their owne brethren to be slaine without any triall of law, being sometime by Prophets reprehended, sometime not. For though *Dauid* confessed his offence for the death of *Vriah*; yet *Salomon* killing his elder brother and others, the same was not imputed vnto him as any offence.

That the state of *Israel* should receiue this change of gouernment; it was not onelie fore-told by *Moses* in *Deuteronomie*, but perceiued by *Iacob* in this Scripture: *The Scepter* Gen. 49. *shall not depart from Iuda, &c.* It was also promised by God to *Abraham* for a blessing: Gen. 15. For it was not only assured that his issues should in number equall the Starres in heauen, Gen. 17. but that Kings should proceed of him: Which state seeing it is framed from the patterne of his sole rule, who is Lord of the Vniuersall; and the excellencie thereof in respect of all other gouernments, hath beene by many iudicious men handled and prooued, I shall not need to ouer-paint that which is garnished with better colours already, than I can lay on.

In the time of the Iudges euery man hath obserued what ciuill Warre *Israel* had: what outragious slaughters they committed vpon each other: in what miserable seruitude they liued for many yeeres: and when it fared best with them, they did but defend their owne Territories, or recouer some parts thereof formerly lost. The *Canaanites* dwelt in the best vallies of the Countrie. The *Ammonites* held much of *Gilead* ouer *Iordan*; the *Philistims* the Sea-coasts; and the *Iebusites Hierusalem* it selfe, till *Dauids* time: all which that King did not onely conquer and establish, but hee mastered and subiected all the neighbour Nations, and Kings, and made them his tributaries and vassals. But whether it were for that the *Israelites* were moued by those reasons, which allure the most of all Nations to liue vnder a *Monarch*, or whether by this meanes they sought to bee cleered 1. Sam. 8. from the sonnes of *Samuel*, they became deafe to all the perswasions and threats which *Samuel* vsed; insisting vpon this point, that they would haue a King, both to iudge them and defend them: whereunto when *Samuel* had warrant from God to consent; hee sent euery man to his owne Citie and abiding.

§. II.

Of the election of Saul.

After that *Samuel* had dismissed the assembly at *Mizpah*, hee forbare the election of a King, till such time as he was therein directed by God: who fore-told him the day before, that he would present vnto him a man of the Land of *Beniamin*, whom he commanded *Samuel* to annoint. So *Samuel* went vnto *Ramath Sophim*, to make a feast for the entertainment of *Saul* (whom yet he knew not, but knew the truth of Gods promises) and *Saul* also hauing wandred diuers daies to seeke his fathers asses, at length by the aduice of his seruant trauelled towards *Ramath*, to finde a *Seer* or *Prophet*, hoping from him to be told what way to take, to finde his beasts. In which iourney it pleased God (who doth many times order the greatest things by the simplest passages, and persons) to elect *Saul*, who sought an Asse, and not a Kingdome: like as formerly it had pleased him to call *Moses*, while he fed the sheepe of *Iethro*; and after to make choyce of 1. Sam. 16. *Dauid* the yongest of eight sonnes, and by the *Scriptures* called a little one, who was then keeping of beasts; and changed his sheep-hooke into a Scepter, making him of all other the most victorious King of *Iuda* and *Israel*. So *Iohn* and *Iacob* were taken from casting their nets, to become fishers of men, and honoured with the titles of *Apostles*, a dignitie that died not in the graue, as all worldly Honours doe: but permanent and euerlasting in Gods everlasting Kingdome.

When *Samuel* was entred into *Ramath*, he prepared a banquet for the King, whom he expected, and stayed his arriuall at the gate. Not long after came *Saul*, whom God shewed to *Samuel*, and made him know that it was the same whom hee had fore-told him of, that hee should rule the people of God. *Saul* finding *Samuel* in the gate, but knowing him not, though a Prophet and Iudge of *Israel*, much lesse knowing the Honour which attended him, asked *Samuel* in what part of the Citie the *Seer* dwelt. *Samuel* answered, that himselfe was the man hee sought, and prayed *Saul* to goe before him to the high place, where *Samuel* setting him according to his degree, aboue all that were inuited, conferred with him afterwards of the affaires of the Kingdome, and of

Gods

Gods graces to bee bestowed on him, and the morning following annointed him King of *Israel.*

After this he told him all that should happen him in the way homeward, that two men should incounter him by *Rahels* Sepulcher, who should tell him that his Asses were found, and that his Fathers cares were changed from the feare of losing his beasts, to doubt the losse of his Sonne: that he should then meet three other men in the plaine of *Tabor*; then a company of Prophets: and that hee should be partaker of Gods spirit, and prophecie with them: and that thereby his condition and disposition should be changed from the vulgar, into that which became a King elected and favoured by God.

But the Prophets here spoken of, men indued with spirituall gifts, were not of the first and most reuerenced number, who by diuine reuelation fore-told things to come, reprehended without feare the errors of their Kings, and wrought miracles; of which number were *Moses, Iosua, Samuel,* & after them *Gad, Nathan, Ahias, Elias, Eliseus, Isay, Ieremie,* and the rest; for these Prophets, saith S. *Chrysostome, Omnia tempora percurrunt, praterita, præsentia, & futura:* but they were of those of whom S. *Paul* speaketh of 1. *Cor.* 14. 14. who inriched with spirituall gifts, expounded the Scriptures and the Law. *Chrysost in Ps 43*

At *Mispeth Samuel* assembled the people, that he might present *Saul* to them, who as yet knew nothing of his election: neither did *Saul* acquaint his owne Vncle therewith, when he asked him what had past betweene him and *Samuel:* for either hee thought his estate not yet assured, or else that it might be dangerous for him to reueale it, till he were confirmed by generall consent. When the Tribes were assembled at *Mizpeth*, the generall opinion is, that he was chosen by lot. *Chimhi* thinkes by the answere of * *Vrim* and *Thummim*: that is, by the answere of the Priest, wearing that mysterie vpon his brest when he asked counsaile of the Lord. But the casting of lots was not onely much vsed among the *Iewes*, but by many others, if not by all nations. The Land of promise was diuided by lot: God commanded lots to be cast on the two Goates, which should be sacrificed, and which turned off: a figure of Christs suffering, and our deliuerance, for whose garments the *Iewes* also cast lots. *Cicero, Plautus, Pausanias*, and others haue remembred diuers sorts of lots, vsed by the *Romanes, Grecians*, and other Nations: as in the diuision of grounds or honours; and in things to bee vnder-taken: the two first kindes were called diuisorie; the third, diuinatory; and vnto one of these three all may be reduced: all which kindes howsoeuer they may seeme chancefull, are yet ordered and directed by God: as in the *Prouerbs: The lot is cast into the lap, But the whole disposition is of the Lord.* And in like sort fell the Kingdome of *Israel* on *Saul*, not by chance, but by Gods ordinance, who gaue *Samuel* former knowledge of his election: from which election *Saul* with-drew himselfe in modestie, as both *Iosephus* consters it, and as it may bee gathered by his former answeres to *Samuel*, when hee acknowledged himselfe the least of the least Tribe. But *Samuel* inlightened by God, found where *Saul* was hidden, and brought him among the people, and hee was taller then all the rest by the shoulders. And *Samuel* made them know that hee was the chosen King of *Israel*, whereupon all the multitude saluted him King, and prayed for him; yet some there were that enuied his glorie (as in all estates there are such) who did not acknowledge him by offring him presents, as the manner was: of whom *Saul*, to auoide sedition, tooke no notice. 1. *Sam.* 10.

* The *Vrim* & *Thumim* in the ornaments of the High-Priest were inserted within the pectorall, which therfore was *duplicatū*, they were placed in the pectorall ouer against the hart of the High Priest. It is plain that they were not the precious stones nor any thing made by the Artificers. See *Exod.* 28. *Cic de diuin. Paus. in Mes.*

§. III.

Of the establishing of Saul *by his first victorie.*

SO sooner was *Saul* placed in the Kingdome, but that hee receiued knowledge that *Nahas* King of the *Ammonites* prepared to besiege *Iabes Gilead:* which Nation since the great ouerthrow giuen them by *Iephta*, neuer durst attempt anie thing vpon the *Israelites*, till the beginning of *Saul* his rule. And although the *Ammonites* did alwaies attend vpon the aduantage of time, to recouer those Territories which first the *Amorite*, and then *Israel* dispossest them of; which they made the ground of their inuasion in *Iephta's* time; yet they neuer perswaded themselues of more aduantage than at this present. For first, they knew that there were many of the *Israelites* that did not willingly submit themselues to this new King: secondly, they were remembred that the *Philistims* had not long before slaine 34000. of their men of Warre: and besides had vsed

vſed great care and policie that they ſhould haue no Smithes to make them ſwords or ſpeares: neither was it long before, that of the *Bethſhemeſites* and places adioyning, there periſhed by the hand of God more then 50000. and therefore in theſe reſpects, euen occaſion it ſelfe inuited them to inlarge their Dominions vpon their borderers: *Iabes Gilead* being one of the neereſt. Beſides, it may further be coniectured, that the *Ammonites* were imboldened againſt *Iabes Gilead*, in reſpect of their weakeneſſe: ſince the *Iſraelites* *Iud. 21.* deſtroyed a great part of them, for not ioyning with them againſt the *Beniamites*: at which time they did not onely ſlaughter the men and male-children, but took from them their yong women, and gaue them to the *Beniamites*: and therefore they were not likelie to haue beene increaſed to any great numbers: and if they had recouered themſelues of this great calamitie, yet the *Ammonite* might flatter himſelfe with the opinion, that *Iſrael* hauing for long time beene diſarmed by the *Philiſtims*, was not apt to ſuccour thoſe whom they had ſo deepely wounded and deſtroyed. But contrariwiſe, when the tidings came to *Saul* of their danger, and that the *Ammonites* would giue them no other condition to ranſome themſelues, but by pulling out their right eyes, by which they ſhould be vtterly diſabled for the Warre, as elſewhere hath beene ſpoken: *Saul*, both to value himſelfe in his firſt yeeres reigne, and becauſe perchance hee was deſcended of one of thoſe 400. Maides taken from the *Gileadites*, and giuen to the *Beniamites*, gaue order to aſſemble the forces of *Iſrael*, hewing a yoke of Oxen into pieces, and ſending them by meſſengers ouer all the coaſts, proteſting thus: *That whoſoeuer came not forth after* Saul *and after* Samuel, *ſo ſhould his Oxen be ſerued*: threatning the people by their goods, and not by their liues at the firſt. Seuen dayes had *Saul* to aſſemble an Armie, by reaſon that the *Gileadites* had obtained the reſpite of theſe ſeuen daies to giue *Nahas* the *Ammonite* an anſwer: who, could they haue obtained any reaſonable condition, were contented to haue ſeuered themſelues from *Iſrael*, and to become Vaſſals and Tributaries to the Heathen. In the meane while *Saul* aſſembled the forces which repaired vnto him at *Bezec*, neere *Iordan*, that he might readily paſſe the Riuer; which done, he might in one day with a ſpeedie march arriue at *Iabes*, vnder the Hills of *Gilead*.

1. Sam. 11. 8. The Armie by *Saul* led, conſiſting of three hundred and thirty thouſand, hee returned an anſwer to thoſe of *Iabes*, that they ſhould aſſure themſelues of ſuccour by the next day at noone. For, as it ſeemeth, *Saul* marched away in the latter part of the day, and went on all night; for in the morning watch hee ſurprized the Armie of *Nahas* the *Ammonite*. And to the end that hee might ſet on them on all ſides, hee diuided his forces into three parts, putting them to the ſword vntill the heat of the day, and the wearineſſe of *Sauls* troupe inforced them to giue ouer the purſuit. Now the *Ammonites* were become the more careleſſe and ſecure, in that thoſe of *Iabes* promiſed the next morning to render themſelues and their Citie to their mercie. After this happie ſucceſſe the people were ſo farre in loue with their new King, that they would haue ſlaine all thoſe *Iſraelites* that murmured againſt his election, had not himſelfe forbidden and reſiſted their reſolutions. Such is the condition of worldly men, as they are violent louers of the proſperous, and baſe Vaſſals of the time that flouriſheth: and as deſpightfull and cruell without cauſe againſt thoſe, whom any miſaduenture, or other worldly accident hath throwne downe.

1. Sam. 11. After the Armie remoued, *Samuel* ſummoned the people to meet at *Gilgal*, where *Saul* was now a third time acknowledged, and as ſome Commenters affirme, anointed King: and here *Samuel* vſed an exhortation to all the Aſſembly, containing precepts, and a re-
1. Sam. 12. hearſall of his owne Iuſtice, during the beginning of his gouernment to that day. After *Saul* had now reigned one yeere before he was eſtabliſhed in *Gilgal*, or *Galgala*, he ſtrengthened himſelfe with a good guard of 3000. choſen men, of which he aſſigned 1000. to attend on *Ionathan* his ſonne at *Gibeah*, the Citie of his natiuitie: the reſt hee kept about his owne perſon in *Micmas*, and in the Hill of *Bethel*.

§. IIII.

Of Sauls *diſobedience in his proceedings in the Warres with the Philiſtims and Amalekites, which cauſed his finall reiection.*

IOnathan with his ſmall Armie or Regiment that attended him, taking a time of aduantage, ſuprized a Garriſon of *Philiſtims*: the ſame, as ſome thinke, which *Saul* paſt by, when he came from *Rama*, where hee was firſt anointed by *Samuel*, which

which they thinke to haue beene *Cariath-iearim*: becauſe a place where the *Philiſtims* had a *Garriſon*, 1. *Sam.* 10. is called the Hill of God, which they vnderſtand of *Cariath-iearim*: but *Iunius* vnderſtands this Garriſon to haue beene at *Gebah* in *Beniamin* neere *Gibba*, where *Ionathan* abode with his thouſand followers. Howſoeuer, by this it appeareth that the *Philiſtims* held ſome ſtrong places, both in the times of *Samuel*, and of *Saul*, within the Territorie of *Iſrael*: and now being greatly inraged by this ſurprize, they aſſembled thirty thouſand armed Chariots, and ſixe thouſand Horſe, wherewith they inuaded *Iudea*, and incamped at *Machmas* or *Michmas*, a Citie of *Beniamin*, in the direct way from *Samaria* to *Hieruſalem*, and in the middeſt of the Land betweene the Sea and *Iordan*. With this ſudden inuaſion the *Iſraelites* were ſtrucken in ſo great a feare, as ſome of them hid themſelues in the caues of the mountaines; other fledde ouer *Iordan* into *Gad* and *Gilead*: *Saul* himſelfe with ſome 2000. men of ordinarie, and many other people, ſtaid at *Galgala* in *Beniamin*, not farre from the paſſage of *Ioſua* when he led *Iſrael* ouer *Iordan*. Heere *Saul* by *Samuels* appointment was to attend the comming of *Samuel* ſeuen daies: but when the laſt day was in part ſpent, and that *Saul* perceiued his forces to diminiſh greatly, he preſumed (as ſome expound the place 1. *Sam.* 13. 9.) to exerciſe the office which appertained not vnto him, and to offer a burnt offering and a peace offering vnto God, contrary to the *Eccleſiaſticall* lawes of the *Hebrewes*, and *Gods* Commandements: others expound the word, *obtulit*, in this place, by *obtulit per Sacerdotem*, and ſo make the ſinne of *Saul* not to haue beene any intruſion into the Prieſts office, but firſt a diſobedience to Gods Commandement, in not ſtaying according to the appointment, 1. *Sam.* 10. 8. ſecondly a diffidence or miſtruſt in Gods helpe, and too great relying vpon the ſtrength of the people, whoſe departing from him hee could not beare patiently; and laſtly a Contempt of the holy Prophet *Samuel*, and of the helpe which the prayers of ſo godly a man might procure him. But whatſoeuer was his ſinne, notwithſtanding his excuſes, hee was by *Samuel* reprehended moſt ſharply, in termes vnfitting his eſtate, had not extraordinarie warrant beene giuen to *Samuel* ſo to doe, from God himſelfe; at which time alſo *Samuel* feared not to let him know, that the Kingdome ſhould be conferred to another (a man after Gods owne heart) both from *Saul* and his poſteritie.

1. *Sam.* 13. 5.

Verſe. 14.

After this *Samuel* and *Saul* returned to *Gibeah*, where *Saul*, when hee had taken view of his armie, found it to conſiſt of 600. men: for the moſt were fled from him and ſcattered, yea and among thoſe that ſtaid, there was not any that had either ſword or ſpeare, but *Saul* and his ſonne *Ionathan* onely. For the *Philiſtims* had not left them any *Smyth* in all *Iſrael*, that made weapons; beſides, they that came to *Saul* came haſtily, and left ſuch weapons and armor as they had, behind them in their garriſons: for if they had had none at all, it might be much doubted how *Saul* ſhould be able the yeere before, or in ſome part of this very yeere, to ſuccour *Iabes Gilead* with 300. and thirty thouſand men, if there had not now beene any yron weapon to defend themſelues withall, ſaue onely in the hand of *Saul* and *Ionathan* his ſonne. But howſoeuer, all the reſt of the people were formerly diſarmed by the *Philiſtims*, and all thoſe crafteſmen carried out of the land that made weapons: there being left vnto the *Iſraelites* only files to ſharpen and amend ſuch ſtuffe as ſerued for the Plough, and for nought elſe: yet that they had ſome kind of armes it is manifeſt, or elſe they durſt not haue attempted vpon the *Philiſtims* as they did. And it is not ſaid in the Text that there was not any ſword in all *Iſrael*, but onely that there was not any found among thoſe 600. ſouldiers which ſtayed with *Saul* after *Samuels* departure: and it ſeemeth that when *Samuel* had ſharpely reprehended *Saul*, that his owne guards forſooke him, hauing but 600. remaining of his 3000. ordinarie ſouldiers, and of all the reſt that repaired vnto him, of which many were fledde from him before *Samuel* arriued.

1. *Sam.* 13. 7.

1. *Sam.* 13. 22.

With this ſmall troope he held himſelfe to his owne Citie of *Gibeah*, as a place of more ſtrength, and better aſſured vnto him, than *Gilgal* was. Neither is it obſcure how it ſhould come to paſſe that the *Philiſtims* ſhould thus diſarme the moſt part of the *Iſraelites*, howſoeuer in the time of *Samuel* much had beene done againſt them. For the victories of *Samuel* were not got by ſword or ſpeare, but by thunder from heauen: and when theſe crafteſmen were once rooted out of the Cities of *Iſrael*, no maruell if they could not in a ſhort peace vnder *Samuel* be replanted againe. For this tyrannie of the *Philiſtims* is to bee vnderſtood, rather of the precedent times, than vnder *Samuel*: and yet vnder

him it is to be thought that by their crafts they proceeded in the policie, not ſuffering their artificers to teach the *Iſraelites*, and ſo euen to the times of *Saul* kept them from hauing any ſtore of armour. The ſame policie did *Nabuchodonoſor* vſe after his Conqueſt in *Iudea*: *Dionyſius* in *Sicilie*; and many other Princes elſe-where in all ages. But theſe loſt weapons in part the *Iſraelites* might repaire in *Gilead*, for ouer *Iordan* the *Philiſtims* had not inuaded. The reſt of their defences were ſuch as antiquitie vſed, and their preſent neceſſity miniſtred vnto them; to wit, clubs, bowes, and ſlings. For the *Beniamites* exceeded in caſting ſtones in ſlings: and that theſe were the naturall weapons, and the firſt of all nations, it is manifeſt; and ſo in the firſt of *Chronicles* the 12. Chapter, it is written of thoſe that came to ſuccour *Dauid* againſt *Saul*, while he lurked at *Siklag*, *That they were weaponed with bowes, and could vſe the right and the left hand with ſtones*; and with a ſling it was that *Dauid* himſelfe ſlew the Gyant *Goliah*.

While the State of *Iſrael* ſtood in theſe hard termes, the *Philiſtims* hauing parted their armie into three troupes, that they might ſpole and deſtroy many parts at once; *Ionathan* ſtrengthened by *God*, and followed with his Eſquire onely, ſcaled a mountaine, whereon
1. Sam. 14. 12. a companie of *Philiſtims* were lodged: the reſt of their armie (as may bee gathered by the ſucceſſe) being incamped in the plaine adioyning. And though he were diſcouered before he came to the hill top, and in a kinde of deriſion called vp by his enemies: yet he ſo behaued himſelfe, as with the aſſiſtance of God he ſlew 20. of the firſt *Philiſtims* that he encountred. Whereupon the next companies taking the alarme, and being ignorant of the cauſe, fled away amazed altogether. In which confuſion, feare, and iealouſie, they ſlaughtered one another in ſtead of enemies: whereupon thoſe *Hebrewes* which became of their partie, becauſe they feared to be ſpoyled by them, tooke the aduantage of their deſtruction, and ſlew of them in great numbers. And laſtly, *Saul* himſelfe taking knowledge of the rout and diſorder, together with thoſe *Iſraelites* that ſhrouded themſelues in
1. Sam. 14. mount *Ephraim*, ſet vpon them and obtained (contrary to all hope and expectation) a moſt happie and glorious victory ouer them. Heere was that prophecie in *Deuteronomie* fulfilled by *Ionathan*, *That one of thoſe which feared God, ſhould kill a thouſand, and two of them ten thouſand.*

This done, the ſmall armie of *Iſrael* made retrait from the purſuit. And although *Saul* had bound the people by an oath not to take food till the euening, yet his ſonne *Ionathan* being infeebled with extreame labour and emptineſſe, taſted a drop of hony in his paſſage: for which *Saul* his father would haue put him to death, had not the people deliuered him from his crueltie.

The late miraculous victorie of *Saul* and *Ionathan*, ſeemes to haue reduced vnto the *Philiſtims* remembrance their former ouerthrow likewiſe miraculous in the daies of *Samuel*; ſo that for ſome ſpace of time they held themſelues quiet. In the meane while *Saul* being now greatly encouraged, vndertooke by turnes all his bordering enemies;
1. Sam. 14. namely, the *Moabites*, *Ammonites*, *Edomites*, and the *Arabians* of *Zobah*, againſt all which he preuailed. He then aſſembled all the forces he could make, to wit, 210000. men, and receiuing the commandement of God by *Samuel*, he inuaded *Amalec*, waſting and deſtroying all that part of *Arabia Petræa*, and the *Deſart* belonging to the *Amalekites*, from *Hauilah* towards *Tigris* vnto *Shur*, which bordereth *Ægypt*; in which warre hee tooke *Agag* their King priſoner. But whereas he was inſtructed by *Samuel* to follow this Na-
Exod. 17. tion without compaſſion, becauſe they firſt of all attempted *Iſrael*, when they left *Ægypt* in *Moſes* time: hee notwithſtanding did not onely ſpare the life of *Agag*, but reſerued the beſt of the beaſts and ſpoyle of the Countrie, with pretence to offer them in ſacrifice to the liuing God. Therefore did *Samuel* now a ſecond time make him know that God would caſt him from his royall eſtate to which he was raiſed, when he was of baſe condition, and as the Text hath it, *little in his owne eyes*. And though the offence was ſo great in *Saul* for not obeying the voyce of God by *Samuel*, had there beene no former precept to that effect: yet ſeeing *Saul* could not bee ignorant how ſeuerely it pleaſed God to inioyne the *Iſraelites* to reuenge themſelues vpon that Nation, he was in all vn-
Deut. 25. 19 excuſable. For God had commanded that the *Iſraelites ſhould put out the remembrance of* Amalec *from vnder heauen*. For the cruelty which the predeceſſors of this *Agag* vſed againſt the *Iſraelites*, eſpecially on thoſe which were ouer-wearied, faint, ſicke, and aged people, was now to be reuenged on him, and his Nation aboue 400. yeeres afterward; and now hee was to pay the debt of bloud, which his forefathers borrowed from

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the innocent: himselfe hauing also sinned in the same kinde, as these words of *Samuel* witnesse: *As thy sword hath made other women childelesse, so shall thy mother be childelesse among other women*; at which time *Samuel* himselfe (after he had beene by many bootlesse intreaties perswaded to stay a while with *Saul*) did cut *Agag* in pieces before the Lord in *Gilgal*, and soone after he departed to *Ramath, and came no more to see* Saul, *vntill the day of his death.* 1 Sam 15.33

§. V.

Of the occurrents betweene the reiection of Saul *and his death.*

NOw while *Samuel* mourned for *Saul*, God commanded him to choose a King for *Israel*, among the sonnes of *Isha:* which *Samuel* (doubting the violent hand of *Saul*) feared in a sort to performe, till it pleased God to direct him, how hee might auoid both the suspition, and the danger. And if *Samuel* knew that it was no way derogating from the prouidence of God, that by his cautious care and wisedome, hee sought to auoid the inconuenience or dangers of this life; then doe these men mistake the nature of his diuine ordinance, who neglecting the reason that God hath giuen them, doe no otherwise auoid the perills and dangers thereof, than as men stupified in the opinion of fate or destinie, neglecting either to beg counsaile at Gods hands by prayer, or to exercise that wisdome or forefight, where-with God hath inriched the mind of man, for his preseruation. Neither did the all-powerfull God (who made and could destroy the world in an instant) disdaine here to instruct *Samuel*, to auoid the furie of *Saul*, by the accustomed cautious waies of the world.

Of the sonnes of *Ishai*, *Samuel* by God directed, made choice of *Dauid*, the yongest, hauing refused *Eliab*, the first borne: who though he were a man of a comely person and great strength; yet vnto such outward appearance, the Lord had no respect. For as it is written, *God seeth not as man seeth, &c. but the Lord beholdeth the heart.* He also refusing the other sixe brethren, made choice of one whom his Father had altogether neglected, and left in the field to attend his flocke, for of him *the Lord said to* Samuel, *Arise and annoynt him, for this is he:* which done, *Samuel* departed and went to *Ramath*. Neyther was it long after this that *Saul* began to seeke the life of *Dauid:* in which bloudy minde he continued till he died, ouercome in battell by the *Philistims*. 1. Sam. 16.

The *Philistims* hauing well considered (as it seemes) the increase of *Saul* his power through many victories by him obtained, whilest they had sitten still & forborne to giue impediment to his prosperous courses, thought it good to make new triall of their fortune, as iustly fearing that the wrongs which they had done to *Israel*, might be repayed with aduantage, if euer opportunity should serue their often iniured neighbours against them, as lately it had done against *Moab*, *Ammon*, and the rest of their ancient enemies. Now for the qualitie of their Souldiers, and all warlike prouisions, the *Philistims* had reason to thinke themselues equall, if not superiours to *Israel*. The successe of their former wars had for the most part beene agreeable to their own wishes; as for late disasters, they might, according to humane wisedome, impute them to second causes, as to a tempest happening by chance, and to a mistaken alarme, wherby their Armie possessed with a needlesse feare had fallen to rout. Hauing therefore mustered their forces, and taken the field, encamping so neere to the Armie which King *Saul* drew forth against them, that they could not easily depart without the triall of a battel, each part kept their ground of aduantage for a while, not ioyning in grosse, but maintaining some skirmishes, as refusing both of them to passe the Valley that lay betweene their Camps. Iust causes of feare they had on both sides; especially the *Philistims*, whose late attempts had been confounded by the angrie hand of God. Vpon this occasion perhaps it was, that they sought to decide the matter by single combat, as willing to try in one mans person, whether any stroake from heauen were to bee feared. *Goliah* of *Gath* a strong Giant, fearing neither God nor Man, vndertooke to defie the whole hoste of *Israel*, prouoking them with despightfull words, to appoint a Champion that might fight with him hand to hand; offering condition, that the partie vanquished in Champion, should hold it selfe as ouercome in grosse, and become vassall to the other. This gaue occasion to young *Dauid*, whom *Samuel* by Gods appointment had annointed, to make a famous entrance into publike notice of the people. For no man durst expose himselfe

to encounter the great strength of *Goliah*, vntill *Dauid* (sent by his father of an errand to the campe) accepted the combat, and obtained the victorie, without other armes offensiue or defensiue than a sling, wherewith he ouerthrew that haughtie Gyant, and after with his owne sword strooke off his head. Hereupon the *Philistims*, who should haue yeelded themselues as subiects to the Conquerour, according to the couenant on their owne side propounded, fled without stay; and were pursued and slaughtered euen to their owne gates. By this victorie the *Philistims* were not so broken, that eyther any of their townes were lost, or their people discouraged from infesting the Territories of *Israel*. But *Dauid*, by whom God had wrought this victorie, fell into the grieuous indignation of his Master *Saul*, through the honour purchased by his well-deseruing. For after such time as the spirit of God departed from *Saul* and came vpon *Dauid*, hee then
1. Sam. 16. v. 13 became a cruell Tyrant, faithlesse, and irreligious. Becausse the high Priest *Abimelech* fedde *Dauid* in his necessitie with hallowed bread, and armed him with a sword of his owne conquest taken from *Goliah*; *Saul* not onely by his wicked *Edomite Doeg* murthered this *Abimelech* and 85. Priests of *Nob*, but also hee destroyed the Citie, *and smote*
1. Sam. 22. 18. *with the edge of the sword both man and woman, both childe and suckling, both Oxe and Asse, and Sheepe.* And hee that had compassion on *Agag* the *Amalekite*, who was an enemy to God and his people, and also spared and preserued the best of his Cattell, contrarie to the Commandement and ordinance of God, both by *Moses* and *Samuel*; had not now any mercie in store, for the innocent, for the Lords seruants the Priests of
1 Sam. 24. 23. *Israel*. Yea hee would haue slaine his owne sonne *Ionathan*, for pittying and pleading *Dauids* innocencie, as also once before for tasting the hony, when his fainting for hunger made him forget his fathers vnreasonable commination. The companions of cruelrie are breach of faith towards men, and impietie towards God. The former he shewed in denying *Dauid* his daughter, whom he had promised him: and againe in taking her away from him, to whom he had giuen her; also in that when as *Dauid* had twice spared his life in the Territorie of *Ziph*, and *Saul* twice sworne to do him no hurt, and confessed his errors, yet hee sought still to destroy him, by all the meanes he could. His impietie towards God he shewed, in that he sought counsell of the witch of *Endor*, which was the last preparatiue for his destruction. For whereas when he sought counsell from God he had bin alwaies victorious: from the Oracle of the Deuill this successe followed, that both himselfe, and his three sons, with his neerest and faithful seruants, were all slaughtered by the *Philistims*: his bodie with the bodies of his sons (as a spectacle of shame and dishonour) were hung ouer the walls of *Bethsan*: and there had remained till they had found buriall in the bowels of rauenous birds, had not the gratefull *Gileadites* of *Iabes* stolne their carcases thence, and interred them. This was the end of *Saul*, after he had gouerned *Israel*, together with *Samuel* 40. yeres, and by himselfe after *Samuel* 20. yeres, according
Act. 13. 21. to *Cedrenus*, *Theophilus*, and *Iosephus*. But yet it seemeth to me, that after the death of *Samuel*, *Saul* did not rule very long. For in the beginning of the 25. chapter, it is written that
Cedren. pa. 69. *Theop. l.* 3. *p.* 3. *Iosep. l.* 28. *Samuel* died: and in the rest of the same chapter the passages are written of *Dauid*, *Nabal*, and *Abigail*, after which the death of *Saul* quickly ensued.

An exceeding valiant man he was, and gaue a faire entrance to all those victories which *Dauid* afterward obtained; for hee had beaten the *Ammonites* with their neighbouring Nations; crusht the *Syrians*, and their adhærents; broken the strength of the *Amalekites*; and greatly wasted the power and pride of the *Philistims*.

§. VI.

Of such as liued with Samuel *and* Saul; *of* Hellen *and* Hercules, *and of their issues: vpon occasion of the* Dores, *with the* Heraclidæ, *entring* Peloponnesus *about this time.*

IN the second yeere of *Samuel*, according to *Eusebius*, was *Dauid* borne: after *Codoman* later, and in the ninth yeere: after *Bunting* in the tenth. For *Dauid*, saith he, was thirty yeeres old when hee began to reigne: whence it followeth, that hee was borne in the tenth of the fortie yeeres, which are giuen to *Samuel* and *Saul*. About the 11. yeere of *Samuel*, *Æneas Siluius* the sonne of *Posthumus* began his reigne ouer the *Latines* in *Alba*, who gouerned that State one and thirty yeeres. There are who place before him *Latinus Syluius*, as brother to *Posthumus*, calling him the fifth

from

from *Æneas*, and fourth King of *Alba*, whereof I will not ſtand to diſpute. In the eleuenth of *Samuel*, *Dercilus* ſate in the Throne of *Aſſyria*, being the one and thirtieth King; he ruled that Empire fortie yeeres. In this age of *Samuel* the *Dores* obtained *Peloponneſus*, and at once with the *Heraclidæ*, who then led and commanded the Nation, poſſeſt a great part thereof 328. yeeres before the firſt *Olympiad*, according to *Diodorus* and *Eratoſthenes*. For all *Greece* was anciently poſſeſſed by three Tribes or Kindreds, *viz.* the *Ionians*, *Dorians*, and *Æolians*: at length it was called *Hellas*, and the people *Hellenes* of *Hellen*, the ſonne of *Deucalion*, Lord of the Countrie of *Pthiotis* in *Theſſalie*. But before the time of this *Hellen*, yea and long after, *Greece* had no name common to all the inhabitants, neither were the people called *Hellenes*, till ſuch time as partly by trading in all parts of the Land, partly by the plantation of many *Colonies*, and ſundrie great victories obtained, the iſſues of *Hellen* had reduced much of the Countrie vnder their obedience, calling themſelues generally by one name, and yet euery ſeuerall Nation after ſome one of the poſteritie of *Hellen*, who had reigned ouer it. And becauſe this is the furtheſt antiquitie of *Greece*, it will not be amiſſe to recount the Pedigree of her firſt planters.

Iapetus (as the Poets fable) was the ſonne of Heauen and Earth, ſo accounted, eyther becauſe the names of his Parents, had in the *Greeke* tongue ſuch ſignification: or perhaps for his knowledge in *Aſtronomie* and *Philoſophie*.

Iapetus begat *Prometheus*, and *Epimetheus*: of whom all men haue read that haue read Poets. *Prometheus* begat *Deucalion*: and *Epimetheus*, *Pyrrha*. *Deucalion* & his wife *Pyrrha* reigned in *Theſſalie*, which was then called *Pyrrha* (as *Cretenſis Rhianus* affirmeth) of *Pyrrha* the *Queene*. In *Deucalions* time was that great floud, of which we haue ſpoken elſewhere. *Deucalion* begat *Hellen*: whoſe ſonnes were *Xuthus*, *Dorus*, and *Æolus*: of *Dorus* and *Æolus*, the *Dores* and *Æolians* had name. The *Æoles* inhabited *Bœotia*. The *Dores* hauing firſt inhabited ſundrie parts of *Theſſalie*, did afterward ſeate themſelues about *Parnaſſus*, and finally became Lords of the Countries about *Lacedæmon*: *Xuthus* the eldeſt ſonne of *Hellen*, being baniſhed by his brethren, for hauing diuerted from them to his owne vſe ſome part of their Fathers goods, came to *Athens*: where marrying the Daughter of King *Erictheus*, hee begat on her two ſonnes, *Achæus* and *Ion*. Of theſe two, *Achæus*, for a ſlaughter by him committed, fledde into *Peloponneſus*: and ſeating himſelfe in *Laconia*, gaue name to that region: from whence (as ſome write) hee afterwards departed; and leuying an Armie; recouered the Kingdome of his Grand-father in *Theſſalie*.

Ion being Generall for the *Athenians*, when *Eumolpus* the *Thracian* inuaded *Attica*, did obtaine a great victorie, and thereby ſuch loue and honour of the people, that they committed the ordering of their State into his hands. Hee diuided the Citizens into Tribes, appointing euery one to ſome occupation, or good courſe of life. When the people multiplied, hee planted *Colonies* in *Sycionia*, then called *Ægialos*, or *Ægialia*: In which Countrie *Solinus* then reigning, thought it ſafer to giue his Daughter *Helice* in marriage to *Ion*, and make him his Heire, than to contend with him. So *Ion* married *Helice*, and built a Towne called by his Wiues name in *Ægialia*, where he and his poſterity reigned long, and (though not obliterating the old name) gaue to that Land denomination. But in after-times the *Dores* aſſiſting the Nephewes of *Hercules*, inuaded *Peloponneſus*, and ouer-comming the *Achæans*, poſſeſſed *Laconia*, and all thoſe parts which the *Achæi* had formerly occupied. Hereupon the *Achæi* driuen to ſeeke a new ſeate, came vnto the *Ionες* deſiring to inhabit *Ægialia* with them, and alleadging in vaine, that *Ion* and *Achæus* had beene brethren. When this requeſt could not be obtained, they ſought by force to expell the *Ionians*, which they performed; but they loſt their King *Tiſamenes*, the ſonne of *Oreſtes* in that Warre.

Thus were the *Ionες* driuen out of *Peloponneſus*, and compelled to remoaue into *Attica*, from whence after a while they ſailed into *Aſia*, and peopled the Weſterne coaſt thereof; on which they built twelue Cities, inhabited by them, euen to this day, at the leaſt without any vniuerſall or memorable tranſmigration. This expedition of the *Ionες* into *Aſia* hath beene mentioned of all which haue written of that Age, and is commonly placed 140. yeeres after the warre of *Troy*, and 60. yeeres after the deſcent of the *Heraclidæ* into *Peloponneſus*. Theſe *Heraclidæ* were they of whom the Kings of *Sparta* iſſued; which race held that Kingdome about 700. yeeres. Of their Father

Hercules many strange things are deliuered vnto vs by the Poets, of which some are like to haue beene true, others perhaps must be *allegorically* vnderstood. But the most approued Writers thinke that there were many called *Hercules*, all whose exploits were by the *Greekes* ascribed to the sonne of *Alcmena*, who is said to haue performed these 12. great labours.

First, he slew the *Nemean* Lyon: secondly, he slew the Serpent *Hydra*, which had nine heads, whereof one being cut off, two grew in the place: The third was the ouer-taking a very swift Hare: The fourth was the taking of a wilde Bore aliue, which hanted mount *Erymanthus* in *Arcadie*: The fifth was the cleansing of *Augias* his Oxe-stall in one day; which he performed by turning the Riuer *Alpheus* into it: The sixt was the chasing away of the Birds from the Lake *Stymphalis*: The seuenth was the fetching a Bull from *Crete*: The eight was the taking of the Mares which *Diomedes* King of *Thrace* fed with humane flesh: The ninth was to fetch a Girdle of the *Queen* of the *Amazons*: The three last were, to fetch *Gerions* Beeues from *Gades*; the golden Apples of the *Hesperides*; and *Cerberus* from hell. The *Mythologicall* interpretation of these I purposely omit, as both ouer-long to be heere set downe, and no lesse perplexed than the labours themselues. For some by *Hercules* vnderstand Fortitude, Prudence, and Constancie, interpreting the Monsters, Vices. Others make *Hercules* the *Sunne*, and his trauailes to bee the twelue signes of the *Zodiac*. There are others who apply his workes historically to their owne conceits; as well assured, that the exposition cannot haue more vnlikelihood, than the fables: That hee tooke *Elis*, *Pylus*, *OEchalia*, and other Townes, being assisted by such as eyther admired his vertues, or were beholding vnto him. Also that hee slew many Theeues, and Tyrants, I take to be truely written, without addition of Poeticall vanitie. His trauailes through most parts of the world are, or may seeme, borrowed from *Hercules Labycus*. But sure it is that many Cities of *Greece* were greatly bound to him: for that hee (bending all his indeuours to the common good) deliuered the Land from much oppression. But after his death no Citie of *Greece* (*Athens* excepted) requited the vertue and deserts of *Hercules*, with constant protection of his children, persequuted by the King *Eurystheus*. This *Eurystheus* was sonne of *Sthenelus*, and grand-childe of *Perseus*; hee reigned in *Mycena*, the mightiest Citie then in *Greece*. He it was that imposed those hard taskes vpon *Hercules*, who was bound to obey him (as Poets report) for expiation of that Murther, which in his madnes he had committed vpon his owne children; but as others say, because he was his Subiect and Seruant: wherefore there are who commend *Eurystheus* for imploying the strength of *Hercules* to so good a purpose. But it is so generally agreed by the best writers, that *Hercules* was also of the stocke of *Perseus*, and holden in great iealousie by *Eurystheus* because of his vertue, which appeared more and more in the dangerous seruices, wherein he was imployed, so that he grew great in reputation and power through all *Greece*; and had by many wiues and Concubines aboue threescore children. These children *Eurystheus* would faine haue got into his power, when *Hercules* was dead: but they fled vnto *Ceyx* King of *Thracinia*, and from him (for he durst not withstand *Eurystheus*) to *Athens*. The *Athenians* not onely gaue them entertainment, but lent them ayde, wherewith they encountred *Eurystheus*. *Iolaus* the brothers son of *Hercules*, who had assisted him in many of his trauels, was captaine of the *Heraclidæ*. It is said of him, that being dead, hee obtained leaue of *Pluto* to liue againe till hee might reuenge the iniuries done by *Eurystheus*: whom when he had slaine in battell, hee died againe. It seemes to mee, that whereas he had ledde *Colonies* into *Sicilie*, and abode there a long time forgotten: hee came againe into *Greece* to assist his cousins, and afterwards returned backe. When the *Peloponnesians* vnderstood that *Eurystheus* was slaine, they tooke *Atreus* the sonne of *Pelops* to their King: for hee was rich, mighty, and fauoured of the people. Against him the *Heraclidæ* marched vnder *Hyllus* the sonne of *Hercules*. But to auoid effusion of blood, it was agreed, that *Hyllus* should fight with *Echenus* King of the *Tegeatæ* a people of *Arcadia*, who assisted *Atreus*; with condition, that if *Hyllus* were victor, he should peaceably enioy what he challenged as his right: otherwise the *Heraclidæ* should not enter *Peloponnesus* in an hundred yeeres. In that combat *Hyllus* was slaine, and the *Heraclidæ* compelled to forbeare their Country, till the third generation: at which time they returned vnder *Aristodemus* (as the best authoritie doth shew, though some haue said, that they came vnder the conduct of his children) and brought with them the *Dores*,

whom

whom they planted in that countrey, as is before shewed, hauing expelled the *Achai*, ouer whom the issue of *Pelops* had reigned after the death of *Eurysthem* foure generations.

§. VII.

Of Homer *and* Hesiod, *and many changes in the world, that happened about this age.*

ABout this time that excellent learned Poet *Homer* liued, as many of the best *Chronologers* affirme. He was by race of the *Magnes*, descended (as *Panctius* imagineth) of *Berosus* his *Anamem*, who gaue name to that people. But this *Panctius* imagineth *Homer* the Poet to haue beene long after these times, rashly framing his *Aera* according to *Archilochus* in the tract, or rather fragment *de temporibus*, and makes seauen more of this name to haue florished in diuers Cities in *Greece*. Whence, perhaps, sprang the diuersitie of opinions, both of the time and of the native Citie of *Homer*. According to this *Archilochus*, *Panctius* finds *Homer* about the time of *Manasse* King of *Iuda*, and *Numa* of *Rome*. He was called *Melesigenes* from the place of his birth, and at length *Homer*, because blinde men follow a guide, which signification among others, is in the verbe ὁμηρεύειν for this *Homer* in his latter time was blinde. [a] *Clemens Alexandrinus* recites many different opinions touching the question of the time when *Homer* liued. So also [b] *Aulus Gellius*, and *Tatianus Assyrius* in his Oration *ad gentes*. *Paterculus* reckons that *Homer* florished 950. yeeres before the *Consulship* of *Marcus Vinutius*: which *Mercator* casteth vp in the worlds yeere 3046. and after *Troy* taken, about 260 yeeres: and about 250. yeeres before the building of *Rome*, making him to haue florished about the time of *Iehosaphat* King of *Iuda*. But *Clemens Alexandrinus* and *Tatianus* aboue named, mention authors that make him much ancienter. The difference of which authors in this point is not vnworthy the readers consideration, that by this one instance he may guesse of the difficultie, and so pardon the errours in the computations of ancient time: seeing in such diuersitie of opinions a man may hardly finde out what to follow. For *Crates* the *Grammarian* (as *Clemens Alexandrinus* reports) gaue being to *Homer* about 80. yeeres after *Troy* taken, neere the time that the *Heraclidæ* returned into *Peloponnesus*: and * *Eratosthenes* after *Troy* 100. yeeres. *Theopompus* 500. yeeres after the armie of *Greece* sailed into *Phrygia* for the warre of *Troy*. *Euphorion* makes him contemporarie with *Gyges*, who began to reigne in the 18. *Olympiad* (which was 45. yeeres after *Rome* was built) and *Sosibius* saith, that he was 90. yeeres before the first *Olympiad*: which he seekes to proue by the times of *Charillus* and his sonne *Nicander*; *Phylochorus* placeth him 180. after *Troy*: *Aristarchus* 140. in the time of the seating of the *Colonies* in *Ionia*. *Apollodorus* affirmes that he liued while *Agesilaus* gouerned *Lacedemon*, and that *Lycurgus* in his yong yeeres, about 100. yeeres after the *Ionian* plantations, came to visit him, neere 240. yeeres after *Troy* taken. *Herodotus* findes *Homer* florishing 622. yeeres before *Xerxes* enterprise against the *Grecians*: which *Beroaldus* accounteth at 168. yeeres after the *Troian* warre. *Eusebius* seemes to make him to haue beene about the time of *Ioas* King of *Iuda*, 124. yeeres before *Rome* built: though elsewhere in his *Chronologie* he notes, that some place him in the time of *Samuel*, and others in the end of *Dauid*, and others in other ages. In his *Euangelicall* Preparation, where out of *Tatianus Assyrius* he citeth sundry opinions touching the time when *Homer* liued, he reckoneth many other *Greeke* writers more ancient than *Homer*, as *Linus*, *Philammon*, *Epimenides*, *Phemius*, *Aristæus*, *Orpheus*, *Musæus*, *Thamyras*, *Amphion*, and others.

Now whether *Homer* or *Hesiodus* were the elder, it is also much disputed. *Aulus Gellius* reports that *Philochorus* and *Xenophanes* affirme, that *Homer* preceded *Hesiod*: and on the contrary, that *Luc. Accius* the Poet, and *Ephorus* the *Historian*, make *Hesiod* of an elder time than *Homer*. *Varro* leaues it vncertaine which of these learned fablers was first borne: but he findes that they liued together some certaine yeeres, wherein he confirmes himselfe by an *Epigram*, written vpon a Treuit, and left by *Hesiod* in *Helicon*.

Cornelius Nepos reports that they both liued 160. yeeres before *Rome* built: while the *Siluij* reigned in *Alba*, about [a] 140. yeeres after the fall of *Troy*. [b] *Euthymenes* findes them both 200. yeeres after *Troy* taken, in the time of *Acastus* the sonne of *Pelias*, King of

[a] *Euseb. Chron. fol. 11. col. D.* This author set out with *Berosus* and others, first at *Basil*, and after with *Fryer Annius* his Comment at *Antwerp* is *incerta fides*.

[b] *Naucler. f. 147* placeth *Homer* in the 32. generation in the time of *Samuel*.

[a] *Stromat. l. 5.*

[b] *Nat. Attic l. 3. c. 11. item l. 17. c. 21.*

* As both *Clem. Alex.* and *Tatian. Assyr.* report his opinion *rerum Phil. 43.*

Ros. in diss. temporum. Phil. in comm. in Archilog.

Her. in vita Ho:

Noct. Attic l. 3. c. 11.

Varro de imag. l. 1.

Nep. in Chron. Cass. l. 1 annal.

[a] This number *Mercator* corrects, & reads 240. for it.

[b] *Euthy in Chr. apud Clem. Alex. Strom. 5.*

of *Thessaly*. For my selfe, I am not much troubled when this Poet liued; neither would I offend the Reader with these opinions, but onely to shew the vncertainty and disagreement of Historians, aswell in this particular, as in all other questions and dispute of time. For the curiositie of this mans age is no lesse ridiculous, than the inquisition why he began his *Iliades* with the word *Menin*, as perhaps containing some great mysterie. In derision whereof *Lucian* faining himselfe to haue beene in hell, and to haue spoken with *Homer*, there asked him the cause why he began his booke with that word: who answered, That he began in that sort, because it came in his head so to doe.

It seemeth that *Senyes*, or after *Macrobius*, *Seuenires*, ruled *Aegypt* at this time; for *Tanephersobris* was his successour, who preceded *Vaphres*, father in law to *Salomon*.

Euseb. & Cass. in Chron. About the end of *Sauls* gouernment, or in the beginning of *Dauids* time according to *Cassiodorus*, the *Amazones* with the *Cymmerians* inuaded *Asia*, *Latinus Syluius* then ruling in *Italie*. And besides the ouerthrow of that famous State of *Troy* (which fell 103. yeeres before *Dauids* time) there were many other changes in the middle part of the world, not onely by reason of those Northerne Nations: but there sprung vp somwhat neerely together, sixe Kingdomes into greatnesse not before erected. In *Italie*, that of the *Latines*: in the South part of *Greece*, those of *Lacedamon*, *Corinth*, and the *Achaei*. In *Arabia*, *Syria Soba*, and *Damascus*, the *Adads* made themselues Princes, of which there were ten Kings, which began and ended with the Kings of *Israel* in effect: and somewhat before these, the State of the *Israelites* hauing now altered the forme of Gouernment, began to florish vnder Kings, of which *Dauid*, in a few yeers, became master of all those neighbouring Nations who by interchange of times had subiected the *Iudeans*, corrupted their religion, and held them vnder in a most abiect and grieuous slauerie; to wit, the *Edumeans*, *Moabites*, *Ammonites*, *Midianites*, *Ituraans*, and the rest of the *Arabians*; with the *Philistims*, *Iebusites*, *Geshurites*, *Machathites*; all which acknowledged *Dauid* for their Soueraigne Lord, and paid him tribute.

CHAP. XVII.

Of Dauid.

§. I.

Of Dauids *estate in the time of* Saul.

THE hazards which *Dauid* ran into while he was yet onely designed King, and liuing as a priuate man, expected the Empire, were very many. The first personall act of fame, was his killing of *Goliah* in the view of both armies, whereby he became knowne to *Saul*, and so highly affected of *Ionathan* the sonne of *Saul*, that he loued him as his owne soule: In so much as when *Saul* sought to perswade his son, that *Dauid* would assuredly be the ruine of his house, and estate, and offered him violence when he pleaded his cause; *Ionathan* could neuer be perswaded, neuer forst, nor euer wearied from the care of *Dauids* life, & well doing. It was not long after this signall act of *Dauid*, but that *Saul* became exceeding iealous of him, though he were become as his houshold seruant, and his Esquire, or armor-bearer. *Saul* being vexed with an euill spirit, was aduised to procure some cunning Musician to play before him vpon the Harpe; whereby it was thought that he might finde ease; which came to passe accordingly. He entertained *Dauid* for this purpose, and began to fauour him, giuing him a place of Command among the men of warre. But the iealous tyrant soone waxed wearie of his good affection, and sought to kill *Dauid*, being thereunto moued onely through enuie of his vertue. This passion first brake forth in the middest of his raging fit, at which time he threw a speare at *Dauid* that was then playing on his Harpe to doe him ease.

Censor. 12. & 14. *Censorinus* remembreth one *Asclepius* a *Physician*, who practised the curing of the Frenzie, by the like Musicke: and tempered thereby those diseases which grew from passion. That *Pythagoras* did also the like by such a kinde of harmonie, *Seneca* in his third booke of anger witnesseth. But the madnesse of *Saul* came from the cause of causes,

and

and was thereby incurable, howsoeuer it sometimes left him, and yeelded vnto that Musicke, which God had ordained to be a meane of more good to the Musician than to the King.

Saul hauing failed in such open attempts, gaue vnto *Dauid* the Command ouer 1000. souldiers, to confront the *Philistims* withall. For hee durst not trust him as before, about his person, fearing his reuenge. Now the better to couer his hatred towards him, he promised him his daughter *Merab* to wife: but hauing married her to *Adriel*, he gaue to *Dauid* his yonger daughter *Michol*, but with a condition, to present him with an hundred foreskins of the *Philistims*: hoping rather (in respect of the valour of that Nation,) that the *Philistims* would take *Dauids* head, than he their foreskins. This hope failing, when as now *Dauids* victories begat new feares and iealousies in *Saul*, he practised with *Ionathan*, and afterwards with his owne hands attempted his life, but his purposes were still frustrated. After all this he sought to murther him in his owne house, but *Michol* his wife deliuered him. So *Dauid* sought *Samuel* at *Ramah*, and being pursued by *Saul*, fled thence vnto *Nob* in *Beniamin*, to *Abimelech*, then to *Achis* the *Philistim*, Prince of *Geth*: where to obscure himselfe, he was forc't to counterfeit both simplicitie and distraction. But being ill assured among the *Philistims*, he couered himselfe in the *Caue of Adullam*: and after conueying such of his kinsfolks as were not fit to follow him, into *Moab*, he hid himselfe in the *desarts of Ziph*, *Maon* and the hils of *Engaddi*, where he cut off the lap of *Sauls* garment, and spared his life: as he did a second time in the *desart of Ziph*, after his passage with *Nabal* and *Abigail*. After which he repaired to *Achis of Geth* the second time, and was kindely entertained in regard of the hatred, with which his master *Saul* was knowne to prosecute him.

1 Sam. 19. 1 Sam. 21. 1 Sam. 24. 1 Sam. 25.

Iansen in Psal.

Of *Achis Dauid* obtained * *Siklag* in *Simeon*, pretending to inuade *Iudæa*: but he bent his forces another way and strooke the *Amalekites*, with other enemies of *Israel*, letting none liue to complaine vpon him. *Achis* supposing that *Dauid* had drawne bloud of his owne Nation, thought himselfe assured of him: and therefore preparing to inuade *Israel*, summoneth *Dauid* to assist him, who dissembling his intent, seemeth very willing thereto. But the rest of the *Philistim* Princes knowing his valour, and doubting his disposition, liked not his company, and therefore he withdrew himselfe to *Siklag*. At his return he found the towne burnt, his two wiues with the wiues and children of his people taken by the *Amalekites*: Hereupon his fellowes mutined, but God gaue him comfort, and assurance to recouer all againe: which he did.

* It seemeth that *Simeon* neuer obtained *Siglag* till this time, for it is said in the 1. of *Sam. c. 27. v. 6* therefore *Siglag* pertaineth vnto the King of *Iuda* vnto this day.

This armie of the *Philistims* commanded by *Achis*, encountred *Saul* at *Gilboa*, in which he and his three sonnes were slaine. The newes with *Sauls* Crowne and bracelets were brought to *Dauid* at *Siklag*, in his returne from being victorious ouer *Amalech*, by a man of the same Nation, who auowed (though falsly) that himselfe at *Sauls* request had slaine him. *Dauid*, because he had accused himselfe, made no scruple to cause him to be slaine at the instant: and the sooner, because the probabilities gaue strong euidence withall. Otherwise it followeth not that euery man ought to be beleeued of himselfe to his owne preiudice. For it is held in the law; *Confessio reorum non habenda est pro explorato crimine, nisi approbatio alia instruit religionem cognoscentis. The prisoners confession must not be taken for an euidence of the crime, vnlesse some other proofe informe the conscience of the Iudge.* For a man may confesse those things of himselfe, that the Iudge by examination may know to be impossible. But because it is otherwise determined in the title *de custodia reorum l. si confessus, & in cap. de pœnis l. qui sententiam*, therefore doth the *Glosse* reconcile these two places in this sort: *Si quis in iudicio sponte de seipso confiteatur, & postea maneat in confessione, id est satis. If any man in iudgement doe confesse of himselfe, of his owne accord, and after doth perseuere in his confession, it is enough.*

2 Sam. 1. *In F. de quæst. l. 1.*

That *Dauid* greatly bewailed *Saul* it is not improbable, for death cutteth asunder all competition: and the lamentable end that befell him, being a King, with whom in effect the strength of *Israel* also fell, could not but stirre vp sorrow, and moue compassion in the heart of *Dauid*.

The victorie which the *Philistims* had gotten was so great, that some townes of the *Israelites*, euen beyond the riuer of *Iordan*, were abandoned by the inhabitants, and left vnto the enemie, who tooke possession of them without any resistance made. Wherefore it may seeme strange, that a Nation so warlike and ambitious as were the *Philistims*, did not follow their fortune with all diligence, and seeke to make the Conquest entire.

Most

Most like it seemes, that the Ciuill warre immediatly breaking out betweene *Dauid* and the house of *Saul*, wherein *Iuda* was diuided from the rest of *Israel*, gaue them hope of an easie victorie ouer both; and thereby caused them to attempt nothing at the present, lest by so doing they should inforce their disagreeing enemies to a necessarie reconciliation; but rather to permit that the one part should consume the other, by which meanes, both the victors, and the vanquished, would become a prey to the violence of such as had beaten them, when their forces were vnited.

§. II.

Of the beginning of Dauids *reigne, and the warre made by* Abner *for* Isboseth.

AFter the death of *Saul*, *Abner*, who commanded for *Saul* in the warre, sought to aduance *Isboseth* (or *Iebostus*, according to *Iosephus*) though he had no right to the Kingdome of *Israel*: for *Mephiboseth* the first son of *Ionathan* liued. Against this *Abner*, and *Isboseth*, *Dauid* made a defensiue warre, till *Abner* past *Iordan*, and entred the border of *Iuda*; at which time he sent *Ioab* with such forces as he had, to resist *Abner*: *Isboseth* remaining in *Gilead*, and *Dauid* in *Hebron*. The armies encountred each other neere *Gibeon*, where it seemeth, that *Abner* made the offer to trie the quarrell by the hands of a few; like to that Combat betweene the *Lacedamonians*, and the *Argiues*, remembred by *Herodotus*, 300. being chosen of each Nation, of which number three persons were onely left vnslaine. The like triall by a farre lesse number was performed by the *Horatij* and *Curiatij* for the *Romanes* and *Latines*. The same challenge *Goliah* the *Philistim* made, whom *Dauid* slew: a custome very ancient. *Edward* the third offered the like triall in his own person to the French King; and *Francis* the French King to *Charles* the Emperour. There were twelue chosen of each part, in this warre of *Dauid* with the house of *Saul*, to wit, so many of *Beniamin*, and as many of *Iuda*: whose force and valor was so equall, as there suruiued not any one to challenge the victory. But the quarrell staide not heere: for the army of *Iuda* prest *Abner* in grosse, and brake him. Three hundreth and sixtie men of *Abners* companions were slaine, and but twenty of *Iuda*: whereof *Asahel* the brother of *Ioab* was one: who when he would needes pursue *Abner*, and by *Abners* perswasions could not be moued to quit him, he was forced to turne vpon him, wounded him to death, with the stroake of his speare. For though *Asahel* were an excellent footman, and as it is written in the Text, as light as a wilde *Roe*, and as *Iosephus* reporteth, contended not onely with men, but with horses; and hoped to haue gotten great fame, if he could haue mastered *Abner* (who, as *Asahel* perswaded himselfe, had, by being ouerthrowne and flying away lost his courage) yet here it fell out true; *That the race is not to the swift.*

2 Sam. 2.

Eccles. 9. Vers. 10.

That this ciuill warre lasted two yeeres, we finde it written in the second of *Samuel* the second Chapter; though in the beginning of the third it is againe made probable, that this contention dured longer; and therefore the matter resteth still in dispute, and some of the *Rabbines* conceiue that *Isboseth* had then reigned two yeeres, when this was written, the warre as yet continuing a longer time. For *Abner* held for the partie of *Isboseth* after this, and till such time as there grew iealousie betweene him and *Isboseth* for *Sauls* concubine: neither did the death of *Isboseth* instantly follow; but how long after the muther of *Abner* it happened, the same doth not certainly appeare.

§. III.

Of the death of Abner *slaine by* Ioab, *and of* Isboseth *by* Rechab *and* Baanah.

ABner, reconciled to *Dauid*, was anon by *Ioab* murdered; for *Ioab* could not endure a companion in *Dauids* fauour, and in the commandement of his forces, by which he was growne so powerfull, as *Dauid* forbare to call him to account; for thus much he confesseth of himselfe: *I am this day weake, and these men of the sonnes of Zeruiah be too hard for me.* In this sort *Dauid* complained after *Abners* death; and to make it cleare that he hated this fact of *Ioab*, he followed him with this publike imprecation; *Let the blood fall on the head of* Ioab, *and on all his fathers house: and let them be*

2 Sam. 3. 27.

2 Sam. 3. 39.

Verse 29.

be ſubiect to vlcers, to the leproſie, to lameneſſe, to the ſword, and to pouertie, &c. For could anything haue withſtood the ordinance of *God*; this murther committed by *Ioab* might greatly haue indangered *Dauids* eſtate, *Abner* being the mouth and truſt of all the reſt of the Tribes, not yet reconciled. This miſchance therefore *Dauid* openly bewailed, ſo that all *Iſrael* perceiued him to be innocent of that fact. The place which *Abner* held, being Generall of the men of warre, was of ſuch importance, that the Kings themſelues were faine to giue them great reſpect, as hath beene already ſhewed more at large. This office *Ioab* held in the armie of *Iuda*, and thought himſelfe worthy to hold the place entire, if once his Lord might obtaine the whole Kingdome. For he was neere to *Dauid* in kinred, and had beene partaker of all his aduerſitie; wherefore he did not thinke it meete, that an old enemy ſhould in reward of new benefits, be made his partner. Indeede he was by nature ſo iealous of his dignitie and place, that he afterward ſlew *Amaſa* his owne kinſman and the Kings, vpon the ſame quarrell, taking it in high diſdaine to ſee him ioyned with himſelfe as captaine of the hoſte of *Iuda*; much leſſe could hee brooke a ſuperiour, and ſuch a one as had ſlaine his brother, and beene beaten himſelfe in battell. But howſoeuer *Ioab* did hate or deſpiſe *Abner*, *Dauid* eſteemed highly of him as of a Prince, and a great man in *Iſrael*, excuſing the ouerſight by which he might ſeeme to haue periſhed, by affirming that he died not like a foole, nor a man vanquiſhed, *But as a man falleth before wicked men, ſo* (ſaid he) *diddeſt thou fall.* And certainly it is no error of wit, nor want of valour and vertue in him whom a ſtronger hand deſtroyed vnawares, or whom ſubtiltie in free truſt bringeth to confuſion. For all vnder the *Sunne* are ſubiect to worldly miſeries and miſaduentures. Howſoeuer *Iſboſeth* meant to haue dealt with *Abner*, yet when he heard of his death, he deſpaired greatly of his eſtate, and with him all *Iſrael* were poſſeſt with great feare: inſomuch as two of *Iſboſeths* owne Captaines, *Rechab* and *Baanah*, murthered *Iſboſeth*, and preſenting his head to *Dauid*, receiued the ſame reward that the *Amalekite* lately did, for pretending to haue ſlaine *Saul*. *Iſboſeth* being dead, all the Elders of *Iſrael* repaired to *Dauid* at *Hebron*, where he was the third and laſt time annointed by generall conſent.

2 Sam. 3. Verſe 34.

2 Sam. 4.

§. IIII.

Of the flouriſhing time of Dauids *Kingdome, the taking of Ieruſalem, with two ouerthrowes giuen to the Philiſtims, and the conduction of the Arke to the Citie of* Dauid.

WHen *Dauid* was now eſtabliſhed in the Kingdome, his firſt enterpriſe was vpon the *Iebuſites*, who in deriſion of his force, and confident in the ſtrength of the place (as is thought) manned their wals with the blinde and lame of their Citie; which *Dauid* ſoone after entred: all their other forces notwithſtanding. For hauing maſtered the fort of *Zion* (which was afterward the Citie of *Dauid*) he became Lord of *Hieruſalem*, without any great danger, expelling thence the *Iebuſites*, who had held it from the foundation, to the times of *Moſes* and *Ioſua*, and after them almoſt 400. yeeres. There are who expound this place otherwiſe: *Except thou take away the blinde and the lame, thou ſhalt not come in hither.* For ſome thinke that it was meant by the *Idols* of the *Iebuſites*: others, that it had reference to the Couenant made long before with *Iſaac*, and *Iacob*: the one blinde by nature and age, the other made lame by wreſtling with the Angell, and that therefore till thoſe (that is, till that Couenant) be broken, *Dauid* ought not to moleſt them. But for my ſelfe I take it with *Ioſephus*, that they armed their wals with certaine impotent people at firſt, in ſcorne of *Dauids* attempt. For they that had held their Citie about 400. yeeres againſt all the children of *Iſrael*, *Ioſua*, the *Iudges*, and *Saul*, did not doubt but to defend it alſo againſt *Dauid*.

2 Sam. 5.

When he had now poſſeſt himſelfe of the very heart and Center of the Kingdome, and receiued congratulatorie Embaſſadours and preſents from *Hiram* King of *Tyre*: he entertained diuers other concubines and married moe wiues, by whom he had ten ſons in *Ieruſalem*, and by his former wiues he had ſixe in *Hebron* where he reigned 7. yeeres.

The *Philiſtims* hearing that *Dauid* was now annointed King, as wel of *Iuda* as of *Iſrael*, they thought to try him in the beginning, before he was fully warme in his ſeat. And being encountred by *Dauid* at two ſeuerall times in the *Valley of Rephaim*, or of the *Giants*, they were at both times ouerthrowne. After which he called the place *Baalperazim*.

2 Sam. 5.

Then *Dauid* aſſembled 30000. choice *Iſraelites* to conduct the *Arke of God* from the houſe

house of *Abinadab* in *Gibea*, to the Citie of *Dauid*, which businesse was interrupted by the death of *Vzzah* the sonne of *Abinadab*, whom the Lord slew for presuming to touch the *Arke*, though it were with intent to stay it from taking harme, when it was shaken. But after three yeeres it was with great solemnity brought into the Citie with sacrifices, musicke, dances, and all signes of ioyfulnesse, in which *Dauid* himselfe gladly bare a part. Hereupon *Michol* derided him for dancing before the *Arke*, and afterward told him in scorne, *That he was vncouered as a foole in the eyes of the maidens his seruants*; namely that he forgat his regall dignity both in apparell and behauiour; and mixed himselfe among the base multitude, dancing as fooles doe in the wayes and streetes: not that she disliked *Dauids* behauiour (as I take it) though she made it the colour of her derision; but rather the aboundant griefe, which this spectacle stirred vp, beholding the glory of her husband to whom she was deliuered lastly by force, and remembring the miserable end of her father and brethren, out of whose ruines she conceiued that the sonne of *Ishai* had built this his greatnesse: together with the many new wiues and concubines imbraced since his possession of *Ierusalem*, made her breake out in those despitefull tearmes, for which she remained barren to her death.

1 Chro. c. v. 3. This done, *Dauid* consulted with the Prophet *Nathan* for the building of the Temple or house of *God*: but was forbidden it, becausse he was a man of warre, and had shed bloud. So greatly doth the Lord and King of all detest homicide; hauing threatned, not in vaine, that he would require the bloud of man, at the hand of man and beast. The wars which *Dauid* had made were iust, and the bloud therein shed was of the enemies of God, and his Church: yet for this cause it was not permitted that his hands should lay the foundation of that holy Temple. Hereby it appeares how greatly those Princes deceiue themselues, who thinke by bloudshed and terrour of their warres, to make themselues in greatnesse like to the *Almightie*, which is a damnable pride; not caring to imitate his mercie and goodnesse, or seeke the blessednesse promised by our *Sauiour* vnto the peacemakers.

Now although it was not pleasing to the Lord to accept a Temple of *Dauids* founding, yet was his religious intent so well accepted, that hereupon he receiued both a confirmation of the Kingdome to him and his heires, and that happie promise of the euerlasting throne, that should be established in his seede.

§. V.

The ouerthrow of the Philistims and Moabites.

2 Sam. 8. v. 1: SOone after this *Dauid* ouerthrew the *Philistims*, which made them altogether powerlesse, and vnable to make any inuasion vpon *Israel* in haste. For it is written, *Accepit frænum Amgaris è manu Philisthæorum*; which place our *English Geneua* conuerts in these words, And *Dauid tooke the bridle of bondage out of the hand of the Philistims*. The Latine of *Iunius* giueth another and a better sense; for by that bridle of *Amgar* was meant the strong Citie of *Gath*, or *Geth*, and so the *Geneua* hath it in the marginall note. This Citie of *Gath* was the same which was afterward *Dio-Cæsarea*, set on the frontier of *Palæstina* at the entrance into *Iudæa* and *Ephraim*. From thence they made their incursions, and thereinto their retrait in all their inuasions; which being taken by *Dauid* and demolished, there was left no such frontier towne of equall strength to the *Philistims* on that part. The hill whereon *Geth* or *Gath* stood, the *Hebrews* call *Amma*, wherof and of the word *Gar* is made *Amgar*, of which *Plinie* in his first book, and Chap. 13. This exposition is made plaine and confirmed in the first of *Chro.* the 18.

Iunius in 2. c. of the second of Sam.

There was no nation bordering the *Iewes* that so greatly afflicted them as the *Philistims* did, who before the time of *Saul*, (to the end they might not sharpen any weapon against them) did not leaue one Smith in all their Cities and villages of that kinde, but inforst them to come downe into their territorie, for all iron worke whatsoeuer they needed; so as the *Israelites* till this time of *Dauid* were seldome free from paying tribute to the *Philistims*.

1 Sam. 13.

After this he gaue them foure other ouerthrowes: but the war of the *Moabites* and *Arabians* came betweene. In the first of which he was indangered by *Ishbi-benob*, the head of whose speare weighed 300. sheckles of brasse, which make nine pound three quarters of our poizes: at which time *Abishai* succoured *Dauid* and slew the *Philistim*, wherupon the

the Counsellors and Captaines of *Dauid* (lest the light of *Israel* might by his losse be quenched) vowed that he should not thenceforth hazard himselfe in any battaile. The second and third incounter and ouerthrow of the *Philistims* was at *Gob* a place neere *Gesar*, and the last at *Gath* or *Geth*. And being now better assured of the *Philistims* by the taking of *Geth*, he inuaded *Moab*, from whom notwithstanding in his aduersitie he sought succour and left his parents with him in trust. But whether it were the same King or no it is not knowne. 2 Sam 21. v. 17

The *Rabbines* faine that *Moab* slew those kinsfolkes of *Dauid*, which liued vnder his protection in *Sauls* time; but questionlesse *Dauid* well knew how that Nation had bin alwayes enemies to *Israel*, and tooke all the occasions to vex them that were offered. And he also remembred that in the 23. of *Deut.* God commanded *Israel* not to seeke the peace or prosperity of the *Moabites*, which *Dauid* well obserued, for he destroyed two parts of the people, leauing a third to till the ground. This victory obtained, he led his army by the border of *Ammon* towards *Syria Zobah*, the region of *Adadezer* the sonne of *Rehob* King thereof. The place is set downe in the description of the holy Land: to which I referre the Reader.

§. VI.

The warre which Dauid *made vpon the Syrians.*

IT is written in the Text: Dauid *smote also* Hadadezer, *&c. as he went to recouer his border at the riuer Euphrates.* Now whether the words (*as he went to recouer his border*) be referred to *Dauid* or *Hadadezer*, it is not agreed vpon. *Iunius* thinkes that the article (*hee*) hath relation to *Dauid*, who finding *Tohu* oppresst by *Hadadezer*, ouerthrew the one, and succoured the other. But the ancient and most receiued opinion, that this recouery hath reference to the *Syrian*, is more probable. For if *Dauid* had intended any such enterprize towards *Euphrates*, he was in farre better case to haue proceeded after his victory than before: seeing that (*Adadezer* being taken) he had now left no enemy on his backe, either to pursue him, to take victuals and supplies from him, or to stop the passages of the mountaines vpon him at his returne.

Againe, seeing *Dauid* was either to passe through a part of *Arabia* the desart, or by the plaines of *Palmyrena*, his army consisting of footmen, for the most, if not all: He had now both horse and chariots good store to carry his prouisions through those vncultiued places, by which he was to haue marched before he could haue reached *Euphrates* or any part thereof. But we finde that *Dauid* returned to *Hierusalem*, after he had twice ouerthrowne the *Syrian* army, not bending his course towards the riuer *Euphrates*, but seeking to establish his purchases already made. Whereby it may appeare, that it was the *Syrian*, and not King *Dauid*, that was going to inlarge his border, as afore is said.

The king of *Syria Damascena*, and of *Damascus*, whereof that region is so called, hearing that *Adadezer* was ouerthrowne by the *Israelites*, fearing his owne estate, and the losse of his owne country which adioyned to *Syria Zoba* of *Hadadezer*, sent for an army of *Aramites* or *Syrians* to his succour: but these, as it appeareth, came too late for *Adadezer*, and too soone for themselues: for there perished of those supplies 22000. This king of *Damascus*, *Iosephus* (out of *Nicholaus* an ancient Historian) calleth *Adad*, who was also of the same name and family as all those other *Adads* were: which now began to grow vp in greatnesse, and so continued for ten descents, till they were extinguished by the *Assyrians*, as is shewed heretofore. *Dauid* hauing now reduced *Damascus* vnder his obedience, left a garrison therein, as he did in *Edom*: hauing also sackt the adioyning cities of *Betah*, and *Berathi*, belonging to *Adadezer*, of which Cities *Ptolomie* calleth *Betah*, *Tauba*: and *Berathi* he nameth *Barathena*. *Tohu* or *Thoi* whose country of *Hamath* ioyned to *Adadezer* (as in the description of the Holy land the reader may perceiue) sent his sonne *Ioram* to congratulate this successe of *Dauid*: partly because he had warre with *Adadezer*, and partly because he feared *Dauid* now victorious. He also presented *Dauid* with vessels of gold, siluer, and brasse; all which together with the golden shields of the *Aramites*, and 2 Sam. 8.

the best of all the spoiles of other Nations, *Dauid* dedicated vnto God at his returne. *Iunius* translated the words (*clypeos aureos*) by *vmbones*, as if all the parts of the targets were not of gold but the bosses only. The *Septuagint* cal them bracelets: *Aquila*, golden chains. But because *Roboam* made shields of brasse in place of these of *Adadezer*, at such time as *Shicah* the *Ægyptian* sackt the Temple of *Hierusalem*, it may be gathered thereby that those of *Adadezer* were golden shields.

2 Sam. 8. This done, *Dauid* sent Embassadours to *Hanum* King of the *Ammonites* to congratulate his establishment in his fathers Kingdome: for *Dauid* in the time of his affliction vnder *Saul*, had beene relieued by *Nahash*, the father of *Hanum*. But this *Ammonite* being ill aduised, and ouer-iealous of his estate, vsed *Dauids* messengers so barbarously, and contemptuously (by curtailing their beardes, and their garments) as hee thereby drew a warre vpon himselfe, which neither his owne strength, nor all the aydes purchased could put off, or sustaine. For notwithstanding that hee had waged three and thirtie thousand Souldiers of the *Amalekites*, and their confederates; to wit, of the vassalles of *Adadezer* twentie thousand, and of *Maachah* and *Ishtob* thirteene thousand (for which hee disbursed a thousand talents of siluer) yet all these great armies together with the strength of the *Ammonites*, were by *Ioab* and his brother *Abishai* easily broken and put to ruine: and that without any great losse or slaughter at that time. And it is written, that when the *Aramites* fled, the *Ammonites* also retraited into their Cities, the one holding themselues within the walles, the other in their desarts adioyning, till *Ioab* was returned to *Hierusalem*.

Maachah the North part of *Traconitis* remembred in *Deut. 3. 14.*

Ishtob or *Thob* a country neere *Gad* vnder the rockes of *Armon*.

2 Samad.

Hadadezer hearing that *Ioab* had dismissed his armie, assembled his forces againe, and sent all the companies that he could leuie out of *Mesopotamia*, who vnder the command of *Shobach* passed *Euphrates*, and incamped at *Helam*, on the South side thereof. *Dauid* hearing of this new preparation, assembled all the ablest men of *Israel*, and marched towards the *Syrian* armie in *Palmyrena*, not yet entred into *Arabia*; to wit, at *Helam*, a place no lesse distant from *Damascus*, towards the North-east, than *Hierusalem* was towards the Southwest. Now *Dauid* (speaking humanely) might with the more confidence goe on towards *Euphrates* (which was the farthest-off iourney that euer hee had) because hee was now Lord of *Damascus*, which lay in the midway. Hee also possest himselfe of * *Thadmor* or *Palmyrena*, which *Salomon* afterward strongly fortified, and this Citie was but one dayes iourney from *Helam*, and the riuer *Euphrates*. So had he two safe retraites, the one to *Thadmor*, and the next from thence to *Damascus*. In this encounter betweene *Dauid* and the *Syrians*, they lost 40000. horsemen, and 700. chariots, together with *Shobach* Generall of their armie, The Chronicles call these 40000. Souldiers footmen, and so *Iunius* conuerts it, and so is it very probable. For the armie of *Israel* consisting of footemen, could hardly haue slaughtered 40000. horsemen, except they quitted their horse and fought on foote. So are the chariots taken in this battell, numbred at 7000. in the first of *Chronicles* the ninth; in which number, as I conceiue, all the Souldiers that serued in them with the conductors are included: so as there dyed of the *Syrians* in this warre against *Dauid*, before he forc't them to tribute, 100000. footemen, besides all their horsemen and waggoners, and besides all those that *Ioab* slew, when they fled at the first encounter, together with the *Ammonites* before *Rabbah*. Notwithstanding all which, the *Adads* in following ages gathered strength againe, and afflicted the Kings of *Iuda* often: but the Kings of *Israel* they impouerished euen to the last end of that State.

Helam or *Chelam* which *Ptolomy* calleth *Alamatha* neere the foords of *Euphrates*. 2 Sam. 10.

* See c. 18. §. 2.

Dauid hauing now beaten the *Arabians* and *Mesopotamians*, from the partie and confederacie of *Ammon*: He sent out *Ioab* the Lieutenant of his armies to forradge and destroy their territorie, and to besiege *Rabbah*, afterward *Philadelphia*, which after a while the *Israelites* mastered and possest. The Kings crowne which weighed a talent of gold, garnished with precious stones, *Dauid* set on his owne head, and carried away with him the rest of the riches and spoile of the Citie. And though *Dauid* stayed at *Hierusalem*, following the warre of *Vriah* his wife, till such time as the Citie was brought to extremitie, and ready to be entred: yet *Ioab* in honour of *Dauid* forbare the last assault, and entrance thereof, till his masters arriuall. To the people he vsed extreame rigour (if we may so call it being exercised against heathen Idolaters,) for some of them he tare with harrowes,

rowes, some he sawed asunder, others he cast into burning kils, in which he baked tile and bricke.

§. VII.

Of Dauids *troubles in his reigne, and of his forces.*

BVt as victory begetteth security, and our present worldly felicity a forgetfulnesse of our former miseries, and many times of God himselfe the giuer of all goodnesse: so did these changes, in the fortune and state of this good King, change also the zealous care which formerly he had to please God in the precise obseruation of his Lawes and Commandements. For hauing now no dangerous apparant enemie (against whom he was wont to aske counsaile from the Lord) he began to be aduised by his owne humane affections and vaine desires. For hee was not onely satisfied to take *Vriahs* wife from him, and to vse her by stealth: but he imbrodered his adultery with *Vriahs* slaughter, giuing order to his trustie seruant *Ioab* to marshall him in the front or point of those *Israelites*, which gaue an assault vpon the suburbes of *Rabba*, when there was not as yet any possibility of preuailing. And, that which could no lesse displease God than the rest, hee was content that many others of his best seruants and Souldiers should perish together with *Vriah*, hoping thereby to couer his particular ill intent against him. After which he began by degrees to fall from the highest of happinesse; and his dayes then to come were filled with ioyes and woes interchangeable, his trodden-downe sorrowes began againe to spring; and those perils which he had pulled vp by the rootes (as hee hoped) gaue him an after-harueſt of many cares and discontentments. And if it had pleased God to take the witnesse of *Dauids* owne mouth against him, as *Dauid* himselfe did against the *Amalekite*, which pretended to haue slaine *Saul*, he had then appeared as worthy of reprehension as the other was of the death he suffered. For when *Nathan* the Prophet propounded vnto him his owne errour, in the person of another, to wit, of him that tooke the poore mans sheepe that had none else, the bereauer being Lord of many: Hee then vowed it to the liuing Lord, that such a one should die the death. And hereof, although it pleased God to pardon *Dauid*, for his life, which remission the Prophet *Nathan* pronounced: yet he deliuered him Gods iustice together with his mercy in the tenour following; *Now therefore the sword shall neuer depart from thy house, &c. Because thou hast taken his wife to be thy wife, and hast slaine* Vriah *with the sword of the children of Ammon.* Soone after this *Dauid* lost the childe of adulterie which he begot on *Bersheba*. Secondly, his owne sonne *Amnon* being in loue with his halfe sister *Thamar*, by the aduise of his Cousin-german the sonne of *Shimeah Dauids* brother, possest her by force: which when he had performed, he thrust her from him in a careless and despightfull manner. Two yeeres after which foule and incestuous act, *Absalom* caused him to be murthered, at the feast of his sheepeshearing; not perchance in reuenge of *Thamars* rauishment alone: but hauing it in his heart to vsurpe the Kingdome; in which, because he could not in any sort be assuren of *Amnon*, he thought his affaire greatly aduanced by his destruction. So the one brother hauing rauished his owne sister, and then despised her; the other after a long dissembled malice, first, made his owne brother drunken, and then slaughtered him; which done he fled away, and liued vnder the sauegard of *Talmai* King of *Gessur*, neere *Damascus*, who was his grandfather by the mother, but a heathen King. Thirdly, when *Absalom* by the inuention of *Ioab*, (but chiefly because of the great affection of *Dauid* towards his sonne) was brought againe: first to the Kings fauour, and then to his presence; Hee began instantly to practise against *Dauid* his father, seeking by the pretence of common iustice, and by lowly and familiar manner to all men, and by detracting from his fathers equitie, to win vnto himselfe a popular reputation. Here began the great affliction, threatned by the Lord as a punishment of *Dauids* sinne.

2 Sam. 11. 15.

2 Sam. 12. verſ. 9. and 10.

2 Sam. 13.

2 Sam. 14.

The company which *Absalom* gathered at the first were but 200. men: which he carried with him from *Hierusalem* to *Hebron*, pretending, though impiously, the performance

2 Sam. 15.

of a vow to God. There when *Achitophel* repaired vnto him, and many troopes of people from all places, he proclaimed himselfe King, and was by the people (whose hearts God had turned from their lawfull Prince) accepted so readily, that *Dauid* doubting to be set vpon on the suddaine, durst not trust himselfe in his owne Citie of *Hierusalem*, nor in any other walled towne for feare of surprise: but incamped in the fields and desarts with some 600. of his gards, and few else. The priests he left in *Hierusalem* with the Arke of God, from whom he desired to be aduertised of those things that chanced; to whom he directed *Hushai* his trustie friend, and seruant, praying him to make himselfe in
2 Sam. 15. all his outward actions and counsels of *Absaloms* party and confederacy, thereby the better to discouer vnto him the purposes of *Achitophel*, a reuolting Counsailor, whose practices he greatly doubted. And now when treason was in fashion, *Ziba* also sought to betray his master *Mephiboseth* the sonne of *Ionathan*: And *Shimei* of the house of *Saul* (the fire of whose hatred *Dauids* prosperity had smothered, but his aduersity illightned) holding himselfe vpon the aduantage of a mountaine side, cast stones at *Dauid*, and most
2 Sam. 16. despightfully cursed him to his face: but *Dauid* attending no priuate reuenges, forbad *Abishai* to pursue him for the present, yet left him among others in the rolle of his reuenge, to his sonne *Salomon*. *Absalom* being now possest of *Hierusalem*, was aduised by *Achitophel* to vse his fathers concubines in some such publique place, as all *Israel* might assure themselues, that he was irreconciliable to his father: whereof being perswaded, they would then resoluedly adhere to *Absalom* and his cause, without feare of being
2 Sam. 17. giuen vp vpon a reconciliation betweene them. This saluage and impious (though crafty counsaile) *Achitophel* indeede vrged for his owne respect, as fearing that this rebellion might take end to his destruction; who most of all other inflamed *Absalom* against his father. And now was it fulfilled that *Nathan* had directly foretold *Dauid*: *I will raise vp euill against thee out of thine owne house, and will take thy wiues before thine eyes, and*
2 Sam. c. 12 v. 11. *giue them vnto thy neighbour, and he shall lye with thy wiues in the sight of the Sunne: for thou diddest it secretly, but I will doe this thing before all Israel, and before the Sunne.* He also gaue aduice to *Absalom*, that himselfe with an armie of 12000. men might be imployed at the instant for the surprizing of *Dauid*; which had willingly beene imbraced
2 Sam. 17. v. 14 by *Absalom*, had not *Hushai Dauids* faithfull seruant giuen counter-aduice, and swayed it: perswading *Absalom*, that it was fitter and more safe for him with all the strength of *Israel*, to pursue his father, than by such a troope, which *Dauids* valour and those of his attendants might either indanger or resist. This delay in *Absalom*, and aduantage of time gained by *Dauid*, was indeede, after God, the losse of the one, and deliuery of the
2 Sam. 17. 23. other. Whereupon *Achitophel* rightly fearing (by the occasion fore-shewed) the successe which followed, disposed of his owne estate, and then forsooke both the party and the care of *Absalom*, and of his owne life.

Dauid being aduertised of this enterprize against him, marched away all night, and past *Iordan*, possessing himselfe of *Mahanaim* in the tribe of *Gad*: the same wherein *Iboseth* himselfe in the warre against *Dauid* after *Sauls* death seated himselfe. To which place there repaired vnto him *Shobi*, the sonne of *Nahash* the *Ammonite*, whom *Dauid* loued, the same which *Iosephus* calleth *Shiphar*. And though it be greatly disputed, what this *Shobi* was, yet the most generall and probable opinion makes him a second brother to *Hanum*, whom *Dauid* for his fathers sake established in the Kingdome, after *Hanums* ouerthrow. In thankefulnesse whereof he relieued *Dauid* in this his extremity. There came also to *Dauids* assistance *Machir* of *Lodabar*, Guardian in former times to *Mephibaseth*, and among others *Barzillai* the *Gileadite*, who willingly fed *Dauid* and all his companie.

In the meane time both the King and *Absalom* prepared to fight; *Absalom* made *Amasa* Commander of the armie of *Israel*, the same place which *Ioab* held with *Dauid*; an office next the King himselfe, like vnto that of the Maiors of the Palace aunciently in *France*. *Dauid*, perswaded by his companie, stayed in *Mahanaim*, and disposed the forces he had to *Ioab*, *Abishai*, and *Ittai*, giuing them charge in the hearing of all that issued out of the port of *Mahanaim*, that they should spare the life of *Absalom*. But *Ioab*, besides that he was very cruell by nature, remembred that *Absalom* had lately disposed of his gouernment to *Amasa*, and therefore the victory being obtained, and newes brought him
15. 16. that *Absalom* hung by the haire of his head on a tree, when he could not perswade the
2 Sam. 18. 14. messenger to returne and kill him, he himselfe with his owne seruants dispatcht him.

Ie

It appeared also by the sequell that *Ioab* affected *Adonijah* whom he afterward acknowledged, *Dauid* yet liuing; and fearing the disposition of *Absalom*, he imbraced the present aduantage offered. 2 Sam. 18.

Hereof, together with newes of the victorie, when knowledge was brought to *Dauid*, he mourned and sorrowed, not onely as a man that had lost a sonne, but as one that had outliued all his worldly ioyes, and seene euery delight of life interred. For he so hid himselfe from his people, as those which hoped for honour and reward after so great a victory, couered themselues also in the Citie, as if they had committed the greatest offences, and had rather deserued death than recompence. Whereupon *Ioab* presenting himselfe before *Dauid*, perswaded him to dissemble his sorrow for the present, and to shew himselfe to the Armie. For first, he told him that he had discountenanced his faithfull seruants, who had that day preserued his life; inferring that nothing could be more dangerous to a King, than not onely not to acknowledge so great a loue and constancie in his people, who being but few in number, did yet resoluedly expose themselues to great perils for his sake: but on the contrary, grieue and lament at their good successe. For, no doubt, they might all haue bought their peace of *Absalom* at an easie rate. Secondly, he vrged that it was generally beleeued, that he loued his enemies and hated his friends, and that he witnessed by this his mourning, that he had not any respect of his Princes, and others his faithfull seruants, but would more haue ioyed if they had all perished, and *Absalom* liued, than in the victory by their faithfulnesse and approued valour gotten.

Lastly, he vsed this preualent argument, that if the King came not out and shewed himselfe publikely to his men of warre, that they would all that very night abandon him, and returne: concluding with this fearefull threatning: *And that will be worse vnto thee than all the euill that fell on thee from thy youth hitherto.* By these ouer-bold and arrogant speeches (though perchance vttered with a good intent) *Ioab* raised *Dauid* from his bed of sorrow, and brought him to the gates of the Citie among the people, whom he assured of his loue and affection, especially *Amasa*, who commanded the Armie of *Absalom*, to whom he promised the office of Lieutenantship; the same which *Absalom* had giuen him, and which *Ioab* now enioyed. For *Dauid* doubted, that if *Amasa* were not satisfied, he might draw from him a great part of the strength of *Israel*, now vnder his commandement. 2 Sam. 19.

This done, the King marched towards *Iordan* homeward, where in his passage he pardoned *Shimei*, who had lately reuiled him to his face; but this remission was but externall, as appeared afterward. He also accepted of *Mephibosheth* his excuse, whom *Ziba* had formerly falsly accused and betrayed. 2 Sam. 19. 23.

He also intreated *Barzillai* the *Gileadite*, his late liberall Oast, to follow him to *Ierusalem*, that he might reward his seruice done him; who excusing himselfe by his age, appointed his sonne *Chimham* to attend the King. 2 Sam. 19. 38.

At *Gilgal* on this side *Iordan*, all the Tribes assembled, and after some contention which of them ought to haue most interest in *Dauid*, the Armie brake, and *Dauid* returned to *Ierusalem*. But *Sheba* the sonne of *Bichri*, a *Beniamite*, of the faction of the house of *Saul*, finding some discontent among the *Israelites*, withdrew them from *Dauid*, as from a stranger in whom they had no interest, and it seemeth that many of the people of the out Tribes, and in effect of all but *Iuda*, bare still a good affection to the issues of their first King. *Dauid* imployed his reconciled Captaine *Amasa*, to giue him contentment, and to witnesse his trust, as also becaus he conceiued that *Amasa* had interest in those reuolts of *Israel* more than *Ioab* had. He receiued commandement from *Dauid* to assemble the Armie within three dayes, which he foreslowed: but being onward on his way, *Abishai*, *Ioabs* brother, was sent after him, with *Dauids* guard and best Souldiers, whom also *Ioab* accompanied: and ouertaking *Amasa* neere *Gibeon*, pretending to imbrace him, gaue him a wound, whereof he fell dead, being no lesse iealous of *Amasa* than he was of *Abner*, whom he murdered in the same manner, and out of the same impatient ambition. This done, he pursued *Sheba*, and finding him inclosed in *Abel*, assaulted the Citie with that furie, that the Citizens by the perswasions of a wise woman there inhabiting, cut off *Sheba* his head, and flung it to *Ioab* ouer the wals: which done, he retraited his Armie to *Ierusalem*, and commanded, as before, all the hoste of *Israel*. 2 Sam. 20. 10. 2 Sam. 20. 22.

The next act of *Dauids*, was the deliuerie of *Sauls* ſons or kinſemen to the *Gibeonites*, whom thoſe Citizens hung vp in reuenge of their fathers cruelty. *Dauid* had knowledge from the *Oracle of God*, that a famine which had continued on the land three yeeres, came by reaſon of *Saul* and his houſe; to wit, for the ſlaughter of the *Gibeonites*: and therefore he willingly yeelded to giue them this ſatisfaction, both becauſe he had warrant from *God* himſelfe, as alſo if we may iudge humanely, to rid himſelfe of *Sauls* line, by whom he and his might, as well in the preſent as in the future, be greatly moleſted and indangered; onely he ſpared *Mephiboſheth* the ſonne of *Ionathan*, both for the loue he bare to his father, as for his oath and vow to *God*.

Now where it is written in the Text; *The King tooke the two ſonnes of* Riſpah, *whom* 10
2 Sam. 21. *ſhe bare vnto* Saul, *and the fiue ſonnes of* Michol *the daughter of* Saul, *whom ſhe bare to* Adriel, *and deliuered them to the Gibeonites*:

Iunius cals this *Michol* the ſiſter of her that was *Dauids* wife, ſhe whom *Saul* married to *Phaltiel*; but *Michol* here named had *Adriel* to her husband: the ſame which is named *Merab* in the firſt of *Samuel* the eighteenth, who was firſt promiſed to *Dauid*, when he ſlew *Goliah* in the valley of *Raphaim*: and becauſe it is written that *Michol* loued *Dauid*, which perchance *Merab* did not, whether *Dauid* had any humane reſpect in the deliuerie of her children, it is onely knowne to *God*.

Now whereas the *Geneua* nameth *Michol* for *Merab* the wife of *Adriel*: the better tranſlation were out of the *Hebrew* word here vſed, hauing an eclipſis or defect, and ſig- 20
nifieth, as I am informed, one of the ſame kinred, as in the 19. verſe of the ſame 21. Chapter it is ſaid of *Goliah* whoſe ſpeare was weightie as a weauers beame, when as by the ſame Eclipſis it muſt be vndeſtood by the brother of *Goliah*: *Goliah* himſelfe being formerly ſlaine.

As by the death of *Sauls* children *God* ſecured the houſe of *Dauid*, leauing no head vnto rebellion; ſo did he ſtrengthen both the King and Nation againſt forreine enemies, by the valour of many braue Commanders, the like of whom, for number and qualitie, that people of *Iſrael* is not knowne to haue had at any time before or after. Thirtie Captaines of thouſands there were, all men of marke, and great reputation in warre. Ouer theſe were ſixe Coronels, whoſe valour was ſo extraordinary, that it might be well 30
held as miraculous. Theſe Coronels had ſome difference of place and honour, which ſeemeth to haue beene giuen vpon meere conſideration of their vertue. For *Abiſhai* the brother of *Ioab*, who in the warre againſt the *Ammonites* and *Aramites* was Lieutenant, and commanded halfe the army, could not attaine to the honour of the firſt ranke, but was faine to reſt contented with being principall of the three Coronels of the ſecond order, notwithſtanding his neereneſſe of bloud vnto the King, the flouriſhing eſtate of his owne houſe, and his well approued ſeruices. All theſe Coronels and Captaines, with the Companies belonging to them, may ſeeme to haue beene ſuch as were continually retained, or at the leaſt kept in readineſſe for any occaſion, conſidering that the numbers which were muſtered and drawne out, if neede required, into the field, very farre exceeded thirty thouſand, yea, or thirty times as many. They were moſt of them ſuch as had followed the King in *Sauls* time, and beene hardened with his aduerſities. Others there were very many, and principall men in their ſeuerall Tribes, that repaired vnto him after the death of *Saul*; but theſe Captaines and Coronels, (who with *Ioab*, that was Generall of all the Kings forces, make vp the number of 37.) were the eſpeciall men
2 Sam. c. 23. v. 39. of warre, and reckoned as *Dauids* Worthies. The long reigne of *Dauid*, as it is knowne to haue conſumed many of theſe excellent men of warre, ſo may it probably be geſſed to haue waſted the moſt of thoſe whoſe deaths we finde no-where mentioned. For the ſonnes of *Zeruia*, who had beene too hard for *Dauid*, were worne away, and onely *Ioab* left in the beginning of *Salomon*, who wanted his brother *Abiſhai* to ſtand by his ſide in 50
his laſt extremitie.

By the actions forepaſſed in the time of *Dauid*, it is gathered that he had reigned now 33. yeeres, or thereabout; when the poſterity of *Saul* was rooted out, ſo that he enioyed about ſeauen yeeres of entire quiet and ſecurity, wherein it pleaſed God to remoue all impediments that might haue troubled the ſucceſſion of *Salomon* in his Fathers throne. In this time alſo *Dauid* hauing eſtabliſhed all things in *Iuda* and *Iſrael*, and the borders thereof, he againe diſpleaſed God by numbring the people, as in oſtentation of his power: in which he employed *Ioab*, with other Captaines of his armie, who after

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nine moneths and twentie dayes trauell, returned with the account and regiſter of all the people, able and fit to beare Armes, and they amounted to the number of thirteene hundred thouſand, beſides *Leui* and *Beniamin*, whereof in *Iuda* and the Cities thereof fiue hundred thouſand, and in *Iſrael* eight hundred thouſand. 2. Sam. 24. 1. Chron. 21.

For this, when by the Prophet *Gad* he was offered from God the choice of three puniſhments, whereof he might ſubmit himſelfe to which he pleaſed; to wit, ſeauen yeeres famine; three moneths warre, wherein hee ſhould be vnproſperous in all attempts, and be chaced by his enemies; or a generall peſtilence to laſt three dayes: *Dauid* made choice to bow himſelfe vnder the hand of God onely, and left himſelfe ſubiect to that cruell diſeaſe, which hath no compaſſion or reſpect of perſons, of which there periſhed 70. thouſand. And heereby hee hath taught all that liue, that it is better to fall into the hands of God than of men; whereof he giueth vs this diuine reaſon; *For his mercies are great.* 2. Sam. 24.

§. VIII.

Of the laſt acts of Dauid; Adoniahs *faction*; *the reuenge vpon* Ioab *and* Shimei.

LAſtly, when he grew weake and feeble, and paſt the acts and knowledge of women, hee was yet aduiſed to lie in the armes of a young and well complexioned maiden, to keepe him warme. In this his weake eſtate of bodie, when hee was in a manner bed-rid, *Adonijah* his eldeſt ſonne (*Amnon* and *Abſalom* being now dead) hauing drawne vnto his partie that inuincible, renowned and feared *Ioab*, with *Abiathar* the Prieſt, began manifeſtly to prepare for his eſtabliſhment in the Kingdome after his father. For being the eldeſt now liuing of *Dauids* ſonnes, and a man of goodly perſonage, *Salomon* yet yong, and borne of a mother formerly attainted with adultery, for which her name was omitted by S. *Matthew* (as *Beda*, *Hugo*, *Thomas*, and others ſuppoſe) he preſumed to carry the matter without reſiſtance. Hereof when *Dauid* had knowledge by *Berſabe* the mother of *Salomon*, who did put him in minde of his faithfull promiſe, that *Salomon* her ſonne ſhould reigne after him (*Nathan* the Prophet affirming the ſame thing vnto the King, and ſeconding her report of *Adonijah* his preſumption) the King calling vnto him *Zadoc* the Prieſt, *Nathan* the Prophet, and *Benaiah* the Captaine of his guard, gaue charge and commiſſion to annoint *Salomon*, and to ſet him on the Mule whereon himſelfe vſed to ride in his greateſt ſtate: which done, *Salomon* attended, and ſtrongly guarded by the ordinarie and choyce men of warre, the *Cherethites* and *Pelethites*, ſhewed himſelfe to the people. Thoſe tidings being reported to *Adonijah*, hee preſently abandoned his aſſiſtants, and for the ſafety of his life he held by the hornes of the Altar, whom for the preſent *Salomon* pardoned. After this, *Dauid* had remaining two eſpeciall cares, whereof he was deſirous to diſcharge his thoughts; the one concerning the peace of the land, which might be diſturbed by ſome rebellion againſt *Salomon*, the other concerning the building of the Temple, which he ſought by all meanes to aduance, and make the buſineſſe publique. To bring theſe intentions to good effect, hee ſummoned a Parliament, conſiſting of all the Princes of *Iſrael*, the Princes of the ſeuerall Tribes, all the Captaines and Officers, with all the mighty, and men of power; who did repaire vnto *Ieruſalem*. 1. Kings 1. 1. Chron. 28. v. 1.

In this aſſembly the King ſtood vp, and ſignified his purpoſe of building the Temple, ſhewing how the Lord had approoued the motion. Heerein he tooke occaſion to lay open his owne title to the Crowne, ſhewing that the Kingdome was by Gods ordinance due to the Tribe of *Iuda* (as *Iacob* in his bleſſing prophetically bequeathed it) and that GOD himſelfe was pleaſed to make choyce of him among all his Fathers ſonnes. In like manner hee ſaid that God himſelfe had appointed *Salomon* by name to be his ſucceſſor: whereupon he earneſtly charged both the people and his ſonne, to conforme themſelues vnto all that God had commanded, and particularly to goe forward in this worke of the Lords houſe, which *Salomon* was choſen to build. Then produced he the patterne of the worke according to the forme which God himſelfe had appointed; and ſo laying open his owne preparations, hee exhorted all others to a voluntary contribution. 1. Chron. 29. 9

The Kings propoſition was ſo well approued by the Princes and people, that whereas hee himſelfe had giuen three thouſand talents of gold, and ſeuen thouſand of ſiluer, they added vnto it ſauen thouſand of gold, and ten thouſand of ſiluer, beſides braſſe, iron,

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and iewels, heartily reioycing in the aduancement of so religious a worke. This businesse being so well dispatched, a solemne feast with great sacrifice was made, at which time *Salomon* was againe annointed King, and receiued fealtie of all the Princes and people of the Land, and of all the Princes his brethren, the sonnes of King *Dauid*. *Salomon* being thus established King, his Father *Dauid* finding himselfe euen in the hands of death, first exhorted his sonne to exercise the same courage and strength of minde, which himselfe had done in all his attempts: and to the end that a happy end might follow the beginning
1. King. 2. 3. of all his enterprizes, he vttered these mighty words; *Take heede to the charge of the Lord thy God, to walke in his wayes, and keepe his statutes and his commandements, and his iudgements, and his testimonies, as it is written in the Law of* Moses, *&c.* to the performance of which, GOD fastened the succession, and prosperitie of his issues. For this done
1. Kin. 2. 20. (saith GOD himselfe) *Thou shalt not want one of thy posteritie to sit vpon the Throne of Israel.*

Secondly, he aduised him concerning *Ioab*, who out of doubt had serued *Dauid* from the first assault of *Ierusalem* to the last of his warres, with incomparable valour and fidelitie, sauing that he fastened himselfe to *Adonijah* (his master yet liuing) and thereby vexed him in his feeble age. But as God hath neuer left cruelty vnreuenged, so was it his will that *Ioab* should drinke of the same cup, whereof he had enforced other men to taste, and suffer the same violence which himselfe had vniustly strooken others withall, *Qui gladio percutit, gladio peribit*: for he had bereaued *Abner* and *Amasa* of their liues, hauing against the one the pretence onely of his brothers slaughter, whom *Abner* had slaine in the time of warre, and could not auoyd him: against the other but a meere iealousie of his growing great in the fauour of *Dauid*. And though *Ioab* assured himselfe that *Abner* & *Amasa* being dead, there was none left eyther to equall him or supplant him, yet God (deriding the policies of wicked men) raised vp *Benhaiah* the sonne of *Iehoiadah*, to pull him from the Sanctuary, and to cut him in peeces. For *Dauid* giueth this cause to *Salomon* against
1. King. 2. *Ioab*, that he slue the Captaines of the hoste of *Israel*, and shed bloud of battell in peace; and to this apparant and iust cause, it is not improbable but that *Dauid* remembred the ill affection of *Ioab* towards *Salomon*; which *Ioab* made manifest by the vntimely setting vp of *Adonijah*, *Dauid* yet liuing. Some other offence *Ioab* had committed against *Dauid*, of
1. King 2. which in these words he put his sonne *Salomon* in minde; *Thou knowest also what* Ioab *the sonne of* Seruiah *did to me, &c.* Now whether this were meant by the killing of *Absalom*, contrary to the Kings desire, or by the proud words vsed to him when hee mourned in *Mahanaim* for *Absalom*; or whether it were the publishing of *Dauids* letter vnto him for the killing of *Vriah*, thereby to disgrace *Salomon* as descended of such a mother, the Scriptures are silent. True it is, that those great men of warre doe oftentimes behaue themselues exceeding insolently towards their Princes, both in respect of their seruice done, as also because they flatter themselues with an opinion, that eyther their masters cannot misse them, or that they dare not offend them. But this kinde of pride hath ouerthrown many a worthy man otherwise deseruing great honour and respect.

He also gaue order to *Salomon*, to ridde himselfe of *Shimei*, who not long before had cast stones at *Dauid*, and cursed him to his face. And albeit by reason of his oath and promise *Dauid* spared *Shimei* all the time himselfe liued, yet being dust and in the graue, hee
1. King. 2. slue him by the hand of *Salomon* his Sonne. Hence it seemeth that King *Henry* the seuenth of *England* had his patterne, when hee gaue order to *Henrie* the eight to execute *Pool* as soone as himselfe was buried, hauing made promise to the King of *Spaine* when he deliuered *Pool* vnto him, that while he liued he would neuer put him to death, nor suffer violent hands to be laid vpon him.

And yet did not the execution of *Ioab* yeeld vnto *Salomon* any such great profit or as-
1. King. 11. surance as he hoped for. For he found a yong *Adad* of *Idumæa*, and *Resin* of *Damascus* to vexe him: who, as the Scriptures witnesse, were emboldened to enterprize vpon *Salomon*, hearing that *Dauid* slept with his fathers, and that *Ioab* the Captaine of the host was dead. Now when *Dauid* had reigned in all fortie yeeres, to wit, in *Hebron* 7. yeeres, and in *Ierusalem* three and thirtie, he died.

For his person, he was of small stature, but exceeding strong. For his internall gifts and graces hee so farre exceeded all other men, as putting his humane frailtie apart, he was said by God himselfe to be a man according to his owne heart. The *Psalmes* which hee wrote witnesse his pietie, and his excellent learning: of whom *Hierome* to *Paulinus*:

Paulinus: Dauid Simonides *noster*, Pindarus, *&* Alcæus, Flaccus, *quoque* Catullus, *&* Serenus, *Christum lyra personat, & in decachordo Psalterio ab inferis suscitat resurgentem*; Dauid (saith he) *our* Simonides, Pindarus, Alcæus, Horace, Catullus *and* Serenus, *hee playeth Christ on his harpe, and on a ten stringed Psalter he raiseth him vp rising from the dead.* And being both a King and a Prophet, he foretelleth Christ more lightsomely and liuely than all the rest.

The booke of the *Psalmes*, saith *Glycas*, was diuided, ordered and distinguished by *Ezekias*: but whether all the *Psalmes* were written by *Dauid*, it is diuersly disputed. For *Athanasius*, *Cyprian*, *Lyranus*, and others conceiue diuers Authors answering the titles of the seuerall *Psalmes*, as *Moses*, *Salomon*, and the rest hereafter named, and that onely 73. *Psalmes* were composed by *Dauid* himselfe, namely, those which are intituled *ipsius Dauid*. For the 50. and the 72. with the ten that follow, are bestowed on *Asaph* the son of *Barachia*, eleuen other on the sonnes of *Korath*; and eleuen are ascribed to *Moses*, to wit, the 89. and the ten following, and so they are intituled in the olde Hebrew Copies, though the vulgar and *Septuagint* (three excepted) stile them otherwise. The supposed nine Authors of these *Psalmes* which *Dauid* wrote not, *Sixtus Senensis* nameth as followeth; *Salomon*, *Moses*, (whom *Aben Ezra*, contrarie to *Hierome*, maketh one of *Dauids* singers) *Asaph*, *Ethan-Eziachi*, *Eman-Ezraita*, *Idithum*, and the three sonnes of *Chore*. But S. *Chrysostome* makes *Dauid* the sole Author of all the *Psalmes*, and so doth S. *Augustine*, reasoning in this manner: Although (saith he) some there are that ascribe those *Psalmes* onely to *Dauid*, which are ouer-written *ipsius Dauid*, and the rest intituled *ipsi Dauid*, to others, this opinion (saith he) *Voce Euangelica Saluatoris ipsius refutatur, vbi ait quòd ipse* Dauid *in spiritu Christum dixerit esse suum Dominum, quoniam Psalmus* 109. *sic incipit, Dixit Dominus Domino meo, Sede à dextris meis, &c.* The voyce of the Gospell refutes this opinion, where it saith, that *Dauid* himselfe in the spirit called Christ his Lord, because the 109. *Psalme* begins thus: *The Lord said vnto my Lord, Sit thou at my right hand, &c.* Lastly, his testimonies are vsed both by Christ and the Apostles, and hee was as a paterne to all the Kings and Princes that succeeded him.

Athan. in Synop. Hier. epist. 134. Lyr. in exp. 1. ps.

Vid. Sixt. Sen. Bib. sanct. l. 1. fol. 10 & 11. Aug. de Ci. Dei l. 13. c. 14.

His Storie and all his particular actions, were written by the Prophets, *Samuel*, *Nathan* and *Gad*, as it is in the first of *Chron.* 29. *vers.* 29. For the seuerall parts of the books of *Samuel* which intreate chiefly of *Dauid*, were as it seemes written by these three holy men.

Constantine Manasses hath an opinion, that the *Troians* during the time of the siege, sought for succour from *Dauid*, and that hee stayed neuter in that warre. But it seemeth that *Manasses* did miscast the time twixt *Dauid* and the *Troian* warre. For it is generally receiued that *Troy* fell betweene the times of *Abdon* and *Samson* Iudges of *Israel*, about the worlds yeere 2848. and *Dauid* died in the yeere 2991.

C. 17. §. 6. 7. In his annales translated out of Greeke into Latin by *Ioannes Leunclauius.*

§. IX.

Of the treasures of Dauid *and* Salomon.

HIs treasures were exceeding great. For it is written in the 22. of the first of *Chronicles*, that he left *Salomon* for the building of the Temple a hundred thousand talents of Gold, and a thousand thousand talents of siluer, and of brasse and yron passing all weight, which is more than any King of the world possest besides himselfe, and his sonne to whom he left it. For it amounteth to three thousand three hundred thirty & three cartload, and a third of a cartload of siluer, allowing two thousand weight of siluer or sixe thousand pound sterling to euery cartload, besides threescore and seuenteene millions of French Crownes, or of our money twenty three millions and a thousand pound: a matter, but for the testimony of the Scriptures, exceeding all beleefe. For that any riches were left him it doth not appeare, seeing that the Iudges had not any treasure, nor any souereigne power to make leuies: but when they went to the warres, they were followed by such voluntaries as the seuerall tribes by turnes gaue them: seeing also that *Saul* who was of a meane Parentage, and perpetually vexed and inuaded by the *Philistims*, could not in all likelihood gather great riches (if any at all) his Territories being exceeding narrow, and thereof the better part possest by his enemies.

Vers. 14.

Therefore it were not amisse to consider how *Dauid* within the space of not very many yeeres, might amasse vp such mighty treasures. For though parsimonie be it selfe a great

great reuenue, yet needs there must haue beene some other great meanes. It seemes that he made the vttermost profit of all that he had, that was profitable. *Eusebius* in his ninth booke and last Chapter *de præparatione Euangelica*, citeth the words of *Eupolemus*, who reporteth that *Dauid*, among other preparations for the Temple, built a nauie in *Melanis* (or as *Villalpandus* corrects it, *Achanis*) a Citie of *Arabia*, and from thence sent men to digge for gold in the Iland *Vrphe*, which *Ortelius* thinkes, was *Ophir*, though *Eupolemus* in this place of *Eusebius* (erring perhaps in this circumstance) saith that this Iland is in the red Sea; from whence, saith this *Eupolemus*, they brought gold into *Iury*. *Pineda, lib. 4. de rebus Salamonis, c. 1.* thinkes that *Dauid* did this way also inrich himselfe, and citeth this testimony of *Eupolemus*: and yet certainly *Dauid* had many other waies to gather riches. Much land doubtlesse he gained by conquest, from the *Canaanites* and *Philistims*, besides those fruitfull valleys neere *Iordan* in *Trachonitis* and *Basan*, and the best of *Syria*, and other Countries bordering the *Israelites*. These demaines belike he kept in his owne hands, and with his infinite number of captiues, which hee tooke in his warres, which were not able to redeeme themselues, husbanded those grounds for his greatest aduantage. For it is written, *1. Chron.* 17. that *Iehonathan* was ouer his treasures in the field, in the villages, in the Cities, in the townes; that *Ezri* was ouer the labourers that tilled his ground; *Simei* ouer the vineyards; and *Sabdi* ouer the store of the wine; *Baal Hanan* ouer the Oliue trees, and *Ioash* ouer the stare of the oyle: also that hee had herdsmen that had charge ouer his cattell, both in the high Lands, and in the plaines, ouer his Sheepe, Camels, and Asses. And this custome of enriching themselues by husbandrie and Cattell, the ancient Kings euery where held, both before and after *Dauids* time.

Gen 47. For wee reade of *Pharao*, that he spake to *Ioseph* to appoint some of his brethren or of their seruants, to bee Rulers ouer his cattell. Wee reade of *Vzzia*, that hee loued

2. Chron. 26. husbandrie, had much cattell, and plough-men, and dressers of Vines: likewise we reade it in all *Greeke* Poets, that the wealth of the ancient Kings did specially consist in their Heards and flockes, whereof it were needlesse to cite *Augeas* and *Admetus* or any other for examples, the rule holding true in all. Now concerning *Dauid* it is not vnlikely, but that those captiues which were not imployed in husbandrie, were many of them vsed by him in all sorts of gainefull professions, as the ancient *Romans* in like manner vsed their slaues.

To these profits (besides the tributes and impositions which doubtlesse were great, and besides the innumerable presents which yeerely were brought him, or extraordinarilie sent him, by *Tohu* and others) wee may adde the great spoyles which hee found in the Cities and Countries which hee conquered: also the head money which was gathered *per legem capitationis*; *By the law of capitation or head money*, euery man rich or poore paying halfe a sickle of the Sanctuarie, which is about as much as fourteene pence, and so in all it amounted to a wondrous summe in that Kingdome: wherein one

1. Chron 21. thousand thousand fiue hundred and seuentie thousand fighting men were numbred by *Ioab*. Now although this Law of capitation bee thought by some very learned not to haue beene perpetuall (which opinion of theirs neuertheless they confesse is against the *Hebrew* expositions) yet *Dauid* vpon this occasion is not vnlikely to haue put it in practize. And by these meanes might he be able to leaue those huge treasures to *Salomon*. Yet it may seeme that this great masse of gold and siluer left by *Dauid*, the least part was his owne in priuate, and so will it appeare the lesse wonderfull that hee left so much. Of his owne liberalitie we finde, that hee gaue to the building of the Temple three thousand talents of gold, and seuen thousand talents of siluer, a great summe: but holding a very small proportion to the other. Wherefore wee are to consider, that the treasures of the sanctuarie it selfe were exceeding great, as needs they must haue beene hauing receiued continuall encrease, without any losse or diminution euer since the time of *Moses* and *Iosuah*. The reuenues of the Sanctuarie (besides all manner of tithes and oblations, which defraied the daily expences, and maintained the Priests and *Leuites*) were partly raised out of the head money before mentioned, partly out of the spoyles

Num. 31. 27. gotten in warre. For all the bootie was diuided into two parts, whereof the Souldiers had one, and the people which remained at home, had the other halfe; whereby all the Countrie receiued benefit of the victorie, yet so, that the Souldiers had a farre greater proportion than the rest, as being fewer, and therefore receiuing more for euerie single share.

Out

Out of this purchase was deducted the Lords tribute, which was one in fiftie; of that which the people receiued, and one in fiue hundred, of that which was giuen to the Souldiers; namely one hundred and one thousand part of the whole bootie. So in the spoyle of *Midian*, thirty two thousand women being taken, the armie had sixteene thousand of them for slaues, and the Congregation had other sixteene thousand; but out of the sixteene thousand giuen to the Armie, were exempted two & thirtie for the Lords tribute. *Num. 31 40.* Out of the peoples number were taken three hundred and twenty. By this meanes, the lesser that the Armie was which had exposed it selfe to danger, the greater profit had euery Souldier; but when it consisted of many hands, they who remaining at home were faine to vndergoe more than ordinarie trauaile in domesticall affaires, did receiue by so much the greater portion. But the Lords tribute was alwaies certaine, yea many times it was increased, either by some especiall commandement, as when all the gold, and siluer; and other mettalls found in *Iericho*, were consecrated vnto God; or by thankefulnesse of the Rulers and People, as when after the victorie obtained against the *Midianites* without the losse of one man, all Iewells, Bracelets, Eare-rings, and the like, were offered vp, as voluntarie presents. *Ios. 6. 19.* *Num. 31 50.*

Now howsoeuer the *Israelites* were many times oppressed, and troden down by other Nations, yet were not these treasures robbed or spoyled; for the enemies neuer gat possession of the Tabernacle that was in *Shilo*. Wherefore it cannot otherwise be, than that the wealth of the Sanctuarie must haue beene exceeding great; as containing aboue one hundreth part of all the money and other goods found by the *Israelites* in the whole Land of *Canaan*; and of all that was purchased by so many victories, as they obtained against the bordering Nations. For that this treasurie was not defrauded of the due portion, it is euident; seeing that before the time of *Dauid* and his Lieutenant *Ioab*, it is recorded that *Saul* and *Abner*, and before them *Samuel*, had vsed to dedicate of the spoyles obtained in warre, to maintaine the house of the Lord: the like whereof may be well presumed of the former Iudges and Captaines of other Ages. Certaine it is, that the Conquest of *Dauid* brought into the Land farre greater abundance of riches, than any former victories had purchased, those of *Iosua* perhaps excepted: but these vast summes of an hundred thousand Talents of siluer, may seeme rather to haue beene made vp, by the addition of his winnings and liberalitie, to the treasures laid vp in many former Ages, than to haue beene the meere fruits of his owne industrie. *1. Chron. c 26. v. 27. & 28.*

Now concerning the riches of *Salomon*, it is more manifest how he gathered them; for he receiued of yeerely reuennues with his tributes *666.* Talents of gold, besides the Customes of Spices. He had also sixe rich Returnes from the East *India*, which greatly increased his store. For his ships performed that voyage euery three yeeres, and he began that trade in the two and twentieth yeere of his reigne, and ruled fortie yeeres. Besides this, all *Iudaa* and *Israel* were now mastered to his hands; all the *Arabians* his borderers, the *Syrians* of *Zobah*, of *Damascena*, of *Palmyrena*, of *Iturea*; all of *Idumea*, *Moab*, and *Ammon*, paid him tribute; as likewise did the *Hittites*, who with the *Perizzites*, *Heuites*, *Iebusites*, and other races of the *Canaanites*, were not as yet dextinguished, though subjected. A Talent of gold is 770. french crowns *1. King. 10. 14.* *1. King c. 9. v. 20. & c. 10. v. 25.*

Into this flourishing estate was the Kingdom of *Israel* reduced by *Dauid*, who after 40 yeers raigne, and 70. yeeres of life, dyed in a good age, full of dayes, riches, and honour, and was buried in the Citie of *Dauid*. It is written by *Iosephus* that there was hid in *Dauids* Tombe a maruailous quantitie of treasures, insomuch as *Hyrcanus* (who first of the *Chasmanai*, or race of *Maccabees*, called himselfe King) one thousand and three hundred yeeres after, drew thence three thousand Talents, to rid himselfe of *Antiochus* then besieging *Ierusalem*; and afterward *Herod* opening another Cell, had also an exceeding masse of gold and siluer therein. And it was an ancient custome to burie treasure with the dead. So the *Peruvians* and other *Americans* did the like, which being discouered by the *Spaniards*, they inriched themselues by nothing so much in their first Conquest. That *Salomon* did burie so much treasure in his fathers graue, it would hardly be beleeued, in regard of the great exactions with which hee was faine to burthen the people, notwithstanding all the riches which hee got otherwise, or which were left vnto him: were it not withall considered that his want of monie grew from such magnificent imployments. Particularly of the Sepulcher of *Dauid* the Scriptures haue no mention, but onely the Sepulchers of the Kings of *Iuda*, as of an honourable place of buriall. Yet the *1. Chro. 29 28.* *Ioseph. Ant. l 7.*

Monuments

Peregrinat. Hierosol. D. N. Ch. Radz. Epist. 2.

Monuments of those Kings, as (by relation of the Duke of *Vlika*) they remained within these thirty yeeres, and are like to remaine still, are able to make report credible of the cost bestowed vpon them.

§. X.

Of the Philistims, whom Dauid *absolutely mastered: and of sundry other contemporaries with* Dauid.

OF the *Philistims*, whose pride *Dauid* was the first that absolutely mastered, in this conclusion of *Dauids* time somewhat heere may be spoken.

Iust l. 9. 19. Ios l. 1. ant. 17. They descended of *Casloim*, who, according to *Isidor* and *Iosephus*, was one of the sonnes of *Misraim*, and was surnamed *Philistim*, as *Esau* was surnamed *Edom*, and *Iacob Israel*. There were of them fiue Cities of pettie principalities; namely, *Azotus*, or *Asdod*, *Gaza* or *Aczaph*, *Ascalon*, *Geth* or *Gath*, and *Accaron*. It seemeth that *Casloim* was the first founder of this nation, because of his kindred on either hand, the *Cananites* and the *Ægyptians*.

1. Sam. 6.

Gen. 20. The first King of these *Philistims*, which the Scriptures haue named, was that *Abimelech* which loued *Sara*, *Abrahams* wife.

The second *Abimelech* liued at once with *Isaac*, to whom *Isaac* repaired in the time of famine, *Abimelech* then residing at *Gerar* in the border of *Idumæa*, which *Abimelech* sanctified *Isaac* his wife: as his father had done *Sara*.

Gen. 26.

After *Abimelech* the second, the *Philistims* Kings are not remembred in the Scriptures, till *Dauids* time: perhaps the gouernment was turned into *Aristocraticall*. For they are afterwards named Princes of the *Philistims*, howsoeuer *Achis* be named king of *Gath*, the same to whom *Dauid* fled, and who againe gaue him *Siklag* to inhabit in *Sauls* time.

Iud 16. 1. Sam. 18. 29. 1. Sam 21. 11. 1. King. 2.

After him we reade of another *Achis* who liued with *Salomon*, to whom *Semei* trauelled to fetch backe his fugitiue seruant, what time the seeking of his seruant was the losse of his life. *Ieremie* the Prophet speaketh of the Kings of *Palestin* or *Philistim*. *Amos* nameth the King of *Ascalon*: *Zacharias*, a King of *Gaza*. The rest of the warres of the *Philistims* are remembred in the Catalogue of the *Iudges*, of *Saul* and *Dauid*, and therefore I shall not need to collect the particulars in this place.

There liued at once with *Dauid*, the third of the *Siluij* King of *Alba*, called *Latinus Siluius*, who is said to haue ruled that part of *Italie* fiftie yeers. And about his fourteenth yeere *Codrus* the last King of the *Athenians* died, to whom succeeded the first Prince of those, who being called after *Medon*, *Medontidæ*, without regall name gouerned *Athens* during their life.

The reasons which moued the *Athenians* to change their gouernment, were not drawn from any inconuenience found in the rule of Soueraignetie, but in honour of *Codrus* onelie. For when the *Græcians* of *Doris*, a region betweene *Phocis* and the mountain of *Oeta*, sought counsaile from the Oracle, for their successe in the warres against the *Athenians*, it was answered, that then vndoubtedly they should preuaile and become Lords of that State, when they could obtaine any victorie against the Nation, and yet preserue the *Athenian* King liuing. *Codrus* by some intelligence being informed of this answere, withdrew himselfe from his owne forces, and putting on the habit of a common souldier, entred the Campe of the *Dorians*, and killing the first hee encountred, was himselfe forthwith cut in pieces.

Eupales the 31. King of *Assyria*, which others account but the 30. began to rule that Empire, about the 13. yeere of *Dauid*, and held it 38. yeeres.

Neere the same time began *Ixion* the second King of the *Heraclidæ*, the sonne of *Eurysthenes* in *Corinth*; and *Agis* the second of the *Heraclidæ* in *Lacedæmon*: in honour of which *Agis*, his successours were called *Agidæ*, for many yeeres after. Hee restored the *Laconians* to their former libertie: hee ouercame the Citizens of *Helos* in *Laconia*, who had refused to pay him tribute: hee condemned them and theirs to perpetuall slaueric; whereof it came, that all the *Messenians*, whom at length they brought into the like bondage, were after called *Helotes*.

In like sort from the *Sclaui* came the word *Slaue*. For when that Nation issuing out of *Sarmatia*, now called *Russia*, had seized vpon the country of *Illyria* & made it their owne by conquest, their victorie pleased them so highlie, that thereupon they called themselues by

by a new name, *Slauos*, which is in their language *glorious*. But in after times (that warmer Climate hauing thawed their northerne hardines, and not ripened their wits) when they were troden downe, and made seruants with their neighbours; the *Italians* which kept many of them in bondage, began to call all their bondmen *Slaues*, vsing the word as a name of reproach: in which sense it is now currant through many countries.

Other Chronologers make this *Agis*, the third King of *Sparta*, and somewhat later, about the 23. yeere of *Dauid*, and say, that *Acheſtratus* was the fourth King of this race, the same whom *Euſebius* calls *Labotes*, and sets him in the thirteenth yeere of *Salomon*. *Euſeb. in Chron.*

In the tenth yeere of *Acheſtratus*, *Androclus* the third sonne of *Codrus* assisted by the *Ionies*, built *Epheſus* in *Caria*, who after the adioyning of the Ile of *Samos* to his territorie, was slaine by the *Carians* whose countrie he vsurped. He was buried (saith *Pauſanias*) in one of the gates of *Epheſus* called *Magnetes*, his armed *Statua* being set ouer him. *Strabo* reports that after *Androclus* had subdued the *Ionians* (the next prouince to *Epheſus* on the sea coast of *Asia* the lesse) he inlarged his Dominions vpon the *Æoles*, which ioyneth to *Ionia*: and that his posteritie gouerned the Cities of *Epheſus* and *Erythra* by the name of *Baſilidæ* in *Strabo* his owne time. Of the expedition of the *Ionies* how they came hither out of *Peloponeſus*, I haue *spoken alreadie vpon occasion of the returne of the *Heraclidæ* into *Peloponeſus*, wherein with the *Dores*, they expelled the *Aeolæ*, and inhabited their places in that land: though this of the *Ionies* succeeded that of the *Heraclidæ* 100. yeeres.

The East-gate of *Epheſus* toward *Magneſia* vpō the riuer *Mæander*.

Arist. l. 5. pol. c. 6.

*See Ch. in this 17 Ch. 5. 1 poſſ. medium.

The Citie of *Epheſus* became exceeding famous: first, for the temple of *Diana* therein built: which had in length 425. foote, and 220. in breadth, sustained with 127. pillars of marble, of 70. foote high: whereof 27. were most curiously grauen, & all the rest of choyce marble polisht, the worke being first set out by *Cteſiphon* of *Gnoſſos*. Secondly, it became renowned by being one of the first that receiued the Christian faith, of which *Timothie* was Bishop; to whom, and to the *Ephesians*, Saint *Paul* wrote his Epistles so intituled. The other Citie possest by *Androclus* in *Æolis* was also vniuersally spoken of by reason of *Sibylla*, surnamed *Erythræa*: who liued 740. yeeres before Christ was borne. Saint *Augustine* auoweth that a *Romane Proconsul* shewed him in an ancient Greek coppie certaine verses of this Propheteſſe: which began (as Saint *Augustine* changed them into Latine) in these words: *Ieſus Chriſtus Dei filius, ſaluator. Iesus Christ sonne of GOD, the Saviour.*

Plin. l. 2. c. 98. & l. 36. 37.

About the time that *Ioab* besieged *Rabba* in *Moab*, *Vaphres* began to gouerne in *Egypt*, the same that was father in Law to *Salomon*, whose Epistles to *Salomon*, and his to *Vaphres*, are remembred by *Euſebius* out of *Polemon*. In the 21. of *Dauid*, was the Citie of *Magneſia* in *Asia* the lesse founded, the same which is seated vpon the riuer *Mæander*, where *Scipio* gaue the great ouerthrow to *Antiochus*. In this territorie are the best Horses of the lesser *Asia* bred, whereof *Lucan*:

Et Magnetis equis, Mimya gens cognita remis.

About the same time *Cuma* in *Campania* was built by the inhabitants of *Chalcis* in *Euboea*, according to *Seruius*, with whom *Strabo* ioyneth the *Cumæans* of *Æolis*, saying, that to the one of these people the gouernment was giuen, with condition that the other should giue name to the City. Of this *Cuma* was *Ephorus* the famous scholler of *Isocrates*.

Seru. in Aeneid. 3. Strabo l. 5.

Euſebius and *Caſsiodor* finde the building of *Carthage* at this time, to wit, in the 31. yeere of *Dauid*, but much mistaken. For the father of *Dido* was *Metinus* the sonne of *Badezor*, brother to *Iezabel*, who married *Achab* King of *Israel*; and betweene the death of *Dauid*, and the first of *Achab*, there were wasted about 95. yeeres.

In this time also *Acaſtus* liued, the second of the *Athenian* Princes after *Codrus*, of which there were thirteene in descent before the State changed into a *Magistracie* of ten yeeres. Some writers make it probable that the *Æolians* led by *Graus*, the grand nephew of *Oreſtes*, possest the Citie and Island of *Thebes* about this time. In the 32. yeere of *Dauid*, *Hiram* began to reigne in *Tyre*, according to *Ioſephus*, who saith that in his twelfth yeere *Saloman* began the worke of the Temple. But it is a familiar errour in *Ioſephus*, to misreckon times, which in this point he doth so strangely, as if hee knew not how at all to cast any accompt. For it is manifest that *Hiram* sent messengers, and Cedars vnto *Dauid*, soone after his taking of *Ieruſalem*, which was in the very beginning of *Dauids* reigne ouer *Israel*, when as yet hee had reigned onely seauen yeeres in *Hebron*, ouer the house of *Iuda*. Wherefore it must needes bee that *Hiram* had reigned aboue

Euſeb. in Chron. Herod. in vit. Hom. & Strab. l. 14. Antiq. l. 8. & cont. Ap. l. 1.

2. Sam. 5.

30. yeeres before *Salomon*; vnlesse more credit should be giuen to those *Tyrian* records which are cited by *Iosephus*, than to the plaine words of Scripture contradicting them. For that it was the same *Hiram* which liued both with *Dauid* and with *Salomon*, the Scriptures make it plainely manifest.

CHAP. XVIII.

Of *SALOMON*.

§. I.

Of the establishing of Salomon: *of birthright, and the cause of* Adonijahs *death, and of* Salomons *wisedome*

SALOMON, who was brought vp vnder the Prophet *Nathan*, began to reigne ouer *Iuda* and *Israel*, in the yeere of the World 2991. He was called *Salomon* by the appointment of God: hee was also called *Iediddia*, or *Theophilus*, by *Nathan*, because the Lord loued him.

Hiram King of *Tyre*, after *Salomons* anointing, dispatched Embassadours toward him, congratulating his establishment: a custome betweene Princes very ancient. Whence wee reade that
2. Sam. 10. *Dauid* did in like sort salute *Hanum* King of the *Ammonites*, after his obtaining the Kingdome.

The beginning of *Salomon* was in bloud, though his reigne were peaceable. For soone after *Dauids* death, hee caused his brother *Adonijah* to be slaine by *Benaiah* the sonne of *Iehoiada*, taking occasion from *Adonijah* his desiring by *Bersheba*, that the young maide *Abishag* (which lay in *Dauids* bosome in his latter dayes, to keepe him warme) might be giuen to him. Whatsoeuer hee pretended, it was enough that *Adonijah* was his elder brother, and sought the kingdome contrary to the will of *Dauid*, whom God inclined towards *Salomon*. And yet it is said that a word is enough to the wise, and hee that sees but the claw, may know whether it be a Lyon or no: so it may seem that to the quick-sighted wisedome of *Salomon*, this motion of *Adonijahs*, was a demonstration of a new treason. For they which had beene concubines to a King, might not after be touched but by a
2. Sam. 16. 21. King: whence *Achitophel* wished *Absalon* to take his Fathers Concubines as a part of the Royaltie. And *Dauid* after that wrong, determining to touch them no more, did not giue them to any other, but shut them vp, and they remained widowed vntill their death.
2. Sam. 2. 3. And this it seemes was the depth of *Isboshethes* quarrell against *Abner*, for hauing his Fathers Concubine. And some signification of this custome may seeme too in the words of God by *Nathan* to *Dauid*; *I haue giuen thee thy masters house, and thy masters wiues.*
1. Sam. 20. 30. And in the words of *Saul* vpbraiding *Ionathan*, that he had chosen *Dauid* to the shame of the nakednesse of his Mother. Hereunto perhaps was some reference to this purpose of *Adonijah*, to marrie with her that was alwaies present with *Dauid* in his latter daies, and who belike knew all that was past, for the conueying of the Kingdom to *Salomon*. There might be diuers further occasions, as either that hee would learne such things by her as might be for the aduantage of his ambition, or that hee would perswade her to forge some strange tale about *Dauids* last Testament, or any thing else that might preiudice the title of *Salomon*.

1. King. 2. 15. As for the right of an elder brother which *Adonijah* pretended, though generally it agreed both with the law of Nations, & with the customes of the *Iewes*: yet the Kings of the *Iewes* were so absolute, as they did therein, and in all else what they pleased. Some examples also they had (though not of Kings) which taught them to vse this paternall authoritie in transferring the birthright to a younger sonne: namely, of *Iacobs* disheriting *Reuben*, and giuing the birthright (which was twice as much as any portion of the other brethren) to *Ioseph*: of whom hee made two tribes. And that it was generally acknowledged that this power was in *Dauid*, it appeareth by the words of *Bersabe* and *Nathan* to *Dauid*, and of *Ionathan* to *Adonijah*. For as for popular election, that it was necessarie to confirme, or that the refusall of the people had authoritie to frustrate the

Deut. 21. 15. Filiũ exosa agnoscito, dando ei portionẽ duorum: nam ipsius est ius primogenitorũ. 1. Reg. 1. v. 17. & 20. & v. 29. & 34. 1 King. 1. 1. v. 20. & 27.

elder

elder brothers right to the Kingdome, it now here appeares in the stories of the *Iewes*. It is said indeed that the people made *Saul* King at *Gilgal*: that is, they acknowledged and established him. For that he was King long before, no man can doubt. In like manner elsewhere the phrase of chusing or making their King, is to be expounded: as where in the prohibition, that they should not make themselues a King, it is said, *Thou shalt make him King whom the Lord shall chuse.* 1. Sam. 11. 14. Deut. 17. 30.

But to proceed with the acts of *Salomon*: at the same time that hee put *Adonijah* to death, he rid himselfe also of *Ioab*, and three yeeres after of *Shimei*, as *Dauid* had aduised him: he displaced also the Priest *Abiathar*, who tooke part with *Adonijah* against him: but in respect of his office, and that he followed *Dauid* in all his afflictions, and because he had borne the *Arke of God* before his Father, hee spared his life. And thus being established in his Kingdome, he tooke the daughter of *Vaphres* King of *Ægypt* to Wife: for so *Eusebius* out of *Eupolemus* calls him. He offered a thousand Sacrifices at *Gibeon*, where God appearing vnto him in a dreame, bade him aske what he would at his hands: *Salomon chooseth wisedome, which pleased God. And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast thou asked riches for thy selfe, nor hast asked the life of thine enemies, behold, I haue done according to thy words*: by which wee may informe our selues what desires are most pleasing to God, and what not. For the coueting after long life in respect of our selues, cannot but proceed of selfe-loue, which is the roote of all impietie: the desire of priuate riches is an affection of couetousnesse which God abhorreth; to affect reuenge, is as much as to take the sword out of Gods hand, and to distrust his Iustice. And in that it pleased God to make *Salomon* know that it liked him, that he had not asked the life of his enemies, it could not but put him in minde of his brothers slaughter, for which he had not any warrant eyther from *Dauid*, or from the Law of God. But because *Salomon* desired wisedome onely, which taught him both to obey God, and to rule men, it pleased God to giue him withall that which he desired not. *And I haue also giuen thee* (saith God) *that which thou hast not asked, both riches and honour.* This gift of wisedome our *Commentators* stretch to almost all kindes of learning: but that it comprehended the knowledge of the nature of plants and liuing creatures the Scripture testifieth, though no doubt the chiefe excellencie of *Salomons* wisedome, was in the knowledge of gouerning his kingdome: whence, as it were for an example of his wisedome, the Scripture telleth how soone he iudged the controuersie betweene the two harlots. 1. King. 2. 1. King. 4. 33. 1. King. 3. 9.

§. II.

Of Salomons *building and glorie.*

HE then entred into league with *Hiram* King of *Tyre*, from whom hee had much of his materials, for the Kings Palace and the Temple of God: for the building whereof he had receiued a double charge, one from his father *Dauid*, and another from God. For like as it is written of *Dauid*, that *Hee called* Solomon *his sonne, and charged him to build a house for the Lord God of Israel*: so doth *Tostatus* giue the force of a diuine precept to these words, *Behold, a sonne is borne vnto thee, &c. Hee shall build an house for my Name.* 1. Chron. 22. 6. Tost. 9. 26. in 1. Chron.

He began the worke of the Temple, in the beginning of the fourth yeere of his reigne, at which time also he prepared his fleete at *Esiongaber* to trade for gold in the East *Indies*, that nothing might be wanting to supply the charge of so great a worke. For that the Temple was in building, while his fleets were passing to and fro it is manifest. For the pillars of the Temple were made of the *Almuggim* trees brought from *Ophir*. Of this most glorious building, of all the particulars (whereof the forme and example was giuen by God himselfe) many learned men haue written, *as Salmeron, Montanus, Ribera, Barradas, Azorius, Villalpandus, Pineda*, and others, to whom I referre the Reader. 1. King. 6. 1. Chro. 28. 19.

For the cutting and squaring of the Cedars which serued that building, *Salomon* employed 30. thousand Carpenters, 10. thousand euery moneth by course: he also vsed 80. thousand Masons in the mountaine, and 70. thousand labourers that bare burdens, which it is conceiued, hee selected out of the *Proselites*, besides three thousand three hundred masters of his worke, so as hee paid and imployed in all one hundred eightie three thousand and three hundred men, in which number the *Sidonians* which were farre more 1. King. 5.

skilfull in hewing timber than the *Israelites*, may (as I thinke) bee included. For *Hiram* caused his seruants to bring downe the Cedars and Firres from *Libanon* to the sea, and
1 King. 5. v. 9 thence sent them in raffes to *Ioppe*, or the next port to *Hierusalem*. For in the second of *Chronicles* the second Chapter, it is plaine, that all but the thirtie thousand Carpenters, and the ouer-seers, were strangers, and as it seemeth, the vassals of *Hiram*, and of *Vaphres*
1 King. 5 11. King of *Ægypt*. In recompence of all this timber and stone, *Salomon* gaue *Hiram* twentie thousand measures of wheate, and twentie measures of pure oyle yeerely. *Eusebius* out of *Eupolemus* in the ninth booke of his preparation, the last Chapter, hath left vs a Copie of *Salomons* Letter to *Suron* (which was the same as *Huram* and *Hiram*) King of *Tyre* in these words:

REx Salomon Suroni, Tyri, Sydonis, atque Phœniciæ regi, Amico paterno salutem. Scis me à Deo magno Dauid *patris mei regnum accepisse, cumq; mihi pater præcepit templum Deo, qui terram creauit, condere, vt etiam ad te scriberem præcepit: Scribo igitur, & peto à te vt artifices atque fabros ad ædificandum Templum Dei mittere velis.*

KIng Salomon *to King* Suron, *of Tyre, Sydon, and Phœnicia King, and my fathers friend, sendeth greeting; You may vnderstand that I haue receiued of the great God of my father* Dauid, *the Kingdome: and when my father commanded mee to build a Temple to God which created heauen and earth, hee commanded also that I should write to you. I write therefore to you, and beseech you, that you would be pleased to send me Artificers and Carpenters to build the Temple of God.*

To which the King *Suron* made this answere.

SVron, Tyri, Sydonis, & Phœniciæ rex, Salomoni *regi salutem Lectis literis gratias egi Deo, qui tibi regnum patris tradidit: & quoniam scribis fabros ministrosq; ad condendum Templum esse tibi mittendos, nisi ad te millia hominum octoginta, & Architectum Tyriumhominem ex matre Iudæa, virum in rebus architecturæ mirabilem. Curabis igitur vt necessarijs non egeant, & Templo Dei condito ad nos redeant.*

SVron of Tyre, Sidon and Phœnicia King, to King Salomon *greeting: when I read your letters, I gaue God thankes, who hath installed you in your fathers Kingdome. And because you write, that Carpenters and workemen may be sent to build Gods Temple, I haue sent you fourescore thousand men, and a Master-builder a Tyrian, borne of a Iewish woman, a man admirable in building. You will be carefull that all necessaries be prouided for them, and when the Temple*
Ios. Ant. l. 8. c. 2 of God is built, that they come home to vs.

The Copies of these letters were extant in *Iosephus* time, as himselfe affirmeth, and to be seene, saith he, *Tam in nostris quàm in Tyriorum annalibus, as well in our owne, as in the Tyrian annals.* But he deliuereth them somwhat in different tearmes, as the Reader may finde in his Antiquities. But were this intercourse betweene *Salomon* and *Hiram* either by message or by writing, it is somewhat otherwise deliuered in the Scriptures, than either *Eupolemus* or *Iosephus* set it downe, but so, that in substance there is little difference
3 King. 5. from the 1. vnto the 9 betweene the one and the other.

The like letter in effect *Salomon* is said to haue written to *Vaphres* King of *Egypt*, and was answered as from *Hiram*.

But whereas some *Commentors* vpon *Salomon* finde that *Hiram* King of *Tyre*, and *Vaphres* King of *Egypt*, gaue *Salomon* the title of *Rex magnus*, and cite *Eupolemon* in *Eusebius*, I doe not finde any such addition of *magnus* in *Eusebius* in the last chapter of that ninth booke; neither is it in *Iosephus* in the eight booke and second chapter of the *Iewes* Antiquities: it being a vaine title vsed by some of the *Assyrian* and *Persian* Kings, and vsed likewise by the *Parthians*, and many other after them, insomuch as in latter times it grew common, and was vsurped by meane persons in respect of the great *Hermes* the first, which was honoured by that name for his noble qualities, as much or more than for his mightinesse.

After the finishing and dedication of the Temple and house of the Lord, *Salomon* fortified *Ierusalem* with a treble wall, and repaired *Hazor* which had beene the auncient Metropolis of the *Canaanites*, before *Iosuahs* time: so did he *Gaza* of the *Philistines*: hee
Ios. Ant. l. 8. c. 2 built *Beræthon*, *Gerar*, and the *Millo* or munition of *Hierusalem*. For *Pharaoh* (as it seemeth in

in fauour of *Salomon*) came vp into the edge of *Ephraim*, and tooke *Gezar*, which place the *Canaanites* yet held, and put them to the sword, and burnt their Citie. The place and territorie hee gaue *Salomons* wife for a dowrie. And it is probable that because *Salomon* was then busied in his magnificent buildings, and could not attend the warre, that he entreated his father in law to rid him of these neighbours, which *Pharaoh* performed. But hee thereby taught the *Ægyptians* to visit those parts againe before they were sent for; and in his sonne *Rehoboams* time *Shesback* this mans successor did sacke *Ierusalem* it selfe.

Salomon also built *Megiddo* in *Manasse*, on this side *Iordan*, and *Balah* in *Dan*: also *Thadmor*, which may be either *Ptolomies Thamoron* in the desart of *Iuda*, or (as *Iosephus* thinks) *Palmyra* in the desart of *Syria*, which *Palmyra* because it stood on the vtmost border of *Salomons* dominion to the northeast of *Libanus*, and was of *Dauids* conquest when hee wan *Damascus*; it may seeme that *Salomon* therefore bestowed thereon the most cost, and fortified it with the best Art that that age had. *Iosephus* calls this place *Thadamora*, by which name (saith hee) giuen by *Salomon*, the *Syrians* as yet call it. *Hierom* in his booke of *Hebrew* places, calls it *Thermeth*. In aftertimes, when it was rebuilt by *Adrian* the Emperour, it was honoured with his name, and called *Adrianopolis*. In respect of this great charge of building *Salomon* raised tribute through all his Dominions, besides an hundred and twentie talents of gold receiued from *Hirams* seruants; *Salomon* offered *Hiram* twenty townes in or neere the vpper *Galilee*, but because they stood in an vnfruitfull and marish ground, *Hiram* refused them, and therefore was the territorie called *Chabul*.

Ioseph. l. 8. ant. c. 2.

Ioseph. l. 8. ant. c. 2.

These townes, as it is supposed, lay in *Galilee* of the *Gentiles*, *Non quod gentes ibi habitarent: sed quia sub ditione regis gentilis erat*, *Not that it was possest by the Gentiles* (saith *Nauclerus*) *but because it was vnder the rule of a King that was a Gentile.* Howsoeuer it were, it is true that *Salomon* in the 21. yeere fortified those places, which *Hiram* refused. Further, hee made a iourney into *Syria Zobah*, and established his tributes; the first and last warre (if in that expedition he were driuen to fight) that he made in person in all his life. He then visited the border of all his Dominions, passing from *Thadmor* to the North of *Palmyrena*, and so to the Desarts of *Idumæa*, from whence he visited *Eziongaber* and *Eloth*, the vttermost place of the South of all his territories, bordering to the red sea: which Cities I haue described in the Storie of *Moses*.

§. III.

Of Salomons *sending to Ophir, and of some seeming contradictions about* Salomons *riches, and of* Pinedas *conceit of two strange passages about Africke.*

HEre *Salomon* prepared his Fleet of Ships for *India*, with whom *Hiram* ioyned in that voyage, and furnished him with Mariners and Pilots, the *Tyrians* being of all other the most expert sea-men. From this part of *Arabia*, which at this time belonged to *Edom*, and was conquered by *Dauid*, did the Fleet passe to the East *Indies*, which was not farre off, namely to *Ophir*, one of the Islands of the *Moluccas*, a place exceeding rich in gold: witnesse the *Spaniards*, who notwithstanding all the abundance which they gather in *Peru*, doe yet plant in those Islands of the East at *Manilia*, and recouer a great quantitie from thence, and with lesse labour than they doe in any one part of *Peru*, or new *Spaine*.

The returne which was made by these Ships amounted to foure hundred and twentie talents, but in the second of *Chronicles* the eight, it is written 450. talents: whereof 30. talents went in expence for the charge of the fleet, and wages of men, and 420. talents, which makes fiue and twenty hundred and twenty thousand Crownes, came cleere. And thus must those two places bee reconciled. As for the place 1. *Reg.* 10. 14. which speaketh of sixe hundred sixty and sixe talents of gold, that summe, as I take it, is of other receipts of *Salomons* which were yeerely, and which came to him besides these profits from *Ophir*.

My opinion of the land of *Ophir*, that it is not *Peru* in *America* (as diuers haue thought) but a Countrey in the East *Indies*, with some reason why at those times they could not make more speedie returne to *Ierusalem* from the East *Indies* then in three yeers; and that *Tharsis* in Scripture is diuers times taken for the Ocean, hath beene already declared in the first booke.

C. 8. §. 9. 10. 15. Lib. 4. de rebus Salomonis c. 6. & 15.

Onely it remaineth that I ſhould ſpeake ſomewhat of *Pineda* his ſtrange conceits, who being a *Spaniard* of *Batica*, would faine haue *Gades* or *Calis-malis*, in olde times called *Tarteſſus*, which is the Southweſt corner of that Prouince, to be the *Tharſis* from whence *Salomon* fetcht his gold; for no other reaſon, as it ſeemes, but for loue of his own countrie, and becauſe of ſome affinitie of ſound betweene *Tharſis* and *Tarteſſus*. For whereas it may ſeeme ſtrange that it ſhould be three yeres ere they that tooke ſhip in the red ſea, ſhould returne from the Eaſt *Indies* to *Ieruſalem*, this hath beene in part anſwered alreadie. And further, the intelligent may conceiue of ſundry lets, in the digging and refining of the metall, and in their other trafficke, and in their land-carriages betweene *Ieruſalem* and the red ſea, and perhaps alſo elſewhere: ſo that wee haue no need to make *Salomons* men to goe many thouſand miles out of their way to *Gades*, round about all *Affrick*, that ſo they might be long a comming home.

For the direct way to *Gades* (which if *Salomon* and the *Iſraelites* knew not, the *Tyrians* which went with them, could not haue beene ignorant of) was along the *Mediterran ſea*, and ſo (beſides many wonderfull inconueniences, and terrible nauigation in rounding *Affrica*) they ſhould haue eſcaped the troubleſome land-carriage betweene *Ieruſalem* and the red ſea through drie, deſart, and theeuiſh Countries: and within 30. mile of *Ieruſalem* at *Ioppe*, or ſome other hauen in *Salomons* owne Countrie, haue laden and vnladen their ſhips.

But this direct courſe they could not hold (ſaith *Pineda*) becauſe the huge Iſland of *Atlantis* in largeneſſe greater than all *Affrick* and *Aſia*, being ſwallowed vp in the *Atlantik Ocean* hindred *Salomons* ſhips from paſſing through the ſtraits of *Gibraltar*: for this he alleadgeth *Plato* in *Timæo*. But that this calamitie happened about *Salomons* time, or that thereby the Straights of *Gades* were filled with mud and made vnpaſſable, that there could be no comming to *Gades* by the *Mediterran ſea*: or that this indraught where the ſea runneth moſt violently, and moſt eaſily ſcowreth his channell, ſhould be filled with mud, and not alſo the great Ocean in like manner, where this huge Iland is ſuppoſed to haue ſtood: or that *Salomons* ſhips being in the red ſea, ſhould neglect the golden mines of the Eaſt *Indies* (which were infinitely better and neerer to the red ſea, than any in *Spain*) to ſeeke gold at *Cadyz* by the way of compaſſing *Affrica*, it is moſt ridiculous to imagine. For the *Spaniard* himſelfe that hath alſo the rich *Peru* in the Weſt, fortifieth in the Eaſt *Indies*, and inhabites ſome part thereof, as in *Manilia*, finding in thoſe parts no leſſe quantitie of gold (the ſmall territorie which hee there poſſeſſeth conſidered) than in *Peru*.

De rebus Sal. l. 4. c. 12. 11. As it appeares he tooke a ſhip at *Iapho* or *Ioppe. 2. v. 3.*

The ſame *Pineda* hath another ſtrange paſſage round about all *Africa*, which elſewhere he dreames of: ſuppoſing whereas *Ionas* ſailing to *Tharſis* the Citie of *Cilicia*, was caſt out in the *Mediterran ſea*, and taken vp there by a Whale, that this Whale in three dayes ſwimming aboue twelue thouſand Engliſh miles, along the *Mediterran ſeas*, and ſo through the ſtreights of *Gades*, and along all the huge ſeas round about *Africa*, caſt vp *Ionas* vpon the ſhore of the red ſea, that ſo hee might haue perhaps ſome ſixe miles the ſhorter (though much the worſe) way to *Niniuie*. This conceit he grounds onely vpon the ambiguitie of the word *Suph*, which oftentimes is an Epitheton of the red ſea (as if we ſhould call it *mare algoſum, the ſea full of weeds*) for the red ſea. But in *Ionas* 2. 5. it is generally taken in the proper ſignification for weeds, and not as *Pineda* would haue it, who in this place againſt his owne rule (which elſewhere he giueth vs) ſuppoſeth ſtrange miracles without any need. For this long voyage of the Whale finiſhed in three dayes, is a greater miracle, than the very preſeruation of *Ionas* in the bellie of the Whale: and therefore ſeeing there is no neceſſitie of this miracle, we ſend it backe vnto him, keeping his owne rule which in this place he forgets; *Miracula non ſunt multiplicanda.* And againe, *Non ſunt miracula gratis danda, nec pro arbitrio noua fingenda, Miracles are not to be multiplied without neceſsitie, nor deliuered without cauſe, nor fained at pleaſure.* Therefore we leaue this man in his dreames, which (were he not otherwiſe very learned and iudicious) might bee thought vnworthy the mentioning. But to proceed with our ſtorie of *Salomon*.

Ing. P.

The Queene of *Sabaes* comming from farre to *Salomon*, (as it ſeemes, from *Arabia fœlix*, and not, as ſome thinke, from *Æthiopia*) and her rich preſents, and *Salomons* reciprocall magnificence, and his reſoluing of her difficult queſtions, thoſe are ſet downe at large in the text. But herein *Ioſephus* is greatly miſtaken, who calls this Queene of *Saba*

Nicaules,

Nicaules, the succeſſour (ſaith he out of *Herodotus*) of thoſe thirty and eight *Ægyptian* Kings which ſucceeded *Menes* the founder of *Memphis*; adding, that after this *Ægyptian*, and the father in Law of *Salomon*, the name of *Pharaoh* was left off in *Ægypt*. For as it is elſewhere proued that the Queene was of *Arabia*, not of *Ægypt* and *Æthiopia*; ſo were there other *Pharaohs* after the father in Law of *Salomon*. Yea, aboue three hundred yeeres after *Salomon*, *Pharao Necho* ſlew *Ioſias* King of *Iuda*. *Ioſ. ant. 8. 1. 2.* *2 King. c. 23. & 2 Chron. c. 25. Ier. c. 46. v. 2.*

It is alſo written of *Salomon*, that he kept in garriſons foureteene thouſand Chariots, and twelue thouſand horſemen; that he ſpent in Court euery day thirtie meaſures of fine flower, threeſcore meaſures of wheat, one hundred ſheepe, beſides ſtags and fallow deare, bugles and fowle; foure thouſand ſtalles of horſes he had for his chariots and other vſes, and for the twelue thouſand horſemen of his guard. For, the ten thouſand ſtals in the firſt of *Kings* the fourth, are to be taken but for ſo many horſes, whence in the ſecond of *Chronicles* the ninth, it is written but foure thouſand ſtals or teemes, and in euery teeme ten horſes, as *Iunius* and the *Geneua* vnderſtand it. He was ſaid to be wiſer than any man, yea than were *Ethan* the *Ezrahite*, than *Heman*, *Chalcal*, or than *Darda*, to which *Iunius* addeth a fift, to wit, *Ezrak*. For the *Geneua* maketh *Ethan* an *Ezrahite* by Nation. *Ioſephus* writes them *Athan*, *Æman*, *Chalceus* and *Donan* the ſonnes of *Hemon*. He ſpake three thouſand Prouerbes, and his ſongs were one thouſand and fiue, whereof either the moſt part periſhed in the Captiuitie of *Babylon*, or elſe becauſe many acts of *Salomons* were written and kept among the publique Records of Ciuill cauſes and not Eccleſiaſticall, therefore they were not thought neceſſary to be inſerted into Gods booke. *2 King. 4. 31.*

§. IIII.

Of the fall of Salomon, *and how long he liued.*

NOw as he had plentie of all other things, ſo had he no ſcarcitie of women. For beſides his ſeuen hundred Wiues, he kept three hundred Concubines, and (forgetting that God had commanded that none of his people ſhould accompanie the daughters of Idolators) he tooke Wiues out of *Ægypt*, *Edom*, *Moab*, *Ammon*, *Zidon* and *Heth*: and when hee fell a doting, his Wiues turned his heart after other Gods, as *Aſteroth* of the *Zidonians*, *Milcom* or *Molech* of the *Ammonites*, and *Chemoſh* of *Moab*.

Theſe things God puniſhed by *Adad* of *Idumæa*, *Rezin* of *Damaſcus*, and by *Ieroboam* his owne ſeruant, and one of the maſters of his workes, who by the ordinance of God tare from his ſonne *Roboam*, ten of the twelue parts of all the territorie he had. *Deus dum in peccatores animaduertit, aliorum peccatis vtitur, quæ ipſe non fecit.* God in puniſhing ſinners, vſeth the ſinnes of others, which he himſelfe wrought not. *P. Mart. in reg.*

In the reigne of *Salomon* (as in times of long peace) were few memorable actions by him performed, excepting his buildings with other workes of magnificence, and that great *Indian* voyage already mentioned. Fortie yeeres he reigned: how many he liued, it is not written, and muſt therefore be found onely by coniecture. The moſt likely way to gueſſe at the truth in this caſe, is by conſidering the actions of *Dauid* before and after *Salomons* birth, whereby we may beſt make eſtimation of the yeeres which they conſumed, and conſequently learne the true, or moſt likely yeere of his natiuitie. Seauen yeeres *Dauid* reigned in *Hebron*: in his eighth yeere he tooke *Ieruſalem*, and warred with the *Philiſtims*, who alſo troubled him the yeere following. The bringing home of the Arke ſeemes to haue beene in the tenth yeere of *Dauid*, and his intention to build the Temple in the yeere enſuing, at which time he had ſufficient leiſure, liuing in reſt. *2 King. c. 7. v. 3*

After this he had warres with the *Philiſtims*, *Moabites*, *Aramites* and *Edomites*, which muſt needes haue held him fiue yeeres, conſidered that the *Aramites* of *Damaſco* raiſed warre againſt him, after ſuch time as he had beaten *Hadadezer*; and that in euery of theſe warres he had the entire victory. Neither is it likely that theſe ſeruices occupied any longer time, becauſe in thoſe dayes and places there were no wintering campes in vſe, but at conuenient ſeaſons of the yeere Kings went forth to warre, diſpatching all with violence, rather than with temporizing; as maintaining their armies, partly vpon the ſpoyle of the enemies countrie, partly vpon the priuate prouiſion which euery ſouldier made for himſelfe. The 17. yeere of *Dauid*, in which he tooke *Mephiboſeth* the ſonne *2 Sam. c. 11. v. 1.* *1 Sam. c. 17. v. 17. & 18.*

of

of *Ionathan* into his Court, appeareth to haue passed away in quiet; and the yeere following to haue begun the warre with *Ammon*; but somewhat late in the end of Summer perhaps, it came to triall of a battaile (for *Ioab* after the victorie, returned immediately to *Ierusalem*) the causes and preparations for that warre taking vp all the Summer. *Dauids* personall expedition against the *Aramites* wherein he brought all the tributaries of *Hadadezer* vnder his owne allegiance, appeares manifestly to haue beene the next yeeres worke, wherein he did cut off all meanes of succour from the *Ammonites*; all *Syria*, *Moab* and *Idumæa* being now at his owne deuotion. By this reckoning it must haue beene the 20. yeare of *Dauids* reigne, and about the fiftieth of his life, in which he sent forth *Ioab* to besiege *Rabba*, and finished the warre of *Ammon*: wherein also fell out the matter of *Vriahs* wife. So one halfe of *Dauids* reigne was very prosperous: in the other halfe he felt great sorrow by the expectation, execution, and sad remembrance of that heauie iudgement laid vpon him by God for his foule and bloudy offence.

Now very manifest it is, that in the yeere after the death of that childe which was begotten in adulterie, *Salomon* was borne, who must needs therefore haue beene nineteene yeeres old or thereabout, when he began to reigne at the decease of his father, as being begotten in the 21. yeere of his fathers reigne, who reigned in all fortie.

This account hath also good coherence with the following times of *Dauid*, as may be collected out of ensuing actions: for two yeeres passed ere *Absalon* slew his brother *Ammon*; three yeeres ere his father pardoned him; and two yeeres more ere he came into the Kings presence. After this he prepared horses and men, and laid the foundation of his rebellion, which seemes to haue beene one yeeres work. So the rebellion it selfe with all that happened thereupon, as the Commotion made by *Sheba*, the death of *Amasa* and the rest, may well seeme to haue beene in the 30. yeere of *Dauids* reigne.

Whether the three yeeres of famine should be reckoned apart from the last yeeres of warre with the *Philistims*, or confounded with them, it were more hard than needfull to coniecture. Plaine enough it is, that in the ten remaining yeeres of *Dauid* there was time sufficient, and to spare, both for the three yeeres of famine, for foure yeeres of warre, and for numbring the people, with the pestilence ensuing; as also for his owne last infirmitie, and disposing of the Kingdome. Yet indeede it seemes that the warre with the *Philistims*, was but one yeeres worke, and ended in three or foure fights, of which the two or three former were at *Gob* or *Nob* neere vnto *Gezer*, and the last at *Gath*. This war the *Philistims* vndertooke, as it seemeth, vpon confidence gathered out of the tumults in *Israel*, and perhaps emboldened by *Dauids* olde age: for hee fainted now in the battaile, and was afterwads hindered by his men from exposing himselfe vnto danger any more. So *Dauid* had sixe or seauen yeeres of rest, in which time it is likely, that many of his great men of Warre died (being of his owne age) whereby the stirring spirit of *Adonijah* found little succour in the broken partie of *Ioab* the sonne of *Zeruia*.

1 Kin. c. 2. v. 9. & c. 3. v. 7. At this time it might both truely be said by *Dauid* to *Salomon*, *Thou art a wise man*, and by *Salomon* to God, *I am but a yong childe*; for nineteene yeeres of age might well agree with either of these two speeches.

Neuertheless there are some that gather out of *Salomons* professing himselfe a child, that he was but eleuen yeeres old when hee began to reigne. Of these *Rabbi Salomon* seemes the first Author, whom other of great learning and iudgement haue herein followed: grounding themselues perhaps vpon that which is said of *Absolons* rebellion, that it was after fortie yeeres, which they vnderstood as yeeres of *Dauids* reigne. But whereas *Rehoboam* the sonne of *Salomon* was 41. yeeres old when he began to reigne, it would follow hereby that his Father had begotten him, being himselfe but a child of nine or ten yeeres old; the difference betweene their ages being no greater, if *Salomon* (who reigned fortie yeeres) were but eleuen yeeres old when his reigne began. To auoide this inconuenience, *Iosephus* allowes 80. yeeres of reigne to *Salomon*; a report so disagreeing with the Scriptures, that it needes no confutation. Some indeede haue in fauour of this opinion construed the words of *Iosephus*, as if they included all the yeeres of *Salomons* life. But by such reckoning he should haue beene 40. yeeres old at his Fathers death; and consequently should haue beene borne long before his Father had wonne *Ierusalem*; which is a manifest vntruth. Wherefore the 40. yeeres

2 Sam. 15. 7. remem-

remembred in *Absalons* rebellion, may either seeme to haue reference to the space betweene *Dauids* first anointment, and the trouble which God brought vpon him for his wickednesse, or perhaps be read (according to *Iosephus*, *Theodoret*, and the *Latine* translation) foure yeeres; which passed betweene the returne of *Absalon* to *Ierusalem*, and his breaking out.

§. V.

Of Salomons *writings.*

THere remaine of *Salomons* workes, the *Prouerbs*, the *Preacher*, and the Song of *Salomon*. In the first he teacheth good life, and correcteth manners; in the second, the vanity of humane nature; in the third he singeth as it were the *Epithalamion* of Christ and his Church. For the Booke intituled, The wisedome of *Salomon*, (which some giue vnto *Salomon*, and some make the elder *Philo* the Author thereof) *Hierome* and many others of the best learned make vs thinke it was not *Salomon* that wrote it. *Stylus libri sapientiæ* (saith Hierome) *qui* Salomonis *inscribitur, Græcam redolet eloquentiam; The stile of the booke of wisedome, which is ascribed to* Salomon, *sauoureth of the Grecian eloquence*; and of the same opinion was S. *Augustine*, and yet he confesseth in the nineteenth Booke and twentieth Chapter of the Citie of God, that the Author of that Booke hath a direct foretelling of the Passion of Christ in these words: *Circumueniamus iustum quoniam insuauis est nobis, &c. Let vs circumuent the righteous, for he is vnpleasing to vs, he is contrary to our doings, he checketh vs for offending against the Law, he makes his boast to haue the knowledge of God, and he calleth himselfe the sonne of the Lord, &c.* and so doth the course of all the following words point directly at Christ. The Bookes of *Ecclesiastes*, *Prouerbs*, and *Cantica Canticorum*, *Rabbi Moses Kimchi*, ascribeth to *Isay* the Prophet. *Suidas* and *Cedrenus* report that *Salomon* wrote of the remedies of all diseases, and graued the same on the sides of the Porch of the Temple, which they say *Ezechias* pulled downe, because the people neglecting helpe from God by prayer, repaired thither for their recoueries.

Hier. ad Cromasium.

Sap. 2.

S. Scm. fol. 62.

Reinecc. in Iul. Hist.

Of *Salomons* bookes of Inuocations and Inchantments to cure diseases, and expell euill spirits, *Iosephus* hath written at large, though as I conceiue, rather out of his owne inuention, or from some vncertaine report, than truely.

He also speaketh of one *Eliazarus*, who by the roote in *Salomons* ring dispossest diuers persons, of euill spirits in the presence of *Vespasian*, and many others, which I will not stand to examine.

Certainely so strange an example of humane frailty hath neuer beene read of as this King: who hauing receiued wisedome from God himselfe, in honour of whom, and for his onely seruice, he built the first and most glorious Temple of the world: he that was made King of *Israel* and *Iudea*, not by the law of Nature, but by the loue of God, and became the wisest, richest, and happiest of all Kings, did in the end, by the perswasion of a few weake and wretched Idolatrous Women, forget and forsake the Lord of all the world, and the giuer of all goodnesse, of which he was more liberall to this King, than to any that euer the world had. Of whom *Siracides* writeth in this manner: Salomon *reigned in a peaceable time and was glorious, for God made all quiet round about, that hee might build a house to his name, and prepare the Sanctuary for euer; How wise wast thou in thy youth, and wast filled with vnderstanding, as with a floud? Thy minde couered the whole earth, and hath filled it with grane and darke sentences. Thy name went abroad in the Iles, and for thy peace thou wast beloued, &c.* but thus he concludeth: *Thou didst bow thy loynes to Women, and wast ouer-come by thy body, thou didst staine thine honour, and hast defiled thy posteritie, and hast brought wrath vpon thy children, and felt sorrow for thy folly.* cap. 47.

§. VI.

Of the Contemporaries of Salomon.

HEere the beginning of *Salomons* reigne, *Agesilaus* the third of the *Heraclidæ* in *Corinth*, *Labotes* in *Lacedemon*, and soone after *Sylurius Albus* the fourth of the *Sylui* swayed those Kingdomes: *Laosthenes* then gouerning *Assyria*: *Agasius* and *Archippus* the second and third Princes after *Codrus*, ruling the *Athenians*.

In

In the sixe and twentieth of *Salomons* reigne *Hiram* of *Tyre* died, to whom *Baliastrus* succeeded, and reigned seuenteene yeeres, after *Mercators* account, who reckons the time of his rule by the age of his sonnes. *Iosephus* giues him fewer yeeres. *Theophilus Antiochenus* against *Autolicus* finds *Bozorius* the next after *Hiram*, if there be not some Kings omitted betweene the death of *Hiram*, and the reigne of *Bozorius*.

Vaphres being dead, about the twentieth of *Salomon*, *Sesac* or *Shisak* (as our *English Geneua* termes him) began to gouerne in *Ægypt*, being the same with him whom *Diodorus* calleth *Sosachis*; *Iosephus*, *Susac*; *Cedrenus*, *Susesinus*, *Eusebius* in the columne of the *Ægyptian* Kings, *Smendes*, and in that of the *Hebrewes*, *Susac*. *Iosephus* in the eight of his Antiquities reproueth it as an errour in *Herodotus*, that he ascribeth the acts of *Susac* to *Sesostris*, which perchance *Herodotus* might haue done by comparison, accounting *Sesac* another *Sesostris*, for the great things he did.

Of the great acts and vertues of King *Sesostris* I haue spoken already in the story of the *Ægyptian* Princes: onely in this he was reproued, that he caused foure of his captiue Kings to draw his Caroch, when he was disposed to be seene, and to ride in triumph: one of which foure, saith *Eutropius*, at such time as *Sesostris* was carried out to take the aire, cast his head continually backe vpon the two fore-most wheeles next him; which *Sesostris* perceiuing, asked him what he found worthy the admiration in that motion? to whom the captiue King answered, that in those he beheld the instability of all worldly things; for that both the lowest part of the wheele was suddainely carried about, and became the highest, and the vpmost part was as suddainly turned downe-ward and vnder all: which when *Sesostris* had iudiciously weighed, he dismissed those Princes, and all other from the like seruitude in the future. Of this *Sesostris*, and that he could not be taken for *Sesac*, I haue spoken at large in that part of the *Ægyptian* Kings preceding.

Hist. Miscel. l. 17.

CHAP. XIX.

Of Salomons *Successors vntill the end of* Iehosaphat.

§. I.

Of Rehoboam *his beginnings: the defection of the ten Tribes, and* Ieroboams *Idolatry.*

REhoboam the Sonne of *Salomon* by *Nahama* an *Ammonitesse*, now forty yeeres old, succeeded his Father *Salomon*, and was anointed at *Sichem*, where the ten Tribes of *Israel* were assembled: who attended a while the returne of *Ieroboam* as yet in *Ægypt*, since he fled thither fearing *Salomon*. After his arriuall the people presented a Petition to *Rehoboam*, to be eased of those great Tributes laid on them by his Father, *Sic enim firmius ei fore Imperium, si amare mallet quam metui*; *So should his Empire* (saith *Iosephus*) *be more assured, if he desired rather to be beloued than feared*: whereof he tooke three dayes to deliberate before his answere; of whom therefore it could not be said as of *Dauid*, that he was wiser than all his Teachers. For as of himselfe he knew not how to resolue, so had he not the iudgement to discerne of counsels, which is the very test of wisedome in Princes, and in all men else. But notwithstanding that he had consulted with those graue and aduised men, that serued his Father, who perswaded him by all meanes to satisfie the multitude: he was transported by his familiars and fauourites, not onely to continue on the backs of his subiects those burdens which greatly crusht them; but (vaunting falsly of greatnesse exceeding his Fathers) he threatned in sharpe, or rather in terrible tearmes, to lay yet heauier, and more vnsupportable loades on them. But as it appeared by the successe, those yonger aduisers greatly mistooke the nature of seuerity, which without the temper of clemency is no other than cruelty it selfe: they also were ignorant that it ought to be vsed for the helpe, and not for the harme of subiects. For what is the strength of a King left by his people? and what cords or fetters haue euer lasted long, but those which haue beene twisted

Ant. l. 8. c. 3.

twisted and forged by loue onely? His witlesse parasites could well iudge of the Kings disposition: and being well learned therein, though ignorant in all things else, it sufficed and inabled them sufficiently for the places they held. But this answere of *Rehoboam* did not a little aduance *Ieroboams* designes. For being fore-told by the Prophet *Achiah* of his future aduancement, these the Kings threats (changing the peoples tou.. into furie) confirmed and gaue courage to his hopes. For he was no sooner arriued, than elected King of *Israel*: the people cryed out, What portion haue we in *Dauid*? we haue no inheritance in the Sonne of *Isbai*. Now though themselues, euen all the Tribes of *Isral*, had consented to *Dauids* anointing at *Hebron* the second time, acknowledging that they were his bones and his flesh: yet now after the manner of rebels, they forgat both the bands of nature, and their dutie to God, and, as all alienated resolued hearts doe, they serued themselues for the present with impudent excuses. And now ouer-late, and after time, *Rehoboam* sent *Adoram*, one of the Taxers of the people, a man most hatefull to all his Subiects, to pacifie them: whom they instantly beat to death with stones. Whereupon the King affrighted, got him from *Sichem* with all speede, and recouered *Ierusalem*, where preparing to inuade *Israel*, with an hundred and foure-score thousand chosen men, *Shemai* in the person of God commanding to the contrary, all was stayed for the present. In the meane time *Ieroboam* the new King fortified *Sechem* on this side, and *Penuel* on the other side of *Iordan*; and fearing that the Vnion and exercise of one Religion would also ioyne the peoples hearts againe to the House of *Dauid*; and hauing in all likelihood also promised the *Ægyptians* to follow their Idolatry: he set vp two Calues of gold for the Children of *Israel* to worship, impiously perswading them that those were the Gods, or at least by these he represented those Gods, which deliuered them out of *Ægypt*: and refusing the seruice of the *Leuites*, he made Priests fit for such gods. It must needes be that by banishing the *Leuites* which serued *Dauid* and *Salomon* through all *Israel*, *Ieroboam* greatly inriched himselfe: as taking into his hands all those Cities which were giuen them by *Moses* and *Iosua*, for as it is written, *The Leuites left their suburbs, and their possession, and came to Iuda, &c.* This irreligious policie of *Ieroboam* (which was the foundation of an Idolatry that neuer could be rooted out, vntill *Israel* for it was rooted out of the Land) was by prophecie and miracles impugned sufficiently when it first began; but the affections maintaining it, were so strong, that neither Prophecie nor Miracle could make them yeelde. *Ieroboam* could not be moued now by the authority of *Abia*, who from the Lord had first promised vnto him the Kingdome; nor by the withering of his owne hand as he stretched it ouer the Altar, which also clue a-sunder, according to the signe, which the man of God had giuen him by the commandement of God, who againe recouered and cured him of that defect; yet he continued as obstinate an Idolater as before, for he held it the safest course in policie to proceede as he had begun. This impious inuention of *Ieroboam*, who forsooke God, and the Religion of his forefathers, by God and his Ministers taught them, was by a moderne Historian compared with the policies of late Ages; obseruing well the practice of his Nation, being an Italian borne. *Sic qui hodiè* (saith he) *politici vocantur, & propria commoda, præsentésq; vtilitates sibi tanquam vltimum finem constituunt, causam quam vocant status in capite omnium ponunt: pro ipsa tuenda, promouenda, conseruanda, amplianda, nihil non faciendum putant. Si iniuria proximo irroganda, si iustitia honestatisq; leges subuertenda, si religio ipsa pessundanda, si denique omnia iura diuina, & humana violanda, nihil intentatum, nil per fas nefasq; relinquendum censent; cuncta ruant, omnia pereant, nihil ad ipsos, modò id, quod è re sua esse sibi persuadent, obtineant, ac si nullus sit qui talia curet, castigareue possit Deus; So they who are now called Politicians, propounding to themselues, as their vtmost end and scope, their owne commoditie and present profit; are wont to alleage the case of state forsooth, as the principall point to be regarded: for the good of the state, for aduancing, preseruing, or encreasing of the state, they thinke that they may doe any thing. If they meane to oppresse their neighbour, to ouerturne all lawes of iustice and honestie, if religion it self so must goe to wracke, yea if all rights of God and Man must be violated, they will try all courses, be it right, be it wrong, they will doe any thing; let all goe to ruine, what care they, so long as they may haue what they would; as who should say, there were no God that would offer to meddle in such matters, or had power to correct them.*

1 Sam. c. 5. 1.

1 King. 12. 21.

1 King. 13. v. 4

Verse 5.

Verse 6.

Indeede this allegation of *raggione del stato*, did serue as well to vp-hold, as at the first

first it had done to bring in this vile Idolatry of the ten Tribes. Vpon this ground *Amazia* the Priest of *Bethel*, counsailed the Prophet *Amos*, not to prophecie at *Bethel*; *For* (saith he) *it is the Kings Court*. Vpon this ground euen *Iehu* that had massacred the Priests of *Baal*, in zeale for the Lord, yet would not in any wise depart from that politique sinne of *Ieroboam* the sonne of *Nebat*, which made *Israel* to sinne. It was reason of state that perswaded the last famous *French King Henrie* the fourth to change his Religion, yet the Protestants whom he forsooke, obeyed him, but some of the Papists whom he followed, murdered him. So strongly doth the painted vizzor of wise proceeding delude euen those that know the foule face of impietie lurking vnder it, and behold the wretched ends that haue euer followed it; whereof *Iehu* and all the Kings of *Israel* had to and were themselues very great examples.

Amos 7.13.
2 Kings 10 16.
2 Kings 10.29.

§. II.

Of Rehoboam *his impietie; for which he was punished by* Sesac: *of his end and Contemporaries.*

WHile *Ieroboam* was occupied in setting vp his new Religion, *Rehoboam* on the other side, hauing now little hope to recouer the Prouinces lost, strengthened the principall places remaining, with all endeuour: for he fortified and victualled fifteene Cities of *Iudah* and *Beniamin*: not that he feared *Ieroboam* alone, but the *Ægyptians*, to whom *Ieroboam* had not onely fastned himselfe, but withall inuited them to inuade *Iudæa*: laying perchance before them the incountable riches of *Dauid* and *Solomon*, which might now be easily had, seeing ten of the twelue Tribes were reuolted, and become enemies to the *Iudæans*. So as by those two wayes (of late yeeres often troden) to wit, change of Religion, and inuitation of forraigne force, *Ieroboam* hoped to settle himselfe in the seate of *Israel*, whom yet the powerfull God for his Idolatry in a few yeeres after rooted out, with all his. *Rehoboam* also, hauing as he thought, by fortifying diuers places, assured his estate, forsooke the Law of the liuing God, and made high places, and Images, and Groues on euery high Hill, and vnder euery greene Tree.

2 Chron. 12.
1 Kings 14.23.

And therefore in the fifth yeere of his reigne, *Sesac* or *Shishac* before spoken of, being now King of *Ægypt*, and with whom as well *Adad* of *Idumæa*, as *Ieroboam*, were familiar, and his instruments; entred *Iudæa* with twelue thousand Chariots, and threescore thousand Horse, besides foot-men, which *Iosephus* numbers at foure hundred thousand. This Armie was compounded of foure Nations: *Ægyptians*, *Lubæans*, *Succæans*, and *Cusites*. The *Lubæans* were *Lybæans*, the next bordering Region to *Ægypt*, on the West-side. The *Cusites* were of *Petræa*, and of the *Desart Arabia*, which afterward followed *Zerah* against *Asa* King of *Iuda*. The *Succæans* according to *Iunius* his opinion, were of *Succoth*, which signifieth Tents: he doth suppose that they were the *Troglodita*, mentioned often in *Plinie*, *Ptolomie*, and other Authors. The *Troglodites* inhabited not farre from the bankes of the red Sea, in 22. degrees from the line Northward, about sixe hundred *English* miles from the best and Maritimate part of *Ægypt*: and therefore I doe not think that the *Succims*, or *Succei* were those *Troglodita*, but rather those *Arabians* which *Ptolomie* cals *Arabes Ægyptij*, or, *Ichthyophagi*, which possesse that part of *Ægypt* betweene the mountaines called *Alabastrini*, and the red Sea, farre neerer *Ægypt*, and readier to be leuied then those remoued *Sauages* of the *Troglodytæ*.

2 Chron. 12.
2 Kings 14.
Annot. in 12. Chron.
Plin. l. 6. c. 29.
Ptol. Asiæ tab. 3. Cap. 47. v. 13.

With this great and powerfull Army, *Sesac* inuaded *Iudæa*, and (besides many other strong Cities) wan *Ierusalem* it selfe; of which, and of the Temple, and Kings house, he took the spoile, carrying away (besides other treasures) the golden shields which *Salomon* had made, in imitation of those which *Dauid* recouered from *Adadezer*, in the *Syrian* war: these *Rehoboam* supplied with Targets of brasse, which were fit enough to guard a King of his quality: whom *Syracides* calleth, The foolishnesse of the people.

From this time forward the Kings of *Ægypt* claimed the soueraignetie of *Iudæa*, and held the *Iewes* as their Tributaries: *Sesac*, as it seemes, rendring vp to *Rehoboam* his places on that condition. So much may be gathered out of the word of God, where promising the deliuerance of *Iuda* after their humiliation, he doth notwithstanding leaue them vnder the yoke of *Ægypt*, in these words: *Neuertheless, they* (to wit, the *Iudæans*) *shall be his seruants, that is, the seruants of* Sesac.

After

After this ouerthrow and dishonour, *Rehoboam* reigned twelue yeeres, and his losses receiued by *Sesac*, notwithstanding, he continued the warre against *Ieroboam* all his life time. After his death *Ieroboam* gouerned *Israel* foure yeeres.

Rehoboam liued 58. yeeres, and reigned 17. his storie was written at large by *Shemeiah* and *Hiddon* the Prophets, but the same perished with that of *Nathan*, and the rest.

With *Rehoboam*, *Archippus*, and *Tersippus*, the third and fourth *Archontes* or Gouernors for life after *Codrus*, gouerned in *Athens*. *Abdastrartus*, or *Abstrartus*, in *Tyre*. *Doristhus* the fift of the *Heraclidæ* in *Sparta*, according to *Eusebeus* (others make him the sixt) and *Priminas* the fourth in *Corinth*. Ouer the *Latines* reigned *Syluius Alba*, and *Syluius Atys*, the fourth and fifth of the *Syluij*. *Euseb. Chron.*

About the 12. of *Rehoboam*, *Abdastrartus* King of *Tyre* was murthered by his Nurses sons, or foster brethren, the elder of which vsurped the Kingdome twelue yeeres.

Towards his latter times *Periciades*, or *Pyrithiades*, began to gouerne *Assyria*, the 34. King thereof: and not long after *Astartus*, the sonne of *Baleastartus*, recouered the Kingdome of *Tyre* from the *Vsurpers*.

§. III.

Of the great battaile betweene Ieroboam *and* Abia, *with a Corollarie of the examples of Gods iudgements.*

ABijah the sonne of *Rehoboam*, inherited his Fathers Kingdome, and his vices. He raised an Armie of foure hundred thousand, with which he inuaded *Ieroboam*, who encountred him with a double number of eight hundred thousand: Both Armies ioyned neere to the Mount *Ephraim*, where *Ieroboam* was vtterly ouerthrowne, and the strength of *Israel* broken; for there fell of that side fiue hundred thousand, the greatest ouerthrow that euer was giuen or receiued of those Nations. *Abijah* being now master of the field, recouered *Bethel*, *Ieshanah*, and *Ephron*; soone after which discomfiture, *Ieroboam* died: who reigned in all 22. yeeres. *Abijah*, the better to strengthen himselfe, entred into league with *Hesion*, the third of the *Adads* of *Syria*; as may be gathered out of the second of *Chronicles*: he reigned but three yeeres, and then died: the particulars of his acts were written by *Iddo* the Prophet, as some part of his Fathers were. *2 Chron. 16. 23*

Here we see how it pleased God to punish the sinnes of *Salomon* in his Sonne *Rehoboam*: first, by an Idolator and Traitor: and then by the successor of that *Ægyptian*, whose daughter *Salomon* had married, thereby the better to assure his estate, which while he serued God, was by God assured against all and the greatest neighbouring Kings; and when he forsooke him, it was torne asunder by his meanest Vassals: Not that the Father wanted strength to defend him from the *Ægyptian Sesac*. For the sonne *Abijah* was able to leuie foure hundred thousand men, and with the same number he ouerthrew eight hundred thousand *Israelites*, and slew of them fiue hundred thousand; God giuing spirit, courage, and inuention, when, and where it pleaseth him. And as in those times the causes were expresst, why it pleased God to punish both Kings and their People: the same being both before, and at the instant deliuered by Prophets; so the same iust God, who liueth and gouerneth all things for euer, doeth in these our times giue victory, courage, and discourage, raise, and throw downe Kings, Estates, Cities, and Nations, for the same offences which were committed of old, and are committed in the present: for which reason, in these and other the afflictions of *Israel*, alwayes the causes are set downe, that they might be as precedents to succeeding ages. They were punished with famine in *Dauids* time for three yeeres, *For Saul and his bloudy house, &c.* And *Dauid* towards his latter end suffered all sorts of afflictions, and sorrowes in effect, for *Vriah*. *Salomon* had ten Tribes of twelue torne from his sonne for his Idolatry. *Rehoboam* was spoyled of his riches and honour by *Sesac* of *Ægypt*, because the people of *Iuda* made images, high places, and groues, &c. And because they suffered *Sodomites* in the Land. *Ieroboam* was punished in himselfe and his posteritie, for the golden *Calues* that he erected. *Ioram* had all his sonnes slaine by the *Philistims*, and his very bowels torne out of his body by an excoriating flixe, for murthering his brethren. *Ahab* and *Iezebel* were slaine, the bloud of the one, the body of the other eaten with dogges: for the false accusing and killing of *Naboth*. So also hath God punished the same and *2 Sam. 21. 1.*

the like sinnes in all after-times, and in these our dayes by the same famine, plagues, warre, losse, vexation, death, sickenesse, and calamities, howsoeuer the wise men of the world raise these effects no higher than to second causes, and such other accidents; which, as being next their eyes and eares, seeme to them to worke euery alteration that happeneth.

§. IIII.
Of Asa *and his Contemporaries.*

TO *Abijah* succeeded *Asa*, who enioyed peace for his first ten yeeres, in which time he established the Church of God, breaking downe the altars dedicated to strange gods, with their images, cutting downe their groues, and taking away their high places. He also spared not his owne mother, who was an Idolatresse, but deposing her from her regencie, brake her Idoll, stampt it, and burnt it. Hee also fortified many Cities, and other places, prouiding (as prouident Kings doe) for the troubles of war in the leasure of peace. For not long after he was inuaded by *Zerah*, who then commanded all the *Arabians* bordering *Iudæa*, and with such a multitude entred the territorie of *Asa*, as (for any thing that I haue read) were neuer assembled of that Nation, either before or since. For it is written, that there came against the *Iudæans*, *Zerah* of *Aethiopia*, with an hoste of ten hundred thousand, and three hundred Chariots, which *Asa* encountred with an Armie of fiue hundred and foure score thousand, leuied out of those two Tribes of *Iuda* and *Beniamin*, which obeyed him, and with which hee ouerthrew this fearefull multitude, and had the spoyle both of their Cities and Campes

2 Chron. 14. — 2 Chron. 15. 16. — 2 Chron. 14. 9.

That this *Zerah* was not an *Æthiopian*, I haue * proued already, and were it but the length betweene *Æthiopia* and *Iudæa*, and the strong flourishing Regions of *Ægypt* interiacent (who would not suffer a million of strangers to passe through them) it were sufficient to make it appeare how foolish the opinion is, that these inuaders were *Æthiopians*. But in that the Scriptures acknowledge that *Gerar* was belonging to *Zerah*, and the Cities thereabouts were spoyled by the *Iudæans*, in following their victory, as places belonging to *Zerah*, and that all men know that *Gerar* standeth vpon the torrent of *Besor*, which *Dauid* past ouer when he surprized the *Amalekites* or *Arabians*; this proueth sufficiently, that *Zerah* was leader of the *Arabians*, and that *Gerar* was a frontier towne, standing on the vttermost South-border of all *Iudæa*, from all parts of *Æthiopia* sixe hundred miles. Also the spoyles which *Asa* tooke, as the cattell, Camels, and sheepe, whereof he sacrificed fiue thousand, shew them to be *Arabians* adioyning, and not farre off, and not vnknowne *Æthiopians*. And if it be obiected that these desart countries can hardly yeelde a million of men fit for the wars, I answer, that it is as like that *Arabia Petræa*, and the Desart which compasse two parts of the holy Land, should yeeld ten hundred thousand, as that two Tribes of the twelue, should arme fiue hundred and foure score thousand Besides, it answereth to the promise of *God* to *Abraham*, that these Nations should exceede in number; for *God* spake it of *Ismael*, that hee would make him fruitfull, and multiply him exceedingly, that hee should beget twelue Princes, &c.

* In the former booke c. 4 §. 14. *item* c. 8. §. 10. * 6.

2 Chron. 14.

Baasha a King of *Israel* began to reigne in the third of *Asa*, and fearing the greatnes of *Asa* after his great victory, entertained *Benhadad* King of *Syria*, of the race of *Adadezer*, to ioyne with him against *Asa*; and to the end to blocke him vp, he fortified *Rama*, which lieth in the way from *Ierusalem* towards *Samaria*.

2 Chro. 16. v. 1.

This warre began according to the letter of the *Scriptures* in the 36. yeere of *Asa* his reigne: but becausse in the first of Kings the 16. it is said that *Baasha* died in the 26. yeere of *Asa*; therfore could not *Baasha* begin this war in the 35. of *Asa* his reigne, but in the 35. yeere of the diuision of *Iuda* and *Israel*; for so many yeeres it was from the first of *Rehoboam*, who reigned 17. yeeres, to the 16. of *Asa*. It may seeme strange, that *Asa* being able to bring into the field an Armie of fiue hundred and foure score thousand good Souldiers, did not easily driue away *Baasha*, and defeat him of his purposes; the victories of *Abia* against *Ieroboam*, and of *Asa* himselfe against *Zerah*, being yet fresh in minde, which might well haue emboldened the men of *Iuda*, and asmuch disheartened the enemies. Questionlesse there were some important Circumstances, omitted in the Text, which caused

cauſed *Aſa* to fight at this time with money. It may be that the imployment of ſo many hundred thouſands of hands, in the late ſeruice againſt *Zerah*, had cauſed many mens priuate buſineſſes to lye vndiſpatched, whereby the people being now intentiue to the culture of their lands and other trades, might be vnwilling to ſtir againſt the *Iſraelites*, chooſing rather to winke at apparant inconuenience, which the building of *Rama* would bring vpon them in after-times. Such backwardneſſe of the people might haue deterred *Aſa* from aduenturing himſelfe with the leaſt part of his forces, and committing the ſucceſſe into the hands of Gods. Howſoeuer it were, he took the treaſures remaining in the Temple, with which he waged *Benhadad* the *Syrian* againſt *Baaſha*, whoſe imployments *Benhadad* readily accepted, and brake off confederacy with *Baaſha*. For the *Iſraelites* were his borderers, and next neighbours, whom neither himſelfe (after his inuaſion) nor his ſucceſſors after him euer gaue ouer, till they had made themſelues maſters of that Kingdome. So *Benhadad* being now entred into *Nepthalim*, without reſiſtance, he ſpoyled diuers principall Cities thereof, and inforced *Baaſha* to quit *Rama*, and to leaue the ſame to *Aſa*, with all the materials which he had brought thither, to fortifie the ſame: which done, *Benhadad*, who loued neither party, being loden with the ſpoiles of *Iſrael*, and the treaſures of *Iuda*, returned to *Damaſcus*. After this, when *Hanani* the Prophet reprehended *Aſa*, in that he now relyed on the ſtrength of *Syria*, and did not reſt himſelfe on the fauour and aſſiſtance of God, he not onely cauſed *Hanani* to be impriſoned, but he began to burden and oppreſſe his people, and was therefore ſtrooken with the grieuous paines of the gout in his feete, wherewith after he had beene two yeeres continually tormented, he gaue vp the ghoſt when he had reigned 41. yeeres. *2 Chron. 16. 4.* *1 Kings 15.* *2 Chron. 16.*

There liued with *Aſa*, *Ageſilaus* the ſixt of the *Heraclidæ*, and *Bacis* the fift King of the ſame race in *Corinth*, of whom his ſucceſſors were afterward called *Bacidæ*. *Aſtartus*, and *Aſtarimus* were Kings in *Tyre*. *Aſtarimus* tooke reuenge on his brother *Phelletes*, for the murther of *Ithobalus* Prieſt of the goddeſſe *Aſtarta*, whom *Salomon* in dotage worſhipped. *Atys* and *Capys* ruled the *Latines*: *Pirithiades* and *Ophrateus* the *Aſſyrians*: *Terſippus* and *Phorbas* the *Athenians*: *Chemmis* reigned in *Ægypt*; who dying in the 36. yeere of *Aſa*, left *Cheops* his ſucceſſour, that reigned fiftie ſixe yeeres, euen to the 16. of *Ioas*. *Euſeb. in Chron.*

§. V.

Of the great alteration falling out in the ten Tribes during the reigne of Aſa.

IN the reigne of *Aſa* the Kingdome of *Iſrael* felt great and violent commotions; which might haue reduced the ten Tribes vnto their former allegeance to the houſe of *Dauid*, if the wiſedome of God had not otherwiſe determined. The wickednеſſe of *Ieroboam* had in his latter dayes, the ſentence of heauy vengeance laid vpon it, by the mouth of *Ahia*, the ſame Prophet which had foretold the diuiſion of *Iſrael*, for the ſinne of *Salomon*, and his reigne ouer the ten Tribes. One ſonne *Ieroboam* had among others, in whom onely God found ſo much pietie, as (though it ſufficed not to with-hold his wrath from that Family) it procured vnto him a peaceable end; an honourable teſtimony of the peoples loue, by their generall mourning and lamentation at his death, and (wherein he was moſt happy) the fauourable approbation of God himſelfe.

After the loſſe of this good ſonne, the vngodly father was ſoone taken away: a miſerable creature, ſo conſcious of his vile vnthankefulneſſe to God, that he durſt not ſuffer his owne name to be vſed in conſulting with an holy Prophet, aſſured of the ruine hanging ouer him and his, yea of Gods extreame hatred; yet forbearing to deſtroy thoſe accurſed Idols, that wrought his confuſion. So loath he was to forſake his worldly wiſdome, when the world was ready to forſake him, and all belonging to him, his hatefull memory excepted.

Nadab the ſonne of *Ieroboam*, reigned in the ſecond and third yeeres of *Aſa*, which are reckoned as two yeeres, though indeede his fathers laſt yeere of two and twenty did run along (how farre is vncertaine) with the ſecond of *Aſa*, whoſe third yeere was the firſt of *Baaſha*, ſo that perhaps this *Nadab* enioyed not his Kingdome one whole yeere. He did not alter his fathers courſes, neither did God alter his ſentence. It ſeemes that hee little feared the iudgements denounced againſt his fathers houſe: for as a Prince that *1 Kings 15. 26.*

was secure of his owne estate, he armed all *Israel* against the *Philistims*, and besieged one of their Townes. There (whether it were so, that the people were offended with his ill successe, and recalled to minde their grieuous losse of fiue hundred thousand vnder *Ieroboam*, counting it an vnluckie family to the Nation; or whether by some particular indiscretion, he exasperated them) slaine he was by *Baasha*, whom the Army did willingly accept for King in his stead, *Baasha* was no sooner proclaimed King, than he began to take order with the house of *Ieroboam*, that none of them might molest him, putting all of them, without mercy, to the sword. That he did this for priuate respects, and not in regard of Gods will to haue it so, it is euident by his continuing in the same forme of Idolatry which *Ieroboam* had begun. Wherefore he receiued the same sentence from God that had beene laid vpon *Ieroboam*; which was executed vpon him also in the same sort. He began to infest *Asa*, by fortifying *Ramah*; but was diuerted from thence by the *Syrian Benhadad*, who did waste his Countrey, destroying all the Land of *Nepthalim*. Foure and twenty yeeres he reigned: and then dying, left the Crowne to *Ela* his sonne; who enioyed it, as *Nadab* the sonne of *Ieroboam* had done, two yeeres currant, perhaps not one compleat.

Ela was as much an idolater as his father: and withall a riotous person. Hee sent an Armie against *Gibbethon*, the same Towne of the *Philistims*, before which *Nadab* the son of *Ieroboam* perished; but he sat at home the whilest, feasting and drinking with his Minions, whereby he gaue such aduantage against himselfe, as was not neglected. *Zimri*, an ambitious man, remaining with the King at *Tirza*, finding his Master so dissolute, and his behauiour so contemptible, conceiued hope of the like fortune as *Baasha* had found, by doing as *Baasha* had done. Wherefore he did set vpon *Ela* in his drunkennesse, and slue him. Presently vpon which fact, he stiled himselfe King of *Israel*: and began his reigne with massacring all the house of *Baasha*; extending his cruelty not onely to his children, and kinsfolke, but vnto all his friends in *Tirza*. These newes were quickly blowne to the Campe at *Gibbethon*, where they were not welcommed according to *Zimri* his expectation. For the Souldiers instead of proclaiming him King, proclaimed him Traitor: and being led by *Omri*, whom they saluted King, they (quitted the siege of *Gibbethon*) presented themselues before *Tirza*; which in short space they may seeme to haue forced. *Zimri* wanting strength to defend the Citie, not courage to keepe himselfe from falling aliue into his enemies hands, did set fire on the Palace, consuming it and himselfe together to ashes. Seauen dayes he is said to haue reigned: accounting (as is most likely) to the time that *Omri* was proclaimed in the Campe. For *Zimri* was also
1 Kings 16. 19. an idolater, *walking in the way of* Ieroboam; and therefore is likly to haue had more time wherein to declare himselfe, than the reigne of seauen dayes, and those consumed partly in murthering the friends of *Baasha*, partly in seeking to haue defended his owne life. After the death of *Ela*, there arose another King to oppose the faction of *Omri*; whereby it may seeme, that *Zimri* had made his party strong, as being able to set vp a new head, who doubtlesse would neuer haue appeared, if there had not beene ready to his hand, some strength, not vnlikely to resist and vanquish the Army which maintained *Omri*. How long this *Tibni*, the new Competitor of *Omri*, held out, I doe not finde; onely it appeares that his side was decayed, and so he died, leauing no other Successor than his concurrent.

§. VI.

A coniecture of the causes hindering the reunion of Israel with Iuda, which might haue beene effected by these troubles.

ANy man that shall consider the state of *Israel* in those times, may iustly wonder how it came to passe, that either the whole Nation, wearied with the calamities already suffered vnder these vnfortunate Princes, and with the present ciuill warres, did not returne to their ancient Kings, and reunite themselues with the mighty Tribes of *Iuda* and *Beniamin*; or that *Zimri* and *Tibni*, with their oppressed factions, did not call in *Asa*, but rather chose the one to endure a desperate necessity of yeelding, or burning himselfe, the other to languish away, a man forsaken: than to haue recourse vnto a remedy, so sure, so ready, and so honourable. To say that God was pleased to haue it so, were a true, but an idle answere (for his secret will is

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the cauſe of all things) vnleſſe it could be proued, that he had forbidden *Aſa* to deale in that buſineſſe, as he forbad *Rehoboam* to force the rebellious people to obedience. That the reſtraint laid by God vpon *Rehoboam*, did onely binde his hands from attempting the ſuppreſſion of that preſent inſurrection, it appeares by the Warre continued betweene *Iſrael* and *Iuda*, ſo many yeeres following: wherein *Abia* ſo farre preuailed, that he wan a great battaile, and recouered ſome Townes belonging to the other Tribes, which he annexed to his owne Dominion. Wherefore we may boldly looke into the ſecond cauſes, mouing the People and Leaders of the ten Tribes, to ſuffer any thing vnder new vpſtarts, rather than to caſt their eyes vpon that Royall houſe of *Dauid*, from which the ſucceſſion of fiue Kings in lineall deſcent, had taken away all imputation, that might formerly haue beene laid vpon the meane beginnings thereof. To thinke that *Omri* had preuented his Competitors, in making peace with *Aſa*, were a coniecture more bold than probable. For *Omri* was not onely an Idolater, *but did worſe than all that were before him*; which as it might ſerue alone to proue, that *Aſa*, being a godly King, would not adhere to him, ſo the courſe which he profeſſed to take at the very firſt, of reuenging the maſſacre committed vpon the family and friends of *Baaſha*, (*Aſa* his mortall enemy) giues manifeſt reaſon, why *Zimri*, who had wrought that great execution, ſhould more iuſtly than he haue expected the friendſhip of *Iuda* in that quarrell. Wherefore, in ſearching out the reaſon of this backwardneſſe in the ten Tribes (which was ſuch that they may ſeeme to haue neuer thought vpon the matter) to ſubmit themſelues to their true Princes; it were not amiſſe to examine the cauſes, mouing the people to reuenge the death of *Ela*, an idle drunkard, rather than of *Nadab* the ſon of *Ieroboam*, who followed the wars in perſon, as a man of ſpirit and courage. Surely it is apparant, that the very firſt defection of the ten Tribes, was (if we looke vpon humane reaſon) occaſioned by deſire of breaking that heauie yoke of bondage wherewith *Salomon* had galled their neckes. Their deſire was to haue a King that ſhould not oppreſſe them; not to haue no King at all. And therefore when the arrogant folly of *Rehoboam* had cauſed them to renounce him, they did immediatly chooſe *Ieroboam* in his ſtead, as a man likely to affoord that liberty vnto them, for which he had contended in their behalfe. Neither were they (as it ſeemes) herein altogether deceiued. For his affectation of popularity appeares in his building of decayed Townes, and in the inſtitution of his new deuiſed idolatry; where he told the people, that it was too much for them, to trauaile ſo farre as to *Ieruſalem*. But whether it were ſo, that his moderation, being voluntary, began to ceaſe, towards the latter end of his reigne, and in the reigne of his ſonne, when long time of poſſeſſion had confirmed his title, which at the firſt was onely good by courteſie of the people: or whether the people (as often happens in ſuch caſes) were more offended by ſome prerogatiues of a King that he ſtill retained in his owne hands, than pleaſed with his remiſſion of other burdens: it is cleerely apparant, that the whole armie of all *Iſrael* ioyned with *Baaſha*, taking in good part the death of *Nadab*, and eradication of *Ieroboams* houſe.

1 Kings 16. 25.

Now the reigne of *Baaſha* himſelfe, was (for ought that remaineth in writing of it) euery way vnfortunate; his labour and coſt at *Rama* was caſt away; the other ſide of his Kingdome harried by the *Syrians*; neither did he win that one towne of *Gibbethon* from the *Philiſtims*, but left that buſineſſe to his ſonne, who likewiſe appeares an vnprofitable ſluggard. Wherefore it muſt needes be, that the fauour of the people toward the houſe of *Baaſha* grew from his good forme of Ciuill gouernment, which happely he reduced to a more temperate method than *Ieroboam* euer meant to doe. And ſurely he that ſhall take pains to looke into thoſe examples, which are extant of the different courſes, held by the Kings of *Iſrael* and *Iuda*, in adminiſtration of iuſtice, will finde it moſt probable, that vpon this ground it was that the ten Tribes continued ſo auerſe from the line of *Dauid*; as to thinke all aduerſity more tolerable, than the weightie Scepter of that houſe. For the death of *Ioab* and *Shimei* was indeede by them deſerued; yet in that they ſuffered it without forme of iudgement, they ſuffered like vnto men innocent. The death of *Adonijah* was both without iudgement, and without any crime obiected, other than the Kings iealouſie: out of which by the ſame rule of arbitrary iuſtice (vnder which it may be ſuppoſed that many were caſt away) hee would haue ſlaine *Ieroboam* (if hee could haue caught him) before he had yet committed any offence, as appeares by his confident returne out of *Ægypt*, like one that was knowne to haue endured wrong, hauing not offered any.

The like and much more barbarous execution, to wit, without law, *Iehoram* did vpon his brethren, and vpon ſundry of his greateſt men; as alſo *Ioaſh* did ſo put to death *Zachariah*, the ſonne of *Iehoiada*, who had made him King, *euen in the court of the houſe of the Lord: and* Manaſſes *did ſhed innocent bloud exceeding much, till he repleniſhed Ieruſalem from corner to corner*: and this was imputed to him as another fault; *beſide his ſinne, wherewith he made Iuda to ſinne.* Contrariwiſe, among the kings of *Iſrael* we finde no monument of ſuch arbitrary proceeding, vnleſſe perhaps the words of *Iehoram* the ſonne of *Ahab* (which were but words) may be taken for an inſtance, when he ſaid, *God doe ſo to me, and more alſo, if the head of* Eliſha *the ſonne of* Shaphat *ſhall ſtand on him this day*: whereby it is not plaine whether he meant to kill him without more adoe, or to haue him condemned as a falſe Prophet, that had made them hold out againſt the *Aramites*, till they were faine to eate their owne children; which he thought a ſufficient argument to proue, that it was not Gods purpoſe to deliuer them. The death of *Naboth* ſheweth rather the liberty which the *Iſraelites* enioyed, than any peremptory execution of the Kings will. For *Naboth* did not feare to ſtand vpon his owne right, though *Ahab* were euen ſicke for anger; neither was he for that cauſe put to death, as vpon commandement, but made away by conſpiracie, the matter being handled after a iudiciall forme, which might giue ſatisfaction to the people, ignorant of the deuice, though to God it could not.

2 Chro. 24. 21. 2 King. 21. 16. 2 King. 6. 31.

The murther of the Prophet is continually aſcribed to *Iezabel*, an impudent woman, and not vnto the King her husband. Neither is it certaine, that there was no Law made whereby their liues were taken from them; but certaine it is, that the people, being idolaters, were both pleaſed with their death, and laboured in the execution. So that the doings of the Kings of *Iuda* (ſuch as are regiſtred) proue them to vſe a more abſolute manner of command, than the Kings of the ten Tribes. Neither doe their ſufferings witneſſe the contrary. For of thoſe which reigned ouer *Iuda*, from the diuiſion of the Kingdome, to the captiuity of the ten Tribes, three were ſlaine by the people, and two were denied a buriall amongſt their anceſtors. Yea, the death of *Ahazia* and his brethren, ſlaine by *Iehu*, with the deſtruction of all the Royall ſeede of *Athalia*, did not (for ought that we can reade) ſtirre vp in the people any ſuch thirſt of reuenge, as might by the ſuddenneſſe and vniformity teſtifie the affection to be generall, and proceeding from a louing remembrance of their Princes; vnleſſe we ſhould thinke that the death of *Athalia*, after ſeauen yeeres reigne, were occaſioned rather by the memory of her ill purchaſing, than by the preſent ſence of her tyrannicall abuſing the gouernment, whereon ſhe had ſeiſed. On the other ſide, ſuch of the Kings of *Iſrael* as periſhed by treaſon (which were ſeauen of the twenty) were all ſlaine by conſpiracie of the great men, who aſpired by treaſon to the Crowne: the people being ſo farre from embruing their hands in the bloud of their Soueraignes, that (after *Nadab*) they did neuer forbeare to reuenge the death of their Kings, when it lay in their power; nor approue the good ſucceſſe of treaſon, vnleſſe feare compelled them. So that the death of two Kings, being throughly reuenged vpon other two, namely the death of *Ela* and *Zacharia*, vpon *Zimri* and *Shallum*, who traiterouſly got and vſurped, for a little while, their places; onely three of the ſeauen remaine, whoſe ends how the people tooke, it may be doubtfull. Though indeede it is preciſely ſaid of the ſlaughter, committed on *Ahabs* children by *Iehu*, that the people durſt not fight with him that did it, becauſe *they were exceedingly afraid*: and the ſame feare might be in them at the death of *Peka*, whoſe hiſtory (as others of that time) is curſorily paſſed ouer. The like may be pronounced, and more abſolutely, of the Kings of *England*, that neuer any of them periſhed by fury of the people, but by treaſon of ſuch as did ſucceed them; neither was there any motiue vrging ſo forcibly the death of King *Edward* and King *Richard* when they were in priſon, as feare leſt the people ſhould ſtirre in their quarrell. And certainely (howſoeuer all that the Law cals treaſon, be interpreted, as tending finally to the Kings deſtruction) in thoſe treaſonable inſurrections of the vulgar, which haue here moſt preuailed, the furie of the multitude hath quenched it ſelfe with the bloud of ſome great Officers; no ſuch rebellions, howſoeuer wicked and barbarous otherwiſe, thirſting after the ruine of their naturall Soueraigne, but rather forbearing the aduantages gotten vpon his Royall perſon: which if any man impute vnto groſſe ignorance, another may more charitably, and I thinke, more truely, aſcribe to a reuerent affection. Wherefore that fable of *Briareus*,

2 King. 9. 10. 2 King. 10. 4.

who,

who, being loosened by *Pallas*, did with his hundred hands giue assistance to *Iupiter*, when all the rest of the gods conspired against him, is very fitly expounded by Sir *Francis Bacon*, as signifying, that Monarches need not to feare any courbing of their absolutenes by mightie subiects, as long as by wisedome they keepe the hearts of the people, who will be sure to come in on their side. Though indeed the Storie might very well haue borne the same interpretation, as it is rehearsed by *Homer*, who tells vs that *Pallas* was one of the conspiracie, and that *Thetis* alone did marre all their practice, by loosening *Briareus*. For a good forme of gouernment sufficeth by it selfe to retaine the people, not onely without assistance of a laborious Wit, but euen against all deuices of the greatest and shrewdest politicians: euery Sherife and Constable, being sooner able to arme the multitude, in the Kings behalfe, than any ouer-weening Rebell how mightie soeuer, can against him.

This declaration of the peoples loue, being seldome found in *Iuda*, makes it very likely, that the rule it selfe of gouernment there was such, as neither gaue occasion of contentment vnto the subiects, nor of confidence in their good affection to the Kings. Vpon which reasons it may seeme that the multitude was kept vsually disarmed. For otherwise it would haue beene almost impossible, that *Athalia* the sister of *Ahab*, a stranger to the royall bloud of *Iuda*, should by the onely authoritie of a Queene mother haue destroyed all the seed of *Dauid*, and vsurped the Kingdome very neere 7. yeeres, without finding any resistance. Yea when *Iehoiada* the high Priest had agreed with the Captains and principall men of the Land to set vp *Ioash* their lawfull King, whereunto the whole nation were generally well affected; hee was faine to giue to these Captaines and their men, *the speares and the shields that were King* Dauids, *and were in the house of the Lord*. But we need not enter into such particulars. Questionlesse, the Tribes which thought obedience to their Princes to be a part of their dutie toward God, would endure much more with patience, than they which had Kings of their owne choice or admission, holding the Crowne by a more vncertaine tenure.

And this, in my opinion, was the reason, why the ten Tribes did neuer seek to returne to their ancient Lords: but after the destruction of their sixe first Kings, which died in the reigne of *Asa*, admitted a seuenth of a new familie, rather than they would consubiect themselues, with those of *Iuda* and *Beniamin*, vnder a more honourable, but more heauie yoke.

So *Asa* hauing seene the death of 7. kings of *Israel*, died himselfe after one and fortie yeeres reigne, leauing *Iehosaphat* his sonne to deale with *Ahab* the sonne of *Omri*, who was the eight King ouer the tenne Tribes.

§. VII.

Of Iehosaphat *and his contemporaries.*

Iehosaphat, who succeeded *Asa*, was a Prince religious and happie; he destroyed all the Groues, Altars, and high places dedicated to idolatrie, and sent teachers to all places and people wanting instruction; he recouered the tribute due vnto him by the *Arabians* and *Philistims*: from the one hee had siluer, from the other sheepe and goates to the number of fifteene thousand and foure hundred. The numbers of men of warre were more then admirable: for it is written that *Adnah* had the command of three hundred thousand, *Iehohanan* of two hundred and fourescore thousand, and *Amasia* of two hundred thousand; also that hee had, besides these, in *Beniamin* of those that bare shields, which wee call *Targetiers*, and of Archers vnder *Eliada*, two hundred thousand, and vnder the commandement of *Iehozabad* a hundred and fourescore thousand: which numbred together, make eleuen hundred and sixtie thousand, all which are said to haue waited vpon the King, besides his garrisons. 2. Chron. 17.

That *Iuda* and *Beniamin*, a territorie not much exceeding the Counte of *Kent*, should muster eleuen hundred and sixtie thousand fighting men, it is very strange, and the number farre greater than it was found vpon any other view. *Ioab* in *Dauids* time found fiue hundred thousand: *Rehoboam* found but an hundred and fourescore thousand: *Abia* foure hundred and eight thousand: *Asa* fiue hundred and fourescore thousand: *Amaziah* inrolled all that could beare armes, and they amounted to three hundred thousand. Surelie, whereas it is written that when newes was brought to *Iehosaphat* that *Moab* & *Ammon* 2. Sam. 24.4.

were

were entred his territorie to the West of *Iordan*, and that their numbers were many, hee feared (to wit) the multitude, it is not likely that he would haue feared euen the armie of *Xerxes*, if hee could haue brought into the field 11. hundred and 60. thousand fighting men, leauing all his strong Cities manned. I am therefore of opinion (referring my selfe to better iudgement) that these numbers specified in the second of *Chronicles* the 17. distributed to seuerall Leaders, were not all at one time, but that the 300. thousand vnder *Adnah*, and the 200. and foure-score thousand vnder *Iehohanam*, were afterward commanded and mustered by *Amasiah*, *Eliada*, and *Iehosabad*: for the grosse and totall is not in that place set downe, as it was vnder the other Kings formerly named. Againe, as the aydes which *Iehosaphat* brought to *Ahab* did not shew that hee was a Prince of extraordinarie power, so the *Moabites* and *Ammonites* which hee feared, could neuer make the one halfe of those numbers, which he that commanded least among *Iehoshaphats* Leaders had vnder him.

This mightie Prince notwithstanding his greatnesse, yet he ioyned in friendship with *Ahab* King of *Israel*, who had married that wicked woman *Iezabel*. Him *Iosaphat* visited at *Samaria*, and caused his sonne *Ioram* to marry *Athalia*, this *Achabs* daughter.

Ahab perswaded *Iosaphat* to assist him in the Warre against the *Syrians*, who held the Citie of *Ramoth Gilead* from him, and called together foure hundred of his Prophets, or *Baalites* to foretell the successe: who promised him victorie. But *Iehosaphat* beleeued nothing at all in those diuiners, but resolued first of all to conferre with some one Prophet of the Lord God of *Israel*. Hereupon *Achab* made answere that he had one called *Michaiah*, but he hated that Prophet, because hee alwaies foretold of euill, and neuer of any good towards him. Yet *Michaiah* was sent for to the King, but by the way the messenger prayed him to consent with the rest of the Prophets: and to promise victory vnto them as they did. But *Michaiah* spake the truth, and repeated his vision to both the Kings, which was, that *God asked who shall perswade* Ahab, *that hee may goe vp and fall at Ramoth Gilead?* to whom a spirit that stood before the Lord answered, that hee would enter into his Prophets, and be in them a false spirit to delude. For as it is said by Christ: *Non enim vos estis qui loquimini, sed spiritus patris vestri loquitur in vobis:* It is not you that speake, but the Spirit of your Father speakes in you: so in a contrary kinde did the deuill in the Prophets of *Baal*, or *Satan*, incourage *Achab* to his destruction. And as *P. Martyr* vpon this place well obserueth, these euill spirits are ministers of Gods vengeance, and are vsed as the hangmen and tormentors, which Princes sometime imploy. For as it pleaseth God by his good Angels, to saue and deliuer from destruction, of which the Scriptures haue many examples: so on the contrarie, it is by the euill that hee punisheth and destroyeth, both which are said to performe the will of their Creator, *licet non eodem animo*. *Ecclesiasticus* remembreth a second sort of malignant natures, but they are euery-where visible. There are spirits, saith he, created for vengeance, which in their rigour lay on sure stroakes. In the time of destruction they shew foorth their power, and accomplish the wrath of him that made them.

Now *Michaias* hauing by this his reuelation greatly displeased the King, and the Prophets whose spirit he discouered, was strooken by *Zidkiah* one of *Baals* Prophets, and by *Achab* himselfe committed to prison: where he appointed him to be reserued and fedde with bread of affliction till he returned in peace. But *Michaiah*, not fearing to reply, answered, *If thou returne in peace, the Lord hath not spoken by mee*. Neuertheless *Achab* went on in that warre, and was wounded to death. *Iehosaphat* returned to *Ierusalem*, where he was reprehended by *Iehu* the Prophet for assisting an idolatrous Prince, and
2. Chron. 18. one that hated God.

After this the *Aramites* or *Damascens*, ioyned with the *Moabites*, *Ammonites* and *Idumeans* to inuade *Iudea*: who passe *Iordan* and encampe at *Engaddi*, and when *Iehosaphat* gathered his armie, the Prophet *Iahaziel* foretold him of the victorie, which should bee obtained without any bloud-shed of his part: and so when *Iehosaphat* approached, this assembly of Nations, the *Ammonites* and *Moabites*, disagreeing with the *Idumeans*, and quarrelling for some causes among themselues, those of *Ammon* and *Moab* set vpon the *Idumeans*, and brake them vtterly: which done, they also inuaded each other; in which broile *Iehosaphat* arriuing tooke the spoyle of them all without any losse of his part, as it was foretold and promised by God. Notwithstanding this victorie, *Iehosaphat* arriuing,
2. Chron. 20. tooke the spoyle of them all, without any losse of his part, as it was foretold and promised

miſed by God. Notwithſtanding this victory, *Iehoſaphat* forgetting that he was formerly reprehended for aſſiſting an Idolatrous King, did notwithſtanding ioyne with *Ochazias*, the ſonne of *Achab*, in preparing a Fleet to ſend to *Ophir*, hoping of the like return which *Salomon* had: but as *Eliezer* the Prophet foretold him, his ſhips periſhed, and were broken in the port of *Ezion Gaber*, and ſo that enterprize was ouerthrowne. *2. Chron 20.*

Yet hee taketh part with *Iehoram* the brother of *Ochazias*, againſt the *Moabites*, with which Kings of *Iuda* and *Iſrael* the *Edomites* ioyne their forces, not forgetting, it ſeemes, that the *Moabites* aſſiſted by the *Ammonites*, had not long before deſtroyed their armie.

The *Moabites*, ſubiects to *Dauid* & *Salomon*, forſaking the Kings of *Iuda*, gaue themſelues for vaſſals to *Ieroboam*, and ſo they continued to his ſucceſſors till the death of *Achab*: but *Iehoſaphat*, notwithſtanding the Idolatry of his Colleague, yet as it ſeemeth, he was drawne into this warre both to be auenged of the *Moabites* for their defection from *Iuda* to *Iſrael*, as alſo becauſe they had lately ioyned themſelues with the *Syrians* againſt *Ioſaphat*, & thirdly, to puniſh their double rebellion who firſt forſooke *Iuda* & now *Iſrael*.

Both Kings reſolued to paſſe by the way of *Idumæa*, thereby the better to aſſure that Nation, for we finde that both *Moab*, *Ammon* and *Edom* were all in the field together at *Engaddi* againſt *Iehoſaphat*: But whether they had then declared themſelues againſt *Iehoſaphat*, it is not certaine, for in the 2. of *Chronicles*. 11. *verſ.* 8. it is written that in the time of *Iehoram*, the ſonne of *Iehoſaphat*, *Edom* rebelled, and therefore it ſeemeth to mee that the *Edomites*, when they were ſlaine by *Moab* and *Ammon*, not finding themſelues ſatisfied in ſuch conditions as they required, offered to turne from them, and to ioyne themſelues with the armie of *Iuda*. For that they were numbred among the enemies of *Ioſaphat*, it is plaine in the 2. of *Chron.* the 20. and as plaine *c.* 2. *v.* 8. that they were not declared, nor had made them a King, till *Iehoſaphats* death. Now in the paſſage of theſe Kings towards *Moab*, whether it were by the extraordinarie heat of the yere, or whether the *Idumeans* hauing a purpoſe to rebell, miſled the armie of *Iuda* and *Iſrael*, with intent to infeeble them for want of water; true it is, that they ſuffered the ſame, if not a greater thirſt than the armies of *Craſſus* and *M. Antonius* did in their *Parthian* expeditions; and had, in all likelihood vtterly periſhed, had not *Eliſha* taught them to cut trenches whereinto the water ſprang, by which not onely *Iehoſaphat* and his armie, but *Ioram* King of *Iſrael* an Idolator was relieued: the great mercy and goodneſſe of God hauing euer bin prone to ſaue the euill for the good, whereas he neuer deſtroyed the good for the euill.

The miſerable iſſue of this warre, and how *Moab* burnt his ſonne, or the ſonne of the King of *Edom*, for ſacrifice on the rampire of his owne Citie, I haue already written in the life of *Ioram* among the Kings of *Iſrael*. *Iehoſaphat* raigned 25. yeeres and died, he was buried in the valley of *Iehoſaphat*, and a part of the *Pyramis* ſet ouer his graue is yet to be ſeene, ſaith *Brochard*. His acts are written at large by *Iehu* the ſonne of *Hanani*. *2. King. 3.* *2. Chron 20.* *Broch. ter. ſanct.*

There liued with *Iehoſaphat*, *Ophratenes* in *Aſſyria*, *Capetus* and *Tiberinus* Kings of the *Albans* in *Italie*; of the latter the riuer *Tiber* (formerly *Albula*) tooke name.

In *Iehoſaphats* time alſo ruled *Mecades* or *Mezades* in *Athens*: *Agelas* or *Ageſilaus* in *Corinth*; and *Archilaus* of the ſame race, of the *Heraclide* the ſeuenth in *Lacedæmon*. *Badeſorus* ruled the *Tyrians*; *Achab*, *Ochazias* and *Ioram* the *Iſraelites*.

CHAP. XX.

Of Iehoram *the ſonne of* Iehoſaphat *and* Ahazia.

§. I.

That Iehoram *was made King ſundry times.*

IEhoram the ſonne of *Iehoſaphat* King of *Iuda* began to raigne at thirtie two yeeres of age, and liued vntill he was fortie yeeres old, being eight yeeres a King: but of theſe eight yeeres, which *Ioram* is ſaid to haue reigned, foure are to be reckoned in the life of his father, who going to the *Syrian* warre with *Ahab*, left this *Ioram* King in his ſtead, as *Ahab* did his ſonne *Ahazia*. This appeares by the ſeuerall beginnings, which are giuen in Scripture to the two *Iehorams* Kings of *Iſrael* and *Iuda*, and to *Ahazia* the eldeſt ſonne of *Ahab*. For *Ahazia* is *1 Kin. 22. v. 51*

ſaid

said to haue begun his reigne, in the seuenteenth yeere of *Iehoſaphat*. *Iehoram* the brother
2. *King.1.17.* of *Ahazia* ſucceeded him in the ſecond yeere of *Iehoram the ſonne of Iehoſaphat King of Iuda*, that is, in the next yeere after that *Iehoram* of *Iuda* was deſigned King by his father;
2. *King.3.v.1. and 9.* it being (as we finde elſewhere) *the eighteenth yeere of* Iehoſaphat *himſelfe*, who went with the *Iſraelite* againſt *Moab*. Heereby it appeares that the full power and execution of the royall office was retained ſtill by *Iehoſaphat*, who gouerned abſolutely by himſelfe, not
2. *King.8.16.* communicating the rule with his ſonne. But in *the fift yeere of* Iehoram *King of Iſrael*, which was the two and twentieth of *Iehoſaphat*, the olde King tooke vnto him, as partner in the Gouernment, this his eldeſt ſonne, who was at that time 32. yeeres old, his Father being 57. Now foraſmuch as *Iehoſaphat reigned* 25. *yeeres*, it is euident that his ſonne
1. *Kin.22.42.* did not reigne alone till the eight of *Ioram* King of *Iſrael*. The like regard is to bee had in accounting the times of other Kings of *Iuda & Iſrael*, who did not alwaies reigne preciſely ſo long as the bare letter of the text may ſeeme at firſt to affirme: but their yeeres were ſometimes compleat; ſometimes onely current, ſometimes confounded with the yeeres of their ſucceſſors or foregoers, and muſt therefore be found by comparing their times with the yeeres of thoſe others, with whom they did begin and end.

It were perhaps a thing leſſe needfull than curious, to enquire into the reaſons mouing *Iehoſaphat* either to aſſume vnto him his ſonne as partner in the Kingdome, whileſt hee was able himſelfe to command both in peace and in warre, the like hauing neuer beene done by any of his progenitors, or hauing once (in the 17. of his reigne) vouchſafed vnto him that honour, to reſume it vnto himſelfe, or at leaſtwiſe to deferre the confirmation of it, vntill foure or fiue yeeres were paſſed. Yet foraſmuch as to enter into the examination of theſe paſſages, may be a meane to find ſome light, whereby we may more clearelie diſcouer the cauſes of much extraordinary buſineſſe enſuing, I hold it not amiſſe to make ſuch coniecture, as the circumſtances of the Story briefly handled in the Scriptures may ſeeme to approoue.

We are therefore to conſider, that this King *Iehoſaphat* was the firſt of *Reboboams* iſſue that euer entred into any ſtreight league with the Kings of the ten Tribes. All that reigned in *Iuda* before him, had with much labour and long warre, tired themſelues in vaine, making ſmall profit of the greateſt aduantages that could be wiſhed. Wherefore *Iehoſaphat* thought it the wiſeſt way, to make a league offenſiue and defenſiue betweene *Iſrael* and *Iuda*, whereby each might enioy their owne in quiet.

2. *Chro.19.v. 2. and 3.* This confederacie made by a religious King, with one that did *hate the Lord*, could not long proſper, as not iſſuing from the true *roote and fountaine of all wiſedome*: yet as a piece of ſound policie, doubtleſſe it wanted not faire pretences of much common good thereby likely to ariſe, with mutuall fortification of both thoſe kingdomes, againſt the vncircumciſed nations their ancient enemies. This apparant benefit, being ſo ineſtimable a iewell, that it might not eaſily be loſt, but continue as hereditarie from father to ſonne, it was thought a very good courſe to haue it confirmed by ſome ſure bond of affinitie, and thereupon was *Athalia* the daughter of *Omri*, and ſiſter of *Ahab* King of *Iſrael*, giuen in marriage to *Iehoram*, who was ſonne and heire apparent to the King of *Iuda*. This Lady was of a maſculine ſpirit, and had learned ſo much of Queene *Iezabel* her brothers wife, that ſhe durſt vndertake, and could throughly performe a great deale more in *Ieruſalem*, than the other knew how to compaſſe in *Samaria*. Shee was indeed a fire-brand, ordained by God to conſume a great part of the nobleſt houſes in *Iuda*, and perhaps of thoſe men or their children, whoſe worldly wiſedome, regardleſſe of Gods pleaſure, had brought her in.

The firſt fruits of this great league, was the *Syrian* warre at *Ramoth Gilead*, wherein *Iuda* and *Iſrael* did aduenture equally, but the profit of the victorie ſhould haue redounded wholly to *Ahab*: as godly Princes very ſeldome thriue by matching with Idolators, but rather ſeque the turnes of thoſe falſe friends, who being ill affected to God himſelfe, cannot be well affected to his ſeruants. Before their ſetting forth *Ahab* deſigned, as King, his ſonne *Ahazia*; not ſo much perhaps in regard of the vncertaine euents of warre (for none of his predeceſſors had euer done the like vpon the like occaſions) nor as fearing the threatnings of the Prophet *Micaia* (for hee deſpiſed them) as inuiting *Iehoſaphat* by his owne example, to take the ſame courſe, wherein he preuailed.

§. II. *Pre-*

§. II.

Probable coniectures of the motiues inducing the old King Iehosaphat *to change his purpose often, in making his sonne* Iehoram *King.*

MAny arguments doe very strongly proue *Iehoram* to haue been wholly ouer-ruled by his wife; especially for his forsaking the religion of his godly Ancestors, and following the abhominable superstitions of the house of *Achab*.

That she was a woman of intollerable pride, and abhorring to liue a priuate life, the whole course of her actions witnesseth at large. Much vaine matter she was able to produce, whereby to make her husband thinke that his brethren and kindred were but meane and vnworthy persons in comparison of him, and of his children, which were begotten vpon the daughter and sister of two great Kings, not vpon base women & meere subiects. The Court of *Achab*, and his famous victories obtained against the *Syrian Benhadad*, were matter sufficient to make an insolent man thinke highly of himselfe, as being allied so honourably; who could otherwise haue found in his heart well enough, to despise all his brethren, as being the eldest, and heire apparant to the Crowne, whereof alreadie he had, in a manner, the possession.

How soone his vices brake out, or how long he dissembled them and his idolatrous religion, it cannot certainely be knowne. Like enough it is, that some smoke, out of the hidden fire, did very soone make his fathers eyes to water; who thereupon caused the young man to know himselfe better, by making him fall backe into ranke among his yonger brethren. And surely the doings of *Iehosaphat* about the same time, argue no small distemper of the whole country, through the misgouernment of his vngodly son. For the good King was faine to make his progresse round about the Land, reclaiming the people vnto the seruice of God, and appointing Iudges *throughout all the strong Cities of Iuda Citie by Citie*. This had beene a needlesse labour, if the religion taught and strongly maintained by *Asa*, and by himselfe, had not suffered alteration, and the course of Iustice beene peruerted, by the power of such as had borne authoritie. But the necessitie that then was of reformation, appeares by the charge which the King did giue to the Iudges; and by his commission giuen to one of the Priests in spirituall causes, and to the steward of his house in temporall matters, to be generall ouerseers. 2. Chron 19. v. 4. 5. &c.

This was not till after the death of *Ahazia* the sonne of *Achab*; but how long after it is vncertaine. For *Iehoram* the brother of *Ahazia* began his reigne (as hath beene alreadie noted) in the eighteenth of *Iehosaphat*, which was then accounted the second of *Iehoram*, *Iehosaphats* sonne, though afterward this *Iehoram* of *Iuda* had another first and second yeere, euen in his fathers time, before hee reigned alone, as the best Chronologers and expositors of the holy text agree. So hee continued in priuate estate, vntill the two and twentieth of his fathers reigne, at which time, though the occasions inducing his restitution to former dignitie are not set downe, yet we may not thinke, that motiues thereto, appearing substantiall, were wanting. *Iehoram* of *Israel* held the same correspondencie with *Iehosaphat* that his father had done; and made vse of it. He drew the *Iudean* into the warre of *Moab*, at which time it might well be, that the young Prince of *Iuda* was againe ordained King by his father, as in the *Syrian* expedition he had beene. Or if wee ought rather to thinke, that the preparations for the enterprize against *Moab* did not occupie so much time, as from the eighteenth of *Iehosaphat*, in which yeere that Nation rebelled against *Israel*, vnto his two and twentieth, yet the daily negotiations betweene the two Kings of *Iuda* and *Israel*, and the affinitie betweene them contracted in the person of *Iehoram*, might offer some good occasions thereunto. Neither is it certaine how the behauiour of the yonger sonnes, in their elder brothers disgrace, might cause their Father to put him in possession for feare of tumult after his death; or the deepe dissimulation of *Iehoram* himselfe might winne the good opinion both of his Father and Brethren; it being a thing vsuall in mischieuous fell natures, to be as abiect and seruile in time of aduersitie, as insolent and bloudy vpon aduantage. This is manifest, that being repossessed of his former estate, he demeaned himselfe in such wise toward his brethren, as caused their Father to enable them, not onely with store *of siluer and gold, and of pretious things*, (which kind of liberalitie other Kings doubtlesse had vsed vnto their yonger sons) but with the custodie of *strong Cities in Iuda*, to assure them, if it might haue beene, by vnwonted meanes, against vnwonted perils. 2. Chron. 21. 3.

§. III. *The*

§. III.

The doings of Iehoram *when he reigned alone; and the rebellion of Edom and Libna.*

BVt all this prouidence auailed nothing; for an higher prouidence had otherwise determined of the sequele. When once the good olde man, their Father, was dead, the yonger sonnes of *Iehosaphat* found strong Cities, a weake defence, against the power of him vnto whom the Citizens were obedient. If they came in vpon the summons of a King their brother, then had he them without any more adoe; if they stood vpon their guard, then were they Traitors, and so vnable to hold out against him, who besides his owne power, was able to bring the forces of the *Israelitish* Kingdome against them; so that the apparent likelihood of their finall ouerthrow, sufficed to make all forsake them in the very beginning. Howsoeuer it was, they were all taken and slaine, and with them for company many great men of the Land; such belike, as eyther had taken their part, when the Tyrant sought their liues, or had beene appointed Rulers of the Countrie, when *Iehoram* was deposed from his Gouernment; in which Office they, without forbearing to doe iustice, could hardly auoyd the doing of many things derogatorie to their yong Master; which if he would now call treason, saying that hee was then King, who durst say the contrary?

After this *Iehoram* tooke vpon him, as being now Lord alone, to make innouations in Religion: wherein he was not contented as other Idolatrous Princes, to giue way and safe conduct vnto Superstition and Idolatrie, nor to prouoke and encourage the people to that sinne, whereto it is wonderfull that they were so much addicted, hauing such knowledge of God, and of his detesting that aboue all other sinnes; but hee vsed compulsion, and was (if not the very first) the first that is registred, to haue set vp Irreligion by force.

Whilest he was thus busied at home, in doing what he listed, the *Edomites* his Tributaries rebelled against him abroad, and hauing hitherto, since *Dauids* time, beene gouerned by a *Viceroy*, did now make vnto themselues a King. Against these *Iehoram* in person made an expedition, taking along with him his Princes, and all his Chariots, with which he obtained victory in the field, compelling the rebels to flie into their places of aduantage, whereof he forced no one, but went away contented with the honour that he had gotten in beating and killing some of those whom hee should haue subdued, and kept his seruants. Now began the prophecie of *Isaac* to take effect, wherein he foretold, that *Esau* in processe of time should breake the yoke of *Iacob*. For after this the *Edomites* could neuer be reclaimed by any of the Kings of *Iuda*, but held their owne so well, that when, after many ciuill and forraine warres, the *Iewes* by sundry Nations had beene brought low; *Antipater* the *Edomite*, with *Herod* his Son, and others of that race following them, became Lords of the *Iewes*, in the decrepit age of *Israel*, and reigned as Kings, euen in *Ierusalem* it selfe.

The freedome of the *Edomites*, though purchased somewhat dearely, encouraged *Libna*, a great Citie within *Iuda*, which in the time of *Iosua* had a peculiar King, to rebell against *Iehoram*, and set it selfe at libertie. *Libna* stood in the confines of *Beniamin* and of *Dan*, farre from the assistance of any bordering enemies to *Iuda*, and therefore so vnlikelie it was to haue maintained it selfe in libertie, that it may seeme strange how it could escape from vtter destruction, or at the least from some terrible vengeance, most likely to haue beene taken, by their powerfull, cruell, and throughly incensed Lord. The *Israelite* held such good intelligence at that time with *Iuda*, that hee would not haue accepted the Towne, had it offered it selfe vnto him: neither doe wee reade that it sought how to cast it selfe into a new subiection, but continued a free estate. The rebellion of it against *Iehoram*, was, *Because he had forsaken the Lord God of his Fathers*; which I take to haue not onely beene the first and remote cause, but euen the next and immediate reason, mouing the inhabitants to doe as they did: for it was a Towne of the *Leuites*: who must needs be driuen into great extremities, when a religion contrarie to Gods Law, had not onely some allowance to countenance it by the King, but compulsiue authoritie to force vnto it all that were vnwilling. As for the vse of the Temple at *Ierusalem* (which, beeing deuout men, they might feare to lose by this rebellion) it was neuer denied to those of the ten

2. Chron. 21. 10.

ten reuolted Tribes by any of the Religious Kings, who rather inuited the *Iſraelites* thither, and gaue them kinde entertainment: vnder Idolaters they muſt haue beene without it, whether they liued free or in ſubiection. Yet it ſeemes that priuate reaſons were not wanting, which might moue them rather to doe than ſuffer that which was vnwarrantable. For in the generall viſitation before remembred; wherein *Iehoſaphat* reformed his Kingdome, the good olde King appointing new Gouernours, and giuing them eſpeciall charge to doe iuſtice without reſpect of perſons, vſed theſe words, *The Leuites ſhall be Officers before you; Be of good courage, and doe it, and the Lord ſhall be with the good.* By theſe phraſes, it ſeemes, that he encouraged them againſt the more powerfull, than iuſt proceedings of his ſon; whom if the *Leuites* did (according to the truſt repoſed in them) neglect in diſcharging their dueties, likely it is that he meant to be euen with them, and make them now to feele, as many Princes of the Land had done, his heauy indignation. How it happened that *Libna* was not heereupon deſtroyed, yea, that it was not (for ought that we can read) ſo much as beſieged or moleſted, may iuſtly ſeeme very ſtrange. And the more ſtrange it is in regard of the mighty Armies which *Iehoſaphat* was able to raiſe, being ſufficient to haue ouer-whelmed any one Towne, and buried it vnder the earth, which they might well in one moneth haue caſt into it with ſhouels, by ordinary approaches. 2 Chr. 19. 3

But it ſeemes that of thoſe great numbers which his Father could haue leuied, there were not many whom *Iehoram* could well truſt; and therefore perhaps hee thought it an eaſier loſſe, to let one Towne goe, than to put weapons into their hands, who were more likely to follow the example of *Libna*, than to puniſh it. So deſperate is the condition of Tyrants, who thinking it a greater happineſſe to be feared, than to bee loued; are faine themſelues to ſtand in feare of thoſe; by whom they might haue beene dreadfull vnto others.

§. IIII.

Of the miſeries falling vpon Iehoram, *and of his death.*

THeſe afflictions not ſufficing to make any impreſſion of God diſpleaſure in the minde of the wicked Prince; a Prophecie in writing was deliuered vnto him, which threatned both his people, his children, his wiues, and his owne bodie. Hereby likewiſe it appeares that he was a cruell Perſecutor of Gods ſeruants; in as much as the Prophets durſt not reproue him to his face, as they had done many of his predeceſſors, both good and euill Kings; but were faine to denounce Gods iudgements againſt him by letters; keeping themſelues cloſe and farre from him. This Epiſtle is ſaide to haue beene ſent vnto him from *Elias* the Prophet. But *Elias* was tranſlated, and *Elizeus* prophecied in his ſtead before this time, euen in the dayes of *Iehoſaphat*. Wherefore it may bee that *Elias* left this prophecie in writing behinde him, or that (as ſome coniecture) the errour of one letter in writing, was the occaſion that wee reade *Elias* for *Elizeus*. Indeed any thing may rather be beleeued than the Tradition held by ſome of the *Iewiſh Rabbins*, that *Elias* from heauen did ſend this Epiſtle; a tale ſomewhat like to the fable of our Ladies letters, deuiſed by *Eraſmus*, or of the Verſe that was ſent from heauen to S. *Giles*. 2 Chron. 21. 12. 2 Kin. c. 2. and c. 3. v. 11.

But whoſoeuer was the Author of this threatning Epiſtle, the accompliſhment of the prophecie was as terrible, as the ſentence. For the *Philiſtims* and *Arabians* brake into *Iudea*, and tooke the Kings houſe, wherein they found all, or many of his children, and wiues; all which they ſlew, or carried away, with great part of his goods. Theſe *Philiſtims* had not preſumed ſince the time of *Dauid*, to make any offenſiue warre till now; for they were by him almoſt conſumed, and had loſt the beſt of their Townes, maintaining themſelues in the reſt of their ſmall Territories, by defenſiue armes, to which they were conſtrained at *Gibbethon* by the *Iſraelites*. The *Arabians* were likely to haue beene then as they are now, a naked people, all horſemen, and ill appointed; their Countrie affording no other furniture, than ſuch as might make them fitter to rob and ſpoile in the open fields, than to offend ſtrong Cities ſuch as were thicke ſet in *Iuda*. True it is that in ages long after following, they conquered all the South parts of the world then knowne, in a very ſhort ſpace of time, deſtroying ſome, and building other ſome very ſtately Cities. But it muſt be conſidered; that this was when they had learned of the

Romanes the Art of Warre; and that the Prouisions which they found, together with the Arts which they learned, in one subdued Prouince, did make them able and skilfull in pursuing their conquest, and going on into Regions farre remooued from them. At this day hauing lost in effect all that they had gotten, such of them as liue in *Arabia* it selfe are good horsemen, but ill appointed; very dangerous passengers, but vnable to deale with good Souldiers, as riding starke naked, and rather trusting in the swiftnesse of their horses, than in any other meanes of resistance, where they are well opposed. And such, or little better, may they seeme to haue beene, that spoyled *Iudæa* in the time of *Ieboram*. For their Countrie was alwaies barren and desert, wanting manuall Arts whereby to supply the naturalls with furniture: neither are these bands named as chiefe in that action, but rather adherents of the *Philistims*. Out of this we may inferre, that one halfe, yea or one quarter of the numbers found in the least muster of *Iuda* and *Beniamin* vnder *Iehosaphat* (wherein were inrolled three hundred and eightie thousand fighting men) had been enough to haue driuen away far greater forces than these enemies are likely to haue brought into the field, had not the people beene vnable to deale with them, for lacke of weapons, which were now kept from them by their Princes iealousie, as in *Sauls* time by the policie of the *Philistims*.

It may seeme that the house of the King which these inuaders tooke, was not his Palace in *Ierusalem*, but rather some other house of his abroad in the Countrie, where his wiues and children at that time lay for their recreation: because we reade not that they did sacke the Citie, or spoyle the Temple, which would haue inuited them as a more commodious bootie, had they got possession thereof. Yet perhaps they tooke *Ierusalem* it selfe by surprize, the people being disarmed, and the Kings guards too weake to keepe them out; yet had not the courage to hold it, because it was so large and populous; and therefore hauing done what spoyle they could, with-drew themselues with such purchase as they were able safely to conueigh away.

The slaughter commmitted by *Iehu* on the two and fortie brethren of *Ahazia*, or (as they are called elsewhere) so many of his brothers sonnes, and the cruell massacre wherein all the Royall seede perished (onely *Ioas* excepted) vnder the tyrannie of *Athalia*, following within two yeeres after this inuasion of the *Philistims*, and *Arabians*, make it seeme probable, that the sonnes of *Ieboram* were not all slaine at once, but that rather the first murther beganne in his owne time, and was seconded by many other heauie blowes, wherewith his house was incessantly striken, vntill it was in a manner quite hewed downe.

After these calamities, the hand of God was extended against the bodie of this wicked King, smiting him with a grieuous disease in his bowels, which left him not vntill his guts fell out, and his wretched soule departed from his miserable carcasse. The people of the Land, as they had small cause of comfort in his life, so had they not the good manners to pretend sorrow for his death; wherefore hee was denied a place of buriall among his Ancestors the Kings of *Iuda*, though his owne sonne succeeded him in the Kingdome, who was guided by the same spirits that had beene his Fathers euill Angels. *Athalia* had other matters to trouble her head, than the pompous enterring of a dead husband. Shee was thinking how to prouide for the future, to maintaine her owne greatnesse, to retaine her fauourites in their authoritie, and to place about her
2. Chron. 24. 4. Sonne such *Counsellours of the house of Ahab*, as were fittest for her turne. Wherefore shee thought it vnseasonable to make much a-doe about a thing of nothing, and offend the peoples eyes, with a stately funerall of a man by them detested: but rather chose to let the blame of things passed be layd vpon the dead, than to procure an ill opinion of her selfe and hers, which it now did concerne her to auoid. Such is the qualitie of wicked Instigators, hauing made greedie vse of bad imployments, to charge, not only with his owne vices, but with their faults also, the man whose euill inclinations their sinister counsailes haue made worse, when once he is gone, and can profit them no longer. The death of *Ieboram* fel out indeed in a busie time; when his friend and cousin the *Israelite*, who had the same name, was entangled in a difficult warre against the *Aramite*; and therefore could haue had no better leysure to help *Athalia*, in setting of things according to her owne minde, than hee had (perhaps through the same hinderance) to helpe her husband, when hee was distressed by the *Philistims*. Yea rather hee needed and craued the assistance of the men of *Iuda*, for the taking in of *Ramoth Gilead*, where they had

not

not sped so well the last time, that they should willingly runne thither againe, vnlesse they were very fairely intreated.

The acts of this wicked man I haue thought good to handle the more particularly (pursuing the examination of all occurrences, as farre as the circumstances remembred in holy Scripture, would guide mee by their directions) to the end that it might more plainely appeare, how the corrupted affections of men, impugning the reuealed will of God, accomplish neuertheless his hidden purpose, and without miraculous meanes, confound themselues in the seeming-wise deuices of their owne folly: as likewise to the end that all men might learne, to submit their iudgements to the ordinance of God, rather than to thinke, that they may safely dispense with his commandements, and follow the prudent conceits which worldly wisedome dictateth vnto them. For in such kinde of vnhappie subtilties, it is manifest that *Athalia* was able to furnish both her Husband and her Sonne; but the issue of them partly hath appeared already, and partly will appeare, in that which immediately followeth.

§. V.

Of the reigne of Ahazia, *and his businesse with the King of Israel.*

Chazias, or *Ahazia*, the sonne of *Iehoram* and *Athalia*, began his reigne ouer *Iuda* in the twelfth yeere of *Iehoram* the sonne of *Ahab* King of *Israel*, and reigned but one yeere. Touching his age, it is a point of much more difficultie than importance to know it; yet hath it bredde much disputation, whereof I see no more probable conclusion, than that of *Torniellus*, alleaging the Edition of the *Septuagint* at *Rome*, *Anno Domini* 1588. which saith that hee was twentie yeeres olde in the beginning of his Kingdome; and the Annotations thereupon, which cite other Copies, that doe giue him two yeeres more. Like enough he is to haue beene young: for hee was gouerned by his Mother, and her Ministers, who gaue him counsaile by which hee perished. In matter of Religion hee altered none of his Fathers courses. In matter of state, hee likewise vp-held the league made with the house of *Ahab*. He was much busied in doing little, and that with ill successe. He accompanied his Cousin the *Israelite* against *Ramoth Gilead*, which they wan, but not without blowes: for the *Aramites* fought so well, that the King of *Israel* was faine to aduenture his owne person, which scaped not vnwounded.

The Towne being won was manned strongly, in expectation of some attempt likely to be made by *Hazael* king of *Aram*: which done, *Iehoram* King of *Israel* with-drew himselfe to the Citie of *Izreel*, where with more quiet he might attend the curing of his wounds; and *Ahazia* returned to *Ierusalem*. It seemes that he was but newly come home (for he reigned in all scantly one yeere, whereof the former expedition, with the preparations for it, had taken vp a great part,) when he did make a new iourney, as it were for good manners sake, to visit the King of *Israel*, who lay sore of his wounds. Belike *Athalia* was brewing some new plots, which his presence would haue hindered, and therefore sought euery occasion to thrust him abroad: for otherwise it was but a vaine piece of worke so to leaue his kingdome, hauing no other businesse than by way of complement to goe see one whom he had seene yesterday. Certaine it is that the Lord had resolued at this time to put in execution that heauie iudgement, which he had laid by the mouth of *Elias* the Prophet vpon the house of *Ahab*. And hereunto at this time had he disposed not onely the concurrence of all other things, which in mans eyes might seeme to haue beene accidentall; but the very thoughts and affections of such persons, as intended nothing lesse than the fulfilling of his high pleasure. Of these *Athalia* doubtlesse was one; whose mischieuous purposes it will shortly be needefull for explanation of some difficulties arising, that we diligently consider and examine.

§. VI.

How Ahazia *perished with the house of* Ahab: *and how that Familie was destroyed by* Iehu.

THe whole Armie of *Israel*, with all the principall Captaines lying in *Ramoth Gilead*, a Disciple of *Elizeus* the Prophet came in among the Captaines that were sitting together; who calling out among them *Iehu*, a principall man, tooke him apart, and anointed him King ouer *Israel*, rehearsing vnto him the Prophecie of *Elias* against the house of *Ahab*, and letting him vnderstand that it was the pleasure of God to make him executioner of that sentence. The fashion of the Messenger was such as bredde in the Captaines a desire to know the errand, which *Iehu* thought meet to let them know, as doubting whether they had ouer-heard all the talke or no. When hee had acquainted them with the whole matter, they made no delay, but forth-with proclaimed him King. For the Prophecie of *Elias* was well knowne among them, neither durst any one oppose himselfe against him, that was by God ordained to performe it.

Iehu, who had vpon the sudden this great honour throwne vpon him, was not slow to put himselfe in possession of it, but vsed the first heat of their affections who ioyned with him, in setting on foot the businesse which neerely concerned him, and was not to be ouer-slowed, being no more his owne than Gods.

The first care taken was that no newes of the reuolt might be carried to *Izreel*, whereby the King might haue had warning either to fight or flee: this being foreseene, he marched swiftly away, to take the Court while it was yet secure. King *Iehoram* was now so well recouered of his wounds, that he could endure to ride abroad, for which cause it seemes that there was much feasting, and ioy made, especially by Queene *Iezabel*, who kept her state so well, that the brethren of *Ahazia* comming thither at this time, did make it as well their errand to salute the Queene, as to visit the King.

Certaine it is, that since the rebellion of *Moab* against *Israel*, the house of *Ahab* did neuer so much flourish as at this time. Seuenty Princes of the bloud Royall there were that liued in *Samaria*; *Iehoram* the sonne of Queene *Iezabel* had wonne *Ramoth Gilead*, which his Father had attempted in vaine, with losse of his life; and hee wonne it by valiant fight, wherein he receiued wounds, of which the danger was now past, but the honour likely to continue. The amitie was so great between *Israel* and *Iuda*, that it might suffice to daunt all their common enemies, leauing no hope of successe, to any rebellious enterprizer: so that now the prophecie of *Elias*, might be forgotten, or no otherwise remembred, than as an vnlikely tale by them that beheld the maiestical face of the Court, wherein so great a friend as the King of *Iuda* was entertained, and fortie Princes of his bloud expected.

In the middest of this securitie, whilest these great Estates were (perhaps) either consulting about prosequution of their intents, first against the *Aramites*, and then against *Moab*, *Edom*, and other rebells & enemies: or else were triumphing in ioy of that which was already atchieued, and the Queene Mother dressing her selfe in the bravest manner to come downe amongst them; tidings were brought in, that the watchman had from a Tower discouered a company comming. These newes were not very troublesome: for the Armie that lay in *Ramoth Gilead*, to be readie against all attempts of the *Aramites*, was likely enough to be discharged vpon some notice taken that the enemie would not, or could not stirre. Onely the King sent out an Horse-man to know what the matter was, and to bring him word. The messenger comming to *Iehu*, and asking whether all were well, was retained by him, who intended to giue the King as little warning as might bee. The seeming negligence of this fellow in not returning with an answere, might argue the matter to be of small importance: yet the King to be satisfied, sent out another that should bring him word how all went; and hee was likewise detained by *Iehu*. These dumbe shows bred some suspicion in *Iehoram*, whom the watchman certified of all that happened. And now the company drew so neere, that they might, though not perfectly, bee discerned, and notice taken of *Iehu* himselfe by the furious manner of his marching. Wherefore the King that was loth to discouer any weakenesse, caused his Chariot to bee made ready, and issued forth with *Ahazia* King of *Iuda* in his company,

company, whose presence added maiestie to his traine, when strength to resist, or expedition to flee had beene more needfull. This could not be done so hastily, but that *Iehu* was come euen to the Townes end, and there they met each other in the field of *Naboth*. *Iehoram* began to salute *Iehu* with termes of peace, but receiuing a bitter answere, his heart failed him, so that crying out vpon the treason to his fellow King, he turned away to haue fled. But *Iehu* soone ouertooke him with an arrow, where-with he strooke him dead, and threw his carkasse into that field, which, purchased with the bloud of the right-full owner, was to be watered with the blood of the vniust possessour. Neyther did *Ahazia* escape so well, but that he was arrested by a wound, which held him till death did seize vpon him.

The Kings Palace was ioyning to the wall, by the gate of the Citie, where *Iezabel* might soone be aduertised of this calamitie, if she did not with her owne eyes behold it. Now it was high time for her to call to God for mercie, whose iudgements pronounced against her long before, had ouer-taken her, when she least expected it. Further, full of indignation and proud thoughts, made her selfe ready in all haste, and painted her face, hoping with her stately and imperious lookes to daunt the Traitour, or at least to vtter some *Apophthegme*, that should expresse her braue spirit, and brand him with such a reproach as might make him odious for euer. Little did she think vpon the hungry dogs that were ordained to deboure her, whose paunches the *stibium*, with which she besmeared her eyes, would more offend, than the scolding language wherewith she armed her tongue, could trouble the eares of him that had her in his power. As *Iehu* drew neere, she opened her window, and looking out vpon him, began to put him in mind of *Zimri*, that had not long enioyed the fruits of his treason, and murther of the King his Master. This was in meere humane valuation stoutly spoken, but was indeed a part of miserable folly, as are all things, howsoeuer laudable, if they haue an ill relation to *God the Lord of all*. Her owne *Eunuches* that stood by and heard her, were not affected so much as with any compassion of her fortune; much lesse was her enemie daunted with her proud spirit. When *Iehu* saw that shee did vse the little remainder of her life in seeking to vexe him, hee made her presently to vnderstand her owne estate, by deeds and not by words. He onely called to her seruants to know which of them would be on his side, and soone found them readie to offer their seruice, before the very face of their proud Ladie. Hereupon hee commanded them to cast her downe head-long: which immediately they performed without all regard of her greatnesse and estate, wherein she had a few houres before shined so gloriously in the eyes of men; of men that considered not the iudgements of God that had beene denounced against her.

So perished this accursed woman by the rude hands of her owne seruants, at the commandement of her greatest enemie, that was yesterday her subiect, but now her Lord: and shee perished miserably struggling in vaine with base groomes, who contumeliously did hale and thrust her, whilest her insulting enemie sate on Horse-backe, adding indignitie to her greefe, by scornefull beholding the shamefull manner of her fall, and trampling her bodie vnder foote. Her dead carcasse that was left without the walls was deuoured by dogges, and her very memorie was odious. Thus the vengeance of God rewarded her Idolatrie, murther, and oppression, with slow, but sure paiment, and full interest.

Ahazia King of *Iuda* fleeing a-pace from *Iehu*, was ouer-taken by the way where hee lurked; and receiuing his deadly wound in the Kingdome of *Samaria*, was suffered to get him gone (which he did in all haste) and seeke his buriall in his owne kingdome: and this fauour he obtained for his grand-fathers sake, not for his fathers, nor his owne. He died at *Megiddo*, and was thence carried to *Ierusalem*, where hee was enterred with his Ancestors, hauing reigned about one yeere.

CHAP. XXI.

Of Athalia, *and whose Sonne he was that succeeded her.*

§. I.

Of Athalia *her vsurping the Kingdome, and what pretences she might forge.*

2. Chron. 22. 9. AFter the death of *Ahazia*, it is said that his house *was not able to retaine the Kingdome*: which note, and the proceedings of *Athalia* vpon the death of her Sonne, haue giuen occasion to diuers opinions concerning the Pedigree of *Ioas*, who reigned shortly after. For *Athalia* being thus dispoyled of her Sonne, vnder whose name shee had ruled at her pleasure, did forth-with lay hold vpon all the Princes of the bloud, and slew them, that so she might occupie the Royall Throne her selfe, & reigne as Queene, rather than liue a Subiect. Shee had before-hand put into great place, and made Counsailours vnto her sonne, such as were fittest for her purpose, and ready at all times to execute her will: that shee kept a strong guard about her it is very likely; and as likely it is, that the great execution done by *Ieboram*, vpon the Princes, and many of the Nobilitie, had made the people tame, and fearefull to stirre, whatsoeuer they saw or heard.

Yet ambition, how violent soeuer it be, is seldome or neuer so shameleſſe as to refuse the commoditie of goodly pretences offering themselues; but rather scrapes together all that will any way serue to colour her proceedings. Wherefore it were not absurd for vs to thinke, that *Athalia*, when she saw the Princes of the Royall bloud, all of them in a manner, slaine by her husband, and afterwards his owne children destroyed by the *Philistims*, began euen then to play her owne game, reducing by artificiall practice, into faire likelihoods, those possibilities where-with her husbands bad fortune had presented her. Not without great show of reason, either by her owne mouth, or by some trustie creature of hers, might she giue him to vnderstand, how needful it were to take the best order whilest as yet he might, for feare of the worst that might happen. If the issue of *Dauid*, which now remained onely in his Familie, should by any accident faile (as wofull experience had alreadie shewed what might after come to passe) the people of *Iuda* were not vnlikely to choose a King of some new stocke, a popular seditious man peraduenture, one that to countenance his owne vnworthinesse, would not care what aspersions hee laid vpon that Royall house, which was fallen downe. And who could assure him, that some ambitious spirit, fore-seeing what might be gotten thereby, did not alreadie contriue the destruction of him, and all his seede? Wherefore it were the wisest way to designe by his authoritie, not onely his Successour, but also the reuersioner, and so to prouide, that the Crowne might neuer bee subiect to any rifeling, but remaine in the disposition of them that loued him best, if the worst that might be feared comming to passe, his owne posteritie could not retaine it.

Such perswasions being vrged, and earnestly followed, by the importunate sollicitation of her that gouerned his affections, were able to make the iealous Tyrant thinke, that the onely way to frustrate all deuices of such as gaped after a change, was to make her Heire the last and yongest of his house, whom it most concerned, as being the Queene-Mother, to vp-hold the first and eldest.

If *Athalia* tooke no such course as this in her husbands times, yet might she do it in her Sonnes. For *Ahazia* (besides that he was wholly ruled by his Mother) was not likely to take much care for the securitie of his halfe-brethren, or their children; as accounting his Fathers other wiues, in respect of his owne-borne-Mother, little better then Concubines, and their children basely begotten. But if this mischieuous woman forgat her selfe so farre in her wicked policie, that shee lost all opportunitie which the weakenesse of her husband and sonne did afford, of procuring vnto her selfe some seeming Title: yet could shee afterwards faine some such matter, as boldly shee might: being sure that none would aske to see her euidence, for feare of being sent to learne the certaintie of her sonne or husband in another World. But I rather thinke that she tooke order

der for her affaires before-hand. For though shee had no reason to suspect or feare the suddaine death of her sonne, yet it was the wisest way to prouide betimes against all that might happen, whilest her husbands issue by other women was young and vnable to resist. We plainly finde that the Brethren or Nephewes of *Ahaziah*, to the number of two and fortie, were sent to the Court of *Israel*, onely to salute the children of the King, and the children of the Queene. The slender occasion of which long iourney, considered together with the qualitie of these persons (being in effect all the stocke of *Iehoram* that could be growne to any strength) makes it very suspicious that their entertainement in *Izabels* house would onely haue beene more formall, but little differing in substance, from that which they found at the hand of *Iehu*. He that lookes into the courses held both before and after by these two Queenes, will finde cause enough to thinke no lesse. Of such as haue aspired vnto Lordships not belonging to them, and thrust out the right Heires by pretence of Testaments, that had no other validitie than the sword of such as claimed by them could giue, Histories of late, yea of many Ages, afford plentifull examples: and the rule of *Salomon* is true: *Is there any thing whereof one may say, Behold, this is new? It hath beene already in the old time that was before vs.* Eccles. 1. 9. That a King might shed his brothers bloud, was proued by *Salomon* vpon *Adonia*; that he might aliene the Crown from his naturall Heires, *Dauid* had giuen proofe; but these had good ground of their doings. They which follow examples that please them, will neglect the reasons of those examples, if they please them not, and rest contented with the practice, as more willingly shewing what they may doe, than acknowledging why *Salomon* slew his brother that had begun one rebellion, and was entring into another. Iehoram *slew all his brethren, which were better than he*: *Dauid* purchased the Kingdome, and might the more freely dispose of it, yet he disposed of it as the Lord appointed; if *Iehoram*, who had lost much and gotten nothing, thought that he might aliene the remainder at his pleasure, or if *Ahazia* sought to cut off the succession of his brethren, or of their issue: either of these was to be answered with the words which *Iehoiada* the Priest vsed afterwards, in declaring the title of *Ioash*: *Behold, the Kings sonne must reigne, as the Lord hath said of the sonnes of* Dauid. Wherefore though I hold it very probable, that *Athalia* did pretend some title, whatsoeuer it might be, to the Crowne of *Iuda*; yet is it most certaine that she had thereunto no right at all, but onely gotit by treachery, murder, and open violence; and so she held it sixe whole yeeres, and a part of the seauenth, in good seeming securitie. 2 Chr. 21. v. 13

§. II.

How Iehu *spent his time in Israel, so that he could not molest* Athalia.

IN all this time *Iehu* did neuer goe about to disturbe her; which in reason he was likely to desire, being an enemy to her whole House. But hee was occupied at the first in establishing himselfe, rooting out the posterity of *Ahab*, and reforming somewhat in Religion: afterwards in warres against the *Aramite*, wherein he was so farre ouercharged, that hardly he could retaine his owne, much lesse att empt vpon others. Of the line of *Ahab* there were seuentie liuing in *Samaria*, out of which number *Iehu* by letter aduised the Citizens to set vp some one as King, and to prepare themselues to fight in his defence. Hereby might they gather how confident he was, which they well vnderstood to proceede from greater power about him, than they could gather to resist him. Wherefore they tooke example by the two Kings whom hee had slaine, and being exceedingly afraid of him, they offered him their seruice, wherein they so readily shewed themselues obedient, that in lesse than one dayes warning, they sent him the heads of all those Princes, as they were inioyned by a second letter from him. After this he surprized all the Priests of *Baal* by a subtiltie, faining a great sacrifice to their god, by which meanes he drew them altogether into one Temple, where hee slew them: and in the same zeale to God vtterly demolished all the monuments of that impietie.

Concerning the Idolatrie deuised by *Ieroboam*, no King of *Israel* had euer greater reason than *Iehu* to destroy it. For he needed not to feare lest the people should be allured vnto the house of *Dauid*; it was (in appearance) quite rooted vp, and the Crowne of *Iuda* in the possession of a cruell Tyrannesse: he had receiued his kingdome by the vnexpected

grace

grace of God; and further, in regard of his zeale expressed in destroying *Baal* out of *Israel*, he was promised, notwithstanding his following the sinne of *Ieroboam*, that the Kingdome should remaine in his Familie, to the fourth Generation. But all this would not serue; he would needs helpe to piece out Gods prouidence with his owne circumspection; doing therein like a foolish greedie gamester, who by stealing a needefull Card to assure himselfe of winning a stake, forfeits his whole left. Hee had questionlesse displeased many, by that which he did against *Baal*; and many more he should offend by taking from them the vse of a superstition, so long practized as was that Idolatrie of *Iobaam*. Yet all these, how many soeuer they were, had neuer once thought vpon making him King, if God, whom, (to retaine them,) hee now forsooke, had not giuen him the Crowne, when more difficulties appeared in the way of getting it, than could at any time after be found in the meanes of holding it.

This ingratitude of *Iehu* drew terrible vengeance of God vpon *Israel*, whereof *Hazael* King of *Damascus* was the Executioner. The cruelty of this barbarous Prince we
2 Kin. 8. v. 12. may finde in the prophecie of *Elizeus*, who fore-told it, saying: *Their strong Cities shalt thou set on fire, and their young men shalt thou slay with the sword, and shalt dash their Infants against the stones, and rent in peeces their women with child.* So did not onely the wickednesse of *Ahab* cause the ruine of his whole house, but the obstinate Idolatry of the people bring a lamentable misery vpon all the Land. For the furie of *Hazaels* victorie was not quenched with the destruction of a few Townes, nor wearied with one in-
2 Kin. 10. v. 32. uasion; but he *smote them in all the coasts of Israel*, and wasted all the Countrie beyond the Riuer of *Iordan*. Notwithstanding all these calamities, it seemes that the people repented not of their Idolatrie; (*For in those dayes the Lord began to loathe Israel*,) but rather it is likely, that they bemoaned the noble House of *Ahab*, vnder which they had beaten those enemies to whom they were now a prey, and had brauely fought for the conquest of *Syria*, where they had enlarged their border, by winning *Ramoth Gilead*, and compelled *Benhadad* to restore the Cities which his Father had won: whereas now they were faine to make wofull shifts, liuing vnder a Lord that had better fortune and courage in murdering his Master that had put him in trust, than in defending his people from their cruell enemies. Thus it commonly fals out, that they who can finde all manner of difficulties in seruing him, to whom nothing is difficult, are, in stead of the ease and pleasure to themselues propounded by contrary courses, ouer-whelmed with the troubles which they sought to auoide, and therein by God whom they first forsooke, forsaken, and left vnto the wretched labours of their owne blinde wisedome, wherein they had reposed all their confidence.

§. III.

Of Athaliahs *Gouernment.*

THese calamities falling vpon *Israel*, kept *Athalia* safe on that side, giuing her leisure to looke to things at home; as hauing little to doe abroad, vnlesse it were so that she held some correspondencie with *Hazael*, pretending therein to imitate her husbands grand-father King *Asa*, who had done the like. And some probability that she did so, may be gathered out of that which is recorded of her doings. For wee
2 Chro. 24. v. 7. finde, that this *wicked* Athalia *and her children brake vp the house of God, and all things that were dedicate for the house of the Lord did they bestow vpon* Baalim. Such a sacriledge, though it proceeded from a desire to set out her owne Idolatry, with such pompe as might make it the more glorious in the peoples eyes, was not likely to want some faire pretext of necessity of the State so requiring: in which case others before her had made bold with that holy place, and her next successour was faine to doe the like, being thereunto forced by *Hazael*, who perhaps was delighted with the taste of that which was formerly thence extracted for his sake.

Vnder this impious gouernment of *Athalia*, the deuotion of the Priests and Leuites was very notable, and serued (no doubt) very much to retaine the people in the religion taught by God himselfe, howsoeuer the Queenes proceedings aduanced the contrary. For the pouerty of that sacred Tribe of *Leui* must needes haue beene exceeding great at this time, all their lands and possessions in the ten Tribes being vtterly lost, the oblations and other perquisites, by which they liued, being now very low, and small; and the

store

ſtore laid vp in better times vnder godly Kings, being all taken away by ſhamefull robberie. Yet they vp-held in all this miſery the ſeruice of God, and the daily ſacrifice, keeping daily their courſes, and performing obedience to the high Prieſt, no leſſe than in thoſe dayes wherein their entertainment was farre better.

§. IIII.

Of the preſeruation of Ioas.

IEhoiada then occupied the high Prieſthood, an honourable, wiſe, and religious man. To his carefulneſſe it may be aſcribed, that the ſtate of the Church was in ſome ſlender ſort vp-held in thoſe vnhappy times. His wife was *Iehoſhabeth*, who was daughter of King *Iehoram*, and ſiſter to *Ahazia*, a godly Lady and vertuous, whoſe piety makes it ſeeme that *Athalia* was not her Mother, though her acceſſe to the Court argue the contrary: but her diſcreet carriage might more eaſily procure her welcome to her owne Fathers houſe, than the education vnder ſuch a Mother could haue permitted her to be ſuch as ſhe was. By her care *Ioaſh* the yong Prince that reigned ſoone after, was conueighed out of the nourſery, when *Athalia* deſtroyed all the Kings children, and was carried ſecretly into the Temple, where as ſecretly he was brought vp. How it came to paſſe that this yong childe was not hunted out, when his body was miſſing, nor any great reckoning (for ought that we finde) made of his eſcape, I will not ſtand to examine: for it was not good in policie, that the people ſhould heare ſay, that one of the children had auoided that cruell blow; it might haue made them hearken after innouations, and ſo be the leſſe conformable to the preſent gouernment. So *Ioaſh* was deliuered out of that ſlaughter, he and his Nurſe being gone no man could tell whither, and might be thought peraduenture to be caſt away, as hauing no other guard than a poore woman that gaue him ſucke, who fooliſhly doubting that ſhe her ſelfe ſhould haue beene ſlaine, was fled away with him into ſome deſolate place, where it was like enough that ſhe and he ſhould periſh. In ſuch caſes flatterers, or men deſirous of reward, eaſily coine ſuch tales, and rather ſweare them to be true in their owne knowledge, than they will loſe the thankes due to their ioyfull tidings.

§ V.

Whoſe Sonne Ioas *was.*

†. I.

Whether Ioas *may be thought likely to haue beene the Sonne of* Ahazia.

NOw concerning this *Ioaſh*, whoſe ſonne he was, it is a thing of much difficulty to affirme, and hath cauſed much controuerſie among writers. The places of Scripture, which call him *the ſonne of* Ahaziah, ſeeme plaine enough. How any figure of the *Hebrew* language might giue title of Sonne vnto him, in regard that he was his Succeſſor, I neither by my ſelfe can finde, nor can by any helpe of Authors learne how to anſwere the difficulties appearing in the contrary opinions of them, that thinke him to haue beene, or not, the naturall Sonne of *Ahazia*. For whereas it is ſaid, that *the houſe of* Ahazia *was not able to retaine the Kingdome*; ſome doe inferre that this *Ioaſh* was not properly called his Sonne, but was the next of his kindred, and therefore ſucceeded him, as a ſonne in the inheritance of his Father. And hereunto the murder committed by *Athalia*, doth very well agree. For ſhe perceiuing that the Kingdome was to fall into their hands, in whom ſhe had no intereſt, might eaſily finde cauſe to feare, that the tyranny exerciſed by her husband at her inſtigation vpon ſo many noble Houſes, would now be reuenged vpon her ſelfe. The ruine of her Idolatrous religion might in this caſe terrifie both her and her Minions; the ſentence of the Law rewarding that offence with death; and the Tragedy of *Iezabel* teaching her what might happen to a mother Queene. All this had little concerned her, if her owne grand-child had beene heire to the Crowne; for ſhe that had power enough to make her ſelfe Queene, could with more eaſe, and leſſe enuie, haue taken vpon her the office of a Protector, by which authoritie ſhe might haue done her pleaſure, and beene the more both obayed by others,

2 Kings 11. 2. & 2 Chro. 22. v. 11.

2 Chr 22. v. 9.

and

and secure of her owne estate, as not wanting an Heire. Wherefore it was not needefull, that she should be so vnnaturall, as to destroy the childe of her owne sonne, of whose life she might haue made greater vse, than she could of his death: whereas indeede, the loue of grand-mothers to their Nephewes, is little lesse than that of Mothers to their children.

This argument is very strong. For it may seeme incredible, that all naturall affection should be cast a-side, when as neither necessity vrgeth, nor any commoditie thereby gotten requireth it, yea when all humane policy doth teach one the same, which nature without reason would haue perswaded.

†. II.

That Ioas *did not descend from* Nathan.

BVt (as it is more easie to finde a difficulty in that which is related, than to shew how it might haue otherwise beene) the pedegree of this *Ioash* is, by them which thinke him not the sonne of *Ahazia*, set downe in such sort that it may very iustly be suspected. They say that he descended from *Nathan* the sonne of *Dauid*, and not from *Salomon*, to which purpose they bring a Historie (I know not whence) of two families of the race of *Dauid*, saying that the line of *Salomon* held the kingdome with this condition, that if at any time it failed, the familie of *Nathan* should succeede it. Concerning this *Nathan* the sonne of *Dauid* there are that would haue him to be *Nathan* the Prophet, who, as they thinke, was by *Dauid* adopted. And of this opinion was *Origen*, as also S. *Augustine* sometime was, but afterward he reuoked it, as was meete; for this *Nathan* is reckoned among the sonnes of *Dauid*, by *Bathshua* the daughter of *Ammes*, and therefore could not be the Prophet. *Gregory Nazianzen* (as I finde him cited by *Peter Martyr*) and after him, *Erasmus*, and *Faber Stapulensis*, haue likewise held the same of *Ioash*, deriuing him from *Nathan*. But *Nathan* and those other brethren of *Salomon* by the same mother, are thought, vpon good likelihoods, to haue beene the children of *Vria* the *Hittite*: and so are they accounted by sundry of the fathers, and by *Lyra*, and *Abulensis*, who follow the *Hebrew* expositors of that place in the first of *Chronicles*, The words of *Salomon* calling himselfe the onely begotten of his mother, doe approue this exposition: for we reade of no more than two sonnes which *Bathshua* or *Bathsheba* did beare vnto *Dauid*, whereof the one begotten in adultery, died an infant, and *Salomon* onely of her children by the King did liue. So that the rest must needes haue beene the children of *Vria*, and are thought to haue beene *Dauids* onely by adoption. Wherefore, if *Ioas* had not beene the sonne of *Ahazia*, then must that pedegree haue beene false, wherein S. *Matthew* deriueth him lineally from *Salomon*; yea, then had not *our blessed Sauiour* issued from the loynes of *Dauid*, according to the flesh, but had onely beene of his line by courtesie of the Nation, and forme of Law, as any other might haue beene. As for the authority of *Philo*, which hath drawne many late writers into the opinion that *Ioash* was not of the posterity of *Salomon*, it is enough to say, that this was *Frier Annius* his *Philo*: for no other edition of *Philo* hath any such matter; but *Annius* can make Authors to speake what he list.

1 Chro 3. 5.

†. III.

That Ioas *may probably be thought to haue beene the sonne of* Iehoram.

IN so doubtfull a case, if it seeme lawfull to hold an opinion that no man hath yet thought vpon, me thinkes it were not amisse to lay open at once, and peruse together two places of Scripture, whereof the one telling the wickednesse of *Iehoram* the sonne of *Iehosaphat* King of *Iuda*, for which he and his children perished, rehearseth it as one of Gods mercies towards the house of *Dauid*, that according to his promise hee would *giue him a light, and to his children for euer*: the other doth say, that for the offences of the same *Iehoram*, *there was not a sonne left him, saue* Iehoahas *the yongest of his sonnes*. Now, if it were in regard of Gods promise to *Dauid*, that after those massacres of *Iehoram* vpon all his brethren, and of the *Philistims* and *Arabians* vpon the children of *Iehoram*, one of the seede of *Dauid* escaped; why may it not be thought that he was said to haue escaped, in whom the line of *Dauid* was preserued? for had all the race of *Salomon*

2 Kin. 8. v. 19.

mon beene rooted vp in theſe wofull Tragedies, and the progenie of *Nathan* ſucceeded in place thereof; like enough it is that ſome remembrance more particular would haue beene extant, of an euent ſo memorable. That the race of *Nathan* was not extinguiſhed, it is indeede apparent by the *Genealogie* of our Lord, as it is recounted by S. *Luke*: but the preſeruation of the houſe of *Dauid*, mentioned in the books of *Kings* and *Chronicles*, was performed in the perſon of *Iehoahas*, in whom the Royall branch of *Salomon*, the naturall, and not onely legall iſſue remaining of *Dauid*, was kept aliue. Wherefore it may be thought that this *Ioaſh*, who followed *Athalia* in the Kingdome, was the yongeſt ſonne of *Iehoram*, whoſe life *Athalia* as a ſtepdame, was not likely to purſue. For it were not eaſily vnderſtood, why the preſeruation of *Dauids* line, by *Gods* eſpeciall mercy, in regard of his promiſe made, ſhould pertaine rather to that time, when beſides *Ahazia* himſelfe, there were two and fortie of his brethren, or (as in another place they are called) ſonnes of his brethren remaining aliue, which afterwards were all ſlaine by *Iehu*; than haue reference to the lamentable deſtruction and little leſſe than extirpation of that progeny, wherein one onely did eſcape. Certainly that inhumane murther which *Iehoram* committed vpon his brethren, if it were (as appeareth in the Hiſtory) reuenged vpon his owne children; then was not this vengeance of God accompliſhed by the *Philiſtims* and *Arabians*, but being onely begun by them, was afterwards proſecuted by *Iehu*, and finally tooke effect by the hands of that ſame wicked woman, at whoſe inſtigation he had committed ſuch barbarous outrage. And from this execution of Gods heauie iudgement laid vpon *Iehoram* and all his children, onely *Iehoahas* his yongeſt ſon was exempted; whom therefore if I ſhould affirme to be the ſame with *Ioas*, which is called the ſonne of *Ahazia*, I ſhould not want good probability. Some further appearance of neceſſity there is, which doth argue that it could no otherwiſe haue beene. For it was the yongeſt ſonne of *Iehoram* in whom the race was preſerued; which could not in any likelihood be *Ahazia*, ſeeing that he was twenty yeeres old at the leaſt (as is already noted) when he began to reigne, and conſequently, was borne in the eighteenth or twentieth yeere of his Fathers age. Now I know not whether of the two is more vnlikely, either that *Iehoram* ſhould haue begotten many children before he was eighteene yeeres old, or that hauing (as he had) many wiues and children, hee ſhould vpon the ſodaine, at his eighteenth yeere, become vnfruitfull, and beget no more in twenty yeeres following: each of which muſt haue beene true, if this were true that *Ahazia* was the ſame *Iehoahas*, which was his yongeſt ſonne. But this inconuenience is taken away, and thoſe other doubts ariſing from the cauſeleſſe crueltie of *Athalia*, in ſeeking the life of *Ioas*, are eaſily cleered, if *Ioas* and *Iehoahas* were one. Neither doth his age withſtand this opinion. For he was *ſeuen yeeres old when he began to reigne*; which if we vnderſtand of yeeres compleat, he might haue beene a yeere old at the death of *Iehoram*, being begotten ſomewhat after the beginning of his ſickeneſſe. Neither is it more abſurd to ſay that he was the naturall ſonne of *Iehoram*, though called the ſon of *Ahazia*, than it were to ſay, as great Authors haue done, this difficultie notwithſtanding, that he was of the poſteritie of *Nathan*. One thing indeed I know not how to anſwere; which, had it concurred with the reſt, might haue ſerued as the foundation of this opinion. The name of *Iehoahas*, that ſoundeth much more neere to *Ioas*, than to *Ahazia*, in an *Engliſh* eare, doth in the *Hebrew* (as I am informed by ſome, skilfull in that language) through the diuerſitie of certaine letters, differ much from that which it moſt reſembleth in our Weſterne manner of writing, and little from the other. Now, although it be ſo that *Ahazia* himſelfe bee alſo called *Azaria*, and muſt haue had three names, if hee were the ſame with *Iehoahas*; in which manner *Ioas* might alſo haue had ſeuerall names; yet, becauſe I finde no other warrant heereof than a bare poſſibilitie, I will not preſume to build an opinion vpon the weake foundation of mine owne coniecture, but leaue all to the conſideration of ſuch as haue more abilitie to iudge, and leiſure to conſider of this point.

2 King. 10. 13.

2 Chro. 22. v. 8

2 Chron. 21. 14.

2 Chron. 24. 1.

2 Chron. 22. 6.

†. IIII.

Vpon what reaſons Athalia *might ſeeke to deſtroy* Ioas, *if he were her owne grandchilde.*

IF therefore we ſhall follow that which is commonly receiued, and interpret the text according to the letter, it may be ſaid, that *Athalia* was not onely blinded by the paſſi-

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ons of ambition and zeale to her idolatrous worship of *Baalim*, but pursued the accomplishment of some vnnaturall desires, in seeking the destruction of her grand-childe, and the rest of the bloud Royall. For whether it were so that *Athalia* (as proud and cruell women are not alwayes chaste) had imitated the liberty of *Iezabel* her sister in law, whose whoredomes were vpbraided by *Iehu* to her sonne; or whether she had children by some former husband, before she was married vnto *Iehoram* (which is not vnlikely in regard of her age, who was daughter of *Omri*, and sister to *Ahab*) certaine it is that she had sonnes of her owne, and those old enough to be imployed, as they were, in robbing of the Temple. So it is not greatly to be wondred at, that to settle the Crowne vpon her owne children, she did seeke to cut off, by wicked policie, all other claimes. As for *Ioas*, if she were his grand-mother, yet she might mistrust the interest which his mother would haue in him, lest when he came to yeeres, it might draw him from her deuotion. And hereof (besides that women doe commonly better loue their daughters husbands, than their sonnes wiues) there is some appearance in the reigne of her sonne: for she made him spend all his time in idle iourneys, to no other apparant end, than that she might rule at home; and he liuing abroad be estranged from his wife, and entertaine some new fancies, wherein *Iezabel* had cunning enough to be his tutoresse. But when the sword of *Iehu* had rudely cut in sunder all these fine deuices, then was *Athalia* faine to goe roundly to worke, and doe as she did, whereby she thought to make all sure. Otherwise, if (as I could rather thinke) she were onely stepdame to *Ioas*, we neede not seeke into the reasons mouing her to take away his life; her owne hatred was cause enough to dispatch him among the first.

2 King. 9. v. 22

§ VI.

A digression, wherein is maintained the liberty of vsing coniecture in Histories.

THus much concerning the person of *Ioas*, from whom, as from a new roote, the tree of *Dauid* was propagated into many branches. In handling of which matter, the more I consider the nature of this Historie, and the diuersitie betweene it and others, the lesse me thinkes I neede to suspect mine owne presumption, as deseruing blame, for curiosity in matter of doubt, or boldnesse in liberty of coniecture. For all Histories doe giue vs information of humane counsailes and euents, as farre forth as the knowledge and faith of the writers can afford; but of Gods will, by which all things are ordered, they speake onely at randome, and many times falsly. This we often finde in prophane writers, who ascribe the ill successe of great vndertakings to the neglect of some impious Rites, whereof indeede God abhorred the performance as vehemently, as they thought him to be highly offended with the omission. Hereat we may the lesse wonder, if we consider the answere made by the *Iewes* in *Ægypt* vnto *Ieremie* the Prophet reprehending their idolatry. For, howsoeuer the written Law of *God* was knowne vnto the people, and his punishments laid vpon them for contempt thereof, were very terrible, and euen then but newly executed; yet were they so obstinately bent vnto their wils, that they would not by any meanes be drawne to acknowledge the true cause of their affliction. But they told the Prophet roundly, that they would worship the *Queene of Heauen*, as they and their Fathers, their Kings and their Princes had vsed to doe; *For then* (said they) *had we plenty of victuals, and were well, and felt no euill*: adding that all manner of miseries were befallen them, since they left off that seruice of the *Queene of Heauen*. So blinde is the wisedome of man, in looking into the counsaile of God, which to finde out there is no better nor other guide than his owne written will not peruerted by vaine additions.

Ier. 44. v. 17. & 18.

But this Historie of the Kings of *Israel* and *Iuda* hath herein a singular prerogatiue aboue all that haue beene written by the most sufficient of meerely humane authors: it setteth downe expresly the true, and first causes of all that happened; not in imputing the death of *Ahab* to his ouer-forwardnesse in battaile; the ruine of his familie, to the securitie of *Iehoram* in *Izreel*; nor the victories of *Hazael*, to the great commotions raised in *Israel*, by the comming of *Iehu*; but referring all vnto the will of God, I meane, to his reuealed will: from which that his hidden purposes doe not varie, this storie, by many great examples, giues most notable proofe. True it is, that the concurrence of second causes with their effects, is in these bookes nothing largely described; nor perhaps

haps exactly in any of those Histories that are in these points most copious. For it was well noted by that worthy Gentleman, Sir *Philip Sidnie*, that Historians doe borrow of Poets, not onely much of their ornament, but somewhat of their substance. Informations are often false, records not alwayes true, and notorious actions commonly insufficient to discouer the passions which did set them first on foote. Wherefore they are faine (I speake of the best, and in that which is allowed; for to take out of *Liuie* euery one circumstance of *Claudius* his iourney against *Asdrubal* in *Italie*, fitting all to another businesse, or any practice of that kinde, is neither Historicall, nor Poeticall) to search into the particular humour of Princes, and of those which haue gouerned their affections, or the instruments by which they wrought, from whence they doe collect the most likely motiues, or impediments of euery businesse; and so figuring as neere to the life as they can imagine, the matter in hand, they iudiciously consider the defects in counsaile, or obliquity in proceeding. *S. Phi. Sid. in his Apol. for Poetry*

Yet all this, for the most part, is not enough to giue assurance, howsoeuer it may giue satisfaction. For the heart of man is vnsearchable: and Princes, howsoeuer their intents be seldome hidden from some of those many eyes which prie both into them, and into such as liue about them; yet sometimes either by their owne close temper, or by some subtill miste, they conceale the trueth from all reports. Yea, many times the affections themselues lye dead, and buried in obliuion, when the preparations which they begat, are conuerted to another vse. The industrie of an Historian, hauing so many things to wearie it, may well be excused, when finding apparant cause enough of things done, it forbeareth to make further search; though it often fall out, where sundry occasions worke to the same end, that one small matter in a weake minde is more effectuall, than many that seemes farre greater. So comes it many times to passe, that great fires, which consume whole houses or Townes, beginne with a few strawes, that are wasted or not seene; when the flame is discouered, hauing fastned vpon some wood-pile, that catcheth all about it. Questionlesse it is, that the warre commenced by *Darius*, and pursued by *Xerxes* against the *Greekes*, proceeded from desire of the *Persians* to inlarge their Empire: howsoeuer the enterprize of the *Athenians* vpon *Sardes*, was noised abroad as the ground of that quarrell: yet *Herodotus* telleth vs, that the wanton desire of Queene *Atossa*, to haue the *Grecian* dames her bondwomen, did first moue *Darius* to prepare for this warre before he had receiued any iniury; and when he did not yet so much desire to get more, as to enioy what was already gotten. *Herod. l. 1.*

I will not here stand to argue whether *Herodotus* be more iustly reprehended by some, or defended by others, for alleadging the vaine appetite, and secret speech of the Queene in bed with her husband, as the cause of those great euils following; this I may boldly affirme, (hauing I thinke, in euery estate some sufficient witnesse) that matters of much consequence, founded in all seeming vpon substantiall reasons, haue issued indeede from such pettie trifles, as no Historian would either thinke vpon, or could well search out.

Therefore it was a good answer that *Sixtus Quintus* the Pope made to a certaine Frier, comming to visit him in his Popedome, as hauing long before in his meaner estate, beene his familiar friend. This poore Frier, being emboldened by the Pope to vse his old liberty of speech, aduentured to tell him, that he very much wondred how it was possible for his Holinesse, whom he rather tooke for a direct honest man, than any cunning polititian, to attaine vnto the Papacie; in compassing of which, all the subtiltie (said he) of the most crafty braines, finde worke enough: and therefore the more I thinke vpon the Art of the Conclaue, and your vnaptnesse thereto, the more I needes must wonder. Pope *Sixtus* to satisfie the plaine dealing Frier, dealt with him againe as plainly, saying, Hadst thou liued abroad as I haue done, and seene by what folly this world is gouerned, thou wouldest wonder at nothing.

Surely, if this be referred vnto those exorbitant engines, by which the course of affaires is moued, the Pope said true. For the wisest of men are not without their vanities, which requiring and finding mutuall toleration, worke more closely, and earnestly, than right reason either needes or can. But if we lift vp our thoughts to that supreme Gouernour, of whose Empire all that is true, which by the Poet was said of *Iupiter*:

Qui terram inertem, qui mare temperat
Ventosum, & vrbes, regnaq; tristia
Diuosq;, mortalesq; turmas,
Imperio regit vnus æquo.

Who rules the duller earth, the winde-swolne streames,
The ciuill Cities, and the th'infernall realmes,
Who th'host of heauen, and the mortall band,
Alone doth gouerne by his iust command:

Then shall we finde the quite contrary. In him there is no vncertainety nor change; he foreseeth all things, and all things disposeth to his owne honour; He neither deceiueth nor can be deceiued, but continuing one and the same for euer, doth constantly gouerne all creatures by that Law, which he hath prescribed and will neuer alter. The vanities of men beguile their vaine contriuers, and the prosperity of the wicked, is the way leading to their destruction: yea, this broad and head-long passage to hell, is not so delightfull as it seemes at the first entrance, but hath growing in it, besides the poysons which infect the soule, many cruell thornes deepely wounding the body; all which, if any few escape, they haue onely this miserable aduantage of others, that their descent was the more swift and expedite. But the seruice of God is the path guiding vs to perfect happinesse, & hath in it a true, though not compleat felicity, yeelding such abundance of ioy to the conscience, as doth easily counteruaile all afflictions whatsoeuer; though indeede those brambles that sometimes teare the skinne of such as walke in this blessed way, doe commonly lay hold vpon them at such time as they sit down to take their ease, and make them wish themselues at their iournies end, in the presence of their Lord whom they faithfully serue, in whose *presence is the fulnesse of ioy, and at whose right hand are pleasures for euermore.* *Psal. 16. v. 11.*

Wherefore it being the end and scope of all History, to teach by example of times past, such wisedome as may guide our desires and actions, we should not maruaile though the *Chronicles of the Kings of Iuda and Israel*, being written by men inspired with the Spirit of God, instruct vs chiefly, in that which is most requisite for vs to know, as the meanes to attaine vnto true felicitie, both here, and hereafter, propounding examples which illustrate this infallible rule; *The feare of the Lord is the beginning of wisdome.* Had the expedition of *Xerxes* (as it was foretold by *Daniel*) beene written by some Prophet after the captiuitie: we may well beleeue that the counsaile of God therein, and the executioners of his righteous will, should haue occupied either the whole or the principall roome in that narration. Yet had not the purpose of *Darius*, the desire of his Wife, and the businesse at *Sardes*, with other occurrents, beene the lesse true, though they might haue beene omitted, as the lesse materiall: but these things it had beene lawfull for any man to gather out of prophane Histories, or out of circumstances otherwise appearing, wherein he should not haue done iniurie to the Sacred Writings, as long as he had forborne to derogate from the first causes, by ascribing to the second more then was due.

Such, or little different, is the businesse that I haue now in hand: wherein I cannot beleeue that any man of iudgement will taxe me, as either fabulous or presumptuous. For he doth not faine, that rehearseth probabilities as bare coniectures; neither doth he depraue the Text, that seeketh to illustrate and make good in humane reason, those things, which authority alone, without further circumstance, ought to haue confirmed in euery mans beliefe. And this may suffice in defence of the liberty, which I haue vsed in coniectures, and may hereafter vse when occasion shall require, as neither vnlawfull, nor misbeseeming an Historian.

§. VII.

The conspiracie against Athalia.

WHen *Athalia* had now sixe yeeres and longer worne the Crowne of *Iuda*, and had found neither any forreine enemie, nor domesticall aduersarie to disturbe her possession, suddenly the period of her glory, and reward of her wickednesse

wickedneſſe meeting together, tooke her away without any warning, by a violent and ſhamefull death. For the growth of the yong Prince began to be ſuch, as permitted him no longer to be concealed, and it had beene very vnfitting that his education ſhould be ſimple, to make him ſeeme the childe of ſome poore man (as for his ſafety it was requiſite,) when his capacitie required to haue beene indued with the ſtomacke and qualities meete for a King. All this *Iehoiada* the Prieſt conſidered, and withall, the great increaſe of impietie, which taking deepe roote in the Court, was likely to ſpread it ſelfe ouer all the Countrie, if care were not vſed to weede it vp very ſpeedily. Wherefore he aſſociated vnto himſelfe fiue of the Captaines, in whoſe fidelity he had beſt aſſurance, and hauing taken an oath of them, and ſhewed them the Kings ſonne, he made a Couenant with them, to aduance him to the Kingdome. Theſe drew in others of the principall men, to countenance the action, procuring at the firſt onely that they ſhould repaire to *Ieruſalem*, where they were further acquainted with the whole matter. There needed not many perſwaſions to win them to the buſineſſe: the promiſe of the Lord vnto the houſe of *Dauid*, was enough to aſſure them, that the action was both lawfull, and likely to ſucceede as they deſired.

But in compaſſing their intent ſome difficulties appeared: For it was not to be hoped, that with open force they ſhould bring their purpoſe to good iſſue; neither were the Captaines, and other aſſociats of *Iehoiada* able by cloſe working, to draw together ſo many truſty and ſeruiceable hands as would ſuffice to manage the buſineſſe. To helpe in this caſe, the Prieſt gaue order to ſuch of the *Leuites*, as had finiſhed their courſes in waiting on the Diuine ſeruice at the Temple, and were now relieued by others that ſucceeded in their turnes, that they ſhould not depart vntill they knew his further pleaſure. So by admitting the new commers, and not diſcharging the old, he had, without any noiſe, made vp ſuch a number, as would be able to deale with the Queenes ordinary Guard, and that was enough; for if the Tyranneſſe did not preuaile againſt them at the firſt brunt, the fauour of the People was like to ſhew it ſelfe on their ſide, who made head againſt her. Theſe *Leuites* were placed in the inner Court of the Temple, about the perſon of the King, who as yet was kept cloſe; the followers of the Captaines, and other adherents, were beſtowed in the vtter Courts: As for weapons, the Temple it ſelfe had ſtore enough; King *Dauid* had left an Armory to the place, which was now employed to defence of his iſſue.

All things being in a readineſſe, and the day come, wherein this high deſigne was to be put in execution; *Iehoiada* deliuered vnto the Captaines, Armour for them and their adherents; appointed a guard vnto the Kings perſon, produced him openly, and gaue vnto him the Crowne; vſing all ceremonies accuſtomed in ſuch ſolemnities, with great applauſe of the people. Of theſe doings, the Queene was the laſt that heard any word; which is not ſo ſtrange as it may ſeeme: for inſolent natures, by dealing outragiouſly with ſuch as bring them ill tidings, doe commonly loſe the benefit of hearing what is to be feared, whileſt yet it may be preuented, and haue no information of danger, till their owne eyes, amazed with the ſuddenneſſe, behold it in the ſhape of ineuitable miſchiefe.

All *Ieruſalem* was full of the rumour, and entertained it with very good liking. Some carried home the newes, others ran forth to ſee, and the common ioy was ſo great, that without apprehenſion of perill, vnder the windowes of the Court, were the people running and praiſing the King. *Athalia* hearing and beholding the extraordinary concourſe, and noiſe of folkes in the ſtreetes, making towards the Temple, with much vnuſuall paſſion in their lookes, did preſently conceiue, that ſomewhat worthy of her care was happened; though, what it might be, ſhe did not apprehend. Howſoeuer it were, ſhe meant to vſe her owne wiſedome in looking into the matter, and ordering all as the occaſion might happen to require. It may be, that ſhe thought it ſome eſpeciall ſolemnity vſed in the Diuine ſeruice, which cauſed this much adoe; and hereof the vnaccuſtomed number of *Leuites*, and of other deuout men, about the towne, might giue ſome preſumption. 2 Chron. 23. 12

Many things argue that ſhe little thought vpon her owne Tragedie, although *Ioſephus* would make it ſeeme otherwiſe. For we finde in the Text, *She came to the people into the houſe of the Lord* (which was neere to her Palace) and that when ſhe looked and ſaw the King ſtand by his pillar, as the manner was with the Princes, or great men of the 2 Chron. 23. 12 & 13. & 2. 1 King. c. 11. v. 13. & 14.

Land by him, and the Trumpetters proclaiming him, she rent her clothes, and cryed, Treason, Treason. Hereby it appeares that she was quietly going, without any mistrust or feare, to take her place; which when she found occupied by another, then she began to afflict her selfe, as one cast away, and cryed out in vaine vpon the Treason, whereby she saw that she must perish. But that she came with a guard of armed men to the Temple, (as *Iosephus* reporteth) and that her company being beaten backe, she entred alone, and commanded the people to kill the yong Tyrant, I finde no where in Scripture, neither doe I hold it credible. For had she truely knowne how things went, she would surely haue gathered her friends about her, and vsed those forces in defence of her Crowne, by which she gat it, and hitherto had held it. Certainely, if it were granted, that she, like a new *Semiramis*, did march in the head of her troupe, yet it had beene meere madnesse in her, to enter the place alone, when her assistants were kept out; but if she perceiuing that neither her authority, nor their owne weapons, could preuaile to let in her guard, would neuertheless take vpon her to command the death of the new King, calling a childe of seauen yeeres old a Conspirator, and bidding them to kill him, whom she saw to be armed in his defence, may we not thinke that she was mad in the most extreame degree? Certaine it is that the counsaile of God would haue taken effect, in her destruction, had she vsed the most likely meanes to disappoint it: yet we neede not so cut her throate with any morall impossibilities. It is enough to say, that the godly zeale of *Iehoiada* found more easie successe, through her indiscretion, than otherwise could haue beene expected; so that at his appointment, she was without more adoe, carried out of the Temple and slaine, yea so, that no bloud, saue her owne, was shed in that quarrell; her small traine that she brought along with her, not daring to stand in her defence.

§. VIII.

The death of Athalia, *with a comparison of her and* Iezabel.

MOst like it is, that *Athalia* had many times, with great indignation, bewailed the rashnesse of her Nephew *Iehoram* the *Israelite*, who did fooleshly cast himselfe into the very throat of danger, gaping vpon him, onely through his eager desire of quickly knowing what the matter meant: yet, she her selfe, by the like bait, was taken in the like trap, and hauing liued such a life as *Iezabel* had done, was rewarded with a sutable death. These two Queenes were in many points much alike, each of them was Daughter, Wife, and Mother to a King; each of them ruled her husband; was an Idolatresse, and a Murdresse. The onely difference appearing in their conditions, is, that *Iezabel* is more noted as incontinent of body, *Athalia* as ambitious: So that each of them suruiuing her husband about eight yeeres, did spend their time in satisfying her owne affections; the one vsing tyrannie, as the exercise of her haughty minde; the other painting her face, for the ornament of her vnchaste body. In the manner of their death little difference there was, or in those things which may seeme in this world to pertaine vnto the dead when they are gone. Each of them was taken on the suddaine by Conspirators, and each of them exclayming vpon the Treason, receiued sentence from the mouth of one that had liued vnder her subiection; in execution whereof, *Iezabel* was trampled vnder the feet of her enemies horses; *Athalia* slaine at her owne horse-gate; the death of *Athalia* hauing (though not much) the more leisure to vexe her proud heart; that of *Iezabel*, the more indignity, and shame of body. Touching their buriall, *Iezabel* was deuoured by Dogges, as the Lord had threatned by the Prophet *Elias*; what became of *Athalia* we doe not finde. Like enough it is, that she was buried, as hauing not persecuted and slaine the Lords Prophets, but suffered the Priests to exercise their function; yet of her buriall there is no monument, for she was a Church-robber. The seruice of *Baal* erected by these two Queenes, was destroyed as soone as they were gone, and their Chaplaines, the Priests of that Religion, slaine. Herein also it came to passe, alike, as touching them both when they were dead; the Kings who slue them, were afterwards afflicted, both of them by the same hand of *Hazael* the *Syrian*; in which point *Athalia* had the greater honour, if the *Syrian* (who seemes to haue beene her good friend) pretended her reuenge, as any part of his quarrell to *Iuda*. Concerning children, all belonging to *Iezabel* perished in

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few dayes after her: whether *Athalia* left any behinde her, it is vncertaine; she had sons liuing after she was Queene, of whom, or of any other, that they were slaine with her, we doe not finde.

This is a matter not vnworthy of consideration, in regard of much that may depend vpon it, For if the children of *Athalia* had beene in *Ierusalem* when their Mother fell, their death would surely haue followed hers as neerely, and beene registred, as well as the death of *Mattan* the Priest of *Baal*. That Law by which *God forbad that the children should die for the fathers*, could not haue saued these vngracious Imps, whom the clause following would haue cut off, which commands, that euery man should die for his owne sinne. Seeing therefore that they had beene professors and aduancers of that vile and Idolatrous worship of *Baal*, yea had robbed the Temple of the Lord, and enriched the house of *Baal* with the spoyle of it; likely it is, that they should not haue escaped with life, if *Iehoiada* the Priest could haue gotten them into his hands. As there was lawfull cause enough requiring their death, so the securitie of the King and his friends, that is, of all the Land, craued as much, and that very earnestly. For these had beene esteemed as heires of their mothers Crowne, and being reckoned as her assistants in that particular businesse of robbing the Temple, may be thought to haue carried a great sway in other matters, as Princes, and fellowes with their Mother in the Kingdome. Therefore it is euident, that either they were now dead, or (perhaps following *Hazael* in his warres against *Iehu*) absent from *Ierusalem*; whereby *Iehoiada* might, with the more confidence, aduenture to take Armes against their Mother, that was desolate. Deut. 24. 16.

Chap. XXII.

Of Ioas *and* Amasia, *with their Contemporaries; where somewhat of the building of Carthage.*

§. I.

Of Ioas *his doings, whilest* Iehoiada *the Priest liued.*

BY the death of *Athalia*, the whole Countrie of *Iuda* was filled with great ioy and quietnesse; wherein *Ioas* a childe of seauen yeeres old or there-about; began his reigne, which continued almost fortie yeeres. During his minoritie, hee liued vnder the protection of that honourable man *Iehoiada* the Priest, who did as faithfully gouerne the Kingdome, as he had before carefully preserued the Kings life, and restored him vnto the Throne of his ancestors. When he came to mans estate, he tooke by appointment of *Iehoiada* two wiues, and begat Sonnes and Daughters, repairing the family of *Dauid*, which was almost worne out. The first Act that hee tooke in hand, when he began to rule without a Protector, was the reparation of the Temple. It was a needefull piece of worke, in regard of the decay wherein that holy place was fallen, through the wickednesse of vngodly Tyrants; and requisite it was that he should vp-hold the Temple, whom the Temple had vp-held. This businesse he followed with so earnest a zeale, that not onely the *Leuites* were more slacke than he, but euen *Iehoiada* was faine to be quickened by his admonition. Money was gathered for the charges of the worke, partly out of the taxe imposed by *Moses*, partly out of the liberalitie of the people, who gaue so freely, that the Temple, besides all reparations, was enriched with vessels of gold and siluer, and with all other Veensiles. The sacrifices likewise were offered, as vnder godly Kings they had beene, and the seruice of God was magnificently celebrated. 2 Chro 24. 14

§ II.

The death of Iehoiada, *and Apostasie of* Ioas.

BVt this endured no longer than the life of *Iehoiada* the Priest: who hauing liued an hundred and thirtie yeeres, dyed before his Countrie could haue spared him. He was buried among the Kings of *Iuda*, as he well deserued, hauing preserued the race of them, and restored the true Religion, which the late Princes of that house, by attempting to eradicate, failed but a little, of rooting vp themselues, and all their issue. Yet his honorable Funerall seemes to haue beene giuen to him, at the motion of the people; it being said, *They buried him in the Citie of* Dauid. As for the King himselfe, who did owe to him no lesse than his Crowne and life, he is not likely to haue beene Author of it, seeing that he was as easily comforted after his death, as if he had thereby beene discharged of some heauie debt.

For after the death of *Iehoiada*, when the Princes of *Iuda* began to flatter their King, he soone forgat, not onely the benefits, receiued by this worthie man his old Counsellour, but also the good precepts which he had receiued from him, yea and God himselfe, the Author of all goodnesse. These Princes drew him to the worship of Idols, wherewith *Iehoram* and *Athalia* had so infected the Countrie, in fifteene or sixeteene yeeres; that thirty yeeres, or there-about, of the reigne of *Ioas*, wherein the true Religion was exercised, were not able to cleere it from that mischiefe. The King himselfe, when once he was entred into these courses, ran on head-long, as one that thought it a token of his libertie, to despise the seruice of God; and a manifest proofe of his being now King indeede, that he regarded no longer the sowre admonitions of deuout Priests. Hereby it appeares, that his former zeale was onely counterfaited, wherein like an Actor vpon the stage, he had striuen to expresse much more liuely affection, than they could shew, that were indeede religious.

§. III.

The causes and times of the Syrians inuading Iuda in the dayes of Ioas.

BVt God, from whom he was broken loose, gaue him ouer into the hands of men, that would not easily be shaken off. *Hazael* King of *Aram*, hauing taken *Gath*, a Towne of the *Philistims*, addressed himselfe towards *Ierusalem*, whither the little distance of way, and great hope of a rich bootie, did inuite him. He had an Armie heartned by many victories, to hope for more; and for ground of the warre (if his ambition cared for pretences) it was enough, that the Kings of *Iuda* had assisted the *Israëlites*, in their enterprises vpon *Aram*, at *Ramoth Gilead*. Yet I thinke he did not want some further instigation. For if the Kingdome of *Iuda* had molested the *Aramites*, in the time of his predecessour, this was throughly recompensed, by forbearing to succour *Israel*, and leauing the ten Tribes in their extreame misery, to the fury of *Hazael* himselfe. Neither is it likely, that *Hazael* should haue gone about to awake a sleeping Dogge, and stirre vp against himselfe a powerfull enemy, before he had assured the conquest of *Israel*, that lay betweene *Ierusalem* and his owne Kingdome, if some opportunity had not performed such easie and good successe, as might rather aduance, than any way disturbe his future proceedings against the ten Tribes. Wherefore I hold it probable, that the sonnes of *Athalia*, mentioned before, were with him in this action, promising (as men expelled their Countries vsually doe) to draw many partakers of their owne to his side; and not to remaine, as *Ioas* did, a neutrall in the warre betweene him and *Israel*, but to ioyne all their forces with his, as they had cause, for the rooting out of *Iehu* his posteritie, who, like a bloudy Traytor, had vtterly destroyed all the kindred of the Queenes, their mother, euen the whole house of *Ahab*, to which he was a subiect. If this were so, *Hazael* had the more apparant reason to inuade the Kingdome of *Iuda*. Howsoeuer it were, we finde it plainely, that *Ioas* was afraid of him, and therefore *tooke all the hallowed-things, and all the gold that was found in the treasures of the house of the Lord*, or in his owne house, with which present he redeemed his peace: the *Syrian* (questionlesse) thinking it a better bargaine, to get so much readily paid into his hand for nothing, than to hazard the assurance of this, for

2 Kin. 12. 18.

for the possibilitie of not much more. So *Hazael* departed with a rich bootie of vnhappie treasure, which, belonging to the liuing God, remained a small while in the possession of this mighty, yet corruptible man, but sent him quickely to the graue. For in the thirtie seuenth yeere of *Ioas*, which was the fifteenth of *Iehoahaz*, hee made this purchase; but in the same or very next yeere hee died, leauing all that he had vnto his Sonne *Benhadad*, with whom these treasures prospered none otherwise, than ill-gotten goods are wont.

This enterprise of *Hazael* is, by some, confounded with that warre of the *Aramites* vpon *Iuda*, mentioned in the second Booke of *Chronicles*. But the reasons alleaged by them that hold the contrarie opinion, doe forcibly proue, that it was not all one warre. For the former was compounded without bloud-shed or fight; in the later, *Ioas* tryed the fortune of a battaile, wherein being put to the worst, he lost all his Princes, and hardlie escaped with life: In the one, *Hazael* himselfe was present; in the other, hee was not named: but contrariwise, the King of *Aram* then reigning (who may seeme to haue then beene the Sonne of *Hazael*) is said to haue beene at *Damascus*. The first Armie came to conquer, and was so great, that it terrified the King of *Iuda*; The second was a *small company of men*, which did animate *Ioas* (in vaine, for God was against him) to deale with them, as hauing *a very great Armie*. 2. Chro. 24. 24.

Now, concerning the time of this former inuasion, I cannot perceiue that God forsooke him, till hee had first forsaken God. There are indeed some, very learned, who thinke that this expedition of *Hazael* was in the time of *Iehoiada* the Priest, because that storie is ioyned vnto the restauration of the Temple. This had beene probable, if the death of *Iehoiada* had beene afterwards mentioned in that place of the second Booke of *Kings*; or if the Apostasie of *Ioas*, or any other matter implying so much, had followed in the relation. For it is not indeed to be doubted, that the Lord of all may dispose of all things, according to his owne will and pleasure, neither was hee more vniust in the afflictions of *Iob* that righteous man, or the death of *Iosias* that godly King, than in the plagues which he laid vpon *Pharaoh*, or his iudgements vpon the house of *Ahab*. But it appeares plainly, that the rich furniture of the Temple, and the magnificent seruice of God therewithall, which are ioyned together, were vsed *in the house of the Lord continually, all the dayes of Iehoiada*; soone after whose death, if not immediately vpon it, that is (as some very learnedly collect) in the sixe, or thirty seuenth yeere of this *Ioas* his reigne, the King falling away from the God of his Fathers, became a foule Idolater. 2. Chro. 24. 14.

And indeed we commonly obserue, that the crosses which it hath pleased God sometimes to lay vpon his seruants, without any cause notorious in the eyes of men, haue alwaies tended vnto the bettering of their good. In which respect, euen the sufferings of the blessed Martyrs (*the death of his Saints being precious in the sight of the Lord*) are to their great aduantage. But with euill and rebellious men, God keepeth a more euen & strict account; permitting vsually their faults to get the start of their punishment, and either delaying his vengeance (as with the *Amorites*) till their wickednesse be full: or not working their amendment by his correction, but suffering them to runne on in their wicked courses, to their greater miserie. So hath he dealt with many; and so it appeares that hee dealt with *Ioas*. For this vnhappie man did not onely continue an obstinate Idolater, but grew so forgetfull of God and all goodnesse, as if hee had strouen to exceed the wickednesse of all that went before him, and to leaue such a villainous patterne vnto others, as few or none of the most barbarous Tyrants should endure to imitate. Psal 115. 15.

§. LIIII.

How Zachatia *was murdered by* Ioas.

Vndry Prophets hauing laboured in vaine to reclaime the people from their superstition, *Zacharia* the sonne of *Iehoiada* the Priest, was stirred vp at length by the Spirit of God, to admonish them of their wickednesse, and make them vnderstand the punishment due vnto it, whereof they stood in danger. This *Zacharia* was a man so much honoured, and sonne to a man so exceedingly beloued in his lifetime, and reuerenced, that if *Ioas* had reputed him (as *Ahab* did *Elias*) his open enemie, yet ought hein common honestie, to haue cloaked his ill affection, and haue vsed

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at leaſt ſome part of the reſpect that was due to ſuch a perſon: On the other ſide, the ſingular affection which he and his father had borne vnto the King, and the vnrecountable benefits, which they had done vnto him, from his firſt infancie, were ſuch, as ſhould haue placed *Zacharia* in the moſt hearty and aſſured loue of *Ioas*, yea though he had been otherwiſe a man of very ſmall marke, and not very good condition. The truth is, that the meſſage of a Prophet ſent from God, ſhould be heard with reuerence, how ſimple ſoeuer he appeares that brings it. But this King *Ioas*, hauing already ſcorned the admonitions and proteſtations of ſuch Prophets as firſt were ſent, did now deale with *Zacharia*, like as the wicked husbandmen in that parable of our Sauiour, dealt with the heyre of the Vineyard; who ſaid, *This is the heyre, come let vs kill him that the inheritance may be ours.* By killing *Zacharia* he thought to become an abſolute Commander, ſuppoſing belike that he was no free Prince, as long as one durſt tell him the plaine truth, how great ſoeuer that mans deſeruing were, that did ſo, yea though Gods commandement required it. So they conſpired againſt this holy Prophet, and ſtoned him to death at the Kings appointment; but whether by any forme of open Law, as was practiſed vpon *Naboth*; or whether ſurpriſing him by any cloſe treacherie, I doe neyther reade, nor can coniecture. The dignitie of his perſon, conſidered together with their treacherous conſpiracie, makes it probable, that they durſt not call him into publique iudgement, though that the manner of his death, being ſuch as was commonly, and by order of Law, inflicted vpon malefactors, may argue the contrarie. Moſt likely it is, that the Kings commaundement, by which hee ſuffered, tooke place in ſtead of Law: which exerciſe of meere power (as hath beene alreadie noted) was nothing ſtrange amongſt the Kings of *Iuda*.

Luke 20. 14.

§. V.

How Ioas *was ſhamefully beaten by the Aramites, and of his death.*

THis odious murther, committed by an vnthankefull ſnake vpon the man in whoſe boſome he had beene foſtered, as of it ſelfe alone it ſufficed, to make the wretched Tyrant hatefull to men of his owne time, and his memorie deteſted in all ages; ſo had it the well-deſcribed curſe of the bleſſed Martyr, to accompany it vnto the throne of God, and to call for vengeance from thence, which fell downe ſwiftly, and heauily vpon the head of that vngratefull monſter. It was the laſt yeere of his reigne; the end of his time comming then vpon him, when hee thought himſelfe beginning to liue how he liſted without controulement. When that yeere was expired, the *Aramites* came into the Countrie, rather as may ſeeme to get pillage, than to performe any great action; for they *came with a ſmall companie of men*: but God had intended to doe more by them, than they themſelues did hope for.

2. Chro. 24. 24.

That *Ioas* naturally was a coward, his bloudie malice againſt his beſt friend, is, in my iudgement proofe ſufficient: though otherwiſe his baſe compoſition with *Hazael*, when he might haue leauied (as his ſonne after him did muſter) three hundred thouſand choſen men for the warre, doth well enough ſhew his temper. Yet now he would needs be valiant, and make his people know, how ſtout of diſpoſition their King was, when hee might haue his owne will. But his timorous heart was not well cloaked. For to encounter with a few bands of Rouers, hee tooke a verie great Armie, ſo that wiſe men might well perceiue, that he knew what he did, making ſhew as if he would fight for his Countrie, and expoſe himſelfe to danger of warre, when as indeed all was meere oſtentation, and no perill to be feared; hee going forth ſo ſtronglie appointed, againſt ſo weake enemies. Thus might wiſe men thinke, and laugh at him in ſecret; conſidering what adoe he made about that, which in all apparent reaſon was (as they ſay) a thing of nothing. But God, before whom the wiſedome of this world is fooliſhneſſe, did laugh not onely at this vaine-glorious King, but at them that thought their King ſecure, by reaſon of the multitude that he drew along with him.

When the *Aramites* and King *Ioas* met, whether it were by ſome folly of the Leaders, or by ſome amazement happening among the Souldiers, or by whatſoeuer meanes it pleaſed God to worke, ſo it was, that that great Army of *Iuda* receiued a notable ouer-throw, and all the Princes were deſtroyed: the Princes of *Iuda*, at whoſe perſwaſion the King had become a Rebell to the King of Kings. As for *Ioas* himſelfe (as *Abulenſis* and others expound

expound the storie) he was sorely beaten and hurt by them, being (as they thinke) taken and shamefully tormented, to wring out of him an excessiue ransome.

And surely, all circumstances doe greatly strengthen this conjecture. For the text (in the old translation) saith, they exercised vpon *Ioas* ignominious iudgements; and that departing from him, they dismissed him in great languor. All which argues, that they had him in their hands, and handled him ill-fauouredly. Now at that time *Ioas* the sonne of *Iehoahaz* reigned ouer *Israel*, and *Benhadad* the sonne of *Hazael* ouer the *Syrians* in *Damascus*; the one a valiant vnder-taking Prince, raised vp by God to restore the State of his miserable Countrie; the other inferiour euery way to his father, of whose purchases hee lost a great part, for want of skill to keepe it. The difference in condition found betweene these two Princes, promising no other euent than such as afterward followed, might haue giuen to the King of *Iuda* good cause to be bold, and plucke vp his spirits, which *Hazael* had beaten downe, if God had not beene against him. But his fearefull heart beeing likely to quake vpon any apprehension of danger, was able to put the *Syrian* King in hope, that by terrifying him with some shew of Warre at his doores, it were easie to make him craue any tolerable conditions of peace. The vnexpected good successe hereof, already related, and the (perhaps as inexpected) ill successe, which the *Aramites* found in their following Warres against the King of *Israel*, sheweth plainely the weakenesse of all earthly might, resisting the power of the Almightie. For by his Ordinance, both the Kingdome of *Iuda*, after more then fortie yeeres time of gathering strength, was vnable to driue out a small companie of Enemies; and the Kingdome of *Israel*, hauing so been trodden downe by *Hazael*, that onely fifty Horsemen, tenne Chariots, and tenne thousand Foot-men were left; preuailed against his Sonne, and recouered all from the victorious *Aramites*. But examples heereof are euerie-where found, and therefore I will not insist vpon this; though indeed wee should not, if wee be Gods children, thinke it more tedious to heare long and frequent reports of our heauenly Fathers honour, than of the noble actes performed by our fore-father vpon earth.

When the *Aramites* had what they listed, & saw that they were not able, being so few, to take any possession of the Countrie, they departed out of *Iuda* loaden with spoyle, which they sent to *Damascus*, themselues belike falling vpon the ten Tribes, where it is to be thought that they sped not halfe so well. The King of *Iuda* being in ill case, was killed on his bed when he came home, by the sonnes of an *Ammoniteſſe*, and of a *Moabiteſſe*, whom some (because onely their Mothers names, being strangers, are expressed) thinke to haue beene bond-men. Whether it were contempt of his fortune, or feare, lest (as Tyrants vse) he should reuenge his disaster vpon them, imputing it to their fault, or whatsoeuer else it were that animated them to murder their King; the Scripture tels vs plainlie, that, *For the bloud of the children of Iehoiada*, this befell him. And the same appeares to haue beene vsed as the pretence of their conspiracie, in excuse of the fact when it was done. For *Amazia*, the sonne aud successor of *Ioas*, durst not punish them, till his Kingdome was established: but contrariwise, his bodie was judged vnworthie of buriall in the Sepulchers of the Kings: whereby it appeares, that the death of *Zacharia* caused the treason, wrought against the King, to find more approbation, than was requisite, among the people, though afterwards it was recompensed by his Sonne, vpon the Traytors, with well-deserued death. 2 Chron. 24. 25

§. VI.

Of the Princes liuing in the time of Ioas: *of the time when Carthage was built; and of* Dido.

HEre liued with *Ioas*, *Mezades* and *Diognetus* in *Athens*; *Eudemus* and *Aristomedes* in *Corinth*: about which time *Agrippa Sylaius*, and after him *Syluius Alladius*, were Kings of the *Albans* in *Italie*. *Ocrazapes*, commonly called *Anacyndaraxes*, the thirtie seuenth King succeeding vnto *Ophratanes*, began his reigne ouer the *Assyrians*, about the eighteenth yeere of *Ioas*, which lasted fortie two yeeres. In the sixteenth of *Ioas*, *Cephrenes*, the fourth from *Sesac*, succeeded vnto *Cheops* in the Kingdome of *Ægypt*, and held it fiftie yeeres.

In this time of *Ioas*, was likewise the reigne of *Pigmalion* in *Tyre*; and the foundation of

of *Carthage* by *Dido*; the building of which Citie is, by diuers Authors, placed in diuers ages, some reporting it to be 70. yeeres yonger than *Rome*; others aboue 400. yeeres elder, few or none of them giuing any reason of their assertions, but leauing vs vncertaine whom to follow: *Iosephus*, who had read the Annals of *Tyre*, counting one hundred fortie and three yeeres and eight moneths from the building of *Salomons* Temple, in the twelfth yeere of *Hyram* King of *Tyre*, to the founding of *Carthage* by *Dido*, in the seuenth of *Pigmalion*. The particulars of this accompt (which is not rare in *Iosephus*) are very perplexed, and serue not very well to make cleere the totall summe. But whether it were so that *Iosephus* did omit, or else that he did mis-write some number of the yeeres, which he reckoneth in Fractions, as they were diuided among the Kings of *Tyre*, from *Hyram* to *Pigmalion*, we may well enough beleeue, that the *Tyrian* writers, out of whose bookes hee giues vs the whole summe, had good meanes to know the truth, and could rightlie reckon the difference of time, betweene two workes no longer following one the other, than the memorie of three or foure generations might easily reach. This hundred fortie and foure yeeres current, after the building of *Salomons* Temple, being the eleuenth yeere of *Ioas*, was a hundred fortie and three yeeres before the birth of *Rome*, and after the destruction of *Troy*, two hundred eighty and nine: a time so long after the death of *Æneas*, that wee might truely conclude all to be fabulous which *Virgil* hath written of *Dido*, as *Ausonius* noteth, who doth honour her Statua with this Epigram:

Ioseph. Cont. App. lib. 1.

Auso. Ep. 117.

ILla ego sum Dido *vultu quam conspicis hospes,*
Assimulata modis pulchra & mirificis.
Talis eram, sed non Maro *quam mihi finxit, erat mens,*
Vita nec incesti lata cupidinibus,
(Nam q. nec Æneas *vidit me Troius vnquam*
Nec Lybiam aduenit, classibus Iliacis.
Sed furias fugiens, atq. arma procacis Iarbæ,
Seruaui, fateor, morte pudicitiam;
Pectore transfixo, castos quod pertulit enses)
Non furor, aut laeso crudus amore dolor.
Sic cecidisse iuuat: vixi sine vulnere famæ,
Vlta virum, positis mœnibus oppetij.
Inuida cur in me stimulasti Musa Maronem,
Fingeret vt nostra damna pudicitiæ?
Vos magis Historicis lectores credite de me
Quam qui furta Deum concubitusq. canunt.
Falsidici vates: temerant qui carmine verum,
Humanisq. deos assimulant vitijs.

Which in effect is this,

I Am that *Dido* which thou heere do'st see,
Cunningly framed in beauteous Imag'rie.
Like this I was, but had not such a soule,
As *Maro* fained, incestuous and foule.
Æneas neuer with his *Troian* hoast
Beheld my face, or landed on this coast.
But flying proud *Iarbas* villanie,
Not mou'd by furious loue or iealousie;
I did with weapon chaste, to saue my fame,
Make way for death vntimely, ere it came.
This was my end; but first I built a Towne,
Reueng'd my husbands death, liu'd with renowne.
Why did'st thou stirre vp *Virgil*, enuious Muse,
Falsely my name and honour to abuse?
Readers beleeue Historians; not those
Which to the world *loues* thefts and vice expose.
Poets are lyers, and for verses sake
Will make the gods of humane crimes partake.

From

From the time of *Dido* vnto the first *Punick* warre, that *Carthage* grew and flourished in wealth and conquests, we finde in many histories: but in particular wee finde little of the *Carthaginian* affaires before that warre, excepting those few things that are recorded of their attempts of the Isle of *Sicil*. Wee will therefore deferre the relation of matters concerning that mightie Citie, vntill such time as they shall encounter with the State of *Rome*, by which it was finally destroyed; and prosecute in the meane while the Historie that is now in hand.

§. VII.

The beginning of Amazia *his reigne. Of* Ioas *King of Israel, and* Elisha *the Prophet.*

Amazias, the sonne of *Ioash*, being twenty fiue yeeres old when his Father died, tooke possession of the Kingdome of *Iuda*, wherein he laboured so to demeane himselfe, as his new beginning reigne might be least offensiue. The Law of *Moses* he professed to obserue; which howsoeuer it had beene secretly despised since the time of *Iehoram*, by many great persons of the Land, yet had it by prouision of good Princes, yea and of bad ones (in their best times) imitating the good, but especially by the care of holy Priests, taken such deepe root in the peoples hearts, that no King might hope to be very plausible, who did not conforme himselfe vnto it. And at that present time, the slaughter, which the *Aramites* had made of all the Princes, who had withdrawne the late King from the seruice of God, being seconded by the death of the King himselfe, euen whilest that execrable murther, committed by the King vpon *Zecharia*, was yet fresh in memorie, did serue as a notable example of Gods justice against Idolaters, both to animate the better sort of the people in holding the Religion of their fathers, and to discourage *Amazia* from following the way, which led to such an euill end. He therefore, hauing learned of his father the arte of dissimulation, did not onely forbeare to punish the Traytors that had slaine King *Ioas*, but gaue way to the time, and suffered the dead body to be interred, as that of *Iehoram* formerly had beene, in the City of *Dauid*, yet not among the Sepulchers of the Kings of *Iuda*. Neuertheless, after this, when (belike) the noyse of the people hauing wearied it selfe into silence, it was found that the Conspirators (howsoeuer their deed done, was applauded as the handie-worke of God) had neither any mighty partakers in their fact, nor strong maintainers of their persons, but rested secure, as hauing done well, seeing it was not ill taken: the King, who perceiued his gouernment well established, called them into question, at such a time, as the heate of mens affections being well allayed, it was easie to distinguish between their treasons and Gods judgements, which, by their treasons had taken plausible effect. So they were put to death without any tumult, and their children (as the Law did require) were suffered to liue; which could not but giue contentment to the people, seeing that their King did the office of a iust Prince, rather than of a reuenging sonne. This being done, and his owne life better secured, by such exemplary justice, against the like attempts; *Amazia* carried himselfe outwardly as a Prince well affected to Religion, and so continued in rest, about twelue or thirteene yeeres.

As *Amazia* gathered strength in *Iuda* by the commoditie of a long peace, so *Ioas* the *Israelite* grew as fast in power, by following the warre hotly against the *Aramites*. Hee was a valiant and fortunate Prince, yet an Idolater, as his Predecessors had beene; worshipping the Calues of *Ieroboam*. For this sinne had God so plagued the house of *Iehu*, that the tenne Tribes wanted little of being vtterly consumed, by *Hazael* and *Benhadad*, in the time of *Iehu* and his sonne *Iehoahaz*. But as Gods benefits to *Iehu*, sufficed not to with-draw him from this politique Idolatrie, so were the miseries, rewarding that impietie, vnable to reclaime *Iehoahaz* from the same impious course: yet the mercy of God beholding the trouble of *Israel*, did condescend vnto the prayers of this vngodlie Prince, euen then when hee and his miserable subiects, were obstinate in following their owne abhominable waies. Therefore in temporall matters the tenne Tribes recouered apace, but the fauour of God, which had beene infinitely more worth, I doe not finde, nor beleeue, that they sought; that they had it not, I finde in the words of the Prophet, saying plainely to *Amazia*, *The Lord is not with Israel, neither with all the house of* Ephraim. 2. Chron. 25. 7.

Whether

Whether it were so, that the great Prophet *Elisha*, who liued in those times, did foretell the prosperitie of the *Israelites* vnder the Reigne of *Ioas*; or whether *Iehoahaz*, wearied and broken with long aduersitie, thought it the wisest way, to discharge himselfe in part of the heauie cares attending those vnhappy *Syrian* Warres, by laying the burthen vpon his hopefull sonne; wee finde that *in the thirtie-seuenth yeere of* Ioas, *King of Iuda*, Ioas *the sonne of* Iehoahaz *began to reigne ouer Israel in Samaria*, which was in the 15. yeere of his fathers reigne, and some two or three yeers before his death.

2. Kings 13. 10.

It appeares that this young Prince, euen from the beginning of his Rule, did so well husband that poore stocke that he receiued from his Father, often Chariots, fiftie Horsemen, and ten thousand Foot, that he might seeme likely to proue a thriuer. Amongst other circumstances, the words which he spake to *Elisha* the Prophet, argue no lesse. For *Ioas* visiting the Prophet, who lay sicke, spake vnto him thus; *O my father, my father, the Chariot of Israel, and the horse-men of the same:* by which manner of speech he did acknowledge, that the prayers of this holy man had stood his Kingdome in more stead, than all the Horses and Chariots could doe.

2. Kin. 13. 14.

This Prophet who succeeded vnto *Elias*, about the first yeere of *Ioram* the sonne of *Ahab* King of *Israel*, died (as some haue probably collected) about the third or fourth yeere of this *Ioas*, the Nephew of *Iehu*. To shew how the spirit of *Elias* was doubled, or did rest vpon him; it exceedeth my facultie. This is recorded of him, that hee did not onely raise a dead childe vnto life, as *Elias* had done, but when hee himselfe was dead, it pleased God that his dead bones should restore life vnto a carcasse, which touched them in the graue. In fine, hee bestowed, as a legacie, three victories vpon King *Ioas*, who thereby did set *Israel* in a faire way of recouering all that the *Aramites* had vsurped, and weakening the Kings of *Damasco* in such sort, that they were neuer after terrible to *Samaria*.

§. VIII.

Of Amazia *his warre against* Edom; *His Apostasie; and ouerthrow by* Ioas.

THe happie successe which *Ioas* had found in his warre against the *Aramites*, was such as might kindle in *Amazia* a desire of vndertaking some expedition, wherein himselfe might purchase the like honour. His kingdome could furnish three hundred thousand seruiceable men for the Warres; and his treasures were sufficient for the payment of these, and the hire of many more. Cause of warre hee had very iust against the *Edomites*, who hauing rebelled in the time of his grand-father *Iehoram*, had about fifty yeeres beene vnreclaimed, partly by reason of the troubles happening in *Iuda*, partly through the sloth and timerousnesse of his father *Ioas*. Yet, forasmuch as the men of *Iuda* had in many yeeres beene without all exercise of Warre (excepting that vnhappie fight wherein they were beaten by a few bands of the *Aramites*) he held it a point of wisedome to increase his forces, with souldiers waged out of *Israel*, whence he hired for an hundred talents of siluer, *an hundred thousand valiant men*, as the Scripture telleth vs, though *Iosephus* diminish the number, saying that they were but twentie thousand.

2. Chron. 25. 6. Ios. Antiq. Iud. lib. 9. c. 10.

This great Armie, which with so much cost *Amazia* had hired out of *Israel*, hee was faine to dismisse, before he had imployed it, being threatned by a Prophet with ill successe, if he strengthened himselfe with the helpe of those men, whom God (though in mercy hee gaue them victorie against the cruell *Aramites*) did not loue, because they were Idolaters. The *Israelites* therefore departed in great anger, taking in ill part this dismission, as an high disgrace; which to reuenge, they fell vpon a piece of *Iuda* in their returne, and shewed their malice in the slaughter of three thousand men; and some spoyle, which they carried away. But *Amazia* with his owne forces, knowing that God would bee assistant to their journey, entered couragiously into the *Edomites* Countrie; ouer whom obtaining victorie, he slew ten thousand, and tooke other ten thousand prisoners, all which hee threw from an high rocke, holding them, it seemes, rather as Traytors, than as iust enemies. This victorie did not seeme to reduce *Edom* vnder the subiection of the Crowne of *Iuda*, which might bee the cause of that seueritie, which was vsed to the prisoners; the *Edomites* that had escaped, refusing to buy the liues of their friends and kinsmen at so deare a rate, as the losse of their owne libertie. Some townes in mount

Seir,

Seir, *Amazia* tooke, as appeares by his carrying away the Idols thence; but it is like they were the places most indefensible, in that he left no garrisons there, whereby hee might another yeere the better haue pursued the conquest of the whole Countrie. Howsoeuer it were, he got both honour by the iourney, and gaines enough, had he not lost himselfe.

Among other spoyles of the *Edomites*, were carried away their gods, which being vanquished and taken prisoners, did deserue well to be led in triumph. But they contrariwise I know not by what strange witchcraft, so besotted this vnworthy King *Amazia*, that *hee set them vp to be his gods, and worshipped them, and burned incense vnto them.* 2 Chron. 25. 14

For this when hee was rebuked by a Prophet sent from God, hee gaue a churlish and threatning answere; asking the Prophet, Who made him a Counseller, and bidding him hold his peace for feare of the worst. If either the costly stuffe, whereof these Idols were made, or the curious workemanship and beautie, with which they were adorned by Artificers, had rauished the Kings fancie; me thinkes, hee should haue rather turned them to matter of profit, or kept them as house-hold ornaments and things of pleasure, than thereby haue suffered himselfe to be blinded, with such vnreasonable deuotion towards them. If the superstitious account, wherein the *Edomites* had held them, were able to worke much vpon his imagination; much more should the bad seruice which they had done to their old Clients, haue moued him thereupon to laugh, both at the *Edomites*, and them. Wherefore it seemes to me, that the same affections carried him from God, vnto the seruice of Idols, which afterwards mooued him to talke so roughly to the Prophet reprehending him. He had already obeyed the warning of God by a Prophet, and sent away such auxiliarie forces as he had gathered out of *Israel*; which done, it is said, that *he was encouraged, and led forth his people*, thinking belike, that God would now rather assist him by miracle, than let him faile of obtaining all his hearts desire. But with better reason hee should haue limited his desires by the will of God, whose pleasure it was, that *Esau* hauing broken the yoke of *Iacob* from hic necke, accordingly as *Isaac* had foretold, should no more become his seruant. If therefore *Amazia* did hope to reconquer all the Countrie of *Edom*, hee failed of his expectation; yet so, that he brought home both profit and honour, which might haue well contented him. 2 Chron. 25. 15

But there is a foolish and a wretched pride, wherewith men being transported, can ill endure to ascribe vnto God the honour of those actions, in which it hath pleased him to vse their owne industrie, courage, or fore-sight. Therefore it is commonly seene, that they, who entring into battaile, are carefull to pray for aide from heauen, with due acknowledgement of his power, who is the giuer of victorie; when the field is wonne, doe vaunt of their owne exploits: one telling how hee got such a ground of aduantage; another, how he gaue checke to such a battalion; a third, how he seized on the enemies Canon; euery one striuing to magnifie himselfe, whilest all forget God, as one that had not beene present in the action. To ascribe to fortune the effects of another mans vertue, is, I confesse, an argument of malice. Yet this is true, that as hee which findeth better successe, than he did, or in reason might expect, is deepely bound to acknowledge God the Author of his happinesse; so he whose meere wisedome and labour hath brought things to a prosperous issue, is doubly bound to shew himselfe thankefull, both for the victory, and for those vertues by which the victorie was gotten. And indeed so farre from weakenesse is the nature of such thankesgiuing, that it may well be called the height of magnanimity; no vertue being so truly heroicall, as that by which the spirit of man aduanceth it selfe with confidence of acceptation, vnto the loue of God. In which sense it is a braue speech that *Euander* in *Virgil*, vseth to *Aneas*, none but a Christian being capable of the admonition:

Aude hospes contemnere opes, & te quoque dignum
Finge Deo.

With this Philosophie *Amazia* (as appears by his cariage) troubled not his head: he had shewed himselfe a better man of warre than any King of *Iuda*, since the time of *Iehosaphat*, and could be well contented, that his people should thinke him little inferior to *Dauid*: of which honour he saw no reason why the Prophets should rob him, who had made him lose an hundred talents, and done him no pleasure; hee hauing preuailed by plaine force and good conduct, without any miracle at all. That hee was distempered with such vaine thoughts as these (besides the witnesse of his impietie following) *Iosephus* doth testifie; *Ios. Ant. l. 9. c. 10.*

testifie; saying, That he despised God, and that being puft vp with his good successe, of which neuertheless he would not acknowledge God to be the Author, he commanded *Ioas* King of *Israel* to become his subject, and to let the tenne Tribes acknowledge him their Soueraigne, as they had done his Ancestors King *Dauid* and *Salomon*. Some thinke that his quarrell to *Ioas* was rather grounded vpon the iniurie done to him by the *Israelites*, whom hee dismissed in the journey against Mount *Seir*. And likely it is, that the sense of a late wrong had more power to stirre him vp, than the remembrance of an olde title, forgotten long since, and by himselfe neglected thirteene or foureteene yeeres. Neuertheless it might so be, that when he was thus prouoked, hee thought it not enough to requite new wrongs, but would also call old matters into question; that so the Kings of *Israel* might, at the least, learne to keepe their subjects from offending *Iuda*, for feare of endangering their owne Crownes. Had *Amazia* desired onely recompence for the injurie done to him, it is not improbable that hee should haue had some reasonable answere from *Ioas*, who was not desirous to fight with him. But the answere which *Ioas* returned, likening himselfe to a Cedar, and *Amazia* in respect of him to no better than a thistle, shewes that the challenge was made in insolent tearmes, stuft perhaps with such proud comparison of Nobilitie, as might bee made (according to that which *Iosephus* had written) betweene a King of ancient race, and one of lesse nobilitie than vertue.

Sophocles in Aiace Lor. It is by *Sophocles* reported of *Aiax*, that when going to the warre of *Troy*, his father did bid him to be valiant, and get victorie by Gods assistance, he made answere, That by Gods assistance, a coward could get victorie, but hee would get it alone without such helpe: after which proud speech, though he did many valiant acts, he had small thanks, and finally killing himselfe in a madnesse, whereinto hee fell vpon disgrace receiued, was hardly allowed the honour of buriall. That *Amazia* did vtter such words, I doe not finde: but hauing once entertained the thoughts, which are parents of such words, hee was rewarded with successe according. The verie first counsaile wherein this warre was concluded, serues to prooue that hee was a wise Prince indeed at *Ierusalem*, among his Parasites; but a foole when he had to deale with his equals abroad. For it was not all one, to fight with the *Edomites*, a weake people, trusting more in the site of their Countrey, than the valour of their Souldiers; and to encounter with *Ioas*, who from so poore beginnings had raysed himselfe to such strength, that hee was able to lend his friend a hundred thousand men, and had all his Nation exercised, and trained vp, in a long victorious warre. But as *Amazia* discouered much want of judgemen, in vndertaking such a match; so in prosecuting the businesse, when it was set on foot, hee behaued himselfe as a man of little experience, who hauing once onely tried his fortune, and found it to bee good, thought that in Warre there was nothing else to doe, than send a defiance, fight, and winne. *Ioas* on the contrarie side, hauing beene accustomed to deale with a stronger enemy than the King of *Iuda*, vsed that celeritie, which peraduenture had often stood him in good stead against the *Aramite*. Hee did not sit waiting till the enemies brake in and wasted his Countrie, but presented himselfe with an Armie in *Iuda*, readie to bid battaile to *Amazia*, and saue him the labour of a long iournie. This could not but greatly discourage those of *Iuda*; who (besides the impression of feare which an inuasion beates into people, not inured to the like) hauing deuoured, in their greedie hopes, the spoyle of *Israel*, fully perswading themselues to get as much, and at as easie rate as in the iournie of *Edom*; were so farre disappointed of their expectation, that well they might suspect all new assurance of good lucke, when the olde had thus beguiled them. All this notwithstanding, their King that had stomack enough to challenge the Patrimonie of *Salomon*, thought like another *Dauid* to winne it by the sword. The issue of which foole-hardinesse might easily haue beene foreseene in humane reason; comparing together, either the two Kings, or the qualitie of their Armies, or the first and ominous beginning of the Warre. But meere humane wisedome, howsoeuer it might foresee much, could not haue prognosticated all the mischiefe that fell vpon *Amazia*. For as soone as the two Armies came in sight, God, whose helpe this wretched man had so despised, did (as *Iosephus* reports it) strike such terrour and amazement into the men of *Iuda*, that without one blow giuen, they fled all away, leauing their King to shift for himselfe; which hee did so ill, that his enemie had soone caught him, and made him change his glorious humour into most abiect basenesse. That the Armie which

Ios. Ant. l. 9. c. 10.

fled

fled, sustained any other losse than of honour, I neither finde in the Scriptures nor in *Iosephus*; it being likely that the soone beginning of their flight, which made it the more shamefull, made it also the more safe. But of the mischiefe that followed this ouerthrow, it was Gods will that *Amazia* himselfe should sustaine the whole disgrace. For *Ioas* carried him directly to *Ierusalem*, where he bad him procure that the gates might be opened to let him in and his Armie; threatning him otherwise with present death. So much amazed was the miserable caytiue, with these dreadfull words, that he durst do no other, than perswade the Citizens, to yeeld themselues to the mercie of the Conqueror. The Towne, which afterwards being in weaker state, held out two yeeres, against *Nebuchadnezzar*, was vtterly dismayed, when the King, that should haue giuen his life to saue it, vsed all his force of command and intreaty to betray it. So the gates of *Ierusalem* were opened to *Ioas*, with which honour (greater than any King of *Israel* had euer obtained) he could not rest contented, but, the more to despite *Amazia* and his people, hee cause 400. cubits of the wall to be throwne down, and entred the Citie in his Chariot through that breach, carrying the King before him, as in triumph. This done, he sackt the Temple, and the Kings Palace, and so, taking hostages of *Amazia*, he dismissed the poore creature that was glad of his life, and returned to *Samaria*.

§. IX.

A discourse of the reasons hindering Ioas *from vniting* Iuda *to the Crowne of Israel, when he had wonne Ierusalem, and held* Amazia *prisoner. The end of* Ioas *his Reigne.*

WEe may iustly maruell how it came to passe, that *Ioas*, being thus in possession of *Ierusalem*, hauing the King in his hands, his enemies forces broken, & his owne entire, could be so content to depart quietly, with a little spoyle, when he might haue seized vpon the whole Kingdome. The reigne of *Athalia* had giuen him cause to hope, that the issue of *Dauid* might be dispossessed of that crowne; his owne Nobilitie, being the sonne and grand-childe of Kings, together with the famous acts that hee had done, were enough to make the people of *Iuda* thinke highly of him; who might also haue preferred his forme of gouernment, before that of their owne Kings, especially at such a time, when a long succession of wicked Princes had smothered the thanks, which were due to the memorie of a few good ones. The commodity that would haue ensued, vpon the vnion of all the twelue Tribes, vnder one Prince, is so apparant, that I need not to insist on it. That any message from God forbad the *Israelite* (as afterwards in the victorie which *Peka* the sonne of *Romelia* got vpon *Ahaz*) to turne his present aduantage, to the best vse, wee doe not reade. All this makes it the more difficult to resolue the question, why a Prince so well exercised, as *Ioas* had beene, in recouering his owne, and winning from his enemy, should forsake the possession of *Ierusalem*, and wilfully neglect the possibilities, or rather cast away the full assurance of so faire a conquest, as the kingdome of *Iuda*.

But concerning that point, which, of all others, had beene most materiall, I meane the desire of the vanquished people to accept the *Israelite* for their King, it is plainely seene, that entring *Ierusalem* in triumphant manner, *Ioas* was vnable to concoct his owne prosperitie. For the opening of the gates had beene enough to haue let him not onely into the Citie, but into the Royall Throne, and the peoples hearts, whom by faire intreatie (especially hauing sure meanes of compulsion) he might haue made his owne, when they saw themselues betrayed, and basely giuen away by him whose they had beene before. The faire marke which this opportunity presented, hee did not ayme at, because his ambition was otherwise and more meanely busied, in leuelling at the glory of a triumphant entrie through a breach. Yet this errour might afterwards haue been corrected well enough, if entring as an enemie, and shewing what he could doe, by spending his anger vpon the walls, he had within the Citie done offices of a friend, and laboured to shew good will to the inhabitants. But when his pride had done, his couetousnesse beganne, and sought to please it selfe, with that which is commonly most readie to the spoyler, yet should be most forborne. The Treasure wherewith *Sesac*, *Hazael*, and the *Philistims*, men ignorant of the true God and his Religion, had quenched their greedy thirst, ought not to haue tempted the appetite of *Ioas*, who though an Idolatour,

yet acknowledged also and worshipped the eternall God, whose Temple was at *Ierusalem*. Therefore when the people saw him take his way directly to seise that holy place, and lay his rauenous hands vpon the consecrated vessels, calling the family of *Obed Edom* (*whose children had hereditarie charge of the treasurie*) to a strict account, as if they had beene Officers of his owne Exchequer; they considered him rather as an execrable Church-robber, than as a Noble Prince, an *Israelite* and their brother, though of another Tribe. Thus following that course, which the most vertuous King of our age (taxing it with the same phrase) hath wisely auoyded; by stealing a few Apples, he lost the inheritance of the whole Orchard. The people detested him, and after the respite of a few dayes, might by comparing themselues one to one, perceiue his Souldiers to be no better than men of their owne mould, and inferiour in number to the inhabitants of so great a Citie. It is not so easie to hold by force a mighty towne entered by capitulation, as to enter the gates opened by vnaduised feare. For when the Citizens, not being disarmed, recouer their spirits, and begin to vnderstand their first errour; they will thinke vpon euery aduantage, of place, of prouisions, of multitude, yea of women armed with tile-stones; and rather choose by desperate resolution, to correct the euils growne out of their former cowardice, than suffer those mischiefes to poyson the body, which in such halfe-conquests, are easily tasted in the mouth. A more liuely example hereof cannot be desired, than the Citie of *Florence*, which through the weak eneste of *Peter de Medices*, gouerning therein as a Prince, was reduced into such hard tearmes, that it opened the gates vnto the French King *Charles* the Eighth, who not plainely professing himselfe either friend or foe to the Estate, entred the Towne, with his Armie, in triumphant manner, himselfe and his horse armed, with his lance vpon his thigh. Many insolencies were therein committed by the French, and much argument of quarrell ministred, betweene them and the Townes-men: so farre forth that the *Florentines*, to preserue their liberty, were driuen to prepare for fight. To conclude the matter, *Charles* propounds intollerable conditions, demanding huge summes of ready money, and the absolute Signorie of the State, as conquered by him, who entred the Citie in Armes. But *Peter Caponi*, a principall Citizen, catching these Articles from the Kings Secretarie, and tearing them before his face, bad him sound his Trumpets, and they would ring their Bels: which peremptorie words made the French bethinke themselues, and come readily to this agreement, that for fortie thousand pounds, and not halfe of that money to be paid in hand, *Charles* should not onely depart in peace, but restore whatsoeuer he had of their Dominion, and continue their assured friend. So dangerous a matter did it seeme for that braue Armie, which in few moneths after wanne the Kingdome of *Naples*, to fight in the streets, against the armed multitude of that populous Citie. It is true, that *Charles* had other businesse (and so perhaps had *Ioas*, as shall anon be shewed) that called him away: but it was the apprehension of imminent danger that made him come to reason. In such cases the firing of houses, vsually drawes euery Citizen to saue his owne, leauing victory to the Souldier: yet where the people are prepared and resolued, women can quench, as fast as the enemy, hauing other things to looke vnto, can set on fire. And indeede that Commander is more giuen to anger than regardfull of profit, who vpon the vncertaine hope of destroying a Towne, forsakes the assurance of a good composition. Diuersity of circumstance may alter the case: it is enough to say, that it might be in *Ierusalem*, as we know it was in *Florence*.

1 Chron. 26. 15.

How strongly soeuer *Ioas* might hold himselfe within *Ierusalem*, he could not easily depart from thence, with his booty safe, if the Army of *Iuda*, which had beene more terrified than weakned in the late encounter, should re-enforce it selfe, and giue him a check vpon the way. Wherefore it was wisely done of him, to take hostages for his better security, his Army being vpon returne, and better loden than when it came forth; for which causes it was the more vnapt to fight.

Besides these impediments, within the Citie and without, seruing to coole the ambition of *Ioas*, and keepe it downe from aspiring to the Crowne of *Iuda*; it appeares that somewhat was newly fallen out, which had reference to the anger of *Elisha* the Prophet; who when this *Ioas* had smitten the ground with his arrowes thrice, told him that he should no oftner smite the *Aramites*. The three victories which *Israel* had against *Aram*, are by some, and with great probability, referred vnto the fifth, sixth and seauenth

yeeres

yeeres of *Ioas*: after which time, if any loſſes enſuing had blemiſhed the former good ſucceſſe, ill might the King of *Iſrael* haue likened himſelfe to a ſtately Cedar, and worſe could he haue either lent the *Iudæan* one hundred thouſand men, or meet him in battell, who was able to bring into the field three hundred thouſand of his owne. Seeing therefore it is made plaine by the words of *Eliſha*, that after three victories, *Ioas* ſhould finde ſome change of fortune, and ſuffer loſſe; we muſt needs conclude, That the *Aramite* preuailed vpon him this yeere, it being the laſt of his Reigne. That this was ſo, and that the *Syrians*, taking aduantage of *Ioas* his abſence, gaue ſuch a blow to *Iſrael*, as the King at his returne was not able to remedie, but rather fell himſelfe into new misfortunes, which increaſed the calamitie, wee may euidently perceiue in that which is ſpoken of *Ieroboam* his ſonne. For it is ſaid, *That the Lord ſaw the exceeding bitter afflictions of Iſrael*, and that hauing *not decreed to put out the name of Iſrael from vnder the heauen, he preſerued them by the hand of* Ieroboam *the ſonne of* Ioas. This is enough to prooue, that the victorious Reigne of *Ioas* was concluded with a ſad cataſtrophe; the riches of the Temple haſtning his miſerie and death, as they had done with *Seſac*, *Athalia*, and *Hazael*, and as afterwards they wrought with *Antiochus*, *Craſſus*, and other ſacrilegious Potentates.

Thus eyther through indignation conceiued againſt him, by the people of *Ieruſalem*, and courage which they tooke to ſet vpon him within the Walls: or though preparation of the Armie that lay abroad in the Countrey, to bid him battell in open field, and recouer by a new charge the honour which was loſt at the former encounter; or through the miſeries daily brought vpon his owne Countrey, by the *Syrian* in his abſence, if not by all of theſe; *Ioas* was driuen to lay aſide all thought of winning the Kingdome of *Iuda*; and taking hoſtages for his quiet paſſage, made all haſte homewards, where he found a ſad wel-come, and being vtterly forſaken of his wonted proſperitie, forſooke alſo his life in few moneths after, leauing his Kingdome to *Ieroboam* the ſecond, his fortunate and valiant ſonne.

§ X.

The end of Amazia *his Reigne and Life.*

ANy man is able to gheſſe how *Amazia* looked, when the enemy had left him. Hee that had vaunted ſo much of his owne great proweſſe and skill in Armes, threatning to worke wonders, and ſet vp a-new the glorious Empire of *Dauid*, was now vncaſed of his Lyons hide, and appeared nothing ſo terrible a beaſt as hee had beene painted. Much argument of ſcoffing at him he had miniſtred vnto ſuch, as held him in diſlike; which at this time, doubtleſſe, were very many: for the ſhame that falls vpon an inſolent man, ſeldome failes of meeting with abundance of reproach. As for *Amazia* (beſides that the multitude are alwaies prone to lay the blame vpon their Gouernours, euen of thoſe calamities which happened by their owne default) there was no childe in all *Ieruſalem*, but knew him to be the root of all this miſchiefe. He had not onelie challenged a good man of Warre, being himſelfe a Daſtard; but when he was beaten and taken by him, had baſely pleaded for the common enemy, to haue him let into the Citie, that with his owne eyes he might ſee what ſpoyle there was, and not make a bad bargaine by heare-ſay. The father of this *Amazia*, was a beaſtly man; yet when the *Aramites* tooke him and tormented him, he did not offer to buy his owne life at ſo deare a rate, as the Citie and Temple of *Ieruſalem*. Had he offered, ſhould they haue made his promiſe good? ſurely the haſt which they had made in condeſcending to this hard match, was very vnfortunate: for by keeping out the *Iſraelite* (which was eaſie enough) any little while, they ſhould ſoone haue beene rid of him, ſeeing that the *Aramites* would haue made him runne home, with greater ſpeed than he came forth. Then alſo, when hauing truſſed vp his baggage, he was ready to be gone, a little courage would haue ſerued to perſwade him to leaue his load behind; had not their good King deliuered vp hoſtages, to ſecure his returne, as loath to defraud him of the recompence due to his paines taken.

Such exprobrations could not but vexe the heart of this vnhappie King: it had beene well for him, if they had made him acknowledge his fault vnto God, that had puniſhed him by all this diſhonour. But wee finde no mention of his amendment. Rather it appeares, that hee continued an Idolator to the very laſt. For it is ſaid of him, that after his turning away from the Lord, *they wrought treaſon againſt him in Ieruſalem*; a manifeſt 2. Chro. 25. 27.

proofe that hee was not reclaimed, vnto his liues end. And certainely, they which tell a man in his aduerſitie of his faults paſſed, ſhall ſooner be thought to vpbraid him with his fortune, than to ſeeke his reformation. Wherefore it is no maruell, that Prieſts and Prophets were leſſe welcome to him, than euer they had beene. On the other ſide, flatterers, and ſuch as were deſirous to put a heart into him, whereof themſelues might alwayes be maſters, wanted not plauſible matter to reuiue him. For hee was not firſt, nor ſecond, of the Kings of *Iuda*, that had beene ouercome in battell. *Dauid* himſelfe had abandoned the Citie, leauing it, before the Enemie was in ſight, vnto *Abſalom* his rebellious ſonne. Many beſides him had receiued loſſes, wherein the Temple bare a part. If *Ioas* might ſo eaſily haue beene kept out; why did their Anceſtors let *Seſac* in? *Aſa* was reputed a vertuous Prince, yet with his owne hands he emptied the Temple, and was not blamed, but held excuſeable by neceſſitie of the State. Belike theſe traducers would commend no actions but of dead Princes: if ſo, hee ſhould rather liue to puniſh them, than to dye to pleaſe them. Though wherein had hee giuen them any cauſe of diſpleaſure? It was hee indeed that commanded to ſet open the gates to *Ioas*; but it was the people that did it. Good ſeruants ought not to haue obeyed their Maſters Commandements, to his diſaduantage, when they ſaw him not maſter of his owne Perſon. As his captiuitie did acquite him from blame, of all things that hee did or ſuffered in that condition; ſo was that misfortune it ſelfe, in true eſtimation, as highly to his honour, as deepely to his loſſe. For had he beene as haſty to flye, as others were; hee might haue eſcaped, as well as others did. But ſeeking to teach the baſe Multitude courage, by his Royall example, hee was ſhamefully betrayed by thoſe in whom he truſted. Vnworthy creatures that could readily obey him, when ſpeaking another mans words, being priſoner, hee commanded them to yeeld; hauing neglected his charge, when leading them in the field, he bade them ſtand to it and fight like men. The beſt was that they muſt needs acknowledge his miſchance, as the occaſion whereby many thouſand liues were ſaued; the Enemie hauing wiſely preferred the ſurpriſe of a Lion that was Captaine, before the chaſe and ſlaughter of an Army of Stags that followed him.

Theſe or the like words comforting *Amazia*, were able to perſwade him, that it was euen ſo indeed. And ſuch excuſes might haue ſerued well enough to pleaſe the people, if the King had firſt ſtudied how to pleaſe God. But hee that was vnwilling to aſcribe vnto God the good ſucceſſe foretold by a Prophet; could eaſily finde how to impute this late diſaſter, vnto fortune, and the fault of others. Now concerning fortune, it ſeemes that hee meant to keepe himſelfe ſafe from her, by ſitting ſtill; for in fifteene yeeres following (ſo long he out-liued his honour) we finde not that he ſtirred. As for his ſubiects, though nothing henceforth be recorded of his gouernment, yet wee may ſee by his end, that the middle time was ill ſpent among them, increaſing their hatred, to his owne ruine. He that ſuſpecteth his owne worth, or other mens opinions, thinking the leſſe regard is had of his perſon, than he beleeueth to be due to his place, will commonly ſpend all the force of his authoritie, in purchaſing the name of a ſeuere man. For the affected ſowreneſſe of a vaine fellow, doth many times reſemble the grauitie of one that is wiſe: and the feare wherein they liue, which are ſubiect vnto oppreſſion, carries a ſhew of reuerence, to him that does the wrong; at leaſt it ſerues to dazle the eyes of vnderlings, keeping them from prying into the weakeneſſe of ſuch as haue iuriſdiction ouer them. Thus the time, wherein, by well vſing it, men might attaine to be ſuch as they ought, they do vſually miſ-ſpend, in ſeeking to appeare ſuch as they are not. This is a vain & deceiueable courſe; procuring in ſtead of the reſpect that was hoped for, more indignation than was feared. Which is a thing of dangerous conſequence; eſpecially when an vnable ſpirit, being ouer-perted with ſo high authoritie, is too paſſionate in the execution of ſuch an Office, as cannot be checked but by violence. If therefore *Amazia* thought by extreame rigour to hold vp his reputation, what did hee elſe than ſtriue to make the people thinke he hated them, when of themſelues they were apt enough to beleeue that he did not loue them? The beſt was that he had, by reuenging his fathers death prouided well enough for his owne ſecuritie: but who ſhould take vengeance (or vpon whom?) of ſuch a murther, wherein euery one had a part? Surely God himſelfe, who had not giuen commandement or leaue vnto the people, to take his office out of his hand, in ſhedding the bloud of his Annointed. Yet as *Amazia*, careleſſe of God, was carried

headlong

headlong by his owne affections; ſo his ſubiects, following the ſame ill example, without requiring what belonged vnto their duties, roſe vp againſt him, with ſuch headlong furie, that being vnable to defend himſelfe in *Ieruſalem*, he was driuen to forſake the Citie, and flye to *Lachis*, for ſafegard of his life. But ſo extreame was the hatred conceiued againſt him, and ſo generall, that neither his abſence could allay the rage of it in the Capitall Citie, nor his preſence in the Countrey abroad procure friends, to defend his life. Queſtionleſſe, he choſe the Towne of *Lachis* for his refuge, as a place of all other beſt affected to him; yet found he there none other fauour, than that the people did not kill him with their owne hands: for when the Conſpiratours (who troubled not themſelues about raiſing an Armie for the matter) ſent purſuers after him, he was abandoned to death. *Lachis* was the vtmoſt Citie of his Dominion Weſtward, ſtanding ſomewhat without the border of *Iuda*; ſo that he might haue made an eaſie eſcape (if he durſt aduenture) into the Territorie of the *Philiſtims*, or the Kingdome of *Iſrael*. Therefore it may ſeeme that he was detained there, where certaine it is that he found no kinde of fauour: for had not the people of this Towne, added their owne treaſon to the generall inſurrection; the murtherers could not at ſo good leiſure as they did, haue carried away his body to *Ieruſalem*, where they gaue him buriall with his fathers.

§. XI.

Of the Interregnum, *or vacancie, that was in the Kingdome of* Iuda, *after the death of* Amazia.

IT hath already beene ſhewed, that the reignes of the Kings of *Iuda* and *Iſrael* were ſometimes to be meaſured by compleat yeeres, otherwhiles, by yeeres current: and that the time of one King is now and then confounded with the laſt yeeres of his fathers Reigne, or the foremoſt of his ſonnes. But we are now arriued at a meere vacation, wherein the Crowne of *Iuda* lay void eleauen whole yeeres: a thing not plainly ſet downe in Scriptures, nor yet remembred by *Ioſephus*, and therefore hard to be beleeued, were it not proued by neceſſary conſequence.

Twice we finde it written, that *Amazia, King of Iuda, liued after the death of* Ioas *King of Iſrael fifteene yeeres*; whereupon it followes, that the death of *Amazia*, was about the end of fifteene yeeres compleate, which *Ieroboam* the ſecond (who *in the fifteenth yeere of* Amazia *was made King ouer Iſrael*) had reigned in *Samaria*. But the ſucceſſion of *Vzzia*, who is alſo called *Azaria*, vnto his father in the Kingdome of *Iuda*, was eleauen yeeres later than the ſixteenth of *Ieroboam*: for it is expreſſed, that Azaria *began to reigne in the ſeauen and twentieth yeere of* Ieroboam; the ſixteenth yeere of his life, being ioyned with the firſt of two and fiftie that he reigned. So the *Interregnum* of eleauen yeeres cannot be diuided, without ſome hard meanes vſed, of interpreting the Text otherwiſe than the letter ſounds.

2 Chron. 25. 2. & 2 Kin. 14. 17

2 Kin. 14. 23.

2 King. 15. 1.

Yet ſome coniectures there are made, which tend to keepe all euen, without acknowledging any voide time. For it is thought that in the place laſt of all cited, by the ſeauen and twentieth yeere of *Ieroboam*, we ſhould perhaps vnderſtand the ſeauen and twentieth yeere of his life; or elſe (becauſe the like words are no where elſe interpreted in the like ſenſe) that *Azaria* was eleauen yeeres vnder age, that is, fiue yeeres old, when his father died, and ſo his ſixteenth yeere might concurre with the ſeauen and twentieth of *Ieroboam*; or that the Text it ſelfe may haue ſuffered ſome wrong, by miſwriting twenty ſeauen for ſeauenteene yeeres; and ſo, by making the ſeauenteenth yeere of *Ieroboam* to be newly begun, all may be ſalued. Theſe are the coniectures of that worthy man *Gerard Mercator*: concerning the firſt of which, it may ſuffice, that the Author himſelfe doth eaſily let it paſſe, as improbable; the laſt is followed by none that I know, neither is it fit, that vpon euery doubt, we ſhould call the text in queſtion, which could not be ſatisfied in all coppies, if perhaps it were in one: as for the ſecond, it may be held with ſome qualification, that *Azaria* began his Reigne being fiue yeeres old; but then muſt we adde thoſe eleauen yeeres which paſſed in his minority; to the two and fiftie that followed his ſixteenth yeere, which is all one, in a manner, with allowing an *interregnum*.

But why ſhould we be ſo carefull to auoide an *interregnum* in *Iuda*, ſeeing that the like neceſſity

neceſſity hath inforced all good Writers, to acknowledge the like vacancy, twice happening within few yeeres, in the Kingdome of *Iſrael*? The ſpace of time betweene *Ieroboams* death, and the beginning of *Zachariahs* Reigne, and ſuch another gap found between the death of *Peka*, and the beginning of *Hoſea*, haue made it eaſily to be admitted into *Samaria*, which the conſideration of things as they ſtood in *Iuda*, when *Aamazia* was ſlaine, doth make more probable to haue happened there, yea although the neceſſity of computation were not ſo apparant.

For the publike furie, hauing ſo farre extended it ſelfe, as vnto the deſtruction of the Kings owne perſon, was not like to be appeaſed without order taken for obtaining ſome redreſſe of thoſe matters, which had cauſed it at the firſt to breake forth into ſuch extremity. We neede not therefore wonder how it came to paſſe, that they which already had throwne themſelues into ſuch an horrible treaſon, ſhould afterwards dare to withhold the Crowne from a Prince of that age, which being inueſted in all ornaments of Regality, is neuertheleſſe expoſed to many iniuries, proceeding from head-ſtrong and forgetfull ſubiects.

As for their coniecture, who make *Azaria* to haue beene King but one and forty yeeres, after he came out of his non-age; I dare not allow it, becauſe it agrees too harſhly with the Text. The beſt opinion were that, which giues vnto *Ieroboam* eleauen yeeres of Reigne with his Father, before he began to reigne ſingle in the fifteenth of *Amazia*; did it not ſwallow vp almoſt the whole Reigne of *Ioas*, and extending the yeeres of thoſe which reigned in *Iſrael* (by making ſuch of them compleat, as were onely current) and take at the ſhorteſt the Reignes of Princes ruling in other Nations. But I will not ſtand to diſpute further of this: euery man may follow his owne opinion, and ſee mine more plainely in the Chronologicall Table, drawne for theſe purpoſes.

§. XII.

Of Princes Contemporarie with Amazia, *and more particularly of* Sardanapalus.

THe Princes liuing with *Amazia*, and in the eleauen yeeres that followed his death, were *Ioas* and *Ieroboam* in *Iſrael*; *Cephrenes* and *Mycerinus* in *Ægypt*; *Syluius Alladius*, and *Syluius Auentinus* in *Alba*; *Agamemnon* in *Corinth*; *Diognetus Pheredus*, and *Ariphron* in *Athens*; in *Lacedæmon Theleſtus*, in whoſe time the *Spartans* wan from the *Achaians*, *Gerauthæ*, *Amyclæ*, and ſome other Townes.

But more notable than all theſe, was *Aſſyrian Sardanapalus*, who in the one and twentieth yeere of *Amazia*, ſucceeding his father *Ocrazapes* or *Anacyndaraxes*, reigned twenty yeeres, and was ſlaine the laſt of the eleuen void yeeres which fore-went the Reigne of *Azaria*. In him ended (as moſt agree) the line of *Ninus*, which had held that Empire one thouſand, two hundred and fortie yeeres. A moſt luxurious and effeminate Palliard he was, paſſing away his time among ſtrumpets, whom he imitated both in apparell and behauiour.

In theſe voluptuous courſes he liued an vnhappy life, knowing himſelfe to be ſo vile, that he durſt not let any man haue a ſight of him; yet ſeene he was at length, and the ſight of him was ſo odious, that it procured his ruine. For *Arbaces*, who gouerned *Media* vnder him, finding meanes to behold the perſon of his King, was ſo incenſed with that beaſtly ſpectacle, of a man diſguiſed in womans attire, and ſtriuing to counterfeit an harlot, that he thought it a great ſhame to liue vnder the command of ſo vnworthy a creature. Purpoſing therefore to free himſelfe and others from ſo baſe ſubiection, he was much encouraged by the prediction of *Beleſis* or *Beloſus* a *Chaldæan*, who told him plainly, that the Kingdome of *Sardanapalus* ſhould fall into his hands. *Arbaces* well pleaſed with the prophecie, did promiſe vnto *Beloſus* himſelfe the gouernment of *Babylon*; and ſo concluding how to handle the buſineſſe, one of them ſtirred vp the *Medes*, and allured the *Perſians* into the quarrell, the other perſwaded the *Babylonians* and *Arabians* to venture themſelues in the ſame cauſe. Theſe foure Nations armed fortie thouſand men againſt *Sardanapalus*, who in this danger was not wanting to himſelfe, but gathering ſuch forces as he could, out of other Nations, encountred the rebels, as one that would by deedes refute the tales that they had told of him. Neither did his carriage in the beginning of that warre, anſwere to the manner of his retiredneſſe. For in three battailes

battailes he carried away the better, driuing *Arbaces* and his followers into such fearefull teames, that had not *Belosus* promised them constantly some vnexpected succours, they would forthwith haue broken vp their Campe. About the same time, an Armie out of *Bactria* was comming to assist the King; but *Arbaces* encountring it vpon the way, perswaded so strongly by promise of liberty, that those forces ioyned themselues with his. The sodaine departure of the enemy seeming to be a flight, caused *Sardanapalus* to feast his Armie, triumphing before victory. But the Rebels being strengthened with this new supply, came vpon him by night, and forced his Campe, which through ouer-great security was vnprepared for resistance.

This ouerthrow did so weaken the Kings heart, that leauing his wiues brother *Salamenus* to keepe the field, he withdrew himselfe into the Citie of *Niniue*; which, till new aides that he sent for should come, he thought easily to defend; it hauing beene prophecied, that *Niniue* should neuer be taken, till the Riuer were enemy to the Towne. Of the greatnesse and strength of *Niniue*, enough hath beene spoken in our discourse of *Ninus*. It was so well victualled, that *Arbaces* (hauing in two battailes ouerthrowne the Kings Armie, and slaine *Salamenus*) was faine to lye two whole yeeres before it, in hope to winne it by famine; whereof yet he saw no appearance. It seemes that he wanted Engines and skill to force those wals, which were a hundred foote high, and thicke enough for three Charriots in front to passe vpon the rampire. But that which he could not doe in two yeeres, the Riuer of *Tygris* did in the third: for being high swolne with raines, it not onely drowned a part of the Citie through which it ran, but threw downe twentie furlongs of the wall, and made a faire breach for *Arbaces* to enter.

Sardanapalus, either terrified with the accomplishment of the old Oracle, or seeing no meanes of resistance left, shutting vp himselfe into his Palace, with his wiues, Eunuches and all his treasures, did set the house on fire, wherewith he and they were together consumed. *Strabo* speakes of a monument of his, that was in *Anchiale* a Citie of *Cilicia*, whereon was found an inscription, shewing that he built that Citie and *Tharsus* vpon one day: but the addition hereto, bidding men eate and drinke, and make merry, encouraging others, with verses well knowne, to a voluptuous life, by his owne example, testified that his nature was more prone to sensuality, than to any vertue beseeming a Prince. *Strabo l. 9.*

There are some that faintly report otherwise of his end; saying that *Arbaces*, when he first found him among his Concubines, was so enraged, that suddenly he slew him with a dagger. But the more generall consent of Writers agrees with this relation of *Diodorus Siculus*, who citeth *Ctesias* a *Greeke* Writer, that liued in the Court of *Persia*, where the truth might best be knowne. *Diod. Sic. l. 2. c. 7.*

Concerning the Princes which reigned in *Assyria*; from the time of *Semiramis*, vnto *Sardanapalus*, though I beleeue that they were sometimes (yet not, as *Orosius* hath it, incessantly) busied, in offensiue or else defensiue armes; yet for the most part of them I doe better trust *Diodorus Siculus*, who saith that their names were ouerpassed by *Ctesias*, because they did nothing worthy of memory. Whatsoeuer they did; that which *Theophilus Antiochenus* hath said of them is very true; *Silence and oblivion hath oppressed them.* *Diod. l. 2. c. 6.* *Theophilus Antiochenus l. 2.*

CHAP.

CHAP. XXIII.

Of Vzzia.

§. I.

The proſperitie of Vzzia, *and of* Ieroboam *the ſecond, who reigned with him in Iſrael. Of the Anarchie that was in the ten Tribes after the death of* Ieroboam. *Of* Zacharia, Sallum, Menahem *and* Pekahia.

VZzia, who is alſo called *Azaria*, the ſonne of *Iotham*, was made King of *Iuda*, when he was ſixteene yeeres old, in the ſeauen and twentieth yeere of *Ieroboam* the ſonne of *Ioas* King of *Iſrael*. He ſerued the God of his father *Dauid*, and had therefore good ſucceſſe in all his enterpriſes. He built *Eloth*, a Towne that ſtood neere to the Red Sea, and reſtored it to *Iuda*. He ouercame the *Philiſtims*, of whoſe Townes he diſmantled ſome, and built others in ſundry parts of their Territories. Alſo he got the maſtrie ouer ſome parts of *Arabia*, and brought the *Ammonites* to pay him tribute. Such were the fruits of his proſperous warres, wherein (as *Ioſephus* rehearſeth his acts) he began with the *Philiſtims*, and then proceeded vnto the *Arabians* and *Ammonites*. His Armie conſiſted of three hundred and ſeauen thouſand men of warre, ouer which were appointed two thouſand and ſixe hundred Captaines. For all this multi-
2 Chro. 26 14. tude the King prepared *ſhields, and ſpeares, and helmets*, and other Armes requiſite; following therein happily a courſe quite oppoſite vnto that which ſome of his late predeceſſours had held, who thought it better policie to vſe the ſeruice of
2 Chron. 21. 9. the Nobilitie, than of the multitude; carrying forth to warre *the Princes and all the Charriots*.

As the victories of *Vzzia* were farre more important, than the atchieuements of all that had reigned in *Iuda*, ſince the time of *Dauid*; ſo were his riches and magnificent workes, equall, if not ſuperiour to any of theirs that had beene Kings betweene him and *Salomon*. For beſides that great conqueſts are wont to repay the charges of Warre with triple intereſt, he had the skill to vſe, as well as the happineſſe to get. He turned his Lands to the beſt vſe, keeping Ploughmen and Dreſſers of Vines, in grounds conuenient for ſuch husbandry. In other places he had Cattell feeding, whereof he might well keepe great ſtore, hauing won ſo much from the *Ammonites* and *Arabians*, that had aboundance of waſte ground ſeruing for paſturage. For defence of his Cattell and Heardſmen, he built Towres in the wilderneſſe. He alſo digged many Ciſternes or Ponds. *Ioſephus* cals them Water-courſes; but in ſuch dry grounds, it was enough that he found water, by digging in the moſt likely places. If by theſe Towres he ſo commanded the water, that none could without his conſent, releeue themſelues therewith; queſtionleſſe he tooke the onely courſe, by which he might ſecurely hold the Lordſhip ouer all the Wilderneſſe; it being hardly paſſable, by reaſon of the extreame drought, when the few Springs therein found, are left free to the vſe of Trauailers.

Beſides all this coſt, and the building both of *Eloth* by the Red Sea, and of ſundry Townes among the *Philiſtims*; he repaired the wall of *Ieruſalem*, which *Ioas* had broken downe, and fortified it with Towres, whereof ſome were an hundred and fifty Cubits high.

The State of *Iſrael* did neuer ſo flouriſh, as at this time, ſince the diuiſion of the twelue Tribes into two Kingdomes. For as *Vzzia* preuailed in the South, ſo (if not more) *Ieroboam* the ſonne of *Ioas*, King of the ten Tribes, enlarged his border on the North; where obtaining many victories a gainſt the *Syrians*, he wan the Royall Citie of *Damaſ-*
2 Reg. 14. 25. 28. *cus*, and he wan *Hamath*, with all the Countrie there about *from the entring of Hamath, vnto the Sea of the Wilderneſſe*, that is, (as the moſt expound it) vnto the vaſt deſerts of *Arabia*, the end whereof was vndiſcouered. So the bounds of *Iſrael* in thoſe parts, were in time of this *Ieroboam*, the ſame (or not much narrower) which they had beene in the Reigne of *Dauid*.

But

But it was not for the pietie of *Ieroboam*, that he thriued ſo well, for he was an Idolater: it was onely the compaſſion which the Lord had on *Iſrael*, ſeeing the exceeding bitter affliction, wherevnto the *Aramites* had brought his people, which cauſed him to alter the ſucceſſe of warre, and to throw the victorious *Aramites* vnder the feete of thoſe whom they had ſo cruelly oppreſſed. The line of *Iehu*, to which God had promiſed the Kingdome of *Iſrael vnto the fourth generation*, was now not farre from the end; and now againe it was inuited vnto repentance, by new benefits, as it had beene at the beginning. But the ſinne of *Ieroboam* the ſonne of *Nebat*, was held ſo precious, that neither the Kingdome it ſelfe, giuen to him by God, was able to draw *Iehu* from that politike Idolatry; nor the miſery falling vpon him and his poſteritie, to bring them to a better courſe of Religion; nor yet, at the laſt, this great proſperity of *Ieroboam* the ſonne of *Ioas*, to make him render the honour that was due, to the onely giuer of victorie. Wherefore the promiſe of God, made vnto *Iehu*, that his ſons, *vnto the fourth generation*, ſhould ſit on the throne of *Iſrael*, was not enlarged; but, being almoſt expired, gaue warning of the approaching end, by an accident (ſo ſtrange, that we, who finde no particulars recorded, can hardly gheſſe at the occaſions) foregoing the laſt accompliſhment. 2 Reg. 10. 13.

When *Ieroboam* the Sonne of *Ioas*, after a victorious reigne of one and forty yeeres, had ended his life; it ſeemes in all reaſon that *Zacharia* his ſonne, ſhould forthwith haue beene admitted, to reigne in his ſtead; the Nobilitie of that race hauing gotten ſuch a luſtre, by the immediate ſucceſſion of foure Kings, that any Competitor, had the crowne paſſed by election, muſt needes haue appeared baſe; and the vertue of the laſt King, hauing beene ſo great, as might well ſerue to lay the foundation of a new houſe, much more to eſtabliſh the already confirmed right of a family ſo rooted in poſſeſſion. All this notwithſtanding, two or three and twentie yeeres did paſſe, before *Zacharia* the ſonne of *Ieroboam* was, by vniforme conſent, receiued as King. The true originall cauſes hereof were to be found at *Dan* and *Bethel*, where the golden Calues did ſtand: yet ſecond inſtruments of this diſturbance, are likely not to haue beene wanting, vpon which, the wiſdome of man was ready to caſt an eye. Probable it is, that the Captaines of the Army (who afterwards ſlew one another, ſo faſt, that in foureteen yeers there reigned fiue Kings) did now by head-ſtrong violence, rent the Kingdome aſunder, holding each what he could, and either deſpiſing or hating ſome qualities in *Zacharia*; vntill, after many yeeres, wearied with diſſention, and the principall of them perhaps, being taken out of the way by death, for want of any other eminent man, they conſented to yeelde all quietly to the ſon of *Ieroboam*. That this *Anarchie* laſted almoſt three and twenty yeeres, we finde by the difference of time, betweene the fifteenth yeere of *Vzzia*, which was the laſt of *Ieroboam* his one and fortieth (his ſeauen and twentieth concurring with the firſt of *Vzzia*) and the eight and thirtieth of the ſame *Vzzia*, in the laſt ſixe moneths whereof *Zacharia* reigned in *Samaria*. There are ſome indeede that by ſuppoſing *Ieroboam* to haue reigned with his father eleauen yeeres, doe cut off the *interregnum* in *Iuda* (before mentioned) and by the ſame reaſon, abridge this *Anarchie*, that was before the Reigne of *Zacharia* in *Iſrael*. Yet they leaue it twelue yeeres long: which is time ſufficient to proue, that the Kingdome of the ten Tribes was no leſſe diſtempered, than as is already noted. But I chooſe rather to follow the more common opinion; as concurring more exactly with the times of other Princes reigning abroad in the Word, than this doubtfull coniecture, that giues to *Ieroboam* two and fiftie yeeres, by adding three quarters of his fathers Reigne vnto his owne, which was it ſelfe indeede ſo long, that he may well ſeeme to haue begun it very yong: for I doe not thinke, that God bleſſed this Idolater, both with a longer reigne, and with a longer life, than he did his ſeruant *Dauid*.

Thus much being ſpoken of the time, wherein the throane of *Iſrael* was voide, before the reigne of *Zacharia*; little may ſuffice to be ſaid of his Reigne it ſelfe, which laſted but a little while. Sixe moneths onely was he King; in which time he declared himſelfe a worſhipper of the golden Calues; which was enough to iuſtifie the iudgement of God, whereby he was ſlaine. He was the laſt of *Iehu's* houſe, being (incluſiuely) the firſt of that line; which may haue beene ſome cauſe of the troubles impeaching his orderly ſucceſſion: the prophecie hauing determined that race in the fourth generation. But (beſides that Gods promiſe was extended vnto the vtmoſt) there was no warrant giuen to *Sallum* or to any other, for the death of *Zacharia*, as had beene giuen to *Iehu*, for the ſlaughter of *Iehoram*, and for the eradication of *Ahabs* houſe.

Zacharia

Zacharia hauing beene sixe moneths a King, was then slaine by *Sallum*, who reigned
2 *King.15.13* after him, *the space of a moneth in Samaria*. What this *Sallum* was, I doe not finde; saue onely that he was a Traytour, and the sonne of one *Iabesh*, whereby his father got no honour. It seemes that he was one of those, who in time of faction had laboured for himselfe; and now, when all other Competitors were sitten downe, thought easily to preuaile against that King, in whose person the race of *Iehu* was to faile. Manifest it is, that *Sallum* had a strong party: for *Tiphsah* or *Thapsa*, and the coast thereof euen from *Tirzah*, where *Menahem*, his enemy and supplanter then lay, refused to admit, as King in his stead, the man that murdered him. Yet at the end of one moneth, *Sallum* receiued the reward of his treason, and was slaine by *Menahem* who reigned in his place.

Menahem the sonne of *Gadi*, reigned after *Sallum* ten yeeres. In opposition to *Sallum*, his hatred was deadly, and inhumane: for he not onely destroyed *Tiphsah*, and all that were therein, or thereabouts, but he ript vp all their women with childe, because they did not open their gates and let him in. Had this cruelty beene vsed in reuenge of *Zacharias* death, it is like that he would haue beene as earnest, in procuring vnto him his Fathers Crowne when it was first due. But in performing that office, there was vsed such long deliberation, that we may plainly discouer Ambition, Disdaine, and other priuate passions, to haue beene the causes of this beastly outrage.

In the time of *Menahem*, and (as it seemes) in the beginning of his Reigne; *Pul*, King of *Assyria*, came against the Land of *Israel*; whom this new King appeased, with a thousand talents of siluer, leauied vpon all the substantiall men in his Countrey. With this money the *Israelite* purchased, not onely the peace of his Kingdome, but his owne establishment therein: some factious man (belike) hauing either inuited *Pul* thither, or (if he came vncalled) sought to vse his helpe, in deposing this ill beloued King. *Iosephus* reports of this *Menahem*, that his Reigne was no milder than his entrance. But after
Ios.ant.l.9.c.11 tenne yeeres, his tyrannie ended with his life: and *Pekahia*, his Sonne, occupied his roome.

Of this *Pekahia* the storie is short: for he reigned onely two yeeres; at the end whereof, he was slaine by *Peka*, the Sonne of *Remalia*, whose treason was rewarded with the Crowne of *Israel*, as, in time comming, another mans Treason against himselfe shall be. There needes no more to be said of *Menahem*, and his Sonne, saue that they were, both
Ios.ibid. of them, Idolaters; and the Sonne (as we finde in *Iosephus*) like to his Father in cruelty. Concerning *Pul* the *Assyrian* King, who first opened vnto those Northerne Nations the way into *Palæstina*; it will shortly follow in order of the Storie, to deliuer our opinion: whether he were that *Belosus* (called also *Beleses*, and by some, *Phul Belochus*) who ioyned with *Arbaces* the *Median*, against *Sardanapalus*, or whether he were some other man. At the present it is more fit that we relate the end of *Vzzia's* life, who out-liued the happinesse wherein we left him.

§. II.

The end of Vzzia *his Reigne and life.*

AS the zeale of *Iehoiada*, that godly Priest, was the meane, to preserue the linage of *Dauid*, in the person of *Ioas*; so it appeares, that the care of holy men was not wanting to *Vzzia*, to bring him vp, and aduance him to the Crowne of *Iuda*, when the hatred borne to his Father *Amazia*, had endangered his succession. For it is said of *Vzzia*, That *he sought God in the dayes of* Zecharia (*which vnderstood the visions*
2 Chron.26.5. *of God*) *and when as he sought the Lord, God made him prosper.*
Vers.16. *But, when he was strong, his heart was lifted vp to his destruction: for he transgressed against the Lord his God, and went into the Temple of the Lord to burne incense, vpon the Altar of incense.* Thus he thought to enlarge his owne authority, by medling in the Priests office, whose power had in euery extremity beene so helpefull to the Kings of *Iuda*, that meere gratitude, and ciuill policie, should haue held backe *Vzzia* from incroching thereupon; yea, though the Law of God had beene silent in this case, and not forbidding it. Howsoeuer the King forgot his dutie, the Priests remembred theirs, and God forgat not to assist them. *Azaria* the high Priest interrupted the Kings purpose, and gaue him to vnderstand, how little to his honour it would proue, that he tooke vpon him the office of the sonnes of *Aaron*. There were with *Azaria* fourescore other Priests, valiant men, but their

their valour was shewed onely in assisting the high Priest, when (according to his dutie) he reprehended the Kings presumption. This was enough, the rest God himselfe performed. We finde in *Iosephus*, that the King had apparelled himselfe in Priestly habit, and that he threatned *Azarias* and his Companions, to punish them with death, vnlesse they would be quiet. *Iosephus*, indeede, inlargeth the Storie, by inserting a great Earthquake, which did teare downe halfe an Hill, that rowled foure furlongs, till it rested against another Hill, stopping vp the high wayes, and spoyling the Kings Garden in the passage. With this Earth-quake, he saith, that the roofe of the Temple did cleaue, and that a Sunne-beame did light vpon the Kings face, which was presently infected with leprosie. All this may haue beene true; and some there are who thinke that this Earth-quake is the same, which is mentioned by the Prophet *Amos*; wherein they doe much misse-reckon the times. For the Earth-quake spoken of by *Amos*, was in the dayes of *Ieroboam* King of *Israel*, who dyed seauen and thirtie yeeres before *Vzzia*; so that *Iotham* the Sonne of *Vzzia*, which supplied his Fathers place in gouernment of the Land, should, by this accompt, haue beene then vnborne: for he was but fiue and twenty yeeres old, when he began to reigne as King. Therefore, thus farre onely we haue assurance; that *while* Vzzia *was wroth with the Priests, the leprosie rose vp in his forehead, before the Priests.* Hereupon he was caused, in all haste, to depart the place, and to liue in a house by himselfe, vntill he dyed; the rule ouer the Kings house, and ouer all the Land, being committed to *Iotham*, his Sonne, and Successor. *Iotham* tooke not vpon himselfe the stile of a King, till his Father was dead; whom they buried in the same field wherein his Ancestors lay interred, yet in a Monument a-part from the rest, because he was a Leper.

Ioseph. Ant. l. 9. c. 12.

2 Chro. 26. 20.

§. III.

Of the Prophets which liued in the time of Vzzia; *and of Princes then ruling in Ægypt, and in some other Countries.*

IN the time of *Vzzia* were the first of the lesser Prophets, *Hosea*, *Ioel*, *Amos*, *Obadia*, and *Ionas*. It is not indeede set downe, when *Ioel*, or *Obadia*, did propheeie: but if the Prophets, whose times are not expressed, ought to be ranged (according to Saint *Hieromes* rule) with the next before them; then must these two be iudged contemporarie with *Hosea* and *Amos*, who liued vnder King *Vzzia*. To enquire which of these fiue was the most ancient, it may perhaps be thought, at least a superfluous labour; yet if the age wherein *Homer* liued, hath so painefully beene sought, without reprehension; how can he be taxed, which offers to search out the antiquitie of these holy Prophets? It seemes to me, that the first of these, in order of time, was the Prophet *Ionas*; who foretold the great victories of *Ieroboam* King of *Israel*; and therefore is like to haue propheeied in the dayes of *Ioas*, whileſt the affliction of *Israel* was *exceeding bitter*; the Text it selfe intimating no lesse: by which consequence, he was elder than the other Prophets, whose workes are now extant. But his prophecies that concerned the Kingdome of *Israel*, are now lost. That which remaineth of him, seemes, not without reason, vnto some very learned, to haue belonged vnto the time of *Sardanapalus*, in whose dayes *Ninive* was first of all destroyed. This Prophet rather taught Christ by his sufferings, than by his writings now extant: in all the rest are found expresse promises of the Messias.

2 Chron. c. 14. v. 25. 26.

In the reigne of *Vzzia* likewise it was, that *Esai*, the first of the foure great Prophets, began to see his visions. This difference of *great and lesser* Prophets, is taken from the Volumes which they haue left written (as S. *Augustine* giues reason of the distinction) because the greater haue written larger Bookes. The Prophet *Esai* was great indeede, not onely in regard of his much writing, or of his Nobility, (for their opinion is reiected, who thinke him to haue beene the sonne of *Amos* the Prophet) and the high account wherein he liued; but for the excellency, both of his stile and argument, wherein he so plainly foretelleth the Birth, Miracles, Passion, and whole Historie of our Sauiour, with the calling of the Gentiles, that he might as well be called an Euangelist, as a Prophet; hauing written in such wise, That (as *Hierome* saith) *one would thinke he did not foretell of things to come, but compile an Historie of matters already past.*

Aug. de Ciui. Dei. l. 18. c. 29.

Hier. in præf. super Esaiam.

Bocchoris was King of *Ægypt*, and the ninth yeere of his Reigne, by our computation

whereof in due place we will giue reason) was current, when *Vzzia* tooke possession of the Kingdome of *Iuda*.

After the death of *Boccheris*, *Asychis* followed in the Kingdome of *Ægypt*, vnto him succeeded *Anysis*; and these two occupied that Crowne sixe yeeres. Then *Sabacus*, an *Æthiopian*, became King of *Ægypt*, and held it fiftie yeeres, whereof the ten first ran along with the last of *Vzzia* his Reigne and life. Of these and other *Ægyptian* Kings, more shall be spoken, when their affaires shall come to be intermedled with the businesse of *Iuda*.

In *Athens*, the two last yeeres of *Ariphron* his twenty, the seauen and twentieth of *Thespeius*, the twentieth of *Agamnestor*, and three the first of *Æschylus* his three and twenty, made euen with the two and fiftie of *Vzzia*: as likewise did in *Alba* the last seauen of *Siluius Auentinus* his seauen and thirty, together with the three and twenty of *Siluius Procas*, and two and twenty the first of *Sylnius Amulius*. In *Media Arbaces* began his new Kingdome, in the first of *Vzzia*, wherein, after eight and twenty yeeres, his Sonne *Sosarmus* succeeded him, and reigned thirty yeeres. Of this *Arbaces*, and the diuision of the *Assyrian* Empire, betweene him and others, when they had oppressed *Sardanapalus*, I hold it conuenient to vse more particular discourse, that we may not wander in too great vncertainty in the Story of the *Assyrian* Kings, who haue already found the way into *Palastina*, and are not likely to forget it.

§. IIII.

Of the Assyrian Kings, descending from Phul: *and whether* Phul *and* Belosus *were one person, or heads of sundry Families, that reigned a-part in Niniue and Babylon.*

BY that which hath formerly beene shewed of *Sardanapalus* his death, it is apparant, that the chiefe therein was *Arbaces* the *Median*; to whom the rest of the Confederates did not onely submit themselues in that Warre, but were contented afterwards to be iudged by him; receiuing by his authority sentence of death, or pardon of their forfeited liues. The first example of this his power, was shewne vpon *Belosus* the *Babylonian*, by whose especiall aduice and helpe, *Arbaces* himselfe was become so great, Yet was not this power of *Arbaces* exercised in so tyrannicall a manner, as might giue offence in that great alteration of things, either to the Princes that had assisted him, or to the generality of the people. For in the condemnation of *Belosus*, he vsed the counsaile of his other Captaines, and then pardoned him of his owne grace; allowing him to hold, not onely the Citie and Prouince of *Babylon*, but also those treasures, for embezeling whereof his life had beene endangered.

In like manner, he gaue rewards to the rest of his partakers, and made them Rulers of Prouinces; retaining (as it appeares) onely the Soueraigntie to himselfe, which to vse immoderately he did naturally abhorre. He is said, indeede, to haue excited the *Medes* against *Sardanapalus*, by propounding vnto them hope of transferring the Empire to their Nation. And to make good this his promise, he destroyed the Citie of *Niniue*, permitting the Citizens neuertheless to take and carry away euery one his owne goods. The other Nations that ioyned with him, as the *Persians* and *Bactrians*, he drew to his side, by the allurement of liberty; which he himselfe so greatly loued, that by slacking too much the reines of his owne Soueraignty, he did more harme to the generall estate of *Media*, than the pleasure of the freedome, which it enioyed, could recompence. For both the Territory of that Countrey was pared narrower by *Salmanassar* (or perhaps by some of his Progenitors) whom we finde, in the Scriptures, to haue held some Townes of the *Medes*; and the ciuill administration was so disorderly, that the people themselues were glad to see that reformation, which *Deioces*, the fift of *Arbaces* his Line, did make in that gouernement, by reducing them into stricter tearmes of obedience.

How the force of the *Assyrians* grew to be such, as might in fourescore yeeres, if not sooner, both extend it selfe vnto the conquest of *Israel*, & teare away some part of *Media*, it is a question hardly to be answered, not only in regard of the destruction of *Niniue*, and subuersion of the *Assyrian* Kingdome, whereof the *Medes*, vnder *Arbaces*, had the honor, who may seeme at that time to haue kept the *Assyrians* vnder their subiection, when the rest of the Prouinces were set at liberty; but in consideration of the Kings themselues, who

who reigning afterwards in *Babylon* and *Niniue*, are confounded by ſome, and diſtinguiſhed by others; whereby their Hiſtorie is made vncertaine.

I will firſt therefore deliuer the opinion generally receiued, and the grounds whereupon it ſtands: then, producing the obiections made againſt it; I will compare together the determination of that worthy man *Ioſeph Scaliger*, with thoſe learned that ſubſcribe thereunto, and the iudgement of others that were more ancient Writers, or haue followed the Ancients in this doubtfull caſe. Neither ſhall it be needfull to ſet downe a-part the ſeuerall authorities and arguments of ſundry men adding ſomewhat of weight or of clearneſſe one to another: it will be enough to relate the whole ſubſtance of each diſcourſe: which I will doe as briefly as I can, and without feare to be taxed of partiality, as being no more addicted to the one opinion than to the other, by any fancy of mine owne, but meerely led by thoſe reaſons which vpon examination of each part, ſeemed to me moſt forceable, though to others they may perhaps appeare weake.

That which, vntill of late, hath paſſed as currant, is this; That *Beloſus* was the ſame King, who, firſt of the *Aſſyrians*, entred *Paleſtina* with an Armie; being called *Pul*, or *Phul*, in the Scriptures, and by *Annius* his Authors with ſuch as follow them, *Phul Belochus*. Of this man it is ſaid, that he was a skilfull Aſtrologer, ſubtile, and ambitious; that he got *Babylon* by compoſition made with *Arbaces*; and that not therewith content, he got into his hand part of *Aſſyria*: finally, that he reigned eight and forty yeeres, and then dying, left the Kingdome to *Teglat-phalaſar* his Sonne, in whoſe Poſterity it continued ſome few deſcents, till the houſe of *Merodach* preuailed. The truth of this, if *Annius* his *Meaſthenes* were ſufficient proofe, could not be gainſaid: for that Author (ſuch as he is) is peremptorie herein. But, howſoeuer *Annius* his Authors deſerue to be ſuſpected, it ſtands with no reaſon, that we ſhould conclude all to be falſe which they affirme. They, who maintaine this Tradition, iuſtifie it by diuers good Allegations, as a matter confirmed by circumſtances found in all Authors, and repugnant vnto no Hiſtorie at all. For it is manifeſt by the relation of *Diodorus* (which is indeede the foundation whereupon all haue built) that *Arbaces* and *Beloſus* were Partners in the action againſt *Sardanapalus*; and that the *Bactrians*, who ioyned with them, were thought well rewarded with libertie, as likewiſe other Captaines were with gouernements: but that any third Perſon was ſo eminent, as to haue *Aſſyria* it ſelfe, the chiefe Countrey of the Empire, beſtowed vpon him, it is a thing whereof not the leaſt appearance is found in any Hiſtory. And certainely it ſtood with little reaſon, that the *Aſſyrians* ſhould be committed vnto a peculiar King, at ſuch time as it was not thought meete to truſt them in their owne wals and houſes. Rather it is apparent, that the deſtruction of *Niniue* by *Arbaces*, and the tranſplantation of the Citizens, was held a needfull policie becauſe thereby the people of that Nation might be kept downe from aſpiring to recouer the Soueraigntie, which elſe they would haue thought to belong, as of right, vnto the Seat of the Empire.

Vpon ſuch conſiderations did the *Romanes*, in ages long after following, deſtroy *Carthage*, and diſſolue the Corporation, or Body politike, of the Citizens of *Capua*; becauſe thoſe two Townes were capable of the Empire: a matter eſteemed ouerdangerous euen to *Rome* it ſelfe, that was Miſtreſſe of them both. This being ſo, how can it be thought that the *Aſſyrians* in three or foure yeeres had erected their Kingdome a-new, vnder one *Pul*? or what muſt this *Pul* haue beene (of whoſe deſeruings, or entermedling, or indeed of whoſe very name, we finde no mention in the Warre againſt *Sardanapalus*) to whom the principall parts of the Empire fell, either by generall conſent in diuiſion of the Prouinces, or by his owne power and purchaſe very ſoone after? Surely he was none other than *Beloſus*; whoſe neere Neighbourhood gaue him opportunity (as he was wiſe enough to play his owne game) both to get *Aſſyria* to himſelfe, and to empeach any other man, that ſhould haue attempted to ſeize vpon it. The Prouince of *Babylon*, which *Beloſus* held, being (as *Herodotus* reports) in riches, and power, as good as the third part of the *Perſian* Empire, was able to furniſh him with all that was requiſite for ſuch a buſineſſe: if that were not enough, he had gotten into his owne hands all the gold and ſiluer that had been in the Palace of *Niniue*. And queſtionleſſe to reſtore ſuch a Citie as *Niniue*, was an enterpriſe fit for none to take in hand, except he had ſuch meanes as *Beloſus* had; which *Pul*, if he were not *Beloſus*, is likely to haue wanted.

Tull. contra Rullum or. 2.

Herodot. l. 1.

Beſides all this, had *Pul* been a diſtinct perſon from *Beloſus*, and Lord of *Aſſyria*, which

lay beyond the Countries of *Babylon* and *Meſopotamia*, it would not haue beene an eaſie matter for him, to paſſe quite through another mans Kingdome with an Armie, ſeeking bootie afarre off in *Iſrael*: the onely action by which the name of *Phul* is knowne. But if we grant, that he, whom the Scriptures call *Pul* or *Phul*, was the ſame whom prophane writers haue called *Beloſus*, *Beleſes*, and *Beleſtis*, (in like manner as *Ioſephus* acknowledgeth, that he, whom the Scriptures called neuer otherwiſe than *Darius* the *Mede*, was the ſonne of *Aſtyages*, and called of the *Greekes* by another name, that is, *Cyaxares*) then is this ſcruple vtterly remoued. For *Babylon* and *Meſopotamia* did border vpon *Syria* and *Paleſtina*: ſo that *Beloſus*, hauing ſetled his affaires in *Aſſyria* towards the Eaſt and North, might with good leiſure encroach vpon the Countries that lay on the other ſide of his Kingdome, to the South and Weſt. He that lookes into all particulars, may finde euery one circumſtance concurring, to proue that *Phul* who inuaded *Iſrael*, was none other than *Beloſus*. For the Prince of the *Arabians*, who ioyned with *Arbaces*, and brought no ſmall part of the forces wherewith *Sardanapalus* was ouerthrowne, did enter into that action, meerely for the loue of *Beloſus*. The friendſhip of theſe *Arabians* was a thing of maine importance, to thoſe that were to paſſe ouer *Euphrates* with an Armie into *Syria*. Wherefore *Beloſus*, that held good correſpondence with them; and whoſe moſt fruitfull Prouince, adioyning to their barraine quarters, might yeerely doe them ineſtimable pleaſures; was not onely likely to haue quiet paſſage through their borders, but their vtmoſt aſſiſtance: yea, it ſtands with good reaſon, that they, who loued not *Iſrael*, ſhould for their owne behoofe haue giuen him intelligence, of the deſtruction and ciuill broyles among the ten Tribes; whereby, as this *Pul* got a thouſand talents, ſo it ſeemes that the *Syrians* and *Arabians*, that had felt an heauie neighbour of *Ieroboam*, recouered their owne, ſetting vp a new King in *Damaſco*, and clearing the coaſt of *Arabia*, (from the Sea of the Wilderneſſe to *Hamath*) of the *Hebrew* Garriſons. Neither was it any new acquaintance, that made the Nations diuided by *Euphrates* hold together in ſo good tearmes of friendſhip: it was ancient conſanguinity; the memorie whereof was auaileable to the *Syrians*, in the time of *Dauid*, when the *Aramites* beyond the Riuer came ouer willingly, to the ſuccour of *Hadadezer*, and the *Aramites* about *Damaſco*. So *Beloſus* had good reaſon to looke into thoſe parts; what a King reigning ſo farre off as *Ninive*, ſhould haue to doe in *Syria*, if the other end of his Kingdome had not reached to *Euphrates*, it were hard to ſhew.

Ioſep ant. l. 10. cap. 12.

But concerning this laſt argument of the buſineſſe which might allure the *Chaldæans* into *Paleſtina*, it may be doubted, leſt it ſhould ſeeme to haue ill coherence with that which hath beene ſaid of the long Anarchie that was in the ten Tribes. For if the Crowne of *Iſrael* were worne by no man in three and twenty yeeres, then is it likely that *Beloſus* was either vnwilling to ſtirre, or vnable to take the aduantage when it was faireſt, and firſt diſcouered. This might haue compelled thoſe, who alone were not ſtrong enough, to ſeeke after helpe from ſome Prince that lay further off; and ſo the opinion of thoſe that diſtinguiſh *Phul* from *Beloſus*, would be ſomewhat confirmed. On the other ſide, if we ſay, that *Beloſus* did paſſe the Riuer of *Euphrates*, as ſoone as he found liklihood of making a proſperous iourney, then may it ſeeme that the *inter-regnum* in *Iſrael* was not ſo long as we haue made it: for three and twenty yeeres leiſure would haue afforded better opportunity, which ought not to haue beene loſt.

For anſwer hereunto, we are to conſider, what *Oroſius* and *Euſebius* haue written concerning the *Chaldees*: the one, that after the departure of *Arbaces* into *Media*, they laid hold on a part of the Empire: the other, that they preuailed and grew mighty, betweene the times of *Arbaces* and *Deioces* the *Medes*. Now, though it be held an errour of *Oroſius*, where he ſuppoſeth that the occupying of *Babylonia* by the *Chaldæans*, was in manner of a rebellion from the *Medes*; yet herein he and *Euſebius* doe concurre, that the authority of *Arbaces* did reſtraine the ambition, which by his abſence grew bold, and by his death, regardfull onely of it ſelfe. Now, though ſome haue coniectured that all *Aſſyria* was giuen to *Beloſus* (as an ouerplus, beſides the Prouince of *Babylon* which was his by plaine bargaine made aforehand) in regard of his high deſeruings; yet the opinion more commonly receiued, is, that he did onely encroach vpon that Prouince by little and little, whileſt *Arbaces* liued, and afterwards dealing more openly, got it all himſelfe. Seeing therefore, that there paſſed but twelue yeeres betweene the death of *Arbaces*, and the beginning of *Menahem* his Reigne; manifeſt it is, that the conqueſt of

of *Assyria*, and setling of that Countrey, was worke enough to hold *Belosus* occupyed, besides the restauration of *Niniue*, which alone was able to take vp all the time remaining of his Reigne, if perhaps he liued to see it finished in his owne dayes. So that this argument may rather serue to proue that *Phul* and *Belosus* were one person, forasmuch as the iourney of *Phul* against *Israel* was not made vntill *Belosus* could finde leisure; and the time of aduantage which *Belosus* did let slip, argued his businesse in some other quarter, namely in that Prouince of which *Phul* is called King. Briefely, it may be said, that he who conquered *Assyria*, and performed somewhat vpon a Countrey so farre distant as *Palestina*, was likely to haue beene, at least, named in some Historie, or, if not himselfe, yet his Countrey to haue beene spoken of for those victories: but we neither heare of *Phul*, in any prophane Author, neither doth any Writer, sacred or prophane, once mention the victories or acts whatsoeuer of the *Assyrians* done in those times, whereas of *Belosus*, and the power of the *Chaldeans*, we finde good Record.

Surely, that great slaughter of so many thousand *Assyrians*, in the quarrell of *Sardanapalus*, together with other calamities of that long and vnfortunate warre, which ouerwhelmed the whole Countrey, not ending but with the ruine and vtter desolation of *Niniue*, must needes haue so weakened the state of *Assyria*, that it could not in thirty yeeres space be able to inuade *Palestina*, which the ancient Kings, reigning in *Niniue*, had, in all their greatnesse, forborne to attempt. Yet these afflictions, disabling that Countrey, did helpe to enable *Belosus* to subdue it; who hauing once extended his Dominion to the borders of *Media*, and being (especially if he had compounded with the *Medes*) by the interposition of that Country, secure of the *Scythians*, and other warlike Nations on that side, might very well turne Southward, and try his fortune in those Kingdomes, whereinto ciuill dissention of the inhabitants, and the bordering enuie of the *Arabians* and *Aramites* about *Damascus*, friends and Cousins to the *Chaldeans* and *Mesopotamians*, did inuite him. For these, and the other before alleadged reasons, it may be concluded, That what is said of *Pul* in the Scriptures, ought to be vnderstood of *Belosus*; euen as by the names of *Nebuchadnezzar*, *Darius* the *Mede*, *Artashasht*, and *Ahashuerosh*, with the like, are thought, or knowne, to be meant the same, whom prophane Historians, by names better knowne in their owne Countries, haue called *Nabopollassar*, *Cyaxares*, and *Artaxerxes*: especially considering, that hereby we shall neither contradict any thing that hath beene written of old, nor neede to trouble our selues and others with framing new coniectures. This in effect is that, which they alleadge in maintenance of the opinion commonly receiued.

Now this being once granted; other things, of more importance, will of themselues easily follow. For it is a matter of no great consequence to know the truth of this point (considering it apart from that which depends thereon) Whether *Pul* were *Belosus*, or some other man: the whole race of these *Assyrian* and *Babylonian* Kings, wherein are found those famous Princes, *Nabonassar*, *Merodacempadus*, and *Nabopollassar* (famous for the Astronomicall obseruations recorded from their times) is the maine ground of this contention. If therefore *Belosus* or *Belesis* were that *Phul* which inuaded *Israel*; if he and his posterity reigned both in *Niniue* and in *Babylon*; if he were father of *Teglat-Phul-Asar*, from whom *Salmanasar*, *Senacherib*, and *Asarhaddon* descended; then it is manifest, that we must seeke *Nabonassar*, the *Babylonian* King, among these Princes; yea, and conclude him to be none other than *Salmanasar*, who is knowne to haue reigned in those yeeres, which *Ptolomey* the mathematitian hath assigned vnto *Nabonassar*. As for *Merodach*, who supplanted *Asar-haddon*, manifest it is, that he and his successors were of another house. This is the scope and end of all his disputation.

But they that maintaine the contrary part, will not be satisfied with such coniectures. They lay hold vpon the conclusion, and by shaking that into pieces, hope to ouerthrow all the premisses, vpon which it is inferred. For (say they) if *Nabonassar*, that reigned in *Babylon*, could not be *Salmanasar*, or any of those other *Assyrian* Kings, then is it manifest, that the races were distinct, and that *Phul* and *Belosus* were seuerall Kings. This consequence is so plaine, that it needes no confirmation. To proue that *Nabonassar* was a distinct person from *Salmanasar*, are brought such arguments as would stagger the resolution of him that had wonne to hold the contrary. For first, *Nabonassar* was King of *Babylon*, and not of *Assyria*. This is proued by his name, which is meerely *Chaldean*; whereas *Salman*, the first part of *Salmanasser* name, is proper to the *Assyrians*.

It is likewise proued by the Astronomicall obseruations, which proceeding from the *Babylonians*, not from the *Assyrians*, doe shew, that *Nabonassar*, from whom *Ptolomie* drawes that *Epocha*, or account of times, was a *Babylonian*, and no *Assyrian*. Thirdly, and more strongly, it is confirmed by the successor of *Nabonassar*, which was *Mardocempadus*, called in his owne language *Mero-dac-ken-pad*, but more briefely in *Esay* his propheſie, *Merodach*, by the former part of his name; or *Merodach Baladan*, the sonne of *Baladan*. Now if *Merodach*, the sonne of *Baladan*, King of *Babel*, were the sonne of *Nabonassar*, then was *Nabonassar* none other than *Baladan* King of *Babel*, and not *Salmanassar* King of *Assyria*.

Esay 39.1.

What can be plainer? As for the cadence of these two names, *Nabonassar* and *Salmanassar*; which in *Greeke* or *Latine* writing hath no difference, we are taught by *Scaliger*, that in the *Hebrew* letters there is found no affinitie therein. So concerning the places of *Babylonia*, whereinto *Salmanassar* carried captiue some part of the ten Tribes; it may well be granted, that in the *Prouince* of *Babylon*, *Salmanassar* had gotten somewhat, yet will it not follow that he was King of *Babylon* it selfe. To conclude, *Merodach* began his reign ouer *Babylon* in the sixt yeere of *Hezekia*, at which time *Salmanassar* tooke *Samaria*; therefore, if *Salmanassar* were King of *Babylon*, then must we say that he and *Merodach*, yea and *Nabonassar*, were all one man. These are the arguments of that noble and learned Writer *Ioseph Scaliger*; who not contented to follow the common opinion, founded vpon likelihood of coniectures, hath drawne his proofes from matter of more necessary inference.

Touching all that was said before of *Phul Belosus*, for the prouing that *Phul* and *Belosus* were not sundry Kings; *Ioseph Scaliger* pitties their ignorance, that haue spent their labour to so little purpose. Honest and painefull men he confesseth that they were, who by their diligence might haue won the good liking of their Readers, had they not, by mentioning *Annius* his Authors, giuen such offence, that men refused thereupon to reade their Bookes and Chronologies. A short answere.

For mine owne part, howsoeuer I beleeue nothing that *Annius* his *Berosus*, *Metasthenes*, and others of that stampe affirme, in respect of their bare authority; yet am I not so squeamish, but that I can well enough digest a good Booke, though I finde the names of one or two of these good fellowes alleaged in it: I haue (somewhat peraduenture too often) already spoken my minde of *Annius* his Authors: neuertheless, I may say here againe, that where other Histories are silent, or speake not enough, there may we without shame borrow of these, as much as agrees with that little which elsewhere we finde, and seruеth to explaine or inlarge it without improbabilities.

Neither indeede are those honest and painfull men (as *Scaliger* tearmes them, meaning, if I mistake him not; good silly fellowes) who set downe the *Assyrian* Kings from *Pul* forwards, as Lords also of *Babylon*, taking *Pul* for *Belosus*, and *Salmanassar* for *Nabonassar*, such Writers as a man should be ashamed or vnwilling to reade. For (to omit a multitude of others, that herein follow *Annius*, though disliking him in generall) *Gerard Mercator* is not so slight a Chronologer, that he should be laughed out of doores, with the name of an honest meaning fellow.

But I will not make comparisons betweene *Scaliger* and *Mercator*, they were both of them men notably learned: let vs examine the arguments of *Scaliger*, and see whether they be of such force, as cannot either be resisted or auoided. It will easily be granted, that *Nabonassar* was King of *Babylon*; that he was not King of *Assyria*, some men doubt whether *Scaligers* reasons be enough to proue. For though *Nabonassar* be a *Chaldean* name, and *Salmanassar* an *Assyrian*; yet what hinders vs from beleeuing, that one man in two languages might be called by two seuerall names? That Astronomie flourished among the *Chaldees*, is not enough to proue *Nabonassar* either an Astrologer, or a *Chaldean*. So it is, that *Scaliger* himselfe cals them, *Prophetas nescio quos, qui* Nabonassarum *Astronomum fuisse in somnis viderunt*; *Prophets I know not who, that in their sleepe haue dreampt of* Nabonassar, *that he was an Astrologer.*

Scal. Canon. l. 3

Whether *Nabonassar* were an Astrologer or no, I cannot tell; it is hard to maintaine the negatiue. But as his being Lord ouer the *Chaldaans*, doth not proue him to haue beene learned in their sciences; so doth it not proue him, not to haue beene also King of *Assyria*. The Emperour *Charles* the fift, who was borne in *Gant*, and *Philip* his Sonne, King of *Spaine*, and Lords of the *Netherlands*, had men farre more learned in all

Sciences, and particularly in the Mathematicks, among their Subjects of the Low Countries, than were any that I read of then liuing in *Spaine*, if *Spaine* at that time had any; yet I thinke, Posteritie will not vse this as an argument, to proue that *Spaine* was none of theirs. It may well be, that *Salmanassar* or *Nabonassar*, did vse the *Assyrian* Souldiers, and *Babylonian* Schollers: but it seemes, that hee and his posteritie, by giuing themselues wholly to the more warlike Nation, lost the richer, out of which they first issued; as likewise King *Philip* lost partly, and partly did put to a dangerous hazard all the Netherlands, by such a course. As for the two vn-answerable arguments, (as *Scaliger* termes them, being me-thinkes none other than answeres to somewhat that is or might be alleaged on the contrary side) one of them which is drawne from the vnlike sound and writing of those names, *Salmanassar* and *Nabonassar* in the *Hebrew*, I hold a point about which no man will dispute; for it is not likenesse of sound, but agreement of time, and many circumstances else, that must take away the distinction of persons: the other likewise may be granted; which is, that *Salmanassar* might be Lord of some places in the Prouince of *Babylon*, yet not King of *Babylon* it selfe: this indeed might be so, and it might be otherwise. Hitherto there is nothing saue conjecture. But in that which is alleaged out of the Prophet *Esai*, concerning *Merodach* the sonne of *Baladan*; and in that which is said of this *Merodach*, or *Mardokempadus*, his being the Successor of *Nabonassar*, and his beginning to reigne in the sixt yeere of *Hezekia*, I finde matter of more difficultie, than can be answered in haste. I will therefore deferre the handling of these objections vntill I meet with their subiect in his proper place; which will be when wee come to the time of *Hezekia*, wherein *Merodach* liued and was King. Yet that I may not leaue too great a scruple in the minde of the Reader, thus farre will I heere satisfie him; that how strong soeuer this argument may seeme, *Scaliger* himselfe did liue to retract it, ingenuously confessing, that in thinking *Merodach* to be the sonne of *Nabonassar*, hee had beene deceiued.

Now therefore let vs consider, in what sort they haue fashioned their Storie, who taking *Pul* to bee a distinct person from *Belosus* or *Belestis*, haue in like sort, as was necessarie, distinguished their off-spring, making that of *Pul* to faile in *Asarhaddon*, which left all to *Merodach* the *Babylonian*. And heere I must first confesse mine want of Bookes, if perhaps there be many, that haue gone about to reduce this narration into some such order, as might present vnto vs the bodie of this Historie, in one view. Diuers, indeed, there are, whom I haue seene, that since *Ioseph Scaliger* deliuered his opinion, haue written in fauour of some one or other point thereof: but *Sethus Caluisius* himselfe, who hath abridged *Scaligers* learned Worke, *De emendatione Temporum*, hath not beene carefull to giue vs notice, how long *Belosus*, *Baladan*, *Pul*, or *Tiglat Pulassar*, did reigne, (perhaps because he found it not expressed in *Scaliger*) but is content to set downe *Baladan*, for the same person with *Nabonassar*, which *Scaliger* himselfe reuoked. In this case therefore I must lay downe the plot of these diuided Kingdomes, in such sort as I finde it contriued by *Augustinus Torniellus*; who onely of all that I haue seene, sets downe the succession, continuance, and acts, of those that reigned in *Assyria* after *Sardanapalus*, distinguishing them from *Belosus*, and his Posteritie, of whom hee hath the like remembrance. This *Torniellus* is a Regular Clarke of the congregation of S. *Paul*, whose Annales were printed the last yeere; he appeares to me a man of curious industrie, sound iudgement, and free Spirit; yet many times (and I take it, wilfully) forgetfull of thanking, or mentioning those *Protestant* Writers, by whose Bookes hee hath receiued good information, and enriched his workes by inserting somewhat of theirs. But in this businesse hee hath openly professed to follow *Scaliger*, whose helpe, without wrong or dishonour to himselfe, he hath both vsed and acknowledged. For mine owne part, I will not spare to doe right vnto *Torniellus*; but confesse my selfe to haue receiued benefit by his writing; and wish that his Annales had sooner come to light; for that as he hath much confirmed mee in some things, so would he haue instructed and emboldned me, to write more fully and lesse timorously in other things, which now I haue not leisure to reuise. Particularly in that coniecture (which I had faintly deliuered, and yet feared lest it had ouer-hastily passed out of my hand, and beene exposed to other mens constructions) of the foure Kings that inuaded the Vallie of *Siddim*, and were slaine by *Abraham*, I find him aduenturing, C. 1. §. 13 as I haue done, to say, that they may probably be thought to haue beene some petrie Lords; the contrary opinion of all Writers notwithstanding. But now let vs consider how

how he hath ordered these last *Assyrian* and *Babylonian* Kings. After the destruction of *Sardanapalus*, *Arbaces* being the most mightie, sought to get all to himselfe, but was opposed by *Belosus*; in which contention, one *Phul*, a powerfull man in *Assyria*, sided with *Belosus*, and they two preuailed so farre, that finally *Arbaces* was content to share the Empire with them, making such a diuision thereof, as was long after made of the *Roman* Empire, betweene *Octauian*, *Anthonie*, and *Lepidus*.

Another conjecture is (for *Torniellus* offers not this, or the rest, as matter of certainetie) that *Arbaces* made himselfe Soueraigne Lord of all, and placed the seate of his Empire in *Media*, appointing *Belosus* his Lieutenant in *Babylonia*, and *Phul* in *Assyria*. But in short space, that is, in foure yeeres, it came to passe, by the just judgement of God, that *Phul* and *Belosus* rebelled against *Arbaces*, like as *Arbaces* had done against *Sardanapalus*; and in stead of being his Viceroyes, made themselues absolute Kings. And to this later opinion *Torniellus* himselfe leanes, holding it much the more probable, as being more agreeable to that which is found in prophane Histories. Why he did make and publish the former supposition, resoluing to hold the later, I shall anon, without any wrong to him, make bold to guesse. Hauing thus deuised, how *Phul* and *Belosus* might, at the first, attaine to be Kings, he orders their time, and their successors, in this manner.

Foure yeeres after *Arbaces*, *Phul* begins to reigne, and continues eight and forty yeeres. *Theglatphalasar* (whose name, and the names of other Princes, I write diuersly, according as the Authors whom I haue in hand are pleased to diuersifie them) succeeding vnto *Phul*, reigned three and twentie. *Salmanassar* followed him, and reigned tenne. After him *Senacherib* reigned seuen: and when he was slaine, *Asarhaddon* his sonne ten yeeres; in whom that Line failed.

The same time that *Phul* tooke vpon him as King of *Assyria*, or not long after, (why not rather afore? for so it had beene more likely) *Belosus* vsurped the Kingdome of *Babylon*, and held it threescore and eight yeeres; at the least threescore and eight yeeres did passe, before *Nabonassar* followed him in the possession.

To *Nabonassar*, whom (with *Scaliger*) he thinkes to be *Baladan*, are assigned sixe and twentie yeeres: then two and fiftie to *Merodach*, or *Mardocempadus*: foure and twentie to *Ben Merodach*: and lastly, one and twentie to *Nabolassar*, the father of *Nabuchodonosor*, who is like to offer matter of further disputation.

Concerning the originall of these *Assyrian* and *Babylonian* Kingdomes, I may truely say, That the conjectures of other men, who giue all to *Belosus*, and confound him with *Phul*, appeare to me more neerely resembling the truth. Neither doe I thinke, that *Torniellus* would haue conceiued two different wayes, by which *Phul* might haue gotten *Assyria* (for how *Belosus* came to get *Babylon*, it is plaine enough) if either of them alone could haue contented him. He adhæres to the later of the two, as better agreeing with *Diodore*, and other Historians. But he perceiued, that to make *Phul* on the suddain King of *Assyria*; or to giue him so noble a Prouince, as would, of it selfe, inuite him to accept the name and power of a King, was a thing most vnlikely to haue happened, vnlesse his deserts (whereof wee finde no mention) had beene proportionable to so high a reward. And for this cause (as I take it) hath he deuised the meanes, whereby *Phul* might be made capable of so great a share in the Empire. If this were a true or probable supposition, then would a new doubt arise, Why this *Phul*, being one of the three that diuided all betweene them, was vtterly forgotten by all Historians? yea, why this Diuision it selfe, and the ciuill Warres that caused it, were neuer heard of? Questionlesse, the interuerting of some Treasures by *Belosus*, with his Iudgement, Condemnation, and Pardon following, were matters of farre lesse note. Therefore I doe not see, how one of the two inconueniences can this way be auoyded; but that eyther we must confesse, the Dominion giuen to *Phul* to haue beene exceeding his merits, or else his merits, and name withall, to haue beene strangely forgotten: either of which is enough to make vs thinke, that rather the conjecture, inferring such a sequele, is wide of the truth. As for the rebellion of *Phul* and *Belosus* against *Arbaces*, it was almost impossible for the *Assyrians* to recouer such strength in foure yeeres, as might serue to hold out in rebellion: for *Belosus*, it was needlesse to rebell, considering, that *Arbaces* did not seeke to molest him, but rather permitted (as being an ouer-great fauourer of libertie) euen the *Medes*, that were vnder his owne Gouernment to doe what they listed.

But

But it is now fit that wee peruſe the Catalogue of theſe Kings: not paſſing through them all (for ſome will require a large diſcourſe in their owne times) but ſpeaking of their order and time in generall. If it be ſo vnlawfull to thinke, that ſome of *Annius* his tales (let them all be counted his tales, which are not found in other Authors as well as in his) may be true, eſpecially ſuch, as contradict no acknowledged truth, or apparant likelihood; why then is it ſaid, that *Phul* did reigne in *Aſſyria* eight and fortie yeeres? For this hath no other ground than *Annius*. It is true, that painefull and judicious Writers haue found this number of yeeres, to agree fitly with the courſe of things in Hiſtory: yet all of them tooke it from *Annius*. Let it therefore be the puniſhment of *Annius* his forgerie (as queſtionleſſe he is often guilty of this crime) that when he tells truth, or probabilitie, he be not beleeued for his owne ſake; though for our owne ſakes we make vſe of his boldneſſe, taking his words for good, whereas (nothing elſe being offered) we are vnwilling our ſelues to be Authors of new, though not vnprobable conjectures. Heerein we ſhall haue this commoditie, that we may without bluſhing alter a little, to helpe our owne opinions, and lay the blame vpon *Annius*, againſt whom wee ſhall be ſure to finde friends that will take our part.

The reignes of *Theglathalaſar* and *Salmanaſſar* did reach, by *Annius* his meaſure, to the length of fiue and twenty yeeres the one, and ſeuenteene the other; *Torniellus* hath cut off two from the former, and ſeuen from the later of them, to fit (as I thinke) his owne computation; vſing the liberty whereof I ſpake laſt: for that any Author, ſaue our good *Metaſthenes*, or thoſe that borrowed of him, hath gone about to tell how long each of theſe did reigne, it is more then I haue yet found. To *Senacherib* and *Aſarhaddon*, *Torniellus* giues the ſame length of reigne, which is found in *Metaſthenes*. I thinke there are not many, that will arrogate ſo much vnto themſelues, as may very well be allowed vnto a man ſo iudicious as is *Torniellus*: and yet I could wiſh that hee had forborne to condemne the followers of *Annius*, in this buſineſſe, wherein hee himſelfe hath choſen, in part, rather to become one of them, than to ſay, as elſe he muſt haue done, almoſt nothing.

The like liberty we finde that he hath vſed in meaſuring the reignes of the *Chaldæans*; filling vp all the ſpace betweene the end of *Sardanapalus*, and the beginning of *Nabonaſſar*, with the threeſcore and eight yeeres of *Beloſus*. In this reſpect it was, perhaps, that he thought *Beloſus* might haue begun his reigne ſomwhat later than *Phul*: for threeſcore and eight yeeres would ſeeme a long time for him to hold a Kingdome, that was no yong man when he tooke poſſeſſion of it. But how is any whit of his age abated by ſhortning his reigne, ſeeing his life reacheth to the end of ſuch a time, as were alone, without adding the time wherein he was a priuate man, enough for a long liuer? Indeed, eight and forty yeeres had been ſomwhat of the moſt, conſidering that hee ſeemes by the ſtorie to haue beene little leſſe, at ſuch time as he ioyned with *Arbaces*; and therefore the addition of twenty yeres, did well deſerue that note (which *Torniellus* aduiſedly giues) that if his reigne extended not ſo farre, then the reigne of ſuch as came after him, occupied the middle time, vnto *Nabonaſſar*.

I neither doe reprehend the boldneſſe of *Torniellus*, in conjecturing, nor the modeſtie of *Scaliger* and *Sethus Caluiſius*, in forbearing to ſet downe as warrantable, ſuch things as depend onely vpon likelihood. For things, whereof the perfect knowledg is taken away from vs by Antiquitie, muſt be deſcribed in Hiſtory, as Geographers in their Maps deſcribe thoſe Countries, whereof as yet there is made no true diſcouerie, that is, eyther by leauing ſome part blanke, or by inſerting the Land of Pigmies, Rockes of loade-ſtone, with Head-lands, Bayes, great Riuers, and other particularities, agreeable to common report, though many times controlled by following experience, and found contrarie to truth. Yet indeed the ignorance growing from diſtance of place, allowes not ſuch liberrie to a Deſcriber, as that which ariſeth from the remedileſſe oblition of conſuming time. For it is true that the Poet ſaith;

—— Neq; feruidis
Pars incluſa caloribus
Mundi, nec Boreæ finitimum latus,
Duratæq; ſole Niues,
Mercatorem abigunt: horrida callidi
Vincunt æquora Nautæ.

Nor

Nor Southerne heate, nor Northerne ſnow
That freezing to the ground doth grow,
The ſubject Regions can fence,
And keepe the greedie Merchant thence.
The ſubtile Shipmen way will finde,
Storme neuer ſo the Seas with winde.

Therefore the fictions (or let them be called conjectures) painted in Maps, doe ſerue onely to miſ-lead ſuch diſcouerers as raſhly beleeue them; drawing vpon the publiſhers, eyther ſome angry curſes, or well deſerued ſcorne; but to keepe their owne credit, they cannot ſerue alwaies. To which purpoſe I remember a pretie jeſt of *Don Pedro de Sarmiento*, a worthy *Spaniſh* Gentleman, who had beene employed by his King in planting a Colonie vpon the Streights of *Magellan*: for when I aked him, being then my Priſoner, ſome queſtion about an Iſland in thoſe Streights, which me thought, might haue done eyther benefit or diſpleaſure to his enterpriſe, he told me merrily, that it was to be called the *Painters wiues Iſland*; ſaying, That whileſt the fellow drew that Map, his wife ſitting by, deſired to put in one Countrey for her; that ſhe, in imagination, might haue an Iſland of her owne. But in filling vp the blankes of old Hiſtories, wee need not be ſo ſcrupulous. For it is not to be feared, that time ſhould runne backward, and by reſtoring the things themſelues to knowledge, make our conjectures appeare ridiculous: What if ſome good Copie of an ancient Author could be found, ſhewing (if we haue it not alreadie) the perfect truth of theſe vncertainties? would it bee more ſhame to haue beleeued in the meane while, *Annius* or *Torniellus*, than to haue beleeued nothing? Heere I will not ſay, that the credit, which wee giue to *Annius*, may chance otherwhiles to be giuen to one of thoſe Authors whoſe naines he pretendeth. Let it ſuffice, that in regard of authority, I had rather truſt *Scaliger* or *Torniellus*, than *Annius*; yet him than them, if his aſſertion be more probable, and more agreeable to approued Hiſtories than their conjecture, as in this point it ſeemes to me; it hauing moreouer gotten ſome credit, by the approbation of many, and thoſe not meanly learned.

To end this tedious diſputation; I hold it a ſure courſe in examination of ſuch opinions, as haue once gotten the credit of being generall, ſo to deale as *Pacuuius* in *Capua* did with the multitude, finding them deſirous to put all the Senatours of the Citie to death. He lockt the Senatours vp within the State-houſe, and offered their liues to the Peoples mercie; obtaining thus much, that none of them ſhould periſh, vntill the Commonalty had both pronounced him worthy of death, and elected a better in his place. The condemnation was haſtie; for as faſt as euery name was read, all the town cryed, Let him die: but the execution required more leiſure; for in ſubſtituting of another, ſome notorious vice of the Perſon, or baſeneſſe of his condition, or inſufficiencie of his qualitie, made each new one that was offered, to be rejected: ſo that finding the worſe and leſſe choiſe, the further and the more that they ſought, it was finally agreed, that the olde ſhould be kept for lacke of better.

§ V.

Of the Olympiads, and the time when they began.

AFter this diuiſion of the *Aſſyrian* Empire, followes the inſtauration of the *Olympian* games, by *Iphitus*, in the reigne of the ſame King *Vzzia*, and in his one and fiftieth yeere. It is, I know, the generall opinion, that theſe games were eſtabliſhed by *Iphitus*, in the firſt of *Iotham*: yet is not that opinion ſo generall, but that Authors, waightie enough, haue giuen to them a more early beginning. The truth is, that in fitting thoſe things vnto the ſacred Hiſtorie, which are found in prophane Authors, wee ſhould not be too carefull of drawing the *Hebrewes* to thoſe workes of time, which had no reference to their affaires; it is enough, that ſetting in due order theſe beginnings of accompts, we ioyne them to matters of *Iſrael* and *Iuda*, where occaſion requires.

Theſe *Olympian* games and exerciſes of actiuitie, were firſt inſtituted by *Hercules*, who meaſured the length of the race by his owne foot; by which *Pythagoras* found out the ſtature and likely ſtrength of *Hercules* his bodie. They tooke name, not from the Mountaine *Olympus*, but from the Citie *Olympia*, otherwiſe *Piſa*, neere vnto *Elis*; where alſo

Iupiters

Iupiters Temple in *Elis*, famous among the *Græcians*, and reputed among the wonders of the World, was knowne by the name of the Temple of *Iupiter Olympius*. Theſe games were exerciſed from euery fourth yeare compleat, in the plaines of *Elis*, a Citie of *Peloponneſus*, neere the riuer *Alpheus*.

After the death of *Hercules*, theſe meetings were diſcontinued for many yeeres, till *Iphitus* by aduice from the Oracle of *Apollo*, re-eſtabliſhed them, *Lycurgus* the Law-giuer then liuing: from which time they were continued by the *Græcians*, till the reigne of *Theodoſius* the Emperor, according to *Cedrenus*: others thinke that they were diſſolued vnder *Conſtantine* the Great. *Aul. Gell. l. 1. c. ex Plut. Plut. out of Hermippus.*

From this inſtitution, *Varro* accompted the *Græcian* times, and their ſtories, to be certaine: but reckoned all before either doubtfull, or fabulous: and yet *Plinie* giues little credit to all that is written of *Greece*, till the reigne of *Cyrus*, who began in the fiue and fiftieth *Olympiad*, as *Euſebius* out of *Diodore*, *Caſtor*, *Polybius*, and others hath gathered, in whoſe time the ſeuen wiſe *Græcians* flouriſhed. For *Solon* had ſpeech with *Cræſus*, and *Cræſus* was ouerthrowne and taken by *Cyrus*. *Plin. l. 36. c. 4.*

Many patient and piercing braines haue laboured to finde out the certaine beginning of theſe *Olympiads*, namely, to ſet them in the true yeere of the World, and the reigne of ſuch and ſuch Kings: but ſeeing they all differ in the firſt accompt, that is, of the Worlds yeare, they can hardly iumpe in particulars thereon depending.

Cyril againſt *Iulian*, and *Didymus*, begin the *Olympiads* the nine and fortieth of *Oſias*, or *Azariah*.

Euſebius, who is contrarie to himſelfe in this reckoning, accounts with thoſe that finde the very firſt *Olympiad* in the beginning of the foure hundreth and ſixth yeere after *Troy*, yet yee telleth vs, that it was in the fiftieth yeere of *Vzzia*, which is (as I finde it) two yeeres later. *Euſeb. de Prep. Euang. l. 10. c. 3*

Eratoſthenes placeth the firſt *Olympiad* foure hundred and ſeuen yeeres after *Troy*, reckoning the yeeres that paſſed betweene; to whom *Dionyſius Halicarnaſſæus*, *Diodorus Siculus*, *Solinus*, and many others adhere. *Eratoſth. apud Clem. Alex. Strom l. 1.*

The diſtance betweene the deſtruction of *Troy*, and the firſt *Olympiad*, is thus collected by *Eratoſthenes*. From the taking of *Troy*, to the deſcent of *Hercules* his Poſteritie into *Peloponneſus*, were foureſcore yeeres; thence to the *Ionian* expedition, threeſcore yeares; from that expedition to the time of *Lycurgus* his gouernement in *Sparta*, one hundred fiftie nine; and thence to the firſt *Olympiad*, one hundred and eight yeeres. In this account the firſt yeare of the firſt *Olympiad* is not included.

But vaine labour it were, to ſeeke the beginning of the *Olympiads*, by numbering the yeares from the taking of *Troy*, which is of a date farre more vncertaine. Let it ſuffice, that by knowing the inſtauration of theſe games, to haue been in the foure hundreth and eight yeere current after *Troy*, wee may reckon backe to the taking of that Citie, ſetting that, and other accidents, which haue reference thereto, in their proper times. The certaintie of things following the *Olympiads*, muſt needs teach vs how to finde when they beganne.

To this good vſe, we haue the enſuing yeeres, vnto the death of *Alexander* the Great, thus diuided by the ſame *Eratoſthenes*. From the beginning of the *Olympiads*, to the paſſage of *Xerxes* into *Greece*, two hundreth foureſcore and ſeuenteene yeeres; from thence to the beginning of the *Peloponneſian* Warre, eight and fortie yeares; forwards to the victorie of *Lyſander*, ſeuen and twentie; to the battaile of *Leuctra*, thirtie foure; to the death of *Philip* King of *Macedon*, fiue and thirtie; and finally to the death of *Alexander*, twelue. The whole ſumme ariſeth to 453. yeares; which number he otherwiſe alſo collecteth, and it is allowed by the moſt.

Now for placing the inſtitution of the *Olympiads* in the one & fiftieth yeere of *Vzziah*, we haue arguments grounded vpon that which is certaine, concerning the beginning of *Cyrus* his reigne, and the death of *Alexander*; as alſo vpon the Aſtronomicall calculation of ſundrie Eclipſes of the Sunne, as of that which happened, when *Xerxes* ſet out of *Sardis* with his Armie to inuade *Greece*; and of diuers other.

Touching *Cyrus*, it is generally agreed that his reigne as King, before he was Lord of the great Monarchie, began the firſt yeere of the fiue and fiftieth *Olympiad*, and that hee reigned thirty yeeres; they who giue him but twentie nine yeeres of reigne (following *Herodotus* rather than *Tully*, *Iuſtine*, *Euſebius*, and others) begin a yeere later, which comes all *Tul. de Diu. l. 1 Iuſt. l. 1. Euſeb. de Prep. Euang. l. 10. c. 3. & de Dem. Euang. l. 8. c. 2.*

all to one reckoning. So is the death of *Alexander* set by all good Writers, in the first yere of the hundreth and fourteenth *Olympiad*. This later note of *Alexanders* death, serueth well to leade vs backe to the beginning of *Cyrus*; as many the like obseruations doe. For if wee reckon vpwards from the time of *Alexander*, wee shall finde all to agree with the yeeres of the *Olympiads*, wherein *Cyrus* began his reigne, either as King, or (taking the word Monarch, to signifie a Lord of many Kingdomes) as a great Monarch. From the beginning of *Cyrus*, in the first yere of the fiue and fiftieth *Olympiad*, vnto the end of the *Persian* Empire, which was in the third of the hundreth and twelfth *Olympiad*, wee finde two hundred and thirty yeeres compleat: from the beginning of *Cyrus* his Monarchie, which lasted but seuen yeeres, we finde compleat two hundred and seuen yeeres, which was the continuance of the *Persian* Empire.

Now therefore seeing that the first yeere of *Cyrus* his Monarchie (which was the last of the sixtieth *Olympiad*, and the two hundreth and fortieth yeere from the institution of those games by *Iphitus*) followed the last of the seuentie yeres, of the captiuitie of *Iuda*, and desolation of the Land of *Israel*; manifest it is, that we must reckon backe those seuentie yeeres, and one hundred threescore and ten yeeres more, the last which passed vnder the Kings of *Iuda*, to finde the first of these *Olympiads*; which by this accompt is the one and fiftieth of *Vzziah*, as we haue already noted.

The Eclipses whereof wee made mention, serue well to the same purpose. For examples sake, that which was seene when *Xerxes* mustered his Armie at *Sardis*, in the two hundreth threescore, and seuenth yeere of *Nabonassar*, being the last of the threescore and fourteenth *Olympiad*; leades vs backe vnto the beginning of *Xerxes*, and from him to *Cyrus*, whence we haue a faire way through the threescore and ten yeeres, vnto the destruction of *Ierusalem*; and so vpwards through the reignes of the last Kings of *Iuda*, to the one and fiftieth yeere of *Vzzia*.

Thus much may suffice, concerning the time wherein these *Olympiads* beganne.

To tell the great solemnitie of them, and with what exceeding great concourse of all *Greece* they were celebrated, I hold it a superfluous labour. It is enough to say that all bodily exercises, or the most of them, were therein practised; as Running, Wrastling, Fighting, and the like. Neither did they onely contend for the Mastrie in those feates, whereof there was good vse, but in running of Chariots, fighting with Whorle-bats, and other the like ancient kindes of exercises, that serued onely for ostentation. Thither also repaired Orators, Poets, Musicians, and all that thought themselues excellent in any laudable qualitie, to make triall of their skill. Yea the very Cryers which proclaimed the victories, contended which of them should get the honour, of hauing plaid the best part.

The *Eleans* were Presidents of those Games; whose Iustice, in pronouncing without partialitie, who did best, is highly commended. As for the rewards giuen to the Victors, they were none other than Garlands of Palme, or Oliue, without any other commoditie following, than the reputation. Indeed there needed no more. For that was held so much, that when *Diagoras* had seene his three sonnes crowned for their seuerall victories in those games, one came running to him with this gratulation: *Morere*, Diagoras, *non enim in cœlum ascensurus es*; that is; *Die* Diagoras, *For thou shalt not clime vp to heauen:* as if there could be no greater happinesse on earth, than what alreadie had befallen him. In the like sense *Horace* speakes of these Victors, calling them,

Horat. Carm. l. 4. Ode 2.

Quos Elaa domum reducit
Palma cœlestes.

Such as like heauenly wights doe come
With an Elæan Garland home.

Neither was it onely the voice of the People, or songs of Poets, that so highly extolled them, which had wonne these *Olympian* prizes; but euen graue Historians thought it a matter worthie of their noting. Such was (as *Tullie* counts it) the vanitie of the *Greekes*, that they esteemed it almost as great an honour, to haue wonne the victorie at Running or Wrastling in those games, as to haue triumphed in *Rome* for some famous victorie, or conquest of a Prouince.

Tull. in Orat. pro Flacco.

That these *Olympian* games were celebrated at the full of the Moone, and vpon the fifteenth

fifteenth day of the Moneth *Hecatombaeon*, which doth answere to our *June*; and what meanes they vsed to make the Moneth begin with the new Moone, that the fifteenth day might be the full; I haue shewed in another place. Wherefore I may now returne vnto the Kings of *Iuda*, & leaue the merrie *Greekes* at their games, whom I shall meet in more serious employments, when the *Persian* quarrells draw the bodie of this Historie into the coasts of *Ionia* and *Hellespont*.

§ VI.
Of Iotham *and his Contemporaries.*

Iotham the sonne of *Vzziah*, when hee was fiue and twenty yeeres old, and in the second of *Pekah* King of *Israel*, was anointed King in *Ierusalem*, his Father yet liuing. He built an exceeding high Gate to the Temple, of threescore cubits vpright, and therefore called *Ophel*: besides diuers Cities in the Hills of *Iuda*, and in the Forrests, Towers, and Palaces: he inforced the *Ammonites* to pay him Tribute, to wit, of Siluer an hundreth talents, and of Wheat and Barly two thousand measures: he reigned sixe and twentie yeeres: of whom *Iosephus* giues this testimonie: *Eiusmodi verò Princeps hic fuit, vt nullum in eo virtutis genus desideres: vt qui Deum adeo piè coluerit, hominibus suis adeo iustè præfuerit, vrbem ipsam tantæ sibi curæ esse passus sit, & tantopere auxerit, vt vniuersum regnum hostibus quidem minimè contemnendum, domesticis autem eius incolis atque ciuibus fælix, fanstum & fortunatum sua virtute effecerit; This was such a Prince, as a man could finde no kinde of vertue wanting in him: hee worshipped God so religiously, he gouerned his men so righteously, he was so prouident for the Citie, and did so greatly amplifie it, that by his vertue and prowesse he made his whole Kingdome not contemptible to his enemies, but to his Seruants, Inhabitants and Citizens, prosperous and happie.* 2 King. 15. 33

This is all that I finde of *Iotham*: his reigne was not long, but as happie in all things, as he himselfe was deuout and vertuous.

Auchomenes about this time succeeded *Phelesteus* in *Corinth*: after whom, the *Corinthians* erected Magistrates, which gouerned from yeere to yeere. And yet *Pausanias* in his second Booke, with *Strabo* and *Plutarch*, in many places are of opinion, That *Corinth* was gouerned by Kings of the race of the *Bacidæ*, to the time of *Cypselus*, who droue them out.

Teglathphalassar, or *Tiglathpeleser*, the sonne of *Phul*, the second of the *Babylonians* and *Assyrians* that was of this new race, about this time inuaded *Israel*, while *Pekah* (who murthered his Master *Pekaiah*) was King thereof. In which Expedition he tooke most of the Cities of *Nephtali* and *Galile*, with those of *Gilead*, ouer *Iordan*, and carried the inhabitants captiue. This *Tiglath* reigned fiue and twentie yeeres, according to *Metasthenes*. But *Krentzhemius* findes, that with his sonne *Salmanassar* he reigned yet two yeeres longer: which yeeres I would not ascribe to the sonne, because the *Aera* of *Nabonassar* begins with his single reigne, but reckon them to *Tiglath Phulassar* himselfe, who therewith reigned 27. yeeres. 2 King. 15.

Æschylus, the sonne of *Agamnestor*, about the same time, the twelfth *Archon* in *Athens*, ruled 25. yeers. *Alcamenes* gouerned *Sparta*: after whom, the Estate changed, according to *Eusebius*: but therein surely *Eusebius* is mistaken. For *Diodore*, *Plutarch*, *Pausanias*, and others witnesse the contrary. *Pausanias* affirmeth, That *Polydorus*, a Prince of eminent vertues, succeeded his father, and reigned 60. yeres, and out-liued the *Messeniack* warre: which was ended by *Theopompus*, the sonne of *Nicander*, his royall companion. Paus. l. 3.

At this time liued *Nahum* the Prophet, who foretold the destruction of the *Assyrian* Empire, and of the Citie of *Ninive*; which succeeded (saith *Iosephus*) a hundred & fifteen yeeres after. The Cities of *Cyrene* and of *Aradus* were built at this time, while in *Media*, *Sosarmus* and *Medidus* reigned, being the second and third Kings of those parts.

§. VII.
Of Achaz *and his Contemporaries.*

Has, or *Achaz*, succeeded vnto *Iotham* in the seuenteenth yeere of *Peka*, the son of *Remalia*: the same being also the last yeere of his fathers reigne, who began in the second of the same *Peka*, and reigned 16, but not compleat yeeres. This

Ahaz was an Idolater, exceeding all his predeceſſors. He made molten Images for *Baalim*, and burnt his ſonne for ſacrifice before the Idoll *Moloch*, or *Saturne*, which was repreſented by a man-like brazen bodie, bearing the head of a Calfe, ſet vp not farre from *Ieruſalem*, in a Valley ſhaddowed with Woods, called *Gehinnom*, or *Tophet*, from whence the word *Gehenna* is vſed for Hell. The children offered, were incloſed within the carkaſſe of this Idoll, and as the fire encreaſed, ſo the ſacrificers, with a noyſe of Cymbals and other Inſtruments, filled the ayre, to the end the pittifull cries of the children might not be heard: which vnnaturall, cruell, and diuelliſh Oblation, *Ieremie* the Prophet vehemently reprehendeth, and of which Saint *Hierome* vpon the tenth of *Matthew* hath written at large. By the prohibition in *Leuiticus* the eighteenth, it appeareth that this horrible ſinne was ancient: in the twelfth of *Deuteronomie*, it is called an abhomination which God hateth. That it was alſo practiſed elſewhere, and by many Nations remote from *Iudæa*, diuers Authors witneſſe; as *Virgil* in the ſecond of *Æneids*, —— *Sanguine placaſtis, &c.* and *Silius*, —— *Poſcere cæde Deos.* *Saturne* is ſaid to haue brought this cuſtome into *Italie*, beſides the caſting of many ſoules into the Riuer of *Tyber*, inſtead of which, *Hercules* commanded, that the waxen Images of men ſhould be throwne in and drowned. The Deuill alſo taught the *Carthaginians* this kinde of butcherie, inſo-much, that when their Citie was beſieged, and in diſtreſſe, the Prieſt made them beleeue, that becauſe they had ſpared their owne children, and had bought and brought vp others to be offered, that therefore *Saturne* had ſtirred vp, and ſtrengthened their Enemies againſt them: whereupon they preſently cauſed two hundred of the nobleſt youths of their Citie to be ſlaine, and offered to *Saturne* or *Satan*, to appeaſe him: who beſides theſe forenamed Nations had inſtructed the *Rhodians*, the people of *Crete*, and *Chios*, of *Meſſena*, of *Galatia*, with the *Maſſagets*, and others, in theſe his ſeruices. Further, as if he were not content to deſtroy the ſoules of many Nations in *Europe*, *Aſia*, and *Africa*, (as *Acoſta* writeth) the *Mexicans* and other people of *America*, were brought by the Deuill vnder this fearefull ſeruitude, in which he alſo holdeth the *Floridans* and *Virginians* at this day.

2. *King.* 16. 11
2. *Chron.* 28.
C. 7. 19. 32.
Euſeb. de Præp. Euang. l. 6.
Dion. l. 1.
Diod. l. 20.
Acoſt. de Hiſt. nat. & mor. Ind.

For the wickedneſſe of this King *Ahaz*, God ſtirred vp *Rezin* of *Damaſcus*, and *Pekah* the Sonne of *Remaliah*, King of *Iſrael* againſt him, who inuaded *Iudæa*, and beſieged *Ieruſalem*, but entred it not.

The King of *Syria*, *Rezin*, poſſeſt himſelfe of *Elah* by the Red Sea, and caſt the *Iewes* out of it; and *Pekah* ſlaughtered in one day an hundred and twenty thouſand *Iudæans*, of the ableſt of the Kingdome, at which time *Maaſeiah*, the Sonne of *Achaz* was alſo ſlaine by *Zichri*, with *Azrikam* the Gouernour of his houſe: and *Elcanath* the ſecond perſon vnto the King. Beſides all this, two hundred thouſand priſoners of women and children, the *Iſraelites* led away to *Samaria*: but by the counſell of the Prophet *Oded*, they were returned and deliuered backe againe.

2. *Chron.* 28. 6.

As *Iſrael* and *Aram* vexed *Iuda* on the North; ſo the *Edomites* and the *Philiſtims*, who euermore attended the ruine of *Iudæa*, entred vpon them from the South; and took *Bethſemes*, *Aialon*, *Gaderoth*, *Socho*, *Timnah*, and *Gemzo*, ſlew many people, and carried away many priſoners. Whereupon when *Achaz* ſaw himſelfe enuironed on all ſides, and that his Idols and dead gods gaue him no comfort, he ſent to the *Aſſyrian Tiglatphileſer*, to deſire ſome aide from him againſt the *Iſraelites* and *Aramites*, preſenting him with the ſiluer and gold both of the Temple, and Kings Houſe.

2. *Chron.* 28.
2. *Kings* 16.

Tiglatphileſer wanted not a good example to follow, in making profit of the troubles that roſe in *Palæſtina*. His Father hauing lately made himſelfe from a Prouinciall Lieutenant, King of *Babylon* and *Aſſyria*, had a little before led him the way into *Iudæa*, inuited by *Menahem*, King of *Iſrael*. Wherefore now the Sonne willingly harkened to *Achaz*, and embraced the aduantage. As for *Belochus* himſelfe, he was content to aſſigne ſome other time for going through with this enterprize: becauſe (as I haue ſaid before) he was not firmely ſetled at home, and the *Syrian* Kings lay directly in his way, who were yet ſtrong both in men and fame. But *Tiglath*, hauing now, with the treaſures of *Ieruſalem*, prepared his Armie, firſt inuaded the Territorie of *Damaſcus*, wanne the Citie, and killed *Rezin*, the laſt of the race of the *Adads*, who began with *Dauid*, & ended with this *Achaz*. At *Damaſcus* *Achaz* met *Tiglath*, and taking thence a patterne of the Altar, ſent it to *Vriah* the Prieſt, commanding the like to be made at *Ieruſalem*, whereon at his returne hee burnt Sacrifice to the Gods of the *Syrians*. In the meane while *Tiglath* poſſeſt all *Baſan*,

and

and the reſt beyond *Iordan*, which belonged to the Tribes of *Reuben*, *Gad*, and *Manaſſe*. And then paſſing the Riuer, he maſtered the Cities of *Galilee*, inuaded *Ephraim*, and the Kingdome of *Iſrael*, and made them his Vaſſalls. And notwithſtanding that he was inuited and waged by *Achaz*, yet after the ſpoile of *Iſrael*, he poſſeſt himſelfe of the greater part of *Iuda*, and as it ſeemeth, inforced *Achaz* to pay him Tribute. For in the ſecond of Kings, the eighteenth, it is written of *Ezechia*, that he reuolted from *Aſſur*, or rebelled againſt him, and therefore was inuaded by *Senacherib*. After *Ahaz* had beheld and borne theſe miſeries, in the end of the ſixteenth yeere of his reigne he died: but was not buried in the Sepulchers of the Kings of *Iuda*.

With *Ahaz* liued *Medidus*, the third Prince in *Media*, who gouerned 40. yeeres, ſaith *Euſebius*: *Diodorus* and *Cteſias* finde *Anticarmus* in ſtead of this *Medidus*, to haue beene *Soſarmus* his Succeſſour, to whom they giue 50. yeeres. *Euſeb. in Chron.*

Tiglath Phileſer held the Kingdome of *Aſſyria*, all the reigne of *Ahaz*: yet ſo, that *Salmanaſſar* his Sonne may ſeeme to haue reigned with him ſome part of the time. For wee finde that *Ahaz* did *ſend vnto the Kings of* Aſſhur *to helpe him*. The *Geneua* note ſaies, that theſe Kings of *Aſſur*, were *Tiglath Pileſer*, and thoſe Kings that were vnder his Dominion. But that he or his Father had hitherto made ſuch conqueſts, as might giue him the Lordſhip ouer other Kings, I doe neither finde any Hiſtorie, nor circumſtance that proueth. Wherefore I thinke that theſe Kings of *Aſſur*, were *Tiglath*, and *Salmanaſſar* his Sonne, who reigned with his Father, as hath beene ſaid before: though how long hee reigned with his Father, it had beene hard to define. *2. King 28. 16.*

At this time began the *Ephori* in *Lacedæmon*, a hundred and thirty yeeres after *Lycurgus* according to *Plutarch*. *Euſebius* makes their beginning farre later, namely, in the fifteenth *Olympiad*. Of theſe *Ephori*, *Elalus* was the firſt; *Theopompus* and *Polydorus*, being then joynt Kings. Theſe *Ephori*, choſen euery yeere, were controllers, as well of their Senators as of their Kings, nothing being done without their aduice and conſent. For (ſaith *Cicero*) they were oppoſed againſt their Kings, as the *Roman* Tribunes againſt the Conſuls. In the time of *Ahaz* died *Æſchylus*, who had ruled in *Athens* euer ſince the fiftieth yeere of *Vzzia*. *Alcamenon* the thirteenth of the *Medontida*, or Gouernours of the *Athenians* (ſo called of *Medon* who followed *Codrus*) ſucceeded his Father *Æſchylus*, and was the laſt of their Gouernors: he ruled onely two yeeres. For the *Athenians* changed firſt from Kings (after *Codrus*) to Gouernors for life; which ending in this *Alcamenon*, they erected a Magiſtrate, whom they termed an *Archon*, who was a kinde of *Burghomaſter*, or Gouernor of their City for ten yeeres. *Plut. in vita Solo.*

This alteration *Pauſanias* in his fourth Booke begins, in the firſt yeere of the eight *Olympiad*. *Euſebius* and *Halicarnaſſæus* in the firſt of the ſeuenth *Olympiad*: at which time indeed, *Carops* the firſt of theſe, began his ten yeeres rule.

The Kingdome of the *Latines* gouerned about three hundred yeere by the *Syluij*, of the race of *Æneas*, tooke end in the ſame *Ahaz* time: the foundation of *Rome*, being laied by *Romulus* and *Remus* in the eight yeere of the ſame King. *Codoman* builds it the eleuenth of *Achaz*, *Bucholzer* in the eighth, as I thinke hee ſhould; others ſomewhat later, and in the reigne of *Ezechias*. *Cicero*, *Eutropius*, *Oroſius*, and others, ſquare the time of the foundation to the third yeere of the ſixth *Olympiad*. But *Halicarnaſſeus*, *Solinus Antiochenus*, *Clemens Alexandrinus*, and *Euſebius*, to the firſt yeere of the ſeuenth: who ſeeme not onely to me, but to many very learned Chronologers, to haue kept herein the beſt accompt.

CHAP. XXIIII.

Of the Antiquities of Italie, and foundation of Rome in the time of Ahas.

§. I.

Of the old Inhabitants, and of the name of Italie.

AND here to speake of the more ancient times of *Italie*, and what Nations possest it before the arriuall of *Æneas*, the place may seeme to inuite vs: the rather becausse much fabulous matter hath beene mixed with the truth of those elder plantations. *Italie* before the fall of *Troy*, was known to the *Greekes* by diuers names: as first *Hesperia*, then *Ausonia*, the one name arising of the seate, the other of the *Ausones*, a people inhabiting part of it: one ancient name of it was also *Oenotria*, which it had of the *Oenotri*: whom *Halicarnasseus* thinkes to haue beene the first, that brought a Colonie of *Arcadians* into that Land. Afterward it was called *Italie* of *Italus*: concerning which changes of names, *Virgil* speakes thus:

Halicarn. l. 1.

Est locus, Hesperiam Graij cognomine dicunt:
Terra antiqua, potens armis, atque vbere gleba:
Oenotrij coluëre viri, nunc fama, minores
Italiam dixisse, ducis de nomine, gentem.

There is a Land which *Greekes Hesperia* name,
Ancient, and strong, of much fertilitie:
Oenotrians held it, but we heare by fame,
That by late ages of Posteritie,
'Tis from a Captaines name called *Italie*.

Who this Captaine or King may haue beene, it is very vncertaine. For *Virgil* speakes no more of him, and the opinions of others are many and repugnant. But like enough it is, that the name which hath continued so long vpon the whole Countrie, and worne out all other denominations, was not at the first accepted without good cause. Therefore to finde out the originall of this name, and the first planters of this noble Countrie, *Reineccius* hath made a very painfull search, and not improbable coniecture. And first of all he grounds vpon that of *Halicarnasseus*, who speakes of a Colonie which the *Eleans* did leade into *Italie*, before the name of *Italie* was giuen to it: Secondly, vpon that of *Iustine*, who saith, that *Brundusium* was a Colonie of the *Ætolians*: Thirdly, vpon that of *Strabo*, who affirmes the same of *Temesa* or *Tempsa*, a Citie of the *Brutij* in *Italie*: Lastly, vpon the authoritie of *Plinie*, who shewes that the *Italians* did inhabite onely one Region of the Land, whence afterward the name was deriued ouer all. Concerning that which is said of the *Eleans* and *Ætolians*, who (as hee shewes) had one originall; from them he brings the name of *Italie*. For the word *Italia*, differs in nothing from *Aitolia*, saue that the first Letter is cast away, which in the *Greeke* words is common; and the letter (*o*) is changed into (*a*) which change is found in the name of *Æthalia* an Island neere *Italie*, peopled by the *Ætholians*: and the like changes are very familiar in the *Æolic* Dialect; of which Dialect (being almost proper to the *Ætolians*) the accent & pronunciation, together with many words little altered, were retained by the *Latines*, as *Dionysius Halicarnasseus*, *Quintilian*, and *Priscian* the Grammarian teach.

Halicarn. l. 1. *Iust. l. 12.* *Strabo l. 6.* *Plin. l. 3. c. 5.*

Heereunto appertaines that of *Iulian* the Apostata, who called the *Greekes*, cousins of the *Latines*. Also the common Originall of the *Greekes* and *Latines* from *Iauan*; and the Fable of *Ianus*, whose Image had two faces, looking East and West, as *Greece* and *Italie* lay, and was stamped on Coynes, with a Shippe on the other side; all which is, by interpretation, referred to *Iauan*, father of the *Greekes* and *Latines*: who sayling ouer the *Ionian* Sea, that lies betweene *Ætolia* and the Westerne parts of *Greece* and *Italie*, planted Colonies in both. Now whereas *Reyneccius* thinkes, that the names

of

of *Atlas* and *Italus* belonged both to one man, and thereto applyes that of *Beroſus*, who called *Cethim*, *Italus*; though it may ſeeme ſtrengthened by the marriage of *Dardanus*, whileſt he abode in *Italie* with *Electra*, the daughter of *Atlas*, yet is it by arguments (in my valuation) greater and ſtronger, eaſily diſproued. For they who make mention of *Atlas*, place him before the time of *Moſes*: and if *Atlas* were *Cethim*, or *Kittim*, then was he the ſonne of *Iauan*, and nephew of *Iapheth*, the eldeſt ſonne of *Noah*: which antiquity farre exceedes the name of *Italie*, that began after the departure of *Hercules* out of the Countrey, not long before the Warre of *Troy*.

Likewiſe *Virgil*, who ſpeakes of *Atlas*, and of *Dardanus* his marriage with *Electra*, hath nothing of his meeting with her in *Italie*; but calleth *Electra* & her ſiſter *Maia* (poetically) daughters of the Mountaine *Atlas* in *Africa*, naming *Italus* among the Kings of the *Aborigenes*; which he would not haue done, had *Atlas* and *Italus* been one perſon.

As for the authoritie of *Beroſus* in this caſe, we need the leſſe to regard it, for that *Reyneccius* himſelfe, whoſe conjectures are more to be valued than the dreames wherewith *Annius* hath filled *Beroſus*, holds it but a figment.

That the name of *Italie* began long after *Atlas*, it appeares by the Verſes of *Virgil* laſt rehearſed, wherein hee would not haue ſaid, —— *Nunc fama minores Italiam dixiſſe ducis de nomine gentem*, had that name beene heard of ere *Dardanus* left the Countrey. But ſeeing that, when *Hercules*, who died a few yeeres before the Warre of *Troy*, had left in *Italie* a Colonie of the *Eleans* (who in a manner were one and the ſame Nation with the *Ætolians*, as *Strabo*, *Herodotus*, and *Pauſanias* teach) then the name of *Italie* began: and ſeeing *Virgil* makes mention of *Italus* among the *Italian* Kings, it were no great boldneſſe to ſay, that *Italus* was Commander of theſe *Eleans*. For though I remember not that I haue read of any ſuch *Greeke* as was named *Italus*; yet the name of *Ætolus*, written in *Greeke Aitolus*, was very famous among the *Ætolians*, and among the *Eleans*, he being ſonne of a King of *Elis*, and founder of the *Ætolian* Kingdome. Neyther is it more hard to deriue the name of *Italus* from *Ætolus*, then *Italia* from *Ætolia*. So may *Virgils* authoritie ſtand well with the collections of *Reyneccius*; the name of *Italie* being taken both from a Captaine, and from the Nation, of which hee and his people were.

§. II.

Of the Aborigines, and other Inhabitants of Latium, and of the reaſon of the names of Latini and Latium.

IN *Italie* the *Latines* and *Hetrurians* were moſt famous; the *Hetrurians* hauing held the greateſt part of it vnder their ſubiection; and the *Latines* by the vertue and felicity of the *Romans*, who were a branch of them, ſubduing all *Italie*, and in few ages whatſoeuer Nation was knowne in *Europe*: together with all the Weſterne parts of *Aſia*, and North of *Africk*.

The Region called *Latium*, was firſt inhabited by the *Aborigines*, whom *Halicarnaſſæus*, *Varro*, and *Reyneccius* (following them) thinke to haue been *Arcadians*: and this name of *Aborigines* (to omit other ſignifications that are ſtrained) imports as much as originall, or natiue of the place, which they poſſeſſed: which title the *Arcadians* are known in vaunting manner to haue alwaies vſurped, fetching their antiquitie from beyond the Moone; becauſe indeed, neither were the inhabitants of *Peloponneſus* inforced to forſake their ſeates ſo oft as other *Greekes* were, who did dwell without that halfe Iſland, neyther had the *Arcadians* ſo vnſure a dwelling as the reſt of the *Peloponneſians*, becauſe their Country was leſſe fruitfull in land, mountainous, and hard of acceſſe, & they themſelues (as in ſuch places commonly are found) very warlike men. Some of theſe therefore hauing occupied a great part of *Latium*, & held it long, did according to the *Arcadian* manner, ſtile themſelues *Aborigines*, in that language, which either their new Seate, or their Neighbours thereby had taught them. How it might be that the *Arcadians*, who dwelt ſomwhat far from Sea, & are alwaies noted as vnapt men to proue good Mariners, ſhould haue beene Authors of new diſcoueries, were a queſtion not eaſie to be anſwered, were it not ſo, that both fruitfulneſſe of children, in which thoſe ages abounded, inforced the ſuperfluous companie to ſeeke another ſeat, and that ſome expeditions of the *Arcadians*, as eſpecially that of *Euander*, into the ſame parts of *Italie*, are generally acknowledged.

After the *Aborigines*, were the *Pelaſgi*, an ancient Nation, who ſometimes gaue name to all *Greece:* but their antiquities are long ſince dead, for lacke of good records. Neither was their glorie ſuch in *Italie*, as could long ſuſtaine the name of their owne Tribe; for they were in ſhort ſpace accounted one people with the former inhabitants. The *Sicani*, *Auſones*, *Arunci*, *Rutili*, and other people, did in ages following diſturbe the peace of *Latium*, which by *Saturne* was brought to ſome ciuilitie; and he therefore canonized as a god.

This *Saturne* S. *Auguſtine* calleth *Sterces* or *Sterculius*, others terme him *Stercutius*, and ſay, that he taught the people to dung their grounds. That *Latium* tooke his name of *Saturne*, becauſe he did *latere*, that is, lie hidden there, when he fled from *Iupiter*, it is queſtionleſſe a fable. For as in Heatheniſh ſuperſtition, it was great vanitie to thinke that any thing could be hidden from God, or that there were many gods of whom one fledde from another; ſo in the truth of Hiſtorie, it is well knowne, that no King reigning in thoſe parts was ſo mighty, that it ſhould bee hard to finde one Countrie or another, wherein a man might be ſafe from his purſuit. And yet, as moſt fables and poeticall fictions were occaſioned by ſome ancient truth, which eyther by ambiguity of ſpeech, or ſome alluſion, they did maimedly and darkely expreſſe (for ſo they fained a paſſage ouer a Riuer in Hell, becauſe death is a paſſage to another life; and becauſe this paſſage is hatefull, lamentable, and painfull, therefore they named the Riuer *Styx* of Hate, *Cocytus* of Lamentation, and *Acheron* of Paine: ſo alſo becauſe men are ſtonie-hearted, and becauſe the *Greeke* λαοὶ people, and λαὶ ſtones, are neere in ſound, therefore they fained in the time of *Deucalion* ſtones conuerted into men, as at other times men into ſtones:) in like manner it may be, that the originall of *Saturnes* hiding himſelfe, was ſome alluſion to that olde opinion of the wiſeſt of the Heathen, that the true God was *ignotus Deus*, as it is noted in the *Acts*; whence alſo *Eſay* of the true God ſaies, *tu Deus abdens te.* For it can not be in vaine, that the word *Saturnus* ſhould alſo haue this very ſignification, if it be deriued (as ſome thinke) from the *Hebrew Satar*, which is to hide: Howbeit I denie not, but that the originall of this word, *Latium*, ought rather to be ſought elſewhere.

See lib. 1. cap. 6. §. 1. & ſeq.

Acts 17. 23.

Eſay 45. 15.

Reyneccius doth coniecture that the *Cateans*, who deſcended of *Cethim*, the Sonne of *Iauan*, were the men who gaue the name to *Latium*. For theſe *Ceteans* are remembred by *Homer* as aiders of the *Troians* in their Warre. *Strabo* interpreting the place of *Homer*, calls them ſubjects to the Crowne of *Troy*. Heereupon *Reyneccius* gathers, that their abode was in *Aſia*: viz. *in agro Elaitico*; *in the Elaitian Territorie*, which agreeth with *Strabo*. Of a City which the *Æolians* held in *Aſia*, called *Elæa*, or *Elaia*, *Pauſanias* makes mention: *Stephanus* calls it *Cidamis*, or (according to the *Greeke* writing) *Cidamis*, which name laſt rehearſed hath a very neere ſound to *Cethim*, *Citim*, or *Cithim*; the *Greeke* Letter (*D*) hauing (as many teach) a pronunciation very like to (*TH*) differing onely in the ſtrength or weakeneſſe of vtterance, which is found betweene many Engliſh words written with the ſame letters. Wherefore that theſe *Ceteans* beeing deſcended of *Cethim*, *Cittim*, or *Kittim*, the Sonne of *Iauan*, who was Progenitor of the *Greekes*, might very well take a denomination from the Citie, and Region, which they inhabited, and from thence be called *Elaites*, or *Elaites*, it is very likely, conſidering that among the *Arcadians*, *Phocians*, *Ætolians*, and *Eleans*, who all were of the *Æolique* Tribe, are found the names of the Mountaine *Elæus*, the Hauen *Eleas*, the people *Elaita*, the Cities *Eleus*, *Elaia*, and *Elateia*; of which laſt it were ſomewhat harſh in the Latine tongue to call the Inhabitants by any other name then *Elatini*, from whence *Latini* may come. Now whereas both the *Cetæi* and *Arcadians*, had their originall from *Cethim*, it is nothing vnlikely, that agreeing in language and ſimilitude of names, they might neuertheleſſe differ in ſound anh pronunciation of one and the ſame word. So that as he is by many called *Sabinus*, to whom ſome (deriuing the *Sabines* from him) giue the name of *Sabus*: in the like manner might he whom the *Arcadians* would call *Elatus* (of which name they had a Prince that founded the Citie *Elateia*) bee named of the *Ceteans Latinus*. *Reyneccius* purſuing this likelihood, thinkes, that when *Eurypilus*, Lord of the *Ceteans*, (being the Sonne of *Telephus*, whom *Hercules* begat vpon *Auge*, the daughter of *Aleus* King of *Arcadia*) was ſlaine by *Achilles* in the *Troian* Warre: then did *Telephus*, brother to *Eurippus*, conduct the *Ceteans*; who (fearing what euill might befall themſelues by the *Greekes*, if the affaires of *Troy* ſhould goe ill) paſſed into that part of *Italie*, whereas the *Arcadians* were planted by *Oenotrus*. And *Reyneccius* farther thinkes, that *Telephus* being the more gracious among

among the *Oenotrian Arcadians*, by the memory of his Grand-mother *Auge*, an *Arcadian* Lady, was well contented to take an *Arcadian* name, and to be called *Elatus*, which in the dialect and pronunciation either of the *Ceteans*, or of the *Oenotrians*, was first *Elatinus*, and then *Latinus*. That this name of *Elatus* may haue beene taken or imposed by the *Arcadians*, it is the more easie to be thought, for that there were then two Families, the one of *Aphidas*, the other of *Elatus*, who were Sons of *Arcas* King of *Arcadia*, which gaue name to the Countrie: and betweene these two Families the succession in that Kingdome did passe, almost enterchangeably for many ages, till at the end of the *Troian* warre it fell into the hand of *Hippotheus* of the race of *Elatus*, in whose Posteritie it continued vntill the last. Againe, the name of *Latinus*, hauing a deriuatiue sound, agrees the better with the supposition of such an accident. This is the coniecture of *Reyneccius*, which if he made ouer-boldly, yet others may follow it with the lesse reproofe, considering that it is not easie to finde either an apparent truth, or faire probability among these disagreeing Authors, which haue written the originals of *Latium*.

§. III.

Of the ancient Kings of the Latines vntill Æneas his comming.

THe Kings which reigned in *Latium* before the arriuall of *Æneas*, were *Saturnus*, *Picus*, *Faunus* and *Latinus*. Of *Saturne* there is nothing remembred, saue what is mentioned already, and many fables of the *Greekes*, which whether they be appliable to this man, it is for him to iudge, who shall be able to determine, whether this were the *Saturne* of the *Greekes*, called by them Κρόνος, or some other, stiled *Saturne* by the *Aborigines*. For the age wherein he liued, may very well admit him to haue beene the same: but the names of * *Sterces*, and *Stercutius* (for it may be, this name was not borrowed from the skill which he taught the people, but rather the soyle which they laid on their grounds, had that appellation from him) doe rather make him seeme some other man.

Of *Picus* it is said, that he was a good Horse-man. The fable of his being changed into a Bird, which we call a Pie, may well seeme (as it is interpreted) to haue growne from the skill which he had in sooth-saying, or diuination, by the flight and chattering of Fowles. *Faunus*, the Sonne of *Picus*, reigned after his Father. He gaue to *Euander* the *Arcadian* (who hauing slaine by mischance his Father *Echemus* King of *Arcadia*, fled into *Italie*) the waste grounds on which *Rome* was afterward built.

Fauna, called *Fatua*, the sister of *Faunus*, who was also his Wife, as all Historians agree; she was held a Prophetesse, and highly commended for her chastitie, which praise in her must needs haue been much blemished by her marriage, it selfe being meerly incestuous.

It is not mentioned that *Faunus* had by his sister any childe, neither doe we reade of any other Wife which he had, saue onely that *Virgil* giues vnto him *Latinus* as his Sonne, by a Nymph, called *Marica*.

But who this *Marica* was it is not found, saue onely that her aboad was about the Riuer *Liris* neere *Minturnæ*.

Of the name *Latinus*, there are by *Pomponius Sabinus* recounted foure: one, the Sonne of *Faunus*, another of *Hercules*, a third of *Vlysses* by *Circe*, the fourth of *Telemachus*. *Suidas* takes notice onely of the second, of whom he saith, that his name was *Telephus*, and the people anciently named the *Ceti*, were from his surname called *Latini*. This agrees in effect with the opinion of *Reyneccius*, the difference consisting almost in this onely, that *Suidas* calls *Telephus*, the sonne of *Hercules*, whereas *Reyneccius* makes him his Nephew, by a sonne of the same name. This *Latinus* hauing obtained the succession in that Kingdome after *Faunus*, did promise his onely Daughter and Heire *Lauinia*, to *Turnus* the son of *Venilia*, who was sister to *Amata Latinus* his Wife.

But when *Æneas* arriued in those parts with fifteene ships, or perhaps fewer, wherein might be imbarked according to the rate which *Thucydides* allowes to the Vessels then vsed, about one thousand and two hundred men: then *Latinus* finding that it would stand best with his assurance, to make alliance with the *Troian*, and moued with the great reputation of *Æneas*, which himselfe had heard of in the Warre of *Troy*, gaue his Daughter to him, breaking off the former appointment with *Turnus*, who incensed here-

* *Ezekiel* often cals the Idols of the heathen *dees stercoreos*: and hence it may be that in the Euangelist we reade of *Belzebub*, *Belzebul*, which is interpreted *Dominus Stercoreus*: and it may be that after that *Saturne* became the name of an Idol, it pleased God that in a like sense this name *Stercutius* should sticke vnto him. *Aenéid. 7.*

Suidas in the word *Latini*.

herewith, fought to auenge himselfe by warre: which was soone ended with his owne death.

Of *Amata* the Wife of *Latinus*, it is very certaine, that were she an *Italian*, she could not haue borne a Daughter mariageable at the arriuall of *Æneas*; vnlesse we should wholly follow *Suidas*, and rather giue the conduct of the *Cetei* into *Italie*, to *Telephus* the Father, than to his Sonne, who serued in the last yeere of the *Troian* Warre. But *Reynecius* holds her an *Asiatique*, and thinkes withall, that *Lauinia* was borne before *Telephus* came into *Italie*. That this name *Amata*, by which *Virgil* and *Halicarnassæus* call her, was not proper, but rather a surname, it may seeme by *Varro*; who calleth her *Palatia*: which name very well might be deriued from the *Greeke* name *Pallas*. *Amata*, which signifieth beloued, or deare, was the name by which the High Priest called euery Virgin, whom he tooke to serue as a Nunne of *Vesta*; wherefore it is the more easie to be thought a surname, howsoeuer *Virgil* discourse of her and *Venilia* her sister.

Lauinia, the daughter of *Latinus*, being giuen in marriage to *Æneas*, the Kingdome of *Latium*, or the greatest part of that Countrie, was established in that race: wherein it continued vntill it was ouer-growne by the might and greatnesse of the *Romans*.

§. IIII.

Of Æneas, and of the Kings and Gouernors of Alba.

ÆNeas himselfe being of the royall bloud of *Troy*, had the command of the *Dardanians*: he was a valiant man, very rich, and highly honoured among the *Troians*. By his wife *Creusa*, the daughter of *Priamus*, he had a sonne called *Ascanius*; whose surname was *Iulus*, hauing before the ruine of *Troy* (as *Virgil* notes) beene surnamed *Ilus*. But when *Æneas* was dead, his wife *Lauinia*, the daughter of *Latinus*, being great with child by him, and fearing the power of this *Ascanius*, fled into the Woods, where she was deliuered of a sonne, called thereupon *Syluius*, and surnamed *Posthumus*, because he was borne after his fathers Funerall. This flight of *Lauinia* was so euill taken by the people, that *Ascanius* procured her returne, entreated her honourably, and vsing her as a Queene, did foster her yong sonne, his halfe-brother *Syluius*. Yet afterwards, whether to auoid all occasions of disagreement, or delighted with the situation of the place; *Ascanius* leauing to his mother in law the Citie *Lauinium*, which *Æneas* had built and called after his new wiues name, founded the Citie *Alba Longa*, and therein reigned. The time of his reigne was, according to some, eight and twenty yeeres: *Virgil* giues him thirtie; others fiue and thirty, and eight and thirty. After his deceasse, there arose contention betweene *Syluius*, the sonne of *Æneas*, and *Iulus* the sonne of *Ascanius*, about the Kingdome: but the people inclining to the sonne of *Lauinia*, *Iulus* was contented to hold the Priesthood, which he and his race enioyed, leauing the Kingdome to *Syluius Posthumus*, whose posterity were afterwards called *Syluij*.

The reigne of the *Alba* Kings, with the continuance of each mans reigne, I finde thus set downe:

1	*Syluius Posthumus.*	29	
2	*Syluius Æneas.*	31	
3	*Syluius Latinus.*	50	
4	*Syluius Alba.*	39	
5	*Syluius Atis.*	26	
6	*Syluius Capys.*	28	
7	*Syluius Capetus.*	13	yeares.
8	*Syluius Tiberinus.*	8	
9	*Syluius Agrippa.*	41	
10	*Syluius Alladius.*	19	
11	*Syluius Auentinus.*	37	
12	*Syluius Procas.*	23	
13	*Syluius Amulius.*	44	

Syluius Numitor.

Ilia, called also *Rhea* and *Syluia*.

Romulus. Remus.

The

The moſt of theſe Kings liued in peace, and did little or nothing worthy of remembrance.

Latinus founded many Townes in the borders of *Latium*: who ſtanding much vpon the honour of their originall, grew thereby to be called *Priſci Latini*. Of *Tiberinus* ſome thinke that the Riuer *Tiber* had name, being formerly called *Albula*: but *Virgil* giues it that denomination of another called *Tibris*, before the comming of *Æneas* into *Italie*. The Mountaine *Auentinus* had name (as many write) from *Auentinus* King of the *Albanes*: who was buried therein: but *Virgil* hath it otherwiſe. *Iulius*, the brother of *Auentinus*, is named by *Euſebius* as father of another *Iulius*, and grandfather of *Iulius Proculus*; who leauing *Alba*, dwelt with *Romulus* in *Rome*. *Numitor*, the elder ſonne of *Procas*, was depriued of his Kingdome by his brother *Amulius*; by whom alſo his ſonne *Ægeſthus* was ſlaine, and *Ilia* his daughter made a Nunne of *Veſta*, that thereby the iſſue of *Numitor* might be cut off. But ſhe conceiued two ſonnes, either by her Vncle *Amulius*, as ſome thinke; or by *Mars*, as the Poets faine; or perhaps by ſome man of warre. Both the children, their Vncle commanded to be drowned, and the mother buried quicke, according to the Law; which ſo ordained, when the Veſtall Virgins brake their chaſtitie. Whether it was ſo, that the mother was pardoned at the entreatie of *Antho*, the daughter of *Amulius*, or puniſhed as the Law required (for Authors herein doe varie) it is agreed by all, that the two children were preſerued, who afterward reuenged the cruelty of their Vncle, with the ſlaughter of him and all his, and reſtored *Numitor* their grandfather to the Kingdome: wherein how long he reigned, I finde not, neither is it greatly materiall to know; for as much as the Eſtates of *Alba* and of *Latium* were preſently eclipſed by the ſwift increaſe of *Rome*; vpon which the computation of Time following (as farre as concernes the things of *Italie*) is dependant. After the death of *Numitor*, the Kingdome of *Alba* ceaſed; for *Numitor* left no male iſſue. *Romulus* choſe rather to liue in *Rome*; and of the Line of *Syluius* none elſe remained. So the *Albanes* were gouerned by Magiſtrates; of whom onely two Dictators are mentioned, namely *Caius Cluilius*, who in the dayes of *Tullus Hoſtilius*, King of the *Romanes*, making Warre vpon *Rome*, dyed in the Campe; and *Metius Suffetius*, the ſucceſſor of *Cluilius*, who ſurrendred the Eſtate of *Alba* vnto the *Romanes*, hauing committed the hazard of both Signories to the ſucceſſe of three men of each ſide, who decided the quarrell by Combat: in which, the three brethren *Horatij*, the Champions of the *Romanes*, preuailed againſt the *Curiatij*, Champions of the *Albanes*. After this Combat, when *Metius* (following *Tullus Hoſtilius* with the *Albane* forces againſt the *Veientes* and *Fidenates*) withdrew his Companies out of the battaile, hoping thereby to leaue the *Romanes* to ſuch an ouerthrow, as might make them weake enough for the *Albanes* to deale with; *Tullus*, who notwithſtanding this falſehood, obtained the victory, did reward *Metius* with a cruell death, cauſing him to be tyed to two Chariots, and ſo torne in pieces. Then was *Alba* deſtroyed and the Citizens carried to *Rome*, where they were made free Denizens, the noble Families being made *Patritians*; among which were the *Iulij*: of whom *C. Iulius Cæſar* being deſcended, not onely gloried in his ancient, royall, and forgotten pedegree, in full aſſembly of the *Romanes*, then gouerned by a free Eſtate of the People: but by his rare induſtrie, valour, and iudgement, obtained the Soueraigtie of the *Romane* Empire (much by him enlarged) to himſelfe and his poſteritie; whereby the name of *Æneas*, and honour of the *Troian* and *Alban* Race, was ſo reuiued, that ſeldome, if euer, any one Family hath attained to a proportionable height of glory.

§ V.

Of the beginning of Rome, and of Romulus *birth and death.*

OF *Rome*, which deuoured the *Alban* Kingdome, I may here beſt ſhew the beginnings, which (though ſomewhat vncertaine) depend much vpon the birth and education of *Romulus*, the grand-childe of *Numitor*, the laſt that reigned in *Alba*. For how not onely the bordering people, but all Nations betweene *Euhrpates* and the Ocean where broken in pieces by the yron teeth of this fourth Beaſt, it is not to be deſcribed in one place, hauing beene the worke of many Ages; whereof I now doe handle onely the firſt, as incident vnto the diſcourſe preceding. *Q. Fabius Pictor, Portius*

tius Cato, Calphurnius Piso, Sempronius, and others, seeke to deriue the *Romans* from *Ianus*: but *Herodotus, Marsylus*, and many others of equall credit, giue the *Græcians* for their an-
Strab. l. 5. f. 159. cestors: and as *Strabo* reporteth in his fifth Booke; Cæcilius *rerum Romanarum scriptor eo argumento colligit, Romam à Græcis esse conditam, quod Romani Græco ritu, antiquo instituto,* Herculi *rem sacram faciunt, matrem quoque* Euandri *venerantur Romani*; Cæcilius (saith he) *a Romane Historiographer, doth by this argument gather, that Rome was built by the Greeks, because the Romanes, after Greekish fashion, by ancient ordinance doe sacrifice to* Hercules: *the Romanes also worship the mother of* Euander.

Plutarch in the life of *Romulus* remembred many founders of that Citie: as *Romanus* the sonne of *Vlysses* and *Circe*; *Romus* the sonne of *Emathion*, whom *Diomedes* sent thither to from *Troy*; or that one *Romus*, a Tyrant of the *Latines*, who draue the *Tuscans* out of that Countrey, built it. *Solinus* bestowes the honour of building *Rome* vpon *Euander*, saying, That it was beforetimes called *Valentia*. *Heraclides* giues the denomination to a captiue Lady, brought thither by the *Græcians*: others say, That it was anciently called *Febris*, after the name of *Februa*, the mother of *Mars*; witnesse Saint *Augustine* in his third Booke *de Ciuitate Dei*. But *Liuie* will haue it to be the worke of *Romulus*, euen from the foundation: of whom and his consorts, *Iuuenal* to a *Roman* Citizen, vaunting of their originall, answered in these Verses:

Attamen vt longe repetas, longeque reuoluas
Maiorum quisquis primus fuit ille tuorum,
Aut pastor fuit, aut illud quod dicere nolo.

Yet though thou fetch thy pedegree so farre;
Thy first Progenitor, who ere he were,
Some Shepheard was, or else, that Ile forbeare.

meaning either a Shepheard, or a Theefe.

Now of *Romulus* begetting, of his education and preseruation, it is said, That he had *Rhea* for his mother, and *Mars* supposed to be his father, that he was nurst by a Wolfe, found and taken away by *Faustula*, a Shepheards wife. The same vnnaturall nursing had *Cyrus*, the same incredible fostering had *Semiramis*; the one by a Bitch, the other by Birds. But, as *Plutarch* saith, it is like enough that *Amulius* came couered with armour to *Rhea*, the mother of *Romulus*, when he begat her with childe: and therein it seemeth to me that he might haue two purposes; the one, to destroy her, because she was the daughter and heire of his elder brother, from whom he iniuriously held the Kingdome; the other to satisfie his appetite, because she was faire and goodly. For she being made a Nunne of the goddesse *Vesta*, it was death in her, by the Law, to breake her chastitie. I also finde
Fauchet f. 114 in *Fauchet* his *Antiquitez de Gaule*, that *Merouée*, King of the *Frances*, was begotten by a Monster of the Sea: but *Fauchet* sayes, *Let them beleeue it that list; Il le croira qui voudra*: Also of *Alexander*, and of *Scipio African*, there are poeticall inuentions: but to answere these imaginations in generall, it is true, that in those times, when the World was full of this barbarous Idolatry, and when there were as many gods as there were Kings, or passions of the minde, or as there were of vices and vertues; then did many women greatly borne, couer such slips as they made, by protesting to be forced by more than humane power: so did *Oenone* confesse to *Paris*, that she had beene rauished by *Apollo*. And *Anchyses* boasted that he had knowne *Venus*. But *Rhea* was made with childe by some man of Warre, or other, and therefore called *Mars*, the god of battell, according to the sense of the time. *Oenone* was ouercome by a strong wit, and by such a one as had those properties ascribed to *Apollo*. The Mother of *Merouée* might fancie a Sea Captaine to be gotten with yong by such a one: as the Daughter of *Inachus* fancied, according to *Herodotus*. *Æneas* was a bastard and begotten vpon some faire Harlot, called for her beautie *Venus*, and was therefore the childe of lust, which is *Venus*. *Romulus* was nurst by a Wolfe, which was *Lupa*, or *Lupina*, for the Curtesans in those dayes were called Wolfes, *quæ nunc* (saith *Halicarnassæus*) *honestiori vocabulo amicæ appellantur*; *which are now by an honester name called friends*. It is also written, that *Romulus* was in the end of his life taken vp into heauen, or rather out of the world by his father *Mars*, in a great storme of thunder, and lightning: so was it said that *Æneas* vanished away by the Riuer *Numicus*:

but

but thereof *Liuie* also speaketh modestly; for hee rehearseth the other opinion that the storme was the furie of the Senators, but seemeth to adhere partially to this taking vp; and many Authors agree, that there was an vnnaturall darkenesse, both at his birth and at his death, and that hee might be slaine by thunder or lightning, it is not vnlikely. For the Emperour *Anastasius* was slaine with lightning, so was *Strabo* the Father of *Pompey* slaine with a thunder-bolt: so *Carus* the Emperour (who succeeded *Probus*) whilest hee lodged with his Armie vpon the Riuer *Tigris*, was there slain with lightning. But a *Mars* of the same kinde might end him that began him; for he was begotten by a man of war, and by violence destroyed. And that he died by violence (which destinie followed most of the *Roman* Emperors) it appeareth by *Tarquinius Superbus*: who was the seuenth King after him: who when he had murthered his Father-in-law, commanded that he should not be buried, for (said hee) *Romulus* himselfe died and was not buried. But let *Halicarnasseus* end this dispute; whose words are these: *They* (saith hee) *who drew neerest to the truth, say that he was slaine by his owne Citizens; and that his crueltie in punishments of offendors, together with his arrogancie, were the cause of his slaughter. For it is reported, that both when his mother was rauished, whether by some man, or by a god, the whole body of the Sunne was eclipsed, and all the earth couered with darknesse like vnto night, and that the same did happen at his death.*

Such were the birth and death of *Romulus*: whose life historified by *Plutarch*, doth containe (besides what is here alreadie spoken of him) the conquest of a few miles which had soone beene forgotten, if the *Roman* greatnesse built vpon that foundation, had not giuen it memorie in all ages following, euen vnto this day. A valiant man he was, very strong of bodie, patient of trauell, and temperate in diet, as forbearing the vse of wine and delicacies: but his raging ambition he knew not how to temper, which caused him to slay his brother, and neglect to reuenge the death of *Tatius*, his companion in the Kingdome, that he himselfe might be Lord alone in those narrow Territories. He reigned 37. yeres: first alone, then with *Tatius*, and after his death, single, till hee was slaine, as is alreadie shewed: after which time the Soueraignetie fell into the hands of *Numa*, a man to him vnknowne, & more Priest-like then King-like: wherein *Rome* it selfe in her later times hath somewhat resembled this King. For hauing long beene sole Gouernesse till *Constantinople* shared with her: afterwards, when as the *Greeke* Emperour was crushed by forraine enemies, and the *Latines* dispoyled of Imperiall power, shee fell into the subjection of a Prelate, swelling by degrees from the Sheepe-hooke to the Sword, and therewith victorious to excessiue magnificence, from whence by the same degrees it fell, being driuen from luxurie to defensiue armes, and therein hauing beene vnfortunate, at length betakes herselfe againe to the Crosier staffe.

And thus much of *Rome* in this place by occasion of the Storie of the times of King *Ahaz*, during whose reigne in *Iurie*, the foundations of this famous Citie were laid.

CHAP. XXV.

Of Ezekia, *and his Contemporaries.*

§. I.

Of the beginning of Ezechias, *and of the agreeing of* Ptolomies, Nabonassar, Nabopolassar, *and* Mardocempadus, *with the historie of the Bible.*

AS the first yeere of *Ahaz* his Reigne was confounded with the last of his father *Iotham*, so was the later end of his sixteene yeres taken vp in the three first of *Ezekias* his sonne. This appeares by the Reigne of *Hosea*, ouer *Israel*, which beganne in the twelfth of *Ahaz*, and therefore the third thereof was concurrent with *Ahaz* his fourteenth. But the third of *Hosea* was the first of *Ezekia*; so it follows, that *Ezekia* beganne to reigne in his Fathers foureteenth yeere. Like enough it is, that the third yeere of *Hosea*, the same being the fourteenth of *Ahaz*, was almost spent when *Ezekia* beganne, and so

ſo the fifteenth yeere of *Ahaz* may haue beene concurrent, for the moſt part, with the firſt of *Ezekia*.

By ſuppoſing that *Hoſea* began his Kingdome, when the twelfth yeere of *Ahaz* was almoſt compleat, ſome would finde the meanes how to diſioyne the firſt of *Hezekia* from the fifteenth of *Ahaz*, placing him yet one yeere later, of which yeere, *Ahaz* may perhaps haue liued not many dayes. But ſeeing that the foureteenth and fifteenth yeeres of *Ezekia*, may not be remoued out of their places; it is vaine labour to alter the firſt yeere.

2 *Kin.* 19. 35. *In the foureteenth yeere of Ezekia*, *Senacherib* inuading *Iuda*, and the Countries adioyning, loſt his Armie by a miraculous ſtroake from Heauen, fled home, and was ſlaine. The yeere following it was that God added fifteene yeeres to the life of *Ezekia*, when he had already reigned foureteene of his nine and twenty: and the ſame yeere was that miracle ſeene of the Sunnes going backe; of which wonder (as I heare) one *Bartholomew Scultet*, who is much commended for skill in Aſtronomie, hath by calculation found the very day which anſwered vnto the twenty fifth of *April*, in the *Iulian* yeere, being then Thurſday. I haue not ſeene any workes of *Scultet*; but ſurely to finde a motion ſo irregular and miraculous, it is neceſſary that he produce ſome record of obſeruation made at ſuch a time. Howſoeuer it be, the fifteenth yeere of *Ezekia* agreed vpon; and therefore we may not alter the firſt. As for that ſaying, which is vſuall in like caſes,

2 *Chron.* 28. 27 that Ahaz *ſlept with his Fathers, and* Ezekia *his Sonne reigned in his ſtead*, it doth no more proue that *Ezekia* reigned not with his Father, than the like ſaying doth inferre the like at the death of *Iehoſaphat*, and ſucceſſion of *Ieboram*; whereof, as concerning the beginning of the Sonne to reigne whileſt his Father liued, wee haue already ſaid enough.

Of this godly King *Ezekias*, we finde, that his very beginning teſtified his deuotion and zeale. For whether it were ſo, that his vnfortunate and vngracious Father (who had out-worne his reputation) gaue way to his Sons proceedings, which perhaps it lay not in him to hinder; or whether (as I rather thinke) the firſt yeere and firſt moneth of

2 *Chro.* 29. *v.* 3. his reigne, wherein *Ezekias* opened the doores of the Temple, were to be vnderſtood as the beginning of his ſole gouernment; we plainly finde it to haue beene his firſt worke,

2 *Chron* 30. that he opened the doores of the houſe of the Lord, which *Achaz* had ſhut vp, cleanſed the Citie and Kingdome of the Idols, reſtored the Prieſts to their offices and eſtates, commanded the Sacrifices to be offered which had beene for many yeeres neglected, & brake downe the braſen Serpent of *Moſes*, becauſe the people burnt incenſe before it, and he

2 *King* 18. called it *Nehuſhtan*, which ſignifieth a lumpe of braſſe. He did alſo celebrate the Paſſe-ouer with great magnificence, inuiting thereunto the *Iſraelites* of the ten Tribes: many there were, euen out of thoſe Tribes, that came vp to *Ieruſulem*, to this feaſt. But the generall multitude of *Iſrael* did laugh the Meſſengers of *Ezekia* to ſcorne.

It was not long ere they that ſcorned to ſolemnize the memoriall of their deliuerance out of the *Ægyptian* ſeruitude, fell into a new ſeruitude, out of which they neuer were deliuered. For in the fourth of *Ezekia* his reigne, *Salmanaſſar* the Sonne of *Tiglath*, the Sonne of *Belochus*, hearing that *Hoſea* King of *Iſrael* had practiſed with *Soe* King of *Ægypt*, againſt him, inuaded *Iſrael*, beſieged *Samaria*, and in the third yeare (after the inhabitants had endured all ſorts of miſeries) forced it, and carried thence the ten Idolatrous Tribes into *Aſſyria* and *Media*: among whom *Tobias* and his Sonne of the ſame name, with *Anna* his Wife, were ſent to *Niniue*; in whoſe Seates and Places the *Aſſyrians* ſent ſtrangers of other Nations, and among them many of the ancient Enemies of the *Iſraelites*, as thoſe of *Cutha*, *Ana*, *Hamah*, and *Sphernaim*, beſides *Babylonians*: whoſe Places and Nations I haue formerly deſcribed in the Treatiſe of the Holy Land.

Theſe later *Aſſyrian* Kings, and the *Perſians*, which followed them, are the firſt, of whom we finde mention made both in Prophane and Sacred bookes. Theſe therefore ſerue moſt aptly to ioyne the times of the old World, (whereof none but the Prophets haue written otherwiſe than fabulouſly) with the Ages following that were better knowne, and deſcribed in courſe of Hiſtory. True it is, that of *Cyrus* and ſome other *Perſians*, we finde in the Bible the ſame names by which other Authors haue recorded them: but of *Phul* and *Salmanaſſar*, with other *Aſſyrian*, *Chaldean* Kings, diuerſity of name hath bred queſtion of the perſons. Therefore, whereas the Scriptures doe ſpeake of *Salmanaſſar*, King of *Aſſur*, who reigned in the time of *Ahaz* and *Ezekia*, Kings of *Iuda*, and of *Hoſea* King of *Iſrael*, whom he carried into captiuitie: and whereas *Ptolomie* makes mention

mention of *Nabonaſſar*, ſpeaking preciſely of the time wherein he liued; it is very pertinent to ſhew, that *Salmanaſſar* and *Nabonaſſar* were one and the ſame man. The like reaſon alſo requireth, that it be ſhewed of *Nebuchadnezzar*, that he was the ſame, whom *Ptolomie* calleth *Nabopolaſſar*.

Of both theſe points *Bucholerus* hath well collected ſufficient proofe from the exact calculations of ſundry good Mathematicians. For by them it appeares, that betweene *Nabonaſſar* and the birth of *Chriſt*, there paſſed ſeauen hundred fortie and ſixe yeeres: at which diſtance of time the reigne of *Salmanaſſar* was. One great proofe hereof is this, which the ſame *Bucholerus* alleadgeth out of *Eraſmus Reinholdus*, in the *Prutenick* Tables. *Mardocempadus* King of *Babylon* (whom *Ptolomie*, ſpeaking of three Eclipſes of the Moone, which were in his time, doth mention) was the ſame whom the Scriptures call *Merodach*, who ſent Embaſſadours to *Hezekia*, King of *Iuda*. So that if we reckon backwards to the difference of time, betweene *Merodach* and *Salmanaſſar*, we ſhall finde it the ſame which is betweene *Mardocempadus* and *Nabonaſſar*. Likewiſe *Functius* doth ſhew, that whereas from the deſtruction of *Samaria*, to the deſtruction of *Ieruſalem*, in the nineteenth of *Nabuchadneſſar*, we collect out of the Scriptures, the diſtance of one hundred thirty and three yeeres: the ſelfe-ſame diſtance of time is found in *Ptolomie*, betweene *Nabonaſſar* and *Nabopolaſſar*. For, whereas *Ptolomie* ſeemes to differ from this accompt, making *Nebonaſſar* more ancient by an hundred and fortie yeeres, than the deſtruction of *Ieruſalem*, we are to vnderſtand that he tooke *Samaria* in the eighth yeere of his reigne; ſo that the ſeauen foregoing yeeres added to theſe one hundred thirty and three, make the accompts of the Scriptures fall euen with that of *Ptolomie*. *Ptolomies* computation is, that from the firſt of *Nabonaſſar*, to the fifth of *Nabopolaſſar*, there paſſed one hundred twentie and ſeauen yeeres. Now if we adde to theſe one hundred twentie ſeauen, the thirteene enſuing of *Nabuchadneſſars* yeere, before the Citie and Temple were deſtroyed, we haue the ſumme of one hundred and fortie yeeres. In ſo plaine a caſe more proofes are needeleſſe, though many are brought, of which this may ſerue for all, that *Ptolomie* placeth the firſt of *Nabopolaſſar* one hundred twentie and two yeeres, after the firſt of *Nabonaſſar*, which agreeth exactly with the Scriptures. To theſe notes are added the conſent of all Mathematicians: which in accompt of times I hold more ſure than the authoritie of any Hiſtory; and therefore I thinke it folly to make doubt, whereas Hiſtorians and Mathematicall obſeruations doe ſo throughly concurre.

Yet foraſmuch as that argument of the learned *Scaliger* doth reſt vnanſwered, whereby he proued *Baladan* the Father of *Merodach*, to haue beene this *Nabonaſſar*, I will not ſpare to loſe a word or two in giuing the Reader ſatisfaction herein. It is true, that the next obſeruations of the heauenly Bodies, which *Ptolomie* recorded, after the time of *Nabonaſſar*, were in the reigne of *Mardocempadus*; the ſecond yeere of whoſe reigne, is, according to *Ptolomie*, concurrent in part with the twentie ſeauen of *Nabonaſſar*. For the ſecond of three ancient Eclipſes which he calculates, being in the ſecond yeere of *Mardocempadus*, was from the beginning of *Nabonaſſar* twentie ſeauen yeeres, ſeauenteene dayes, and cleauen houres: the accompt from *Nabonaſſar*, beginning at high-noone the firſt day of the *Ægyptiam* moneth *Thot*, then anſwering to the twenty ſixt of *Februarie*; and this Eclipſe being fiftie minutes before mid-night, on the eighteenth day of that Moneth, when the firſt day thereof agreed with the nineteenth of *Februarie*; ſo that the difference of time betweene the two Kings *Nabonaſſar* and *Mardocempadus*, is noted by *Ptolomie*, according to the *Ægyptian* yeeres. But how does this proue, that *Mardocempadus* or *Merodach*, was the Sonne of *Nabonaſſar*? yea, how doth it proue, that he was his next Succeſſour, or any way of his Linage? It was enough to ſatisfie me, in this argument, that *Scaliger* himſelfe did afterwards beleeue *Mardocempadus* to haue beene rather the Nephew, than the Sonne of *Baladan*, or *Nabonaſſar*. For if hee might be either the Nephew, or the Sonne; hee might perhaps be neither the one, nor the other. But becauſe our Countrie-man *Lidyate* hath reprehended *Scaliger* for changing his opinion; and that both *Torniellus*, who followes *Scaliger* herein, and *Sethus Caluiſius*, who hath drawne into forme of Chronologie, that learned worke, *De Emendatione Temporum*, doe hold vp the ſame aſſertion, confounding *Baladan* with *Nabonaſſar*: I haue taken the paines to ſearch, as farre as my leiſure and diligence could reach, after any ſentence that might proue the Kindred or ſucceſſion of theſe two. Yet cannot

Ptol Almag. l. 4. c. 8.

cannot I finde in the *Almageſt* (for the Scriptures are either ſilent in this point, or aduerſe to *Scaliger*; and other good authority, I know none, in this buſineſſe) any ſentence more neerely prouing the ſucceſſion of *Merodach* to *Nabonaſſar*, than the place now laſt rehearſed: which makes no more, to ſhew that the one of theſe was Father to the other, than (that I may vſe a like example) the as neere ſucceſſion of *William* the *Conqueror*, declares him, to haue beene Sonne, or Grand-childe to *Edward* the *Confeſſor*. This conſidered, we may ſafely goe on with our accompt from *Nabonaſſar*, taking him for *Salmanaſſar*; and not fearing, that the Readers will be driuen from our booke, when they finde ſomething in it, agreeing with *Annius*, foraſmuch as theſe Kings mentioned in Scriptures, reigned in *Babylon* and *Aſſyria*, in thoſe very times which by *Diodorus* and *Ptolomie* are aſſigned to *Beloſus*, *Nabonaſſar*, and *Mardocempadus*, and the reſt: no good Hiſtory naming any others, that reigned there in thoſe ages; and all Aſtronomicall obſeruations, fitly concurring, with the yeeres that are attributed to theſe, or numbred from them.

§. II.

Of the danger and deliuerance of Iudæa from Sennacherib.

WHen *Salmanaſſar* was dead, and his ſon *Sennacherib* in poſſeſſion of the Empire, in the foureteenth yeere of *Ezechias*, he demanded of him ſuch Tribute as was agreed on, at ſuch time as *Tiglath*, the Grand-father of *Sennacherib*, and Father of *Salmanaſſar*, inuited by *Ahaz*, inuaded *Rezen* King of *Damaſcus*, and deliuered him from the dangerous Warre which *Iſrael* had vndertaken againſt him. This Tribute and acknowledgement when *Ezechias* denied, *Sennacherib*, hauing (as it ſeemes) a purpoſe to inuade *Ægypt*, ſent one part of his Armie to lye before *Ieruſalem*. Now though *Ezechias* (fearing this powerfull Prince) had acknowledged his fault, and purchaſed his peace, as he hoped, with thirty hundred talents of ſiluer, and thirty talents of gold: wherewith he preſented *Sennacherib*, now ſet downe before *Lachis* in *Iudæa*; yet vnder the colour of better aſſurance, and to force the King of *Iudæa* to deliuer hoſtages, the *Aſſyrian* enuironed *Ieruſalem* with a groſſe Armie, and hauing his Sword in his hand, thought it the fitteſt time to write his owne conditions. *2 Kin. 18. 21.*

Ezechias directed his three great Counſellers, to parlie with *Rabſaces*, ouer the Wall; and to receiue his demands: who vſed three principall arguments to perſwade the people to yeelde themſelues to his Maſter *Sennacherib*. For though the Chancellor, Steward, and Secretarie, ſent by *Ezechias*, deſired *Rabſaces* to ſpeake vnto them in the *Syrian* tongue, and not in the *Iewiſh*, yet he with a louder voice directed his ſpeech to the multitude in their owne language. And for the firſt, he made them know, That if they continued obſtinate, and adhered to their King, that they would, in a ſhort time, be inforced to eate their owne dung, and drinke their owne vrine: Secondly, he altogether diſabled the King of *Ægypt*, from whom the *Iudæans* hoped for ſuccour; and compared him to a broken Staffe, on which whoſoeuer leaneth, pierceth his owne hand: Thirdly, that the gods who ſhould helpe them, *Ezechias* had formerly broken and defaced, meaning chiefely (as it is thought by ſome) the braſen Serpent, which had beene preſerued euer ſince *Moſes* time: and withall he bade them remember the gods of other Nations: whom, notwithſtanding any power of theirs, his Maſter had conquered and throwne downe; and for God himſelfe, in whom they truſted, hee perſwaded them by no meanes to relye on him, for hee would deceiue them. But finding the people ſilent (for ſo the King had commanded them) after a while, when he had vnderſtood that the King of *Arabia* was marching on with a powerfull Armie, hee himſelfe left the *Aſſyrian* forces in charge to others, and ſought *Sennacherib* at *Libna* in *Iudæa*, either to informe him of their reſolution in *Ieruſalem*, or to conferre with him concerning the Armie of *Tarhaca* the *Arabian*. Soone vpon this there came letters from *Sennacherib* to *Ezechias*, whom hee partly aduiſed, and partly threatned to ſubmit himſelfe: vſing the ſame blaſphemous outrage againſt the all-powerfull God, as before. But *Ezechias* ſending thoſe Counſellers to the Prophet *Eſay*, which had lately beene ſent to *Rabſaces*, receiued from him comfort, and aſſurance, that this Heathen Idolater ſhould not preuaile; againſt whom the King alſo beſought aide from Almightie God, repeating the moſt inſolent and blaſphemous parts of *Sennacheribs* letter, before the *2 Kings 18. 21.*

Altar

Altar of God in the Temple, confessing this part thereof to be true. *That the King of Ashur had destroyed the Nations and their Lands, and had set fire on their gods, for they were no Gods, but the worke of mans hands, euen wood and stone, &c.* 2 Kings 19.

The reason that moued *Sennacherib* to desire to possesse himselfe in haste of *Ierusalem*, was, that he might thereinto haue retraited his Armie, which was departed as it seemeth from the siege of *Pelusium* in *Ægypt*, for feare of *Terhaca*: and though the Scriptures are silent of that enterprise (which in these bookes of the Kings, and of the *Chronicles* or *Paralipomenon*, speake but of the affaires of the *Iewes* in effect) yet the ancient *Berosus*, and out of him *Iosephus*, and Saint *Hierome*, together with *Herodotus*, remember it as followeth. *Herodotus* calleth *Sennacherib* King of *Arabia* and *Assyria*: which he might iustly doe, because *Tiglath* his Grand-father held a great part thereof, which he wrested from *Pekah* King of *Israel*: as *Gilead* ouer *Iordan*, and the rest of *Arabia Petræa* adioyning: the same *Herodotus* also maketh *Sethon* King of *Ægypt*, to be *Vulcans* Priest; and reporteth that the reason of *Sennacheribs* returne from *Pelusium* in *Ægypt*, which he also besieged, was, that an innumerable multitude of Rats had in one night eaten in sunder the Bow-strings of his Archers, and spoyled the rest of their weapons in that kinde, which no doubt might greatly amaze him: but the approach of *Tarhaca*, remembred by *Iosephus* and *Berosus*, was the more vrgent. Saint *Hierome* vpon the seauen and thirty of *Esay*, out of the same *Berosus*, as also in part out of *Herodotus*, whom *Iosephus* citeth somewat otherwise than his words lye, reports *Senacheribs* retrait in these words. *Pugnasse autem* Senacherib *Regem Assyriorum contra Ægyptios, & obsedisse Pelusium, iamque extructis aggeribus vrbi capiendæ, venisse* Tarachan *Regem Æthiopum in auxilium, & eius nocte iuxta Ierusalem, centum octoginta quinque millia exercitus Assyrij pestilentia corruisse narrat* Herodotus: *& plenissimè* Berosus *Chaldaicæ scriptor Historiæ, quorum fides depromptis libris petenda est*; *That* Sennacherib *King of the Assyrians fought against the Ægyptians, and besieged Pelusium, and that when his Mounts were built for taking of the Citie,* Tarhacas *King of the Æthiopians came to helpe them, and that in one night, neere Ierusalem, one hundred eightie fiue thousand of the Assyrian Armie perished by pestilence; of these things* (saith Hierome) * Herodotus *reports: and more at large* Berosus *a writer of Chaldaan Storie, whose credit is to be taken from their owne Bookes.* Out of *Esay* it is gathered, that this destruction of the *Assyrian* Armie was in this manner: *Thou shalt be visited of the Lord of Hoasts with thunder and shaking, and a great noyse, a whirlewinde and a tempest, and a flame of deuouring fire.* But *Iosephus* hath it more largely out of the same *Berosus*, an authority (becausse so well agreeing with the Scriptures) not to be omitted; Sennacheribus *autem ab Ægyptiaco bello reuertens, ostendit ibi exercitum, quem sub* Rabsacis *imperio reliquerat peste diuinitus immissâ deletum, primâ nocte posteaquam Vrbem oppugnare cœperat, absumptis cum Ducibus & Tribunis centum octoginta quinque millibus Militum; qua clade territus, & de reliquis copijs sollicitus, maximis itineribus in regnum suum contendit, ad regiam quæ Ninus dicitur. Vbi paulo post per insidias Seniorum è filijs suis,* Adramelechi, *&* Selennari, *vitam amisit: occisus in ipso Templo quod dicitur* Arasci; *quem præcipuo cultu dignabatur: quibus ob patricidium à popularibus pulsis & in Armeniam fugientibus,* Asaracoldas *minor filius in Regnum succeſsit*; Sennacherib (saith Iosephus) *returning from the Ægyptian Warre, found there his Armie, which he had left vnder the command of* Rabsaces, *destroyed by a pestilence sent from God, the first night that he had begunne to assault the Towne: one hundred fourescore and fiue thousand of the Souldiers being consumed with their Chiefstaines and Coronells. With which destruction being terrified, and withall afraid what might become of the rest of his Armie, he made great marches into his Kingdome, to his Royall Citie, which is called Ninus, where shortly after by the treason of two of the eldest of his Sonnes,* Adramelech *and* Selennar *or* Sharezer, *hee lost his life in the Temple dedicated to* Arasces, *or* Nesroch: *whom hee especially worshipped. These his Sonnes being for their parricide chased away by the people: and flying into* Armenia, Asaracoldas *his yonger Sonne succeeded in the Kingdome.* Who in the beginning of his reigne sent new troupes out of *Assyria* and *Samaria*, to fortifie the Colonie therein planted by his grand-father *Salmanassar*. What this *Nesroch* was, it is vncertaine: *Hierome* in his Hebrew traditions hath somewhat of him, but nothing positiuely. It is certaine, that *Venus Vrania* was worshipped by the *Assyrians*; and so was *Iupiter Belus*, as *Dion*, *Eusebius*, and *Cyrillus Lyr.* witnesse. Many fancies there are, what cause his sonnes had to murther him; but the most

Herod. l. 2. p. 69

Iosam l. 10. c. 1.

Her. Euterp. l. 2

* To wit in part, for *Herodotus* mentioneth nothing, neither of *Tarhaca*, nor of *Ierusalem*, nor of the Armie there.

Esay 29. 6.

Ios. ant. l. 10. c. 1

Selennar otherwise *Sharezer*, who slew him, as he was paying to *Nesroh* his god. 2 Kings 19.

2 King. 19. 37. Esdr. 1. c. 4. v. 2.

moſt likely it is, that he had formerly diſ-inherited thoſe two, and conferred the Empire on *Aſſarhaddon*. *Tobit* tels vs, that it was fiftie fiue dayes after *Senacheribs* returne, ere he was murthered by his ſonnes; during which time he ſlew great numbers of the *Iſraelites* in *Nineue*, till the moſt iuſt God turned the Sword againſt his owne breſt.

§. III.

Of Ezekias *his ſickneſſe and recouerie; and of the Babylonian King that congratulated him.*

AFter this maruellous deliuery, *Ezekias* ſickned, and was told by *Iſaiah*, that he muſt dye: but after he had beſought God with teares for his deliuery, *Iſaiah*, as he was going from him, returned againe, and had warrant from the Spirit of God to promiſe him recouery after three dayes, and a prolongation of life for fifteene yeeres. But *Ezekias* ſomewhat doubtfull of this exceeding grace, prayeth a
2 King 20. ſigne to confirme him: whereupon, at the prayer of *Iſaiah*, the ſhadow of the Sunne caſt it ſelfe the contrary way, and went backe tenne degrees, vpon the Dyall of *Achaz*. The cauſe that moued *Ezekias* to lament (ſaith Saint *Hierome*) was, becauſe he had as yet no ſonne, and then in deſpaire that the *Meſsias* ſhould come out of the houſe of *Dauid*, or at leaſt of his Seede. His diſeaſe ſeemeth to be the Peſtilence, by the medicine giuen him by the Prophet, to wit, a maſſe of Figges, layed to the Botch or Sore.

This wonder when the Wiſe-men of *Chaldea* had told to *Merodach*, King of *Babylon*, the firſt of that houſe, he ſent to *Ezekias*, to be informed of the cauſe: at which time *Ezekias* ſhewed him all the Treaſure he had, both in the Court and in the Kingdome: for which he was reprehended by the Prophet *Iſaiah*, who told him; *The dayes*
Eſay 39. *are at hand, that all that is in thine houſe, and whatſoeuer thy fathers haue layed vp in ſtore to this day, ſhall be carried into Babel*; nothing ſhall be left, ſaith the Lord. It may ſeeme ſtrange, how *Ezekia* ſhould haue got any treaſure worth the ſhewing: for *Senacherib* had robbed him of all, the yeere before. But the ſpoyle of the ſame *Senacherib* his Campe repayed all with aduantage, and made *Ezekia* richer vpon the ſuddaine than euer he had beene: which vnexpected wealth was a ſtrong temptation to boaſting. After this time *Ezekia* had reſt, and ſpending without noyſe that addition which God had made vnto his life; he dyed, hauing reigned nine and twentie yeeres. One onely offenſiue Warre he made, which was againſt the *Philiſtims* with good ſucceſſe.
Eccleſ 48. Among his other acts (ſhortly remembred in *Eccleſiaſticus*) he deuiſed to bring water to *Ieruſalem*.

In two reſpects they ſay that he offended God: the one, that he reioyced too much at the deſtruction and lamentable end of his enemie; the other, that he ſo much gloried in his riches, as he could not forbeare to ſhew them to ſtrangers. But the reaſon which moued *Ezekias* (ſpeaking humanely) to entertaine the Embaſſadours of *Merodach* in this friendly and familiar manner, was, becauſe he came to viſit him, and brought him a preſent, congratulating the recouery of his health; as alſo in that *Merodach* had weakned the houſe of *Senacherib*, his fearefull enemy. For *Merodach*, who was Commander and Lieutenant vnder *Senacherib* in *Babylon*, vſurped that State himſelfe, in the laſt yeere of that King, and held it by ſtrong hand againſt his ſon *Aſſerhadden*; who was not onely ſimple, but impaired in ſtrength, by the moleſtation of his brothers. This aduantage *Merodach* eſpied, and remembring, that their anceſtor *Phul Belochus* had ſet his owne maſter *Sardanapalus* beſides the cuſhion, thought it as lawfull for himſelfe to take the opportunity which this Kings weakeneſſe did offer, as it had beene for *Belochus* to make vſe of the others wickedneſſe: and ſo, finding himſelfe beloued of the *Babylonians*, and ſufficiently powerfull, he did put the matter to hazard, and preuailed. The aſſertion of this hiſtory is made by the ſame arguments that were vſed in maintaining the common opinion of Writers, touching *Phul Belochus*; which I will not here againe rehearſe. So of this new Race, which cut a-ſunder the Line of *Ninus*, there were onely fiue Kings.

Phul

Phul Belochus.	who reigned	48	yeeres.
Tiglath Phalassar.		27	
Salmanassar.		10	
Senacherib.		7	
Assarhaddon.		10	

But forasmuch as the last yeere of *Salmanassar* was also the first of *Senacherib* his son, we reckon the time, wherein the house of *Phul* held the *Assyrian* Kingdome, to haue been an hundred and one yeeres, of which, the last fiue and twentie were spent with *Ezekia*, vnder *Salmanassar*, *Senacherib*, and *Assarhaddon*.

§. IIII.

The Kings that were in Media during the reigne of Ezekia: *Of the difference found betweene sundry Authors, in rehearsing the Median Kings. Other contemporaries of* Ezekia: *of* Candaules, Gyges, *and the Kings descended from* Hercules.

IN the time of *Ezekia*, *Medidus*, and after him *Cardicas*, reigned in *Media*. Whether it were so, that variety of names, by which these Kings were called in seuerall Histories, hath caused them to seeme more than indeede they were; or whether the sonnes reigning with the fathers, haue caused not onely the names of Kings, but the length of Time, wherein they gouerned *Media*, to exceede the due proportion: or whether the Copies themselues, of *Ctesias* and *Arrian* his *Metasthenes*, haue beene faulty, as neither of these two Authors is ouer-highly commended of auntiesse: sorie is, that the names, number, and length of reigne, are all very diuersly reported of these *Median* Kings, that follow *Arbaces*: therefore it needs not seeme strange, that I reckon *Medidus* and *Cardicas* as contemporaries with *Ezekia*. For to reconcile so great a difference, as is found in those Writers that varie from *Eusebius*, is more then I dare vndertake. I will onely here set downe the roll of Kings that reigned in *Media*, accordingly as sundry Authors haue deliuered it.

Annius his *Metasthenes* orders them and their reignes thus:

Arbaces.	who reigned	28	yeeres.
Mandanes.		50	
Sosarmon.		30	
Articarmin.		50	
Arbianes.		22	
Artæus.		40	
Attines.		22	
Astybarus, with his sonne *Apanda.*		20	
Apanda alone.		30	
Darius with *Cyrus.*		36	

Diodorus Siculus following *Ctesias* (as perhaps *Annius* made his *Metasthenes* follow *Diodore*, with some little variation, that he might not seeme a borrower) placeth them thus.

Arbaces.	who reigned	28	yeeres.
Mandanes.		50	
Sosarmus.		30	
Artycas.		50	
Arbianes.		22	
Arfæus.		40	
Artynes.		22	
Aribæus.		40	
Astybaras.	the continuance of these two he doth not mention.		
Astyages.			

Mercator hath laboured with much diligence, to reconcile these Catalogues, and to make them also agree with *Eusebius*. But forasmuch as it seemes to me an impossible matter, to attaine vnto the truth of these forgotten times, by coniectures founded vpon

Cteſias and *Metaſthenes*, I will lay the burthen vpon *Euſebius*, who liued in an age better furniſhed than ours, with bookes of this argument. Let it therefore ſuffice, that theſe two Kings (whom I haue reckoned as contemporaries with *Ezekia*) *Medidus* and *Cardiceas*, are found in *Euſebius*: for whether *Cardiceas* were *Diodorus* his *Arbianes*, I will not ſtay to ſearch. The Kings of *Media*, according to *Euſebius*, reigned in this order.

Arbaces.	reigned	28	yeeres.
Sofarmus.		30	
Medidus.		40	
Cardiceas.		15	
Deioces.		54	
Phraortes.		24	
Cyaxares.		32	
Aſtyages.		38	

Theſe names, and this courſe of ſucceſſion I retaine; but adde vnto theſe, *Cyaxares* the ſonne of *Aſtyages*, according to *Xenophon*; and ſomtimes follow *Herodotus*, in letting down the length of a Kings reigne, otherwiſe than *Euſebius* hath it: of which variation I will render my reaſons in due place.

The twentie nine yeeres of *Ezekia* were concurrent, in part, with the rule of the firſt fiue that were choſen Gouernors of *Athens* for ten yeeres, that is, of *Charops*, *Æſimides*, *Elidicus*, and *Hippones*. Touching the firſt of theſe I heare nothing, ſaue that *Rome* was built in his firſt yeere, of which perhaps himſelfe did not heare. Of the ſecond and third I finde onely the names. The fourth made himſelfe knowne by a ſtrange example of iuſtice, or rather of cruelty, that he ſhewed vpon his owne Daughter. For he finding that ſhe had offended in vnchaſtity, cauſed her to be lockt vp with an Horſe, giuing to neither of them any foode: ſo the Horſe, conſtrained by hunger, deuoured the vnhappy Woman.

In *Rome*, the firſt King, and founder of that Citie *Romulus*, did reigne both before, and ſomewhat after *Ezekia*.

In *Lydia*, *Candaules* the laſt King, ruled in the ſame age.

This Region was firſt called *Mæonia*. *Lydus* the ſonne of *Atys* reigning in it, gaue the name of *Lydia*, if we beleeue ſuch authority as we finde. This Kingdome was afterward, by the appointment of an Oracle, conferred vpon *Argon*, who came of *Alcæus* the ſon of *Hercules*, by *Iardana*, a bond-woman. The race of theſe *Heraclide* continued reigning fiftie fiue yeeres (in which two and twentie Generations paſſed) the ſonne continually ſucceeding the father. *Candaules* the ſon of *Myrſus* was the laſt of his race, who doated ſo much vpon the beautie of his owne Wife, that he could not be content to enioy her, but would needes enforce one *Gyges*, the ſonne of *Daſcylus*, to behold her naked body; and placed the vnwilling man ſecretly in her chamber, where he might ſee her preparing to bedward. This was not ſo cloſely carried, but that the Queene perceiued *Gyges* at his going forth, and vnderſtanding the matter, tooke it in ſuch high diſdaine, that ſhe forced him the next day to requite the Kings folly with treaſon. So *Gyges*, being brought againe into the ſame chamber by the Queene, ſlew *Candaules*, and was rewarded not only with his Wife, but with the Kingdome of *Lydia*. He reigned thirty eight yeeres, beginning in the laſt of *Ezekia*, one yeere before the death of *Romulus*.

After *Gyges*, his ſon *Ardys* reigned nine & forty yeres; then *Sadyattes*, twelue; *Halyattes*, fiftie ſeauen; and finally *Cræſus*, the ſon of *Halyattes*, fourteene yeeres: who loſt the Kingdome, and was taken by *Cyrus* of *Perſia*.

And here by the way we may note, that as the *Lydian* Kings, whom *Cræſus* his Progenitor diſpoſſeſt, are deduced from *Hercules*, ſo of the ſame *Hercules* there ſprang many other Kings, which gouerned ſeuerall Countries very long; as in *Aſia*, the *Myſians*; in *Greece* the *Lacedæmonians*, *Meſſenians*, *Rhodians*, *Corinthians*, and *Argiues*; and from the *Argiues*, the *Macedonians*; as likwiſe from the *Corinthians*, the *Syracuſanes*; beſides many great and famous, though priuate, Families.

But of the *Heraclida* that reigned in *Lydia*, I haue not troubled my ſelfe to take notice in the time of their ſeuerall reignes: for little is found of them, beſide the bare names, and the folly of this laſt King *Candaules*.

CHAP.

CHAP. XXVI.

Of the Kings that reigned in Ægypt, betweene the deliuerance of Israel from thence, and the reigne of Ezekiah in Iuda, when Ægypt and Iuda made a league against the Assyrians.

§. 1.

That many names of Ægyptian Kings, found in Historie, are like to haue belonged onely to Viceroyes. An example proouing this out of William *of Tyre his Historie of the holy warre.*

THe emulation and quarrels arising in these times, between the mighty Kingdomes of *Ægypt* and *Assyria*, doe require our paines, in collecting the most memorable things in *Ægypt*, and setting downe briefly the state of that Countrie, which had continued long a flourishing Region, and was of great power, when it contended with *Assyria* for the Maistrie. Of *Cham* the sonne of *Noah*, who first planted that Country, and of *Osiris*, *Orus*, and other ancient Kings, that reigned there, vntill the *Israelites* were thence deliuered, more hath beene saide alreadie than I can stand to; though I hold it no shame to faile in such coniectures. That which I haue deliuered, in speaking mine opinion of the *Ægyptian Dynasties*, must beere againe helpe me. For it may truely be affirmed, That the great number of Kings, which are saide to haue reigned in *Ægypt*, were none other than Viceroyes or Stewards, such as *Ioseph* was; and such as were the *Soldanes* in later ages. Therefore I will not onely forbeare to seeke after those, whom *Herodotus* and *Diodorus* haue reckoned vp, from the mouthes of *Ægyptian* Priests, deliuering them by number, without rehearsing their names; but will saue the labour of marshalling them in order, whose names onely are found; the yeares of their reignes, and other circumstances prouing them to haue beene Kings in deed, being not recorded.

But that I may not seeme before hand, to lay an imaginarie ground, whereupon after I may build what I list; it were not amisse, to giue vnto the Reader such satisfaction in this point, as apparent reason, and truth of Historie doth afford. First therefore, wee ought not to beleeue those numbers of Generations, which the lying Priests haue reckoned vp, to magnifie their Antiquities. For wee know, that from *Abraham*, our *Sauiour Christ* was remoued onely fortie two descents, which makes it euident, that in farre shorter time, namely before the *Persian* Empire, there could not haue passed away twice as manie successions in *Ægypt*: especially considering, that many of these, whose continuance is expressed, hauing reigned longer than fortie yeeres. It followes that we should square the number of the *Ægyptian* Kings in some euen proportion, to those which did beare rule in other Countries. As for the rest, whose names we finde scattered here and there; any man that will take the paines to reade the nintéenth booke of the holy Warre, written by *William* Archbishop of *Tyre*, may easily perswade himselfe, that it is not hard to finde names enow, of such as might be thought to haue reigned in *Ægypt*, being none other than Regents or Viceroyes. Yet will I here insert, as briefly as I can, some things making to that purpose for the pleasure and information of such, as will not trouble themselues with turning ouer many Authors.

When *Elahdeeb* the *Caliph* ruled in *Ægypt*, one *Dargan*, a powerfull and a subtile man, made himselfe *Soldan*, by force and cunning, chasing away *Sanar* an *Arabian*, who was *Soldan* before & after him. This *Dargan* ministred matter of quarrell to *Amalricke* King of *Ierusalem*, and sustained, with little losse, an inuasion, which *Amalricke* made vpon *Ægypt*. Hereupon he grew so insolent and proud, that *Sanar* the former *Soldan* hoped to make his partie good against him, if he could get any forces wherwith to enter *Ægypt*.

Briefly,

Briefly, *Sanar* sueth to *Noradine*, King of *Damasco*, for aide, who sends an Army of his *Turkes*, vnder the command of *Syracon*, against the *Soldan Dargan*. So *Dargan* and *Sanar* met, and fought: The Victorie was *Dargans*; but he enioyed it not: for in few daies after, hee was slaine by treason, whereby *Sanar* did recouer his Dignitie: which to establish, he slew all the Kindred and Friends of *Dargan*, that he could finde in the great Citie of *Cairo*.

To all these doings, the *Caliph Elhadech* gaue little regard: for he thought it little concerned him, which of them liued, and had the administration of the Kingdome, whilest he might haue the profit of it, and enioy his pleasure. But new troubles presently arise, which (one would thinke) do neerly touch the *Caliph* himselfe. *Syracon* with his *Turkes*, whom *Sanar* hath gotten to come into *Ægypt*, will not now be intreated there to leaue him, and quietly go their way home. They seize vpon the Towne of *Belbeis*, which they fortifie, and there attend the arriuall of more company from *Damasco*, for the conquest of all *Ægypt*. The *Soldan* perceiues their intent, and findes himselfe not strong enough to expell them; much lesse to repell the *Turkish* Armie, that was likely to second them. He therefore sends Messengers to King *Almaricke* of *Ierusalem*, whom with large promises, hee gets to bring him aide, and so driues out the *Turkes*. Of all this trouble, the great *Caliph* heares nothing, or not so much, as should make him looke to the playing of his owne game.

A greater mischiefe ariseth, concerning the *Caliph Elhadech* particularly, in his owne Title. *Syracon*, Captaine of the *Turkes* that had beene in *Ægypt*, goes to the *Caliph* of *Baldach* (who was opposite to him of *Ægypt*, each of them claiming as heire to *Mahomet* that false prophet, the Soueraignetie ouer all that were of the *Saracen* Law) and tells him the weakenesse of the *Ægyptian*, with his owne abilitie of doing seruice in those parts, offering his best meanes for the extirpation of the Schismaticall *Caliph*, and the reduction of all *Ægypt*, with the Westerne parts, vnder the subiection of the *Babylonian*. This motion is readily and ioyfully entertained; all the Easterne Prouinces are vp in Armes; and *Syracon*, with a mighty power, descendeth into *Ægypt*. The noyse of this great expedition so affrighteth King *Almaricke*, that with all his forces hee hasteth into *Ægypt*: well knowing how neerely it concerned him and his Kingdome of *Ierusalem*, to keepe the *Saracens* from ioyning all vnder one head. *Sanar* the *Soldan* perceiuing the faithfull care of the *Christians* his friends, welcomes them, and bestirs himselfe in giuing them all manner of content, as it behooued him: for by their admirable valour, hee finally draue the enemies out of the Countrie. But this victorie was not so soone gotten, as it is quicklie told.

Strange it is (which most concernes our present purpose) that of so desperate a danger, the *Caliph*, as yet, seemes to know nothing. May we not thinke him to haue beene King in title onely, who medled so little in the Gouernment? The *Soldan*, finding that the *Christians* (without whose helpe, all was lost) could not well stay, so long as his necessities required; makes large offers to King *Almaricke*, vpon condition that he should abide by it. He promiseth a great Tribute (*William* of *Tyre* calls it a Tribute; the *Saracens*, perhaps, called it a Pension) which the Kings of *Ierusalem* should receiue out of *Ægypt*, for this behoouefull assistance. But the *Christians* vnderstanding that the *Soldan* (how much soeuer he tooke vpon him) was subiect to an higher Lord, would make no bargain of such importance, with any other than the *Caliph* himselfe. Hereupon *Hugh* Earle of *Cæsars*, and a Knight of the Templars, are sent vnto *Elhadech* to ratifie the couenants. Now shall we see the greatnesse of the *Caliph* and his estate.

These Embassadors were conueighed by the *Soldan* to *Cairo*; where arriuing at the Palace, they found it guarded by great troupes of Souldiers. The first entrance was through darke Porches, that were kept by many armed bands of *Æthiopians*, which with all diligence did reuerence to the *Soldan* as he passed along. Through these streights the Warders led them, into goodly open Courts, of such beautie and riches, that they could not retaine the gratitie of Embassadors, but were enforced to admire the things which detained their eyes. For there they saw goodly Marble Pillars, gilded Beames, all wrought ouer with embossed workes, curious pauements, fish-ponds of marble with cleare waters, and many sorts of strange birds, vnknowne in those parts of the world, as comming perhaps from the East *Indies*, which then was vndiscouered. The further they went, the greater was the magnificence; for the *Caliph* his Eunuches conueyed them into

other

other Courts within these; as farre excelling the former, as the former did surpasse ordinarie houses. It were tedious perhaps to rehearse, how, the further they entred, the more high state they found, and cause of maruaile; suffice it, that the good Archbishop, who wrote these things, was neuer held a vaine Author. Finally they were brought into the *Caliphs* owne lodgings, which were yet more stately, and better guarded; where entring the Presence, the *Soldan* hauing twice prostrated himselfe, did the third time cast off his Sword, that he wore about his necke, and throw himselfe on the ground, before the curtaine, behinde which the *Caliph* sate. Presently the trauerse, wrought with Gold and pearles was opened, and the *Caliph* himselfe discouered, sitting with great Maiestie on a throne of gold, hauing few of his most inward seruants and *Eunuches* about him. When the *Soldan* had humbly kissed his Masters feet, he briefly told the cause of his comming, the danger wherein the land stood, and the offers that he had made vnto King *Almericke*, desiring the *Caliph* himselfe to ratifie them, in presence of the *Embassadors*. The *Caliph* answered, That he would throughly performe all which was promised. But this contented not the Embassadors: They would haue him to giue his hand vpon the bargaine; which the *Ægyptians*, that stood by, thought an impudent request. Yet his greatnesse condescended at length, after much deliberation, at the earnest request of the *Soldan*, to reach out his hand. When the Earle of *Cæsarea* saw that the *Caliph* gaue his hand, neither willingly nor bare, he told him roundly thus much in effect: Sir, *Truth* seekes no holes to hide it selfe; Princes, that will hold couenant, must deale openly, nakedly, and sincerely; Giue vs therefore your bare hand, if you meane that we shall trust you, for wee will make no bargaine with your Gloue. Much adoe there was about this: for it seemed against the Maiestie of such a Prince to yeeld so farre. But, when it would none otherwise be, with a smiling cheare (though to the great griefe of his Seruants) he vouchsafed to let the Earle take him by the bare hand; and so rehearsing the couenants word by word, as the Earle spake them, he ratified all; dismissing finally the Embassadors, with such rewards as testified his Greatnesse.

In this *Caliph* and his *Sultan*, wee may discerne the Image of the ancient *Pharaoh*, and his *Viceroy*: we see a Prince of great estate, sitting in his Palace, and not vexing himselfe with the great preparations made against him, which terrifie his neighbour Countries: we see his Viceroy, in the meane season, vsing all Royall power; making warre & peace; entertaining, & repelling Armies of strangers; yea making the Land of *Ægypt* tributarie to a forren Prince. What greater authoritie was giuen to *Ioseph*, when *Pharaoh* said vnto him, *Thou shalt be ouer mine house, and at thy word shall all my people be armed, onely in the Kings Throne will I be aboue thee, Behold, I haue set thee ouer all the Land of Ægypt.*

I doe not commend this forme of Gouernment; neither can I approue the coniecture of mine Author, where he thinkes, that the *Ægyptians*, euer since *Iosephs* time, haue felt the burden of that seruitude which he brought vpon them, when he bought them, and their Lands, for *Pharaoh*. Herein I finde his iudgement good; that he affirmes this manner of the *Ægyptian* Kings, in taking their ease, and ruling by a Viceroy, to be part of the ancient customes, practised by the *Pharaohs*. For we finde, that euen the *Ptolomies* (excepting *Ptolomæus Lagi*, and his sonne *Philadelphus*, founder and establisher of that race) were giuen, all of them, wholly to please their owne appetites, leauing the charge of the Kingdome to Women, Eunuches, and other ministers of their desires. The pleasures which that Countrie afforded, were indeed sufficient to inuite the Kings thereof vnto a voluptuous life; and the awfull regard wherein the *Ægyptians* held their Princes, gaue them securitie, whereby they might the better trust their Officers, with so ample commission. But of this matter, I will not stand longer to dispute. It is enough to haue shewed, that the great and almost absolute power of the Viceroyes gouerning *Ægypt*, is set downe by *Moses*, and that a liuely example of the same is found in *William* of *Tyre*; who liued in the same age; was, in few yeeres after, Chancellour of the Kingdome of *Ierusalem*; and had full discourse with *Hugh* Earle of *Cæsarea*, touching all these matters. Wherefore it remaines, that we be not carried away with a vaine opinion, to beleeue that all they were Kings, whom reports of the fabulous *Ægyptians* haue honoured with that stile; but rest contented with a Catalogue of such, as we finde by circumstance, likely to haue reigned in that Country; after whom it followes that we should make enquiry.

§. II. *Of*

§. II.

Of Acherres; *whether he were* Vchoreus *that was the eighth from* Oſymandyas. *Of* Oſymandyas *and his Tombe.*

IN this buſineſſe I hold it vaine to be too curious. For who can hope to attaine to the perfect knowledge of the truth, when as *Diodorus* varies from *Herodotus*, *Euſebius*, from both of them; and late Writers, that haue ſought to gather the truth out of theſe and others, finde no one with whom they can agree? In this caſe *Annius* would doe good ſeruice, if a man could truſt him. But it is enough to be beholding to him, when others doe either ſay nothing, or that which may iuſtly bee ſuſpected. I will therefore hold my ſelfe contented, with the pleaſure that he hath done me, in ſaying ſomewhat of *Oſiris*, *Iſis*, *Orus*, and thoſe antiquities remoued ſo farre out of ſight: as for the Kings following the departure of *Iſrael* out of *Ægypt*, it ſhall ſuffice, that *Herodotus*, *Diodorus*, and *Euſebius*, haue not beene ſilent, and that *Reineccius* hath taken paines, to range into ſome good order the names that are extant in theſe, or elſe found ſcattering in others.

From the departure of *Iſrael* out of *Ægypt*, vnto the reigne of *Thuoris* (who is generally taken to bee the ſame that the *Greekes* call *Proteus*) there is little or no diſagreement about the *Ægyptian* Kings. Wherefore I ſet downe the ſame which are found in *Euſebius*, and giue to euery one the ſame length of reigne.

Acherres was the firſt of theſe, who ſucceeded vnto *Chenchers*, that periſhed in the Red Sea. This King ſeemes to *Reineccius* to be the ſame whom *Diodorus* calls *Vchoreus*, the founder of *Memphis*. But whereas mention is found in *Diodorus* of a great King, named *Oſymandyas*, from whom *Vchoreus* is ſaid to be the eighth; it will either hardly follow, that *Timaus* (as *Reineccius* coniectures) was the great *Oſymandias*; or elſe that this *Acherres* was *Vchoreus*: for the diſtance betweene them was more then eight generations. *Mercator* iudgeth *Oſymandyas* to haue been the husband of *Ancheres*, *Orus* the ſeconds daughter; thinking that *Manethon* (cited by *Ioſephus*) doth omit his name, and inſert his wiues, into the Catalogue of Kings, becauſe he was King in his wiues right. As for *Vchoreus*, it troubles not *Mercator* to finde him the eighth from this man: for he takes *Ogdous*, not to ſignifie in this place of *Diodore* (as that *Greeke* word elſe doth) the eighth, but to bean *Ægyptian* name, belonging alſo to *Vchoreus*, who might haue had two names, as many of the reſt had. I will not vexe my braines in the vnprofitable ſearch of this, and the like inextricable doubts. All that *Diodore* hath found of this *Oſymandias*, was wrought vpon his monument; the moſt thereof in figures, which I thinke the *Ægyptians* did fabulouſly expound. For whereas there was pourtraied a great Armie with the ſiege of a Towne, the captiuitie of the People, and the triumph of the Conqueror; all this, the *Ægyptians* ſaid to denote the conqueſt of *Bactria* made by that King: which how likelie it was, let others iudge. I hold this goodly peece of worke, which *Diodore* ſo particularly deſcribes, to haue been erected for a common place of buriall, to the ancient Kings and Queenes of *Ægypt*, and to their Viceroyes; whileſt yet they were not ſo ambitious, as euery one to haue his own particular monument, ſtriuing therein to exceed all others. This appeares by the many ſtatuaes, therein placed, by the Warres, the iudgement ſeat, the receiuing of Tribute, the offering Sacrifice to God, the account of Reuennues, and plentie of all Cattell and Foode; all which were there curiouſly wrought, ſhewing the ſeuerall Offices of a Gouernour. On the Tombe of *Oſymandyas* was this inſcription. *I am* Oſymandyas *King of Kings; If any deſire to know what I am, or where I lie, let him exceed ſome of my workes.* Let them, that hope to exceed his workes, labour to know what he was. But ſince by thoſe words, *Or where I lie*, it ſhould ſeeme that hee lay not there interred, wee may lawfully ſuſpect that it was *Ioſeph*, whoſe body was preſerued among the *Hebrewes*, to be buried in the land of *Canaan*, and this empty Monument might King *Orus*, who out-liued him, erect in honor of his high deſerts, among the royal Sepulchers. To which purpoſe, the plentie of Cattell, and all manner of viands, had good reference. The name *Oſymandias* doth not hinder this coniecture; ſeeing *Ioſeph* had one new name giuen to him by *Pharaoh*, for expounding the dreame, and might, vpon further occaſions, haue another, to his increaſe of honor. As for that ſtile, *King of Kings*, it was perhaps no more than *Beglerbeg*, as the *Turkiſh Baſſaes* are called, that is, Great aboue the Great.

Now

Now although it be so, that the reckoning falls out right, betweene the times of *Ioseph* and *Acherres* (for *Acherres* was the eight in order, that reigned after the great *Orus*, whose Viceroy *Ioseph* was) yet will I heereby seeke, neither to fortifie mine owne coniecture, as touching *Ioseph*, nor to inferre any likelihood of *Acherres* his beeing *Vchoreus*. For it might well be, that *Memphis* was built by some such King as was *Gehoar*, Lieutenant vnto the *Caliph Elcain*; who hauing to his Masters vse conquered *Ægypt*, and many other Countries, did build, not farre from old *Memphis*, the great Citie of *Cairo* (corruptly so pronounced) naming it *El Cahira*, that is, an enforcing, or an imperious Mistresse, though he himselfe were a *Dalmatian* slaue. *Iohn Leo Hist. Afric. l. 1 & l. 8.*

§. III.

Of Cherres, Armeus, Rameſſes, *and* Amenophis. *Of* Myris, *and the Lake that beares his name.*

When *Acherres* had reigned eight yeeres, *Cherres* succeeded, and held the Kingdome fifteene yeeres: then reigned *Armeus* fiue yeeres, and after him *Rameſſes*, threescore and eight. Of *Armeus* and *Rameſſes* is that Historie vnderstood by *Eusebius*, which is common among the *Greekes*, vnder the names of *Danaus* and *Ægyptus*. For it is said that *Danaus*, being expelled out of *Ægypt* by his brother, fledde into *Greece*, where he obtained the Kingdome of *Argos*: that he had fiftie Daughters, whom vpon seeming reconciliation, he gaue in marriage to his brothers fiftie sonnes, but commanded euery one of them to kill her husband the first night; that onely *Hypermnestra*, one of his Daughters, did saue her husband *Lynceus*, and suffered him to escape; finally, That for this fact, all the bloudie sisters, when they died, were enioyned this foolish punishment in Hell, to fill a leaking Vessell with water.

The reigne of *Danaus* in *Argos* was indeed in this age; but that *Armeus*, was *Danaus*; and *Rameſſes*, *Ægyptus*; is more then *Reinecius* beleeues: he rather takes *Armeus* to haue beene *Myris*, or *Meris*, who caused the great lake to be made which beares his name. For my owne part, as I can easily beleeue, that he which fled out of *Ægypt* into *Greece*, was a man of such qualitie as the *Soldan Sanar*, of whom we spake before; so doe I not finde how in so short a reigne, as fiue yeeres, a worke of that labour could bee finished, which was required vnto the Lake of *Myris*, and the Monuments therein; whereof his owne Sepulcher and his wiues being some part, it is manifest that hee was not buried in *Argos*. Wherefore of *Myris*, and of all other Kings, whose age is vncertaine, and of whose reignes we haue no assurance, I may truely say, that their great workes are not enough to proue them of the house of *Pharaoh*, seeing that greater deeds or more absolute, than were those of *Ioseph*, who bought all the people of *Ægypt* as bond-men, and all their Land for bread; of *Gehoar*, who founded *Cairo*; and of *Sanar*, who made the Countrie Tributarie; were performed by none of them.

It shall therefore be enough to set downe the length of their reignes, whom we finde to haue followed one another in order of succession: but in rehearsing the great acts which were performed, I will not stand to examine, whether they that did them were Kings or no.

The Lake of *Myris* is, by the report of *Diodore* and *Herodotus*, three thousand sixe hundred furlongs in compasse, and fiftie fadomes deepe. It serued to receiue the waters of *Nilus*, when the ouer-flow, being too great, was harmefull to the Countrie; and to supply the defect, by letting out the waters of the Lake, when the Riuer did not rise high enough. In opening the sluces of this Lake, for the letting in or out of waters, were spent fiftie talents; but the Lake it selfe defraied that cost; seeing the tribute imposed vpon Fish taken therein, was euery day one talent, which *Myris* gaue to his Wife to buy sweet oyntments, and other ornaments for her bodie. In the middest of it was left an Iland, wherein were the Sepulchers of *Myris* and his Wife, and ouer each of them a Pyramis, that was a furlong, or (according to *Herodotus*) fiftie paces high; hauing on the tops their statues, sitting in Thrones. I finde not the description of this Lake in Maps, answerable to the report of Historians: yet is it very great. The yeeres of *Armeus* are by *Manethon* diuided, by inserting one *Armesis* (whom *Eusebius* omits) that should haue reigned one yeere and odde moneths of the time; but I hold not this difference worthy of examination.

After

After *Rameſſes*, his ſonne *Amenophis* held the Kingdome fortie yeares. Some giue him onely nineteene yeeres; and *Mercator* thinkes him to haue been the King that was drowned in the Red Sea: whereof I haue already ſpoken in the firſt Booke.

§. IIII.

Of the Kings that reigned in the Dynaſtie of the Larthes.

SEthoſis, or *Zethus*, reigned after his Father *Amenophis*, fiftie fiue yeeres. To him are aſcribed the famous acts of that ancient *Seſoſtris*. But the ſtate of the world was not ſuch at theſe times, that ſo great an expedition as the old *Seſoſtris* made, could haue beene eyther eaſily performed, or forgotten in the Countries through which he paſſed, had it now beene performed; as any man will perceiue, if hee looke vpon my Chronologicall Table, and conſider who liued with this *Zethus*. With this King began the *Dynaſtie* of the *Larthes*; which *Reineccius* coniectures to haue had the ſame ſignification, wherein the old Kings of *Hetruria*, were called *Lartes*, (the *Hetrurians* being iſſued out of *Lydia*, the *Lydians* out of *Ægypt*) and to haue ſignified as much as *Imperator* or *Generall*. The Warres in which theſe Kings were Generalls, I take to haue beene againſt the *Æthiopians*: for ſure I am, that they troubled not the Countrie of *Paleſtina*, that lay next vnto them on the one hand; nor is it likely that they trauelled ouer the deſart ſands, on the other hand; to ſeeke matter of conqueſt, in the poore Countries of *Africa*. But theſe Generalls (if the *Larthes* were ſuch) were not many. Fiue onely had that title; and the laſt of theſe tooke it, perhaps, as hereditarie from the firſt; in ſuch ſort as the *Roman* Emperours were proud for a while, to bee called *Antonini*, till the moſt vnſuteable conditions of *Heliogabalus*, made his ſucceſſors forbeare the name.

Here it may be obiected, that the *Dynaſties* (as appeares by this particular) tooke name from the Kings, that the Kings alſo did adminiſter the gouernment themſelues; and that therefore I am deceiued in aſcribing ſo much vnto the Viceroyes. But it is to be conſidered, that what is ſaid of theſe *Larthes*, depends onely vpon coniecture, and that the authoritie of the Regents, or Viceroyes, might be great enough, though ſome few Kings tooke the conduct of Armies into their owne hands. For ſo wee finde in *Iohn Leo*, that the *Soldan* of *Ægypt* (after ſuch time as the *Soldane Saladine*, murdering the *Caliph*, got the Soueraignetie to himſelfe) had vnder him a Viceroy, ſtiled *Eddaguadare*, who had authoritie to place, or diſplace, any Magiſtrates, or Officers; and that this mans Familie was almoſt as great, as the *Soldans* owne. Yet was there alſo the *Amir Cabir*, or Lord Generall of the *Soldans* forces, who had the charge of defending the Land, and might as he thought good, ſpend of the *Soldans* Treaſure. So might the office of the Viceroyes continue, though the Kings themſelues, taking the charge, or title of Generalls vpon them, did ſomwhat abridge the greatneſſe of that ſecond place. As for the names of the *Dynaſties*, it skills not whence they were drawne; whether from their Countrie, as thoſe of the *Thebans* and *Diapolitans*, or from ſome eminent men, or man, who ruled in that time; as many thinke, that the ſeuenteenth *Dynaſtie* was called of the Sheep-heards, becauſe *Ioſeph* gouerned in part thereof; or from the Kings themſelues that reigned; as this was ſaid to be of the *Larthes* or *Generalls*. The next, as *Manetho* (but *Annius* his *Manetho*) hath it, was without any *Larthes* or *Generals*, yet was it not without Kings, foraſmuch as *Vaphres*, and *Seſac*, reigned therein, if many others did not. But let vs now returne to the buſineſſe which we left.

Iohn Leo. l. 8.

Ramſes was King after *Zethus*, or *Sethoſis*, threeſcore and ſixe yeeres. He is miſtaken for that ſecond *Seſoſtris*, of whom I haue ſpoken in the firſt bookes. I find nothing worth rehearſall of this *Ramſes*, or of *Amenophis* and *Annemenes*, that followed him in order, the former of which reigned fortie, the later ſixe and twenty yeeres. Wherefore it may very well bee, that the name which *Zethus* had from valour, was taken by theſe as hereditarie.

Thuoris, the laſt of the *Larthes*, reigned onely ſeuen yeeres; yet is hee thought to haue beene that *Proteus*, of whom *Herodotus* hath mention, ſaying, That he took *Helena* from *Paris*, and after the ſacke of *Troy*, reſtored her to *Menelaus*. I neede ſay no more in refutation of this, than that the time of *Thuoris* his reigne, laſted not ſo long as from the Rape of *Helen* to her reſtitution.

This

This *Proteus* or *Cetes* (as he is named by some) together with *Thon*, and others, mentioned by *Greeke* Writers in this businesse, or in other such matters, may seeme to be vnder-Officers: for such only are like to haue had their residencie about *Pharos*, and the Sea-coast, where *Menelaus* arriued.

Of *Proteus*, who detained *Helen*, it is said, That he could foretell things to come, and that he could change himselfe into all shapes: whereby is signified his craftie head; for which he is growne into a Prouerbe. The Poets fained him a Sea-God, and keeper of *Neptunes* Seale-fishes; for belike hee was some vnder-Officer to the Admirall, hauing charge of the Fishing about the Isle of *Pharos*, as was said before.

Remphes, the Sonne of *Proteus*, is reckoned the next King, by *Diodore*, as also by *Herodotus*, who calls him *Ramsinitus*, and tells a long tale, fit to please children, of his couetousnesse, and how his treasure-house was robbed by a cunning Theefe, that at last married his Daughter. But of this a man may beleeue what hee list. How long this King reigned I know not, nor thinke that either he, or his Father, did reigne at all.

§. V.

Of the Ægyptian Kings whose names are found scattering in sundrie Authors, their times being not recorded. The Kings of Ægypt, according to Cedrenus. *Of* Vaphres *and* Sesac.

MAny other names of *Ægyptian* Kings, are found scattered heere and there; as *Tonepherfobis*, of whom *Suidas* deliuers onely the bare name and title; *Senemures*, or *Senepos*, mentioned in *Macrobius*, who perhaps was the same that by *Suidas* is called *Senyes*, or *Eucnes*, noted by occasion of a great Physicion that liued vnder him; *Banchyris*, recorded by the same *Suidas*, for his great justice; and *Thulis*, of whom *Suidas* tells great matters; as that his Empire extended to the Ocean Sea; that he gaue name to the Isle of *Thule*, which some take to be Iseland; and that he consulted with the Deuill, or (which is all one) with *Seraphis*, desiring to know, who before him had beene, or after him should be so mighty as himselfe. The answete or confession of the Deuill was remarkeable; which I finde Englished in the translation of *Plessis* his worke, *Of the trunesse of Christian religion*. The *Greeke* Verses are somewhat otherwise, and much more imperfect in those Copies that I haue of *Cedrenus* and *Suidas*, but the sense is all one; which is this;

First *God*, and next *The word*, and then *The Spirit*,
Which three be *One*, and joyne in *One* all three:
Whose force is endlesse. Get thee hence fraile wight,
The Man of Life vnknowne excelleth thee.

I should haue thought that *Suidas* had borrowed all this of *Cedrenus*, had I not found somewhat more in *Suidas*, than *Cedrenus* hath hereof; as the forme of inuocation which *Thulis* vsed, and that clause, of his giuing name to the Iland: though in this last point I hold *Suidas* to be deceiued; as also *Cedrenus* is, or (at least) seems to me, in giuing to this King such profound antiquitie of reigne. Indeed the very name of that booke, cited often by *Cedrenus*, which he calls *Little Genesis*, is alone enough to breed suspition of some imposture: but the Frierly stuffe that he alledgeth out of it, is such as would serue to discredit himselfe, were it not otherwise apparant, that hee was a man both deuout, and of good iudgement, in matters that fell within his compasse. I will here set downe the List of olde *Ægyptian* Kings deliuered by him, and leaue the censure to others.

The first King of *Ægypt* that he sets downe, is *Mizraim*, the sonne of *Cham*. After him he finds many of a new race, deriuing their pedigree thus: *Nimrod*, the son of *Chus*, was also called *Orion*, and further, tooke vpon him the name of the Planet *Saturne*, had to wife *Semiramis*, who was of his own Linage, and by her three sonnes; *Picus*, surnamed *Iupiter*, *Belus* and *Ninus*. *Picus* chasing his father out of *Assyria* into *Italie*, reigned in his stead thirtie yeeres; and then gaue vp that Kingdome to *Iuno*, his sister and wife, and to *Belus* his sonne: after which *Belus*, who reigned onely two yeeres, *Ninus* had the Kingdome, and married his owne mother *Semiramis*. But *Picus* went into *Italie*, to visit his olde father *Saturne*; *Saturne* forth-with resigned the Kingdome vnto him. *Picus Iupiter* reigned in *Italie* threescore and two yeeres, had threescore and tenne Wiues or Concubines, and about as many children: finally died, and lyes buried in the *Isle* of *Crete*.

The Principall of *Iupiters* ſonnes were *Faunus*, *Perſeus*, and *Apollo*. *Faunus* was called by the name of the Planet *Mercurie*: he reigned in *Italie*, after his father, fiue and thirtie yeeres: and then (finding that all his brethren conſpired againſt him) he went into *Ægypt*, with abundance of Treaſure; where, after the death of *Mizraim*, he got the Kingdome, and held it nine and thirty yeres. After *Mercurie*, *Vulcan* reigned in *Ægypt*, foure yeeres and a halfe. Then *Sol*, the ſonne of *Vulcan*, reigned twentie yeeres and a halfe. There followed in order *Soſis*, *Oſiris*, *Orus*, and *Thules*, of whom wee ſpake before: the length of their ſeuerall reignes is not ſet downe. After *Thules*, was the great *Seſoſtris* King twenty yeeres. His ſucceſſor was *Pharao*, called *Narecho*, that held the Crowne fiftie yeeres, with which there paſſed from him the ſurname of *Pharao*, to a very long poſteritie.

Theſe reports of *Cedrenus* I hold it enough to ſet downe as I finde them: let their credit reſt vpon the Author.

Others yet we finde, that are ſaid to haue reigned in *Ægypt*, without any certaine note, when, or how long: about whom I will not labour, as fearing more to be reprehended of vaine curioſitie, in the ſearch made after theſe already rehearſed, than of negligence, in omitting ſuch as might haue beene added.

Vaphres, the father in law to *Salomon*; and *Seſac*, the afflicter of *Reheboam*, leade vs againe into faire way, but not farre. The name of *Vaphres* is not found in the Scriptures; but wee are beholding to *Clemens Alexandrinus* and *Euſebius* for it. Theſe giue vs not the length of his reigne; but we know, that he liued in the times of *Dauid* and of *Salomon*. He came into *Paleſtina* with an Armie, took *Gezar* from the *Canaanites*, and gaue it to his daughter, *Salomons* wife: though for her ſake perhaps it was, that in time following either he, or (as I rather take it) *Seſac* his ſonne did fauour the enemies of *Salomon*, who kept ſo many Wiues and Concubines, beſides this *Ægyptian* Princeſſe. In the life of *Reheboam* all hath beene written that I finde of *Seſac*, excepting the length of his reigne, which muſt haue beene ſixe and twentie yeeres, if he were that *Smendis* with whom *Euſebius* begins the one and twentieth *Dynaſtie*.

Clem. Strom. l. 1
Euſeb. de Prep. Euang. l. 9. c. 4.
3. King. 9. 16. & 11. v. 18, 19, &c.

Now foraſmuch as it would ſerue to no great purpoſe, that wee knew the length of *Seſac* his reigne, and of theirs that followed him, vnleſſe therewithall wee knew the beginning of *Seſac*, vpon which the reſt haue dependance; this courſe I take. From the fourth yeere of *Iehoiakim*, King of *Iuda*, in which *Pharao Neco* was ſlaine, I reckon vpwards the yeeres of the ſame *Neco*, and of his predeceſſors, vnto the beginning of *Seſac*: by which accompt, the firſt yeere of *Seſac* is found, concurrent with the twentieth of *Salomons* reigne, and the twentie ſixe of *Seſac* with the fifth of *Reheboam*: wherein *Seſac* ſpoyled the Temple, and died, enjoying the fruits of his Sacriledge no longer, than *Ioas* the *Iſraelite*, & *Craſſus* the *Romane* did; who, after him, ſpoyled the Temple of *Ieruſalem*.

To fill vp the time betweene *Seſac* and *Neco*, I haue rather taken thoſe Kings that I finde in the *Greeke* Hiſtorians, than them which are in *Euſebius* his Catalogue. For of theſe that are deliuered by *Euſebius*, we finde no Name nor Act recorded elſwhere, ſaue onely of *Boccheris*, who is remembred by *Diodore*, *Plutarch*, and others, much being ſpoken of him, that makes him appeare to haue beene a King. Hereunto I may adde, that the ſucceſſion is often interrupted in *Euſebius* by *Æthiopians*, which got the Kingdome often, and held it long: whereas contrariwiſe it appeares by the Prophet *Eſay*, that the Counſellors of *Pharao* did vaunt of the long and flouriſhing continuance of that houſe, inſomuch, that they ſaid of *Pharaoh*, *I am the Sonne of the wiſe, I am the Sonne of the ancient King*. But that which ouerthrowes the reckoning of *Euſebius*, is, the good agreement of it with his miſtaken times of the Kings of *Iuda*. For though it pleaſe him well to ſee how the reignes of *Ioſias* and *Neco* meet by his computation, yet this indeed marres all; the reigne of *Ioſias* being miſplaced. This error growes from his omitting, to compare the reignes of the Kings of *Iuda* with theirs of *Iſrael*: by which occaſion, *Ioram*, King of *Iſrael*, is made to reigne three yeeres after *Ahazia* of *Iuda*; *Samaria* is taken by *Salmanaſſar* before *Hezekia* was King: and in a word, all, or moſt of the Kings, haue their beginnings placed in ſome other yeere of their collateralls than the Scriptures haue determined.

Eſai 19. 11.

§. VI. *Of*

§. VI.

Of Chemmis, Cheops, Cephrenes, *and other Kings recited by* Herodotus *and* Diodorus Siculus, *which reigned betweene the times of* Rehoboam *and* Ezekia.

FOllowing therefore the *Greeke* Hiſtorians, I place *Chemmis*, or (according to *Diodore*) *Chembis*, firſt in the ranke of thoſe that were Kings after *Seſac*. Hee reigned fiftie yeeres, and built the greateſt of the three *Pyramides*, which was accounted one of this worlds Wonders. The *Pyramis* hath his name from the ſhape, in that it reſembleth a flame of fire, growing from the bottome vpwards narrower and narrower to the top. This of *Chemmis* being foure-ſquare, had a Baſe of ſeuen akers euerie way, and was aboue ſixe akers high. It was of a very hard and dureable Stone, which had laſted, when *Diodore* ſaw it, about a thouſand yeeres, without complaining of any iniurie that it had ſuffered by weather in ſo long ſpace. From the reigne of *Chemmis*, vnto the age of *Auguſtus Cæſar*, wherein *Diodore* liued, are indeede a thouſand yeeres; which doth giue the better likelyhood vnto this time wherein *Chemmis* is placed. As for this and other *Pyramides*, late Writers doe teſtifie, that they haue ſeene them yet ſtanding.

After *Chemmis*, *Diodore* placeth *Cephrenes* his brother; but doubtfully, and enclining rather to the opinion, that his ſonne *Chabreus* ſucceeded. *Herodotus* hath *Cheops* (who might be *Chabreus*) and *Cephrenes* after him. Theſe are ſaid to haue beene brethren, but the length of their reignes may argue the later to haue beene ſonne to the former: for *Cheops* reigned fiftie yeeres; *Cephrenes* fiftie ſixe. Theſe were, as *Chemmis* had beene, builders of Pyramides, whereby they purchaſed great hatred of their people, who already had ouer-labored themſelues in erecting the firſt. Theſe Pyramides were ordained to be Tombes for thoſe that raiſed them; but the malice of the *Ægyptians* is ſaid to haue caſt out their bodies; and to haue called their Monuments by the name of an Heardſman, that kept his Beaſts thereabouts. It may be, that the robbing them of their honor, and entituling a poore fellow to their workes, was held to be the caſting out of their bodies: otherwiſe, it is hard to conceiue, how it might be, that they, who had not power to auoid the like ſlauerie, laid vpon them by the younger brother or ſonne, ſhould haue power or leiſure to take ſuch reuenge vpon his Predeceſſor. To the like malice may bee aſcribed the tale deuiſed againſt *Cheops* his Daughter; That her Father, wanting money, did proſtitute her, and that ſhe, getting of euery man that accompanied her, one ſtone, did build with them a fourth Pyramis, that ſtood in the middeſt of the other three. Belike ſhe was an inſolent Lady, and made them follow their drudgery, for her ſake, longer a while than they thought to haue done, in raiſing a Monument, with the ſuperfluitie of her Fathers prouiſions. *Diodor. l. 1. Herod. l. 2.*

Mycerinus, the ſonne of *Cephrenes*, reigned after his Father ſixe yeeres. He would haue built as his fore-goers did, but preuented by death, finiſhed not what he had begun. The people thought him a good King, for that he did ſet open the Temples, which *Cheops* and *Cephrenes* had kept ſhut. But an Oracle threatned him with a ſhort life of ſixe yeres onely, becauſe of this his deuotion; *For* (ſaid the Oracle) *Ægypt ſhould haue beene afflicted an hundred and fiftie yeeres, which thy Predeceſſors knew, and performed for their parts; but thou haſt releaſed it, therefore ſhalt thou liue but ſixe yeeres.* It is very ſtrange, that the gods ſhould be offended with a King for his pietie; or that they ſhould decree to make a Countrie impious, when the people were deſirous to ſerue them; or that they hauing ſo decreed, it ſhould lie in the power of a King, to alter deſtinie, and make the ordinance of the gods to faile in taking full effect. But theſe were *Ægyptian* gods. The true God was, doubtleſſe, more offended with the reſtitution of ſuch Idolatrie, than with the interruption. And who knowes, whether *Chemmis* did not learne ſomewhat at *Ieruſalem*, in the laſt yeere of his Father *Seſac*, that made him perceiue, and deliuer to thoſe that followed him, the vanity of his *Ægyptian* ſuperſtition? Moſt ſure it is that his reigne, and the reignes of *Cheops*, and *Cephrenes*, were more long and more happie, than that of *Mycerinus*, who, to delude the Oracle, reuelled away both dayes and nights, as if by keeping candles lighted, hee had changed his nights into dayes, and ſo doubled the time appointed: a ſeruice more pleaſing to the Diuell, than the reſtitution of Idolatrie durſt then ſeeme, when it could ſpeede no better. I finde in *Reineccius* fiftie

yeeres assigned to this King; which I verily beleeue to haue been some error of the print, though I finde it not corrected among other such ouersights: for I know no Author that giues him so many yeeres, and *Reineccius* himselfe takes notice of the Oracle, that threatned *Mycerinus* with a short life, as is before shewed.

Bocchorus is placed next vnto *Mycerinus*, by *Diodore*, who speakes no more of him than this, that he was a strong man of body, and excelling his predecessors in wit. He is spoken of by diuers Authors, as one that loued iustice; and may bee taken for that *Banchoris*, whom *Suidas* commends in that kinde: *Eusebius* reckons 44. yeeres of his reigne.

After *Bocchorus*, one *Sabacus* an *Æthiopian* followes, in the Catalogue of *Diodore*; but certaine ages after him. *Herodotus*, quite omitting *Bocchorus*, hath *Asychis*; who made a sharpe law (as it was then held) against bad debtors, that their dead bodies should be in the creditors disposition, till the debt were paied. This *Asychis* made a Pyramis of bricke, more costly and faire, in his owne iudgement, than any of those that the former Kings had raised. Besides this *Asychis*, *Herodotus* placeth one *Anysis*, a blinde man, before the *Æthiopian*. The reignes of these two are perhaps those many ages, which the *Ægyptians*, to magnifie their antiquities, accounted betweene *Bocchorus*, and him that followed them. But all this could make but sixe yeeres; and so long doth *Functius*, so long doth *Reineccius* hold, that these two Kings, between them both did gouerne. If any man would lengthen this time, holding it vnprobable that the reignes of two Kings should haue been so soone spent; hee may doe it by taking some yeeres from *Sethon* or *Psammeticus*, and adding them to either of these. To adde vnto these, without subtracting from some other, would breede a manifest inconuenience: forasmuch as part of *Sesac* his reigne, must haue beene in *the fifth of Rehoboam*, as also the last of *Pharao Neco* was the fourth of *Iehoiakim*, and the first of *Nabuchadnezzar*. For mine owne part I like it better to allow sixe yeeres only to these two Kings, than to lose the witnesse of *Herodotus*, who, concurring herein with the Scriptures, doth speake of *Sennacheribs* warre: at which time *Sethon* was King of *Ægypt*. I will not therefore adde yeeres vnto these obscure names; for by adding vnto these men three yeres, we shall thrust the beginning of *Sethon* out of place, and make it later than the death of *Sennacherib*. In regard of this agreement of *Herodotus* with the Scriptures, I am the more willing to hold with him, in his *Ægyptian* Kings. Otherwise it were a matter of no great enuie, to leaue both *Asychis* and *Anysis* out of the roll; which were easily done, by placing *Sesac* lower, and extending his life yet sixe yeeres further, or more, (if the like abridgement shall bee required of *Psammeticus* his reigne) into the yeeres of *Rehoboam*.

1. King. 14. 25. 2. Chro 12. v. 2.

Of *Sabacus* the *Æthiopian*, who tooke the Kingdome from *Anysis*, it is agreed by the most, that he reigned fiftie yeeeres. He was a mercifull Prince, not punishing all capitall offences with death, but imposing bondage and bodily labour vpon malefactors; by whose toyle he both got much wealth into his owne hands, letting out their seruice to hire, and performed many workes, of more vse than pompe, to the singular benefit of the Countrey. *Zonoras* calls this King *Sua*; the Scriptures call him *So*. *Hosea*, the last King of *Israel*, made a league with him against *Salmanassar*, little to his good: for the *Ægyptian* was more rich than warlike, and therefore his friendship could not preserue the *Israelite* from destruction.

It seemes, that the encroching power of the *Assyrian*, grew terrible to *Ægypt* about these times; the victories of *Tiglath Phulassar*, and *Salmanassar*, hauing eaten so farre into *Syria*, in the reigne of this one King *So* or *Sabacus*. Yea, perhaps it was in his dayes (for his reigne began in the fourth of *Menahem*) that *Phul* himselfe did make the first entrance into *Palæstina*. This caused *So* to animate the halfe subdued people, against their Conquerours; but the helpe which he and his Successor gaue them was so faint, that *Sennacheribs* Embassador compared the *Ægyptian* succour to a broken staffe of Reede. Such indeed had *Hosea* found it, and such *Ezekia* might haue found it, had hee not beene supported by the strong staffe of Him, that ruleth all Nations with a rodde of yron. It appeareth by the words of *Rabsake*, that the opinion was great in *Iuda*, of the *Ægyptian* forces, *for Charrets and Horse-men*; but this power, whatsoeuer it was, grew needfull, within a little while, for the defence of *Ægypt* it selfe which *So* left vnto *Sethon* his successor, hauing now fulfilled the fiftie yeeres of his reigne. *Herodotus* and *Diodorus* haue both one tale, from the relation of *Ægyptian* Priests, concerning the departure of this King; saying, that he left the Countrie, & willingly retired into *Æthiopia*, because

2. King. 18. 24.

because it was often signified vnto him in his dreames, by the god which was worshipped at *Thebes*, that his reigne should be neither long nor prosperous, vnlesse hee slew all the Priests in *Ægypt*; which rather than to do, he resigned his Kingdome. Surely, these *Ægyptian* gods were of a strange qualitie, that so ill rewarded their seruants, and inuited Kings to doe them wrong. Well might the *Ægyptians* (as they likewise did) worship Dogs as gods, when their chiefe gods had the propertie of Dogs, which loue their Masters the better for beating them. Yet to what end the Priests should haue feigned this tale, I cannot tell; and therefore I thinke that it might be some deuice of the fearefull olde man, who seeing his Realme in danger of an inuasion, sought an honest excuse for his departure out of it, and withdrawing himselfe into *Æthiopia*, where hee had beene bred in his youth. What if one should say, that the *Æthiopia* into which hee went, was none other than *Arabia*, whereof *Tirhaka* the King (perhaps at the instigation of this man) raised an *Armie* against *Sennacherib*, when he meant to inuade *Ægypt*, within two or three yeeres after? But I will not trouble my selfe with such enquirie. This I hold, that *So*, or *Sebacus*, was not indeed an *Æthiopian* (for in his time liued the Prophet *Esay*, who mentioneth the antiquitie of *Pharaohs* house) but onely so surnamed for his education, and because issuing from thence, he got the Kingdom from *Anysis*, who was his opposite. The quiet and milde forme of his gouernment, his holding the Kingdome so long without an Armie; and many other circumstances argue no lesse. But whether finally hee betooke a priuate life, or whether hee fore-went his Life and Kingdome at once, being now very olde, it is time that we leaue him, and speake of *Sethon* his next Successor, who is omitted by *Diodore*, but remembred by *Herodotus*, by a sure token of his hauing beene King.

§. VII.

Of Sethon *who reigned with* Ezekia, *and sided with him against* Sennacherib.

THe first yeere of *Sethons* reigne falls into the twelfth of *Ezekia*, which was the fift of *Sennacherib*. It was a troublesome age, and full of danger; the two great Kingdomes of *Assyria* and *Ægypt*, beeing then ingaged in a Warre, the issue whereof was to determine, whether of them should rule or serue. The *Assyrian* had the better men of Warre; the *Ægyptian* better prouision of necessaries: the *Assyrian*, more Subjects; the *Ægyptian*, more Friends; and among the new conquered halfe Subjects of *Assur*, many that were *Ægyptian* in heart, though *Assyrian* in outward shew.

Of this last sort were *Ezekia*, and his people; who, knowing how much it concerned *Pharao*, to protect them against his owne great Enemie, preferred the friendship of so neere and mighty a Neighbour, before the seruice of a terrible, yet farre remoued King. But herein was great difference, betweene *Ezekia* and his Subjects: For the good King, fixing his especiall confidence in God, held that course of policie, which hee thought most likely to turne to the benefit of his Countrie: the multitude of *Iudea*, looking into the faire hopes which this *Ægyptian* league promised, were puffed vp with vaine conceits, thinking that all was safe, and that now they should not need to feare any more of those iniuries, which they had suffered by the *Assyrians*, and so became forgetfull of God, *taking counsaile but not of him*. The Prophet *Esay* complained much of this presumption; giuing the people of *Iuda* to vnderstand, That *the Ægyptians were men, and not God, and their Horses flesh, and not spirit*; that God himselfe should defend *Israel* vpon repentance, and that *Assur should fall by the sword, but not of man*. As for the *Ægyptians* (said the Prophet) *they are vanitie, and they shall helpe in vaine, their strength is to sit still*.

According to the Prophets words it came to passe. For in the treatie of Confederacie that was *held at Zoan*, all manner of contentment and assurance was giuen to the *Iewes*, by *Sethon*, or his Agents, who filled them with such reports, of Horses and Charets, that they did *not looke* (as *Esay* saith) *vnto the Holy one of Israel, nor seeke vnto the Lord. But he yet is wisest.*

After a while came *Sennacherib* with his Armie, & wakened them out of these dreams; for *Sethon* their good Neighbour, as neere as he was, did seeme farre off, being vnreadie, when his helpe was most needfull. It may seeme that hee purposed, rather to make *Palestina* than *Ægypt* the stage, whereon this great Warre should be acted, and was not without hope, that the *Assyrians* and *Iewes*, weakening one another, should yeeld vnto him a

Esay 30. 1.

Esay 31. v. 3. & 8.

Esay 30. 7.

Esay 3. 4.

Esay 31. 1. 2.

faire aduantage ouer both. Yet he fought with monie; for hee ſent Horſes and Camels laden with treaſure, to hire the *Arabians*, whom *Eſay* calleth *a people that cannot profit.*

Eſay 30.6. Theſe *Arabians* did not profit indeede; for (beſides that it ſeemes by the ſame place of *Eſay*, that the rich treaſures miſcarried, and fell into the enemies hands before any helpe appeared from *Tirhaca*,) all the ſtrong Cities of *Iuda* were taken by *Sennacherib*, except *Libna*, *Lachis*, and *Ieruſalem* it ſelfe, which were in ſore diſtreſſe, till the ſword of God,

Eſay 31.9. and not of Man, defeated the *Aſſyrian*, who did goe, *for feare, to his Tower*, that is, hee fled to *Nineue*, where he was ſlaine.

Concerning this expedition of *Sennacherib*, *Herodotus* takes this notice of it: That it was purpoſed againſt *Ægypt*, where the men of warre, being offended with *Sethon* their King, who had taken away their allowance, refuſed to beare armes in defence of him and their Country; that *Sethon* being *Vulcans* Prieſt, bemoaned himſelfe to his god, who by dreame promiſed to ſend him helpers; that hereupon *Sethon*, with ſuch as would follow him, (which were crafts-men, ſhop-keepers, & the like) marched towards *Peluſium*; and that a great multitude of field-mice entring the Campe of *Sennacherib* by night, did ſo gnaw the bowes, quiuers, and ſtraps of his mens armour, that they were faine the next day to flie away in all haſte, finding themſelues diſarmed. In memorie hereof (ſaith *Herodotus*) the ſtatue of this King is ſet vp in the Temple of *Vulcan*, holding a Mouſe in his hand, with this inſcription: *Let him, that holds me, ſerue God.* Such was the relation of the *Ægyptian* Prieſts, wherein how farre they ſwarued from the truth, being deſirous to magnifie their owne King, it may eaſily be perceiued. It ſeemes that this Image of *Sethon* was fallen downe, and the tale forgotten in *Diodorus* his time, or elſe perhaps, the Prieſts did forbeare to tell it him (which cauſed him to omit it) for that the Nation of the *Iewes* was then well knowne to the world, whereof euery childe could haue told, how much falſehood had beene mingled with the truth.

Wee finde this hiſtorie agreeable to the Scriptures, thus farre forth; That *Sennacherib* King of the *Aſſyrians* and *Arabians*, (ſo *Herodotus* calleth him: the *Syrians*, or peraduenture ſome borderers vpon *Syria*, being meant by the name of *Arabians*) liued in this age, made Warre vpon *Ægypt*, and was miraculouſly driuen home. As for that exployt of the Mice, and the great pleaſure that *Vulcan* did vnto his Prieſt; happy it was (if *Sethon* were a Prieſt) that he tooke his god now in ſo good a moode. For within three or foure yeeres before this, all the Prieſts in *Ægypt* ſhould haue beene ſlaine, if a mercifull King had not ſpared their liues, as it were halfe againſt the gods will. Therefore this laſt good turne was not enough to ſerue as an example, that might ſtir vp the *Ægyptians* to piety, ſeeing that their deuotion, which had laſted ſo long before, did bring all the Prieſts into danger of ſuch a bad reward. Rather I thinke, that this Image did repreſent *Sennacherib* himſelfe, and that the Mouſe in his hand, ſignified Hieroglyphically (as was the *Ægyptian* manner of expreſſing things) the ſhamefull iſſue of his terrible expedition, or the deſtruction of his Armie, by meanes which came, no man knew from whence. For the vengeance of God, ſhewed vpon this vngodly King, was indeed a very good motiue to pietie. But the Embleme, together with the Temple of *Vulcan* (being perhaps the chiefe Temple in that Towne where this Image was erected) might giue occaſion to ſuch a fable; the Deuill helping to change the truth into a lie, that God might bee robbed of his honour. Yet that wee may not belie the Deuill, I hold it very likely, that *Sethon* finding himſelfe in danger, did call vpon his gods, that is, vpon *Vulcan*, *Serapis*, or any to whom he had moſt deuotion. But ſo had other of his predeceſſors done in the like need: yet which of them had obtained ſuccour by the like miracle? Surely the *Iewes* (euen ſuch of them as moſt were giuen to Idolatrie) would haue beene aſhamed of the

Eſay 31.1. confidence which they repoſed *in the Charets of Ægypt, becauſe they were many, and in the Horſemen, becauſe they were very ſtrong*; had it beene told them, that *Sethon*, in ſtead of ſending thoſe Horſe-men and Charets, was beſeeching *Vulcan* to ſend him and them good lucke, or elſe (for theſe alſo were *Ægyptian* gods) addreſſing his prayers to ſome Onyon or Cat. Howſoeuer it was, doubtleſſe the prophecie of *Eſay* tooke effect, which ſaid, *They ſhall be all aſhamed of the people that cannot profit them, nor helpe, nor do them good, but ſhall be a ſhame and alſo a reproch.* Such is commonly the iſſue of humane wiſedome, when reſting ſecure vpon prouiſion that it ſelfe hath made, it will no longer ſeem to ſtand in need of God.

Some there are who take *Sethon* to haue been ſet downe by *Euſebius*, vnder the name of *Tarachus*

Tarachus the *Æthiopian*, and therefore the twenty yeeres which are giuen to *Tarachus*, they allow to the reigne of *Sethon*. These haue well obserued, that *Tarachus* the *Æthiopian* is mentioned in the Scriptures, not as a King of *Ægypt*, but as a friend to that Countrie, or at least an enemy to *Senacherib*, in the warre last spoken of; the *Æthiopians* (as they are englished) ouer which he reigned, being indeede *Chusites* or *Arabians*. Hereupon they suppose aright, that *Eusebius* hath mistaken one King for another. But whereas they think that this *Tarachus* or *Tirhaka*, is placed in the roome of *Sethon*, & therefore giue to *Sethon* the twentie yeeres of *Tarachus*, I hold them to haue erred on the other hand. For this *Æthiopian* (as he is called) began his Reigne ouer *Ægypt*, by *Eusebius* his accompt, after the death of *Senacherib* and of *Ezekia*, in the first yeere of *Manasses* King of *Iuda*. Therefore he, or his yeeres, haue no reference to *Sethon*.

Herodotus forgets to tell how long *Sethon* reigned; *Functius* peremptorily, citing no author, nor alleadging reason for it, sets him downe thirty three yeeres; many omit him quite; and they that name him, are not carefull to examine his continuance. In this case, I follow that rule which I propounded vnto my selfe at the first, for measuring the reignes of these *Ægyptian* Kings. The yeeres which passed from the fift of *Rehoboam*, vnto the fourth of *Iehoiakim*, I so diuide among the *Ægyptians*, that giuing to euery one the proportion allowed vnto him by the Author in whom he is found, the rest is to be conferred vpon him whose length of reigne is vncertaine; that is vpon this *Sethon*. By this accompt I finde the thirty three yeeres, that are set downe by *Functius*, to agree very neerely, if not precisely, with the time of *Sethons* reigne; therefore I conforme my owne reckoning to his, though I could be content to haue it one yeere lesse. The reason of this computation I shall render more at large, when I arriue at the time of *Psammiticus*, whereupon it hath much dependance, and whereinto the course of this History will shortly bring me, the *Ægyptian* affaires growing now to be interlaced with the matters of *Iuda*, to which is meete that I returne.

CHAP. XXVII.

Of Manasse *and his Contemporaries.*

§. I.

The wickednesse of Manasses. *His imprisonment, Repentance, and Death.*

Manasse, the Sonne of *Ezekias*, forgetting the pietie of his Father, and the prosperity which followed him, set vp, repaired, adorned, and furnished, all the Altars, Temples, and high Places, in which the Diuell was by the *Heathen* worshipped. Besides, he himselfe esteemed the Sunne, the Moone, and the Starres, with all the Hoste of Heauen, as gods, and worshipped them: and of all his acts the most abominable was, that he burnt his Sonnes for a Sacrifice to the Diuell *Moloch*, or *Melchor*, in the Valley of *Hinnon*, or *Benhennon*: wherein was kindled the fire of Sacrifice to the Diuels.

He also gaue himselfe to all kinde of Witchcraft and Sorcerie, accompanied and maintained those that had familiar Spirits, and all sorts of Enchanters: besides, hee shed so much innocent bloud, as *Ierusalem* was repleniſhed therewith, from corner to corner. For all his vices and abominations, when he was reprehended by that aged and reuerent Prophet *Esay* (who was also of the Kings race, and as the *Iewes* affirme, the Father-in-law of the King) he caused the Prophet neere vnto the Fountaine of *Siloe* to be sawne in sunder, with a woodden saw, in the eightieth yeere of his life: a cruelty more barbarous and monstrous than hath beene heard of. The Scriptures indeede are silent hereof, yet the same is confirmed by *Epiphanius*, *Isidore*, *Eusebius*, and others, too many to rehearse, and too good to be suspected. *Therefore the Lord brought vpon them the Captaines of the Host of the Kings of* Ashur, *which tooke* Manasse, *and put him in fetters, and bound him in chaines, and carried him to Babel*: Where after he had lien twenty yeeres as a captiue, and dispoyled of all honour and hope; yet to his hearty repentance and continuall

Iust. Martyr Cedrenus c. 91. Glycas pa. 275 Tertull. de Pat.

2 Chron. 33. 11.

timall prayer, the God of infinite mercy had respect, and moued the *Assyrians* heart to deliuer him.

It is also likely that *Merodach*, because he loued his father *Ezechias*, was the easilier perswaded to restore *Manasse* to his liberty and estate. After which, and when he was againe established, remembring the miseries which followed his wickednesse, and Gods great mercies toward him, he changed forme, detested his former foolish and deuillish Idolatry, and cast downe the Idols of his owne erecting, prepared the Altar of God, and sacrificed thereon. He repaired a great part of *Ierusalem*: and dyed after the long reigne of fiftie fiue yeeres. *Glycas* and *Suidas* report, that *Manasse* was held in a cage of yron by the *Assyrians*: and therein fed with bread of bran and water, which men may beleeue as it shall please their fancies.

§. II.

Of troubles in Ægypt following the death of Sethon. *The reigne of* Psammiticus.

THat the wickednesse of King *Manasses* was the cause of the euill, which fell vpon his Kingdome and Person, any Christian must needes beleeue: for it is affirmed in the Scriptures. Yet was the state of things, in those parts of the World such, at that time, as would haue inuited any Prince (and did perhaps inuite *Merodach*, who fulfilled Gods pleasure, vpon respect borne to his owne ends) desirous to enlarge his Empire, to make attempt vpon *Iuda*. For the Kingdome of *Ægypt*, which was become the pillar, whereon the state of *Iuda* leaned, about these times was miserably distracted with ciuill dissention, and after two yeeres, ill amended by a diuision of the gouernment betweene twelue Princes. After some good agreement betweene these, eleauen of them fell out with the twelfth of their colleagues, and were all finally subdued by him, who made himselfe absolute King of all. This *Inter-regnum*, or meere *Anarchie*, that was in *Ægypt*, with the diuision of the Kingdome following it, is placed by *Diodore*, who omitteth *Sethon*, betweene the reigne of *Sabacus*, and *Psammiticus*: but *Herodotus* doth set the *Aristocratie*, or twelue Gouernours, immediately before *Psammiticus*, who was one of them, and after *Sethon*.

The occasion of this dissension seemes to haue beene the vncertainty of title to that Kingdome (for that the crown of *Ægypt* passed by succession of bloud, I haue often shewed) which ended, for a while, by the partition of all among twelue, though things were not setled, vntill one had obtained the Soueraignty.

These twelue Rulers gouerned fifteene yeeres, in good seeming agreement, which to preserue, they made strait couenant and alliances one with another, being iealous of their estate, because an Oracle had foretold, that one of them should depose all the rest, noting him by this token, that hee should make a drinke-offering, in *Vulcans* Temple, out of a Copper goblet. Whilest this vnitie lasted, they ioyned together in raising a Monument of their Dominion, which was a Labyrinth, built neere vnto the Lake of *Meris*; a worke so admirable, that (as *Herodotus*, who beholding it, affirmes) no words could giue it commendation, answerable to the statelinesse of the worke it selfe. I will not here set downe that vnperfect description, which *Herodotus* makes of it, but thinke enough to say, that he preferres it farre before the Pyramides, one of which (as he saith) excelled the Temple of *Diana* at *Ephesus*, or any of the faireſt workes in *Greece*. *Diodorus* reports this Labyrinth to haue beene the worke of *Marus*, or *Memides*, a King which liued fiue generations before *Proteus*, that is, before the Warre of *Troy*; and from this Labyrinth (saith he) *Dedalus* tooke the patterne of that which he made for *Minos* in *Crete*. Who this *Marus*, or *Memides* was, I cannot tell. *Reineccius* takes him to haue beene *Annemenes*, which reigned immediately before *Thuoris*. But this agrees not with *Diodore*: for *Dedalus* & *Minos* were both dead long before *Annemenes* was King. Belike *Reineccius*, desiring to accommodate the fabulous relations of *Manethon*, *Chæremon*, & others, that are found in *Iosephus*, touching *Amenophis* and his children, to the storie of *Amasis*, and *Actisanes* the *Æthiopian*, mentioned by *Diodore*; held it consequent, after he had coniectured *Manethons Amenophis* to be *Diodorus* his *Amasis*; that *Sethon* should be *Actisanes*, and that *Annemenes* should be *Marus*. If in this case I might intrude a coniecture; the times which we now handle are those, about which *Reineccius* hath erred in making search; *Amasis* was *Amyrtis*, *Actisanes* was *Sabacus*; and *Marus* was one of these twelue Princes, to whom *Herodotus* giues

Ioseph. App. l. 1.

the

the honour of building this famous Labyrinth. For *Actisanes* the *Æthiopian* deposed *Amasis*; *Sabacus* the *Æthiopian* deposed *Amysis*; *Actisanes* governed well, and was milde in punishing offenders; so likewise was *Sabacus*; *Marus* the next King after *Actisanes* built this Labyrinth; and the next (saving *Sethon*, whom *Diodore* omits, as having not heard of him) that ruled after *Sabacus*, performed the same worke, according to *Herodotus*, who was more likely to heare the truth, as living neerer to the Age wherein it was performed. The varietie of names, and difference of times, wherein *Diodore* beleeued the Priests, might be a part of the *Ægyptian* vanitie, which was familiar with them, in multiplying their Kings, and boasting of their antiquities. Here I might adde, that the twelue great Hals, Parlours, and other circumstances remembred by *Herodotus*, in speaking of this building, doe helpe to proue, that it was the worke of these twelue Princes. But I hasten to their end.

At a solemne feast in *Vulcans* Temple, when they were to make their drinke-offerings, the Priest, forgetting himselfe, brought forth no more than eleuen Cuppes. Hereupon *Psammiticus*, who standing last, had not a Cup, tooke off his brazen Helmet, and therewith supplyed the want. This caused all the rest to remember the Oracle, and to suspect him as a Traitor; yet, when they found that it was not done by him vpon set purpose, or ill intent, they forbare to kill him, but, being iealous of their estate, they banished him into the marish Countries by the Sea side. This Oracle, and the euent, is held by *Diodore* as a fable, which I beleeue to haue beene none other: In the rest *Herodotus* & *Diodore* agree, saying, that *Psammiticus* hyred Souldiers out of *Caria* and *Ionia*, by whose aide hee vanquish his Companions, and made himselfe sole King.

The yeeres of his reigne, according to *Herodotus*, were fiftie foure; according to *Eusebius*, fortie foure; *Mercator*, to reconcile these two, giues fortie foure yeeres to his single reigne, and ten to his ruling, ioyntly with the Princes before spoken of. Indeede, hee that was admitted, being a man growne (for he cannot in reason be supposed to haue beene then a yong fellow) into the number of the twelue Gouernors, must be thought to haue liued vnto extreame age, if he ruled partly with others, partly alone, threescore and nine yeeres. I therefore yeelde rather to *Eusebius*; but will not aduenture to cut fiue yeers from the *Aristocratie*: though peraduenture *Psammiticus* was not at first one of the twelue, but succeeded (either by election, or as next of bloud) into the place of some Prince that dyed, and was ten yeeres companion in that gouernment.

Another scruple there is, though not great, which troubles this reckoning. The yeeres of these *Ægyptians*, as we finde them set downe, are more by one, than serue to fill vp the time, betweene the fift of *Rehoboam*, and the fourth of *Iehoiakim*. This may not be. Wherefore either we must abate one yeere from *Sethons* reigne; that was of vncertaine length; or else (which I had rather doe; because *Functius* may haue followed better authority than I know, or than himselfe alleadgeth, in giuing to *Sethon* a time so neerely agreeing with the truth) we must confound the last yeere of one reigne, with the first of another. Such a supposition were not insolent. For no man can suppose, that all the Kings, or any great part of them, which are set downe in Chronologicall tables, reigned precisely so many yeeres as are prescribed vnto them, without any fractions: it is enough to thinke, that the surplusage of one mans time, supplyed the defect of anothers. Wherefore I confound the last yeere of those fifteene, wherein the twelue Princes ruled, with the first of *Psammiticus*; who surely did not fall out with his Companions, fight with them, and make himselfe Lord alone, all in one day.

Concerning this King, it is recorded, that he was the first in *Ægypt*, who entertained any strait amitie with the *Greekes*; that he retained in pay his Mercenaries of *Caria*, *Ionia*, and *Arabia*, to whom he gaue large rewards and possessions; and that he greatly offended his *Ægyptian* Souldiers, by bestowing them in the left wing of his Armie, whilest his Mercenaries held the right wing (which was the more honorable place) in an expedition that he made into *Syria*. Vpon this disgrace it is said, that his Souldiers, to the number of two hundred thousand, forsooke their naturall Countrey of *Ægypt*, and went into *Æthiopia*, to dwell there: neither could they be reuoked by kinde Messages, nor by the King himselfe, who ouer-tooke them on the way; but when he told them of their Countrey, their Wiues, and Children, they answered, that their weapons should get them a Countrey, and that nature had enabled them to get other wiues and children.

It

It is also reported of him, That he caused two Infants to be brought vp in such sort, as they might not heare any word spoken; by which meanes, he hoped to finde out, what Nation or Language was most ancient; forasmuch as it seemed likely, that nature would teach the children to speake that language, which men spake at the first. The issue hereof was, that the children cried, *Beccus*, *Beccus*, which word being found to signifie Bread in the *Phrygian* tongne, serued greatly to magnifie the *Phrygian* antiquitie. *Goropius Becanus* makes no small matter of this, for the honour of his *Low-Dutch*; in which the word *Becker*, signifies (as Baker in Englisth) a maker of bread. He that will turne ouer any part of *Goropius* his workes, may finde enough of this kinde, to perswade a willing man, that *Adam* and all the Patriarks vsed none other tongue than the *Low-Dutch*, before the confusion of languages at *Babel*; the name it selfe of *Babel*, being also *Dutch*, and giuen by occasion of this confusion; for that there they began to babble, and talke, one knew not what.

But I will not insist vpon all that is written of *Psammiticus*. The most regardable of his acts was the siege of *Azotus* in *Palestina*, about which he spent nine and twenty yeeres. Neuer haue we heard (saith *Herodotus*) that any Citie endured so long a siege as this; yet *Psammiticus* carried it at the last. This Towne of *Azotus* had beene won by *Tartan*, a Captaine of *Senacherib*, and was now, as it seemeth, relieued; but in vaine, by the *Babylonian*, which made it hold out so well.

§. III.

What reference these Ægyptian matters might haue to the imprisonment and enlargement of Manasses. *In what part of his reigne* Manasses *was taken prisoner.*

WEre it certainely knowne, in what yeere of his reigne *Manasses* was taken prisoner, and how long it was before he obtained libertie; I thinke we should finde these *Ægyptian* troubles to haue beene no small occasion, both of his captiuitie and enlargement: God so disposing of humane actions, that euen they, who intended onely their owne businesse, fulfilled onely his high pleasure. For either the ciuill warres in *Ægypt* that followed vpon the death of *Sethon*; or the renting of the Kingdome, as it were, into twelue peeces; or the warre betweene *Psammiticus* and his Colleagues; or the expedition of *Psammiticus* into *Syria*, and the siege of *Azotus*, might minister vnto the *Babylonian*, either such cause of hope, to enlarge his Dominion in the South parts; or such necessity of sending an Armie into those parts, to defend his owne, as would greatly tempt him, to make sure worke with the King of *Iuda*. The same occasions sufficed also, to procure the deliuerie of *Manasses*, after he was taken. For he was taken (as *Iosephus* hath it) by subtiltie, not by open force, neither did they that apprehended him, winne his Countrey, but onely waste it. So that the *Iewes*, hauing learned wit; by the ill successe of their folly, in redeeming *Amazia*, were like to be more circumspect, in making their bargaine vpon such another accident: and the *Babylonian* (to whom the *Ægyptian* matters presented more weighty arguments of hope and feare, than the little Kingdome of *Iuda* could afford) had no reason, to spend his forces, in pursuing a small conquest, but as full of difficultie as a greater, whereby he should compell his mightiest enemies to come to some good agreement; when by quitting his present aduantage ouer the *Iewes*, he might make his way the fairer into *Ægypt*.

Now concerning the yeere of *Manasses* his reigne, wherein he was taken prisoner; or concerning his captiuitie it selfe, how long it lasted; the Scriptures are silent, and *Iosephus* giues no information. Yet I finde cited by *Torniellus* three opinions, the one of *Bellarmine*, who thinkes that *Manasses* was taken in the fifteenth yeere of his reigne; the other of the Author of the greater *Hebrew Chronologie*, who affirmes, that it was in his twentie seauenth yeere; the third, of *Rabbi Kimhi* vpon *Ezekiel*, who saith, that he was fortie yeeres an Idolater, and liued fifteene yeeres after his repentance. The first of these coniectures is vpheld by *Torniellus*, who reiects the second, as more vnprobable, and condemnes the third as most false. Yet the reasons alleadged by *Torniellus* in defence of the first, and refutation of the last opinion, are such as may rather proue him to fauour the *Cardinall*, as farre as he may, (for where neede requires, hee doth freely dissent from him) than to haue vsed his accustomed diligence in examining the matter, before

before he gaue his iudgement. Two arguments he brings to maintaine the opinion of *Bellarmine*: the one, that *Ammon* the Sonne of *Manaſſes*, is ſaid by *Ioſephus*, to haue followed the workes of his Fathers youth; the other, that had *Manaſſes* growne old in his ſinnes, *it is not like that he ſhould haue continued, as he did*, in his amendment vnto the end of his life. Touching the former of theſe arguments, I ſee no reaſon, why the ſinnes of *Manaſſes* might not be diſtinguiſhed from his repentance in his old age, by calling them *workes of his youth*, which appeared when he was twelue yeeres old; though it were granted that he continued in them (according to that of *Rabbi Kimhi*) vntill hee was but fifteene yeeres from death. Touching the ſecond; howſoeuer it be a fearefull thing, to caſt off vnto the laſt thoſe good motions vnto repentance, which we know not whether euer God will offer vnto vs againe; yet were it a terrible hearing, That the ſinnes, which are not forſaken before the age of two and fiftie yeeres, ſhall be puniſhed with finall impenitency. But againſt theſe two collections of *Torniellus*, I will lay two places of Scripture, whence it may be inferred, as not vnlikely, That *Manaſſes* continued longer in his wickedneſſe, than *Ballarmine* hath intimated, if not as long as *Rabbi Kimki* hath affirmed. In the ſecond Booke of Kings, the euill which *Manaſſes* did, is remembred at large, and his repentance vtterly omitted; ſo that his amendment may ſeeme to haue taken vp no great part of his life; the ſtory of him being thus concluded, in the one and twentieth Chapter: *Concerning the reſt of the acts of* Manaſſes, *and all that he did, and his ſinne that he ſinned, are they not written in the booke of the Chronicles of the Kings of Iuda?* The other place is in the foure and twentieth Chapter of the ſame Booke, where in rehearſing the calamities with which that Nation was puniſhed in the time of *Iehoiakim*, the great Grand-childe of this *Manaſſes*, it is ſaid; *Surely by the commandement of the Lord came this vpon Iuda, that he might put them out of his ſight, for the ſinnes of* Manaſſes, *according to all that he did, and for the innocent blood that he ſhed (for he filled Ieruſalem with innocent blood) therefore the Lord would not pardon it.* Who ſo conſiders well theſe places, may finde ſmall cauſe to pronounce it moſt falſe, That the repentance and amendment of *Manaſſes* was no earlier then fifteene yeeres before his death; or moſt probable, That when he was twenty ſeauen yeeres old; he repented, and becomming a new man, liued in the feare of God fortie yeeres after. I will no longer diſpute about this matter, ſeeing that the truth cannot be diſcouered. It ſufficeth to ſay, that two yeeres of ciuill diſſenſion in *Ægypt*; foureteene or fifteene yeeres following, wherein that Kingdome was weakened, by partition of the Soueraignty: the warre of *Pſammiticus* againſt his Aſſociates: and foure and twenty yeeres, of the nine and twenty, wherein the ſiege of *Azotus* continued, being all within the time of *Manaſſes*, did leaue no one part of his reigne (after the firſt fifteene yeeres) free from the danger of being oppreſſed by the *Babylonian*, whoſe men of warre had continuall occaſions of viſiting his Countrey. All which I will adde hereto is this; that the fifteenth of *Manaſſes*, was the laſt yeere of *Sethon* in *Ægypt*, and the one and thirtieth of *Merodach* his reigne, or (accounting from the death of *Aſarhaddon*) the twentieth: The ſeauen and twentieth of *Manaſſes* was the tenth of the twelue Princes, and the three and fortieth of *Merodach*: his fortieth, was the twenty third of *Pſammiticus*, and the fift of *Nabulaſſar*, the ſonne of *Merodach*, in *Babylon*: but which of theſe was the yeere of his impriſonment, or whether any other, I forbeare to ſhew mine opinion, leſt I ſhould thereby ſeeme to draw all matters ouer-violently to mine owne computation.

2 King. 21. 17.

2 King. 24. 3. 4

This was the firſt great maſtrie that the *Babylonians* had of the Kingdome of *Iuda*. For though *Achaz* promiſed Tribute to *Salmanaſſar*, yet *Ezechias* neuer payed it. True it is, that he hoped to ſtay *Sennacheribs* enterpriſe againſt him, by preſenting him with three hundred talents of ſiluer, and thirty of gold, beſides the plate which couered the doores and pillars of the Temple.

2 King. 18.

But *Manaſſes* being preſſed with greater neceſſity, could refuſe no tollerable conditions, that the *Babylonian* would impoſe vpon him; among which it ſeemes, that this was one, (which was indeede a point of ſeruitude) that he might not hold peace with the *Ægyptians*, whileſt they were enemies to *Babylon*. This appeares not onely by his fortifying with men of warre all the ſtrong Cities of *Iuda* after his returne (which was rather againſt *Pſammiticus*, whoſe party he had forſaken, than againſt the *Babylonian*, with whom he had thenceforth no more controuerſie) but likewiſe by that oppoſition, which *Ioſias* made afterwards to *Pharao Neco*, in fauour of *Nabulaſſar*, which had beene againſt all reaſon

reaſon and policie, if it had not beene his duty by couenant. Of this I will ſpeake more in conuenient place.

†. IIII.

Of the firſt and ſecond Meſſenian warres, which were in the reignes of Ezekia, *and* Manaſſes, *Kings of Iuda.*

NOw concerning ſuch actions as were performed abroad in the world, about theſe times of *Manaſſes*; the moſt remarkeable were the *Meſſenian* Warres; which happened in this age, and being the greateſt action performed in *Greece*, betweene the *Troian* and *Perſian* Wars, deſerue not to be paſſed ouer with ſilence.

The firſt *Meſſenian* Warre began and ended in the dayes of *Ezekia*; the ſecond in the reigne of *Manaſſes*: but to auoide the trouble of interrupting our Hiſtorie, I haue thought it beſt, to rehearſe them both in this place. Other introduction is needeleſſe, than to ſay, that the poſteritie of *Hercules*, driuing the iſſue of *Pelops* and the *Achæans* out of their ſeates, diuided their lands betweene themſelues, and erected the Kingdomes of *Lacedæmon*, *Argos*, *Meſſene*, and *Corinth*; all which agreeing well together a while, did afterwards forget the bond of Kindred, and ſought one anothers ruine with bloudy Wars; whereof theſe *Meſſenian* were the greateſt.

The pretended grounds of the *Meſſenian* Warre, are ſcarce worth remembrance; they were ſo ſleight. Ambition was the true cauſe of it: wherewith the *Lacedæmonians* were ſo tranſported, that any thing ſerued them as a colour, to accompliſh their greedy deſires. Yet other matter was alleaged; namely, that one *Polychares* a *Meſſenian* had ſlaine many *Lacedæmonians*, for which the Magiſtrates of *Sparta* deſiring to haue him yeelded into their hands, could not obtaine it. The *Meſſenians* on the other ſide, excuſed *Polychares*, for that he was growne franticke, through iniuries receiued from *Euæphnes* a *Lacedæmonian*. This *Euæphnes* had bargained to giue paſture to the Cattell of *Polychares*, and was therefore to receiue part of the increaſe: but not contented with the gaine appointed, he ſold the Cattaile, and ſlaues that kept them, to Merchants; which done, he came with a faire tale to his friend, ſaying, that they were ſtollen. Whileſt the lye was yet ſcarce out of his mouth, one of the ſlaues that had eſcaped from the Merchants, came in with a true report of all. The *Lacedæmonian* being thus deprehended, confeſſed all, and promiſed large amends; which to receiue, he carried the Sonne of *Polychares* home with him; but hauing him at home, he villanouſly ſlew him. Wherefore the *Lacedæmonians* hauing refuſed, after long ſuite made by the wretched Father, to doe him right againſt this Theeſe and Murderer, ought not to picke matter of quarrell, out of thoſe things, which he did in that madneſſe, whereinto they themſelues had caſt him. So ſaid the *Meſſenians*, and further offered to put the matter to compromiſe, or to ſtand vnto the iudgement of the *Amphictyones*, who were as the generall Counſaile of *Greece*, or to any other faire courſe. But the *Lacedæmonians*, who had a great deſire to occupie the faire Countrie of *Meſſene*, that lay cloſe by them, were not content with ſuch allegations. They thought it enough, to haue ſome ſhew for their doings, which the better to colour, they reckoned vp many old iniuries, and ſo without ſending any defiance, ſecretly tooke an oath to hold warre with *Meſſene*, till they had maſtered it: which done, they ſeized vpon *Amphia*, a frontier Towne of that Prouince, wherein they put all to the Sword without mercy, very few eſcaped.

Hereupon the *Meſſenians* tooke Armes, and were met by the Enemie. A furious battaile was fought betweene them, which ended not vntill darke night, with vncertaine victory. The *Meſſenians* did ſtrongly encampe themſelues; The *Lacedæmonians*, vnable to force their Campe, returned home. This Warre began in the ſecond yeere of the ninth *Olympiad*, and ended in the firſt of the foureteenth *Olympiad*, hauing laſted twentie yeeres. The two enemie Nations tried the matter, for a while, with their proper forces; the *Lacedæmonians* waſting the inland parts of *Meſſene*; and the *Meſſenians*, the Sea-coaſt of *Laconia*. But it was not long ere friends, on both ſides, were called in to helpe. The *Arcadians*, *Argiues*, and *Sicyonians*, tooke part with *Meſſene*; the *Spartans* had, beſides many Subiects of their owne, aide from *Corinth*, and hired Souldiers out of *Crete*. So a ſecond, third, and fourth battaile, were fought, with as great obſtinacie as the firſt; ſauing that, in the fourth battaile; the *Lacedæmonians* were enforced

eed to turne their backs; in the other fights, the victory was ſtill vncertaine, though in one of them the *Meſſenians* loſt *Euphaes* their King, in whoſe ſtead they choſe *Ariſtodemus*.

Many yeeres were ſpent ere all this bloud was ſhed; for peſtilent diſeaſes, and want of money to entertaine Souldiers, cauſed the Warre to linger. And for the ſame reaſons, did the *Meſſenians* forſake all their inland Townes, excepting *Ithome*, which was a mountaine with a Towne vpon it, able to endure more than the enemies were likely to doe. But, as ſome Authors tell vs, the *Lacedæmonians* were ſo obſtinate in this Warre, becauſe of their vow, that hauing abſented themſelues ten yeeres from *Sparta*, their wiues ſent them word, that their Citie would grow vnpeopled, by reaſon that no children had beene borne them in all that time: Whereupon they ſent backe all their ableſt young men, promiſcuouſly to accompany the young women, who got ſo many of them with childe, as they became a great part of their Nation, and were called *Parthenians*. *Diodorus* referres the begetting of theſe *Parthenians* to a former time. But in proceſſe of this *Meſſenian* Warre, when the Diuell in an Oracle had aduiſed the *Meſſenians* to ſacrifice a Virgin of the ſtocke of * *Ægyptus*, that ſo they might be victorious againſt the *Lacedæmonians*; the lot falling vpon the Daughter of one *Lyciſcus*; *Epibolus* the Prieſt, willing to ſaue her, ſaid, ſhe was onely a foſtered childe, and not borne of the wife of *Lyciſcus*: which anſwere giuing delay to the execution of the Maide, *Lyciſcus* ſecretly fled away with her into *Sparta*. Then *Ariſtodemus*, which afterwards was King, voluntarily offered his owne Daughter: but a young Noble man, being in loue with the Maide, when otherwiſe he could not preuaile, ſaid openly that ſhe was no Virgin, but that he had deſloured her, and got her with childe: whereupon the Father in a rage ripped vp his innocent Daughters belly, to diſproue the Louers ſlander: at the graue of which Daughter of his, afterwards falling, by other ſuperſtitions, into deſpaire of preuailing againſt the *Lacedæmonians*, he ſlew himſelfe, to the great hurt of his Countrey, which he loued moſt dearely. For after his death the *Meſſenians* loſt their courage, and finding themſelues diſtreſſed by many wants, eſpecially of victuals, they craued peace; which they obtained in moſt rigorous conditions. Halfe the yeerely fruites of their Land they were bound to ſend vnto *Sparta*; and they, with their Wiues, to make ſolemne lamentations, at the death of euery *Spartan* King; they were alſo ſworne to liue in true ſubiection to the *Lacedæmonians*; and part of their Territorie was taken from them, which was giuen to the *Aſmæi*, and ſuch as had followed the *Spartans* in this Warre.

Strabo l. 8. *Oroſ. l. 1. c. 21.*

Diod. l. 15.

* This *Aegyptus* was the yongeſt Sonne of *Creſphon* by *Merope*, the daughter of *Cypſelus* King of *Arcadia*: of which *Creſphon* the chiefe nobilitie of the *Meſſenians* was propagated.

This peace being made vpon ſo vneuen tearmes, was not like to hold long. Yet nine and thirtie yeeres it continued (the *Meſſenians* not finding how to helpe themſelues) and then brake out into a new and more furious Warre, than the former. The able young men, that were growne vp in the roome of thoſe *Meſſenians* whom the former Warre had conſumed, began to conſider their owne ſtrength and multitude, thinking themſelues equall to the *Lacedæmonians*, and therefore ſcorned to ſerue ſuch Maſters, as had againſt all right, oppreſſed their Fathers. The chiefe of theſe was *Ariſtomenes*, a noble Gentleman, of the houſe of *Æpytus*; who perceiued the vniforme deſires of his Countrie-men, aduentured to become their Leader. He therefore ſounding the affections of the *Argiues* and *Arcadians*, which he found throughly anſwerable to his purpoſe, began open warre vpon the State of *Lacedæmon*. This was in the fourth yeere of the three and twentieth *Olympiad*; when the *Lacedæmonians*, haſted to quench the fire before it ſhould grow too hot, with ſuch forces as they could raiſe of their owne, without troubling their friends, meaning to deale with their Enemies, ere any ſuccour were lent them. So a ſtrong battaile was fought betweene them, and a doubtfull; ſaue that the *Meſſenians* were pleaſed with the iſſue; foraſmuch as they had thereby taught their late proud Lords, to thinke them their equals. Particularly, the valour of *Ariſtomenes* appeared ſuch in this fight, that his people would haue made him their King; but hee, refuſing the honour of that name, accepted of the burthen, and became their Generall. Within one yeere another battaile was fought, whereunto each part came better prouided. The *Lacedæmonians* brought with them the *Corinthians*, and ſome other friends to helpe: the *Meſſenians* had the *Argiues*, *Arcadians* and *Sicyonians*. This alſo was a long and bloudie fight; but *Ariſtomenes* did ſo behaue himſelfe, that finally hee made the Enemies runne for their liues. Of ſuch importance was this victory, that the *Lacedæmonians* beganne to bethinke themſelues, of making ſome good agreement.

But one *Tyrtæus* an *Athenian* Poet, whom by appointment of an Oracle they had gotten to direct them, re-enforced their spirits with his Verses. After this, *Aristomenes* tooke by surprise a Towne in *Laconia*, and vanquished in fight *Anaxander* King of *Sparta*, who did set vpon him in hope to haue recouered the bootie.

But all these victories of *Aristomenes* perished, in the losse of one battaile, whereof the honour (if it were honour) or surely the profit, fell vpon the *Lacedæmonians*, through the treason of *Aristocrates*, King of *Arcadia*, who being corrupted by the enemies with money, fled away, and left the *Messenians* exposed to a cruell butcherie. The losse was so great, that together with *Andania* their princall Citie, all the townes in *Messene*, standing too farre from the Sea, were abandoned, for lacke of men to defend them, and the Mount *Era* fortified, whither the multitude, that could not be safe abroad, was conueyed into a place of safetie. Here the *Lacedæmonians* found a tedious worke, that held them eleauen yeeres. For besides that *Era* it selfe was a strong peece, *Aristomenes* with three hundred stout Souldiers, did many incredible exploits, that wearied them, and hindred their attendance on the siege. He wasted all the fields of *Messene*, that were in the enemies power, and brake into *Laconia*, taking away Corne, Wine, Cattaile, and all prouisions, necessarie for his owne people; the Slaues and houshold stuffe hee changed into money, suffering the owners to redeeme them. To remedy this mischiefe the *Lacedæmonians* made an Edict, that neither *Messene*, nor the adioyning parts of their owne Countrie, should be tilled or husbanded; which bred a great tumult among priuate men, that were almost vndone by it. Yet the Poet *Tyrtæus* appeased this vproare with pleasing Songs. But *Aristomenes* grew so bold, that he not onely ranged ouer all the fields, but aduentured vpon the Townes, surprised, and sackt *Amycla*, and finally caused the enemies to encrease and strengthen their Companies; which done, there yet appeared no liklihood of taking *Era*.

In performing these and other seruices, thrice *Aristomenes* was taken prisoner; yet still he escaped. One escape of his deserues to be remembred, as a thing very strange and maruailous. He had with too much courage aduentured to set vpon both the Kings of *Sparta*; and being in that fight wounded, and felled to the ground, was taken vp senseless, and carried away prisoner, with fiftie of his Companions. There was a deepe naturall Caue into which the *Spartans* vsed to cast head-long, such as were condemned to dye for the greatest offences. To this punishment were *Aristomenes* and his companions adiudged. All the rest of these poore men dyed with their fals; *Aristomenes* (howsoeuer it came to passe) tooke no harme. Yet was it harme enough to be imprisoned in a deepe Dungeon, among dead carcasses, where he was like to perish through hunger and stench. But after a while he perceiued by some small glimmering of light (which perhaps came in at the top) a Foxe that was gnawing vpon a dead body. Hereupon he bethought himselfe, that this beast must needes know some way, to enter the place and get out. For which cause he made shift to lay hold vpon it, and catching it by the taile with one hand, saued himselfe from biting with the other hand, by thrusting his coate into the mouth of it. So letting it creepe whither it would, he followed, holding it as his guide, vntill the way was too strait for him; and then dismissed it. The Foxe being loose, ran through an hole, at which came in a little light; and there did *Aristomenes* delue so long with his nailes, that at last he clawed out his passage. When some fugitiues of *Messene* brought word to *Sparta*, that *Aristomenes* was returned home, their tale sounded alike, as if they had said, that a dead man was reuiued. But when the *Corinthian* forces, that came to helpe the *Lacedæmonians* in the siege of *Era*, were cut in peeces, their Captaines slaine, and their Campe taken; then was it easily beleeued, that *Aristomenes* was aliue indeede.

Thus eleauen yeeres passed whilest the enemies houering about *Era*, saw no liklihood of getting it; and *Aristomenes* with small forces did them greater hurt than they knew how to requite. But at the last, a slaue, that had fled from *Sparta*, betrayed the place. This fellow had enticed to lewdnesse the wife of a *Messenian*, and was entertained by her, when her husband went forth to watch. It happened in a rainie-winter-night, that the husband came home vnlooked for, whilest the Adulterer was within. The Woman hid her Paramour, and made good countenance to her husband, asked him, by what good fortune he was returned so soone. He told her, that the storme of foule weather was such, as had made all his fellowes leeue their Stations, and that himselfe had done as the

rest

reſt did; as for *Ariſtomenes*, he was wounded of late in fight, and could not looke abroad; neither was it to be feared, that the enemies would ſtirre, in ſuch a darke rainie night as this was. The ſlaue that heard theſe tidings, roſe vp ſecretly out of his lurking hole, and got him to the *Lacedæmonian* Campe with the newes. There he found *Emperamus* his Maſter, commanding in the Kings abſence. To him he vttered all; and obtaining pardon for his running away, guided the Armie into the Towne. Little or nothing was done that night. For the Allarme was preſently taken; and the extreame darkeneſſe, together with the noiſe of winde and raine, hindered all directions. All the next day was ſpent in moſt cruell fight; one part being incited, by meere hope of ending a long worke; the other enraged by meere deſperation. The great aduantage that the *Spartans* had in numbers, was recompenced partly by the aſſiſtance, which women and children (to whom the hatred of ſeruitude had taught contempt of death) gaue to their husbands and fathers; partly by the narrowneſſe of the ſtreetes and other paſſages, which admitted not many hands to fight at once. But the *Meſſenians* were in continuall toyle; their enemies fought in courſe, refreſhing themſelues with meate and ſleepe, and then returning ſupplyed the place of their wearie fellowes, with freſh Companions. *Ariſtomenes* therefore, perceiuing that his men for want of reliefe were no longer able to hold out, (as hauing beene three dayes, and three nights vexed with all miſeries, of labour, watchings, fighting, hunger and thirſt, beſides continuall raine and cold) gathered together all the weaker ſort, whom hee compaſſed round with armed men, and ſo attempted to breake out through the midſt of the enemies. *Emperamus* Generall of the *Lacedæmonians* was glad of this: and to further their departure, cauſed his Souldiers to giue an open way, leauing a faire paſſage to theſe deſperate madmen. So they iſſued forth, and arriued ſafe in *Arcadia*, where they were moſt louingly entertained.

Vpon the firſt bruit of the taking of *Era*, the *Arcadians* had prepared themſelues to the reſcue: but *Ariſtocrates* their falſe-hearted King, ſaid it was too late, for that all was already loſt. When *Ariſtomenes* had placed his followers in ſafety, he choſe out fiue hundred the luſtieſt of his men, with whom he reſolued to march in all ſecret haſte vnto *Sparta*, hoping to finde the Towne ſecure, and ill manned, the people being runne forth to the ſpoyle of *Meſſene*. In this enterpriſe, if he ſped well, it was not doubted, that the *Lacedæmonians* would be glad to recouer their owne, by reſtitution of that which they had taken from others; if all failed, an honourable death was the worſt that could happen. There were three hundred *Arcadians* that offered to ioyne with him; but *Ariſtocrates* marred all, by ſending ſpeedy aduertiſement thereof, to *Anaxander* King of *Sparta*. The Epiſtle which *Anaxander* ſent backe to *Ariſtocrates*, was intercepted by ſome that miſtruſted him to whom it was directed. Therein was found all his falſehood, which being publiſhed in open aſſembly, the *Arcadians* ſtoned him to death, and caſting forth his body vnburied, erected a monument of his trecherie, with a note: That the Periurer cannot deceiue God.

Of *Ariſtomenes* no more is remaining to be ſaid, than that committing his people to the charge of his Son *Gorgus* and other ſufficient Gouernors, who ſhould plant them in ſome new ſeate abroad, he reſolued himſelfe to make aboade in thoſe parts, hoping to finde the *Lacedæmonians* worke at home. His daughters he beſtowed honourably in marriage. One of them *Demagetus*, who reigned in the Ile of *Rhodes*, tooke to wife, being willed by an Oracle, to marry the daughter of the beſt man in *Greece*. Finally, *Ariſtomenes* went with his daughters to *Rhodes*, whence he purpoſed to haue trauailed vnto *Ardys* the Sonne of *Gyges* King of *Lydia*, and to *Phraortes* King of *Media*: but death preuented him at *Rhodes*, where he was honourably buried.

The *Meſſenians* were inuited by *Anaxilas* (whoſe great Grandfather was a *Meſſenian*, and went into *Italie* after the former warre) being Lord of the *Rhegians* in *Italie*, to take his part againſt the *Zancleans* in *Sicilie*, on the other ſide of the Streights. They did ſo; and winning the Towne of *Zancle*, called it *Meſſene*, which name it keepes to this day.

This ſecond *Meſſenian* warre ended in the firſt yeere of the twentie eight Olympiade. Long after which time, the reſt of that Nation, who ſtaying at home ſerued the *Lacedæmonians*, found meanes to rebell; but were ſoone vanquiſhed, and being driuen to forſake *Peloponneſus*, they went into *Acarnania*; whence likewiſe, after few ages they

were expelled by the *Lacedæmonians*, and then followed their ancient Countriemen into *Italie* and *Sicilie*; ſome of them went into *Africa*, where they choſe vnto themſelues a ſeate.

It is very ſtrange, that during two hundred and foure ſcore yeeres, this baniſhed Nation retained their name, their ancient cuſtomes, language, hatred of *Sparta*, & loue of their forſaken Countrie, with a deſire to returne vnto it. In the third yeere of the hundred and ſecond Olympiad, that great *Epaminondas*, hauing tamed the pride of the *Lacedæmonians*, reuoked the *Meſſenians* home, who came flocking out of all quarters, where they dwelt abroad, into *Peloponneſus*. There did *Epanimondas* reſtore vnto them their old poſſeſſion, and helpe them in building a faire Citie; which, by the name of the Prouince, was called *Meſſene*, and was held by them euer after, in deſpight of the *Lacedæmonians*, of whom they neuer from thenceforth ſtood in feare.

§ V.

Of the Kings that were in Lydia and Media, while Manaſſes *reigned. Whether* Deioces *the Mede were that* Arphaxad *which is mentioned in the Booke of* Iudith. *Of the hiſtorie of* Iudith.

ARdys King of *Lydia*, and *Phraortes* of the *Medes*, are ſpoken of by *Pauſanias*, as reigning ſhortly after the *Meſſenian* war. *Ardys* ſucceeding vnto his father *Gyges*, began his reigne of nine and fortie yeeres, in the ſecond of the fiue and twentieth Olympiad. He followed the ſteps of his father, who encroaching vpon the *Ionians* in *Aſia*, had taken *Colophon* by force, and attempted *Miletus* and *Smyrna*. In like manner *Ardys* wan *Priene*, and aſſailed *Miletus*; but went away without it. In his reigne, the *Cimmerians*, being expelled out of their owne Countrie by the *Scythians*, ouerran a great part of *Aſia*, which was not freed from them before the time of *Alyattes* this mans Grandchilde, by whom they were driuen out. They had not onely broken into *Lydia*, but wan the Citie of *Sardes*; though the Caſtle or Citadell thereof was defended againſt them, and held ſtill for King *Ardys*; whoſe long reigne was vnable, by reaſon of this great ſtorme, to effect much.

Phraortes was not King vntill the third yeere of the nine and twentieth Olympiad, which was ſix yeeres after the *Meſſenian* war ended; the ſame being the laſt yeere of *Manaſſes* his reigne ouer *Iuda*.

Deioces the father of this *Phraortes*, was King of *Media*, three and fiftie of theſe fiue and fiftie yeers in which *Manaſſes* reigned. This *Deioces* was the firſt that ruled the *Medes* in a ſtrict forme, commanding more abſolutely than his Predeceſſours had done. For they, following the example of *Arbaces*, had giuen to the people ſo much licence, as cauſed euery one to deſire the wholeſome ſeuerity of a more Lordly King. Herein *Deioces* anſwered their deſires to the full. For he cauſed them to build for him a ſtately Palace; he tooke vnto him a Guard, for defence of his perſon; he ſeldome gaue preſence, which alſo when he did, it was with ſuch auſterity, that no man durſt preſume to ſpit or cough in his ſight. By theſe and the like ceremonies he bred in the people an awfull regard, and highly vpheld the Maieſtie, which his Predeceſſours had almoſt letten fall, through neglect of due comportiments. In execution of his Royall Office, he did vprightly and ſeuerely adminiſter iuſtice, keeping ſecret ſpies to informe him of all that was done in the Kingdome. He cared not to enlarge the bounds of his Dominion, by encroaching vpon others; but ſtudied how to gouerne well his owne. The difference found betweene this King, and ſuch as were before him, ſeemes to haue bred that opinion which *Herodotus* deliuers, that *Deioces* was the firſt who reigned in *Media*.

Herod. lib. 1.

This was he that built the great City of *Ecbatane*, which now is called *Tauris*; and therefore he ſhould be that King *Arphaxad*, mentioned in the ſtorie of *Iudith*, as alſo *Ben Merodach*, by the ſame accompt, ſhould be *Nabuchodonoſor* the *Aſſyrian*, by whom *Arphaxad* was ſlaine, and *Holophernes* ſent to worke wonders vpon *Phud* and *Lud*, and I know not what other Countries. For I reckon the laſt yeere of *Deioces* to haue beene the nineteenth of *Ben Merodach*; though others place it otherwiſe, ſome earlier in the time of *Merodach Baladach*, ſome later, in the reigne of *Nabulaſſar*, who is alſo called *Nabuchodonoſor*.

In

In fitting this booke of *Iudith* to a certaine time, there hath much labour beene spent with ill successe. The reignes of *Cambyses*, *Darius Hystaspis*, *Xerxes*, and *Ochus*, haue beene sought into; but afford no great matter of likelihood: and now of late, the times, foregoing the destruction of *Ierusalem*, haue beene thought vpon, and this age that we haue in hand, chosen by *Bellarmine*, as agreeing best with the storie; though others herein cannot (I speake of such as faine would) agree with him. Whilest *Cambyses* reigned, the Temple was not rebuilt, which in the storie of *Iudith*, is found standing and dedicated. The other two *Persian* Kings, *Darius* and *Xerxes* are acknowledged to haue beene very fauourable to the Iewes; therefore neither of them could be *Nabuchodonosor*, whose part they refused to take, and who sent to destroy them. Yet the time of *Xerxes* hath some conueniences, aptly fitting this History; and aboue all, the opinion of a few Ancient writers (without whose iudgement the authority of this Booke were of no value) hauing placed this argument in the *Persian* Monarchie, inclines the matter to the Reigne of this vaine-glorious King. As for *Ochus*, very few, and they faintly, entitle him to the businesse. Manifest it is, and granted, that in the time of this Historie, there must be a returne from captiuitie lately foregoing; the Temple rebuilt; *Ioacim* High Priest; and a long peace, of threescore and ten yeeres or thereabout, ensuing. All these were to be among the *Iewes*. Likewise on the other side, we must finde a King that reigned in *Niniue*, eighteene yeeres at the least; that vanquished and slew a King of the *Medes*; one whom the *Iewes* refused to assist; one that sought to be generally adored as God, and that therefore commanded all temples, of such as were accounted gods, to be destroyed; one whose Viceroy or Captaine Generall knew not the Iewish Nation, but was faine to learne what they were of the bordering people.

Of all these circumstances; the Priesthood of *Ioacim*, with a returne from Captiuitie, are found concurring, with either the time of *Manasses* before the destruction of *Ierusalem*, or of *Xerxes* afterward: the rebuilding of the Temple a while before, and the long peace following, agree with the reigne of *Xerxes*; the rest of circumstances requisite, are to be found all together, neither before, nor after the Captiuitie of the *Iewes*, and desolation of the Citie. Wherefore the briefe decision of this controuersie is, *That the Booke of Iudith is not Canonicall.* Yet hath *Torniellus* done as much, in fitting all to the time of *Xerxes*, as was possible in so desperate a case. For he supposeth, that vnder *Xerxes* there were other Kings, among which *Arphaxad* might be one (who perhaps restored and re-edified the Citie of *Ecbatane*, that had formerly beene built by *Deioces*) and *Nabuchodonosor* might be another. This granted, he addes, that from the twelfth yeere to the eighteenth of *Nabuchodonosor*, that is fiue or sixe yeeres, the absence and ill fortune of *Xerxes*, in his *Gracian* expedition (which he supposeth to haue beene so long) might giue occasion vnto *Arphaxad*, of rebelling: and that *Nabuchodonosor* hauing vanquished and slaine *Arphaxad*, might then seeke to make himselfe Lord of all, by the Armie which he sent forth vnder *Holofernes*. So should the *Iewes* haue done their duties, in adhering to *Xerxes* their Soueraigne Lord, and resisting one that rebelled against him; as also the other circumstances rehearsed before, be well applied to the argument. For in these times, the affaires of *Iurie* were agreeable to the Historie of *Iudith*, and such a King as this supposed *Nabuchodonosor*, might well enough be ignorant of the *Iewes*, and as proud as we shall neede to thinke him. But the silence of all Histories, takes away beliefe from this coniecture: and the supposition it selfe is very hard, that a rebell, whose King was abroad, with an Armie consisting of seuenteene hundred thousand men, should presume so farre, vpon the strength of twelue hundred thousand foot, and twelue thousand Archers on horsebacke, as to thinke that he might doe what he list, yea that there was none other God then himselfe. It is indeede easie to finde enough that might be said against this deuice of *Torniellus*: yet if there were any necessity, of holding the booke of *Iudith*, to be Canonicall, I would rather choose to lay aside all regard of prophane Histories, and build some defence vpon this ground; than, by following the opinion of any other, to violate, as they all doe, the text it selfe. That *Iudith* liued vnder none of the *Persian* Kings, *Bellarmine* (whose workes I haue not read, but finde him cited by *Torniellus*) hath proued by many arguments. That she liued not in the Reigne of *Manasses*, *Torniellus* hath proued very substantially, shewing how the Cardinall is driuen, as it were to breake through a wall, in saying that the text was corrupted, wherein it spake of the destruction of the Temple foregoing her time. That the Kings *Arphaxad* and *Nabuchodonosor*,

chodonosor, found out by *Torniellus*, are the children of meere fantasie, it is so plaine that it needes no proofe at all. Wherefore we may truely say, that they, which haue contended about the time of this Historie, being well furnished of matter, wherewith to confute each other, but wanting wherewith to defend themselues (like naked men in a stonie field) haue chased *Holofernes* out of all parts of time, and left him and his great expedition, *Extra anni solisque vias*, in an age that neuer was, and in places that were neuer knowne.

Iudith c. 2. ver. 23. & 25. Surely, to finde out *the borders of* Iapheth, *which were towards the South, and ouer against Arabia*; or the Countries of *Phud* and *Lud*, that lay in *Holofernes* his way; I thinke it would as much trouble Cosmographers, as the former question hath done Chronologers. But I will not busie my selfe herewith; hauing already so farre digressed, in shewing who liued not with *Manasses*, that I thinke it high time, to returne vnto mine owne worke, and rehearse what others I finde, to haue had their part, in the long time of his Reigne.

§. VI.

Of other Princes and actions that were in these times.

THE first yeere of *Manasses* was the last of *Romulus*; after whose death, one yeere the *Romanes* wanted a King. Then was *Numa Pompilius* a *Sabyne* chosen; a peaceable man and seeming very religious in his kinde. He brought the rude people, which *Romulus* had employed onely in warres, to some good ciuilitie, and a more orderly fashion of life. This he effected by filling their heads with superstition; as perswading them, that he had familiaritie with a Nymph called *Egeria*, who taught him a many of Ceremonies, which he deliuered vnto the *Romans* as things of great importance. But all these deuices of *Numa* were, in his owne iudgement, no better then meere delusions that serued onely as rudiments to bring the sauage multitude of theeues and out-lawes, gathered into one body by *Romulus*, to some forme of milder discipline, then their boysterous and wilde natures was otherwise apt to entertaine. This appeared by the Bookes that were found in his graue, almost sixe hundred yeeres after his death, wherein the Superstition taught by himselfe was condemned as vaine. His graue was opened by chance, in digging a piece of ground that belonged to one *L. Petilius* a Scribe. Two Coffines or Chests of stone were in it, with an inscription in Greeke and Latine letters, which said, That *Numa Pompilius* the sonne of *Pompo*, King of the *Romanes* lay there. In the one Coffin was nothing found; his body being vtterly consumed. In the other were his Bookes, wrapped vp in two bundels of waxe; of his owne constitutions seuen, and other seauen of Philosophie. They were not onely vncorrupted, but in a manner fresh and new. The Pretour of the Citie desiring to haue a sight of these Books, when he perceiued whereunto they tended, refused to deliuer them backe to the owner, and offered to take a solemne oath that they were against the Religion then in vse. Hereupon the Senate, without more adoe, commanded them to be openly burnt. It seemes that *Numa* did meane to acquite himselfe vnto wiser ages, which he thought would follow, as one that had not beene so foolish as to beleeue the Doctrine wherein he instructed his owne barbarous times. But the poyson wherewith he had infected *Rome*, when hee sate in his Throne, had not left working, when he ministred the Antidote out of his graue. Had these Bookes not come to light, vntill the dayes of *Tully* and *Cæsar*, when the miste of ignorance was somewhat better discussed; likely it is that they had not onely escaped the fire, but wrought some good (and peraduenture generall) effect. Being as it was, they serued as a confutation, without remedy, of Idolatry that was inueterate.

Numa reigned three and fortie yeeres in continuall peace. After him *Tullus Hostilius* the third King was chosen, in the sixe and fortieth of *Manasses*, and reigned two and thirtie yeeres, busied, for the most part in warre. Hee quarrelled with the *Albanes*, who met him in the fielde; but in regard of the danger, which both parts had cause to feare, that might grow vnto them from the *Thuscanes*, caused them to bethinke themselues of a course, whereby without effusion of so much bloud, as might make them too weake for a common enemie, it might be decided, who should command, and who obey.

There

There were in each Campe three Brethren, Twins borne at one birth (*Dionyſius* ſayes that they were Coſen Germans) of equall yeeres and ſtrength, who were appointed to fight for their ſeuerall Countries. The end was, that the *Horatij*, Champions for the *Romanes*, got the victory, though two of them firſt loſt their liues. The three *Curatij* that fought for *Alba* (as *Liuie* tels it) were all aliue, and able to fight, yet wounded, when two of their oppoſites were ſlaine; but the third *Horatius*, pretending feare, did runne away, and thereby drew the others, who by reaſon of their hurts, could not follow him with equall ſpeed, to follow him at ſuch diſtance one from another, that returning vpon them, he ſlue them, as it had beene in ſingle fight, man after man, ere they could ioyne together and ſet vpon him all at once. *Dionyſius* reports it ſomewhat otherwiſe, telling very particularly, what wounds were giuen and taken, and ſaying, that firſt one of the *Horatij* was ſlaine, then one of the *Curatij*, then a ſecond *Horatius*, and laſtly the two *Curatij*, whom the third *Horatius* did cunningly ſeuer the one from the other, as is ſhewed before.

This is one of the moſt memorable things in the old *Roman* Hiſtorie, both in regard of the action it ſelfe, wherein *Rome* was laid, as it were in a wager, againſt *Alba*, and in reſpect of the great increaſe which thereby the *Roman* State obtained. For the Citie of *Alba* did immediately become ſubiect vnto her owne Colonie, and was ſhortly after, vpon ſome treacherous dealing of their Gouernour, vtterly razed, the people being remoued vnto *Rome*, where they were made Citizens. The ſtrong Nation of the *Latines*, whereof *Alba*, as the mother Citie, had beene chiefe, became ere long dependant vpon *Rome*, though not ſubiect vnto it, and diuers pettie States adiacent, were by little and little taken in: which additions, that were ſmall, yet many, I will forbeare to rehearſe (as being the works of ſundrie ages, and few of them remarkeable conſidered apart by themſelues) vntill ſuch time as this fourth Empire, that is now in the infancie, ſhall grow to be the maine ſubiect of this Hiſtorie.

The ſeuenth yeere of *Hippomenes* in *Athens*, was current with the firſt of *Manaſſes*. Alſo the three laſt Gouernours for ten yeeres, who followed *Hippomenes*, were in the ſame Kings time. Of theſe I finde only names, *Leocrates*, *Abſander*, and *Erizias*. After *Erizias* yeerely Rulers were elected.

Theſe Gouernours for ten yeeres, were alſo of the race of *Medon* and *Codrus*, but their time of rule was ſhortned, & from tearme of life reduced vnto ten yeres; it being thought likely that they would gouerne the better, when they knew that they were afterwards to liue priuate men vnder the command of others. I follow *Dionyſius* of *Halicarnaſſus*, in applying their times vnto thoſe yeeres of the Olympiads, wherein the Chronologicall table, following this worke, doth ſet them. For he not onely profeſſeth himſelfe to haue taken great care in ordering the reckoning of times; but hath noted alwaies the yeeres of the *Greeks*, how they did anſwere vnto the things of *Rome*, throughout all the continuance of this Hiſtorie. Whereas therefore hee placeth the building of *Rome*, in the firſt yeere of the ſeuenth Olympiad, and affirmes, that the ſame was the firſt yeere of *Charops* gouernement in *Athens*; I hope I ſhall not need excuſe, for varying from *Pauſanias*, who ſets the beginning of theſe *Athenians* ſomewhat ſooner.

Dion. Halic. l. 1 fol. 43. & 45.

In the Reigne of *Manaſſes* it was, that *Midas*, whom the Poets fained to haue had Aſſes eares, held the Kingdome of *Phrygia*. Many fables were deuiſed of him; eſpecially that hee obtained of *Bacchus*, as a great gift, that all things which hee ſhould touch, might immediately be changed into Gold: by which meanes he had like to haue beene ſtarued (his meat and drinke being ſubiect to the ſame transformation) had not *Bacchus* deliuered him from this miſerable facultie, by cauſing him to waſh himſelfe in the Riuer *Pactolus*, the ſtreame whereof hath euer ſince, forſooth, abounded in that precious Metall. Finally, it is ſaid hee died by drinking Buls bloud; being inuaded by the *Scythians*.

In this age flouriſhed that *Antimachus*, who (ſaith *Plutarch* in the life of *Romulus*) obſerued the Moones Eclipſe at the foundation of *Rome*.

The *Mileſians*, or, (as *Euſebius* hath it) the *Athenians* hauing obtained ſome power by Sea, founded *Macicratis* a City on the Eaſt of *Ægypt*. *Pſammiticus* herein ſeemes to haue aſſiſted them, who vſed all meanes of drawing the *Greekes* into *Ægypt*, accounting them his ſureſt ſtrength. For neither *Miletus* nor *Athens* were now of power ſufficient to plant a Colonie in *Ægypt* by force.

About

Plut. & Eusb. About this time *Archias* with his companion *Miscellus*, and other *Corinthians* founded *Syracusa* in *Sicily*, a Citie in after-times exceeding famous.

*Whence in *Strabo* there is *sinus Astacenus* a part of Propontis where this Citie standeth. *Paus. l. 5. Hal. l. 3. Strabo l. 6.* The Citie of *Nicomedia* sometime* *Astatus*, was enlarged and beautified in this age by *Zipartes* natiue of *Thrace*. *Sybilla* of *Samus*, according to *Pausanias*, liued much about this time.

About these times also was *Croton* founded vpon the Bay of *Tarentum* by *Miscellus*, the companion of *Archias* that built *Syracusa*. *Strabo* makes it somewhat more ancient: and so doth *Pausanias*.

Iustin. l. 3. Paus. l. 10. About the same time the *Parthenians* being of age, and banished *Lacedæmon*, were conducted by *Phalantus* into *Italie*: where it is said they founded *Tarentum*: but *Iustine* and *Pausanias* finde it built before, and by them conquered and amplified: and about the same time *Manasse* yet liuing, the Citie *Phaselis* was founded in *Pamphylia*, *Gela* in *Sicily*, *Interamne* in the Region of the *Vmbri*, now *Vrbin* in *Italie*. About which time also *Chalcedon* in *Asia*, ouer against *Byzantium* (now *Constantinople*) was founded by the *Megarenses*: who therefore were vpbraided as blinde, because they chose not the other side of *Bosphorus*. It were a long worke to rehearse all that is said to haue beene done in the fiue and fiftie yeeres of *Manasses*: that which hath alreadie beene told is enough: the rest being not greatly worth remembrance, may well be omitted, reseruing only *Ben Merodach*, and *Nabulassar*, to the businesse that will shortly require more mention of them.

CHAP. XXVIII.

Of the times from the death of Manasses *to the destruction of Ierusalem.*

§. I.

Of Ammon *and Iosias.*

2. King 21. 2. Chron 33. *Ammon* the sonne of *Manasse*, a man no lesse wicked than was his Father before his conuersion, restored the exercise of all sorts of Idolatrie: for which God hardened the hearts of his owne seruants against him: who slew him after hee had reigned two yeeres. *Philo*, *Eusebius*, and *Nicephorus* giue him ten yeeres, following the Septuagint.

2 King. 22. 2 Chron 34. *Iosias* succeeded vnto *Ammon*, being but a child of 8. yeres olde, he began to seek after the God of *Dauid* his Father; and in his twelfth yere he purged *Iuda* and *Ierusalem from the high places, and the groues, & the carued and molten Images: and they brake downe in his sight the Altars of Baalim*: He caused all the Images as well those which were grauen, as molten, to be stampt to powder, and strewed on their graues that had erected them, and this he commanded to be done throughout all his Dominions. He also slew those that sacrificed to the Sunne and Moone, and caused the Chariots and Horses of the Sunne to be burnt. Of *Iosias* it was prophecied in the time of *Ieroboam* the first, when he erected the Golden Calfe at *Bethel*, that a childe should be borne vnto the house of *Dauid*, *Iosias* by name, and vpon thee (said the Prophet speaking to the Altar) shall he sacrifice the Priests of the high places, that burne incense vpon thee: a prophecy verie remarkable.

1. King. 13. In the eighteenth yeere of his reigne, hee rebuilt and repaired the Temple, at which time *Helkiah* the Priest found the Booke of *Moses*, called *Deuteronomy*, or, of the Law, which he sent to the King: which when he had caused to be read before him, and considered of the seuere commandements therein written, the prosperitie promised to those that obserue them, and the sorrow and extirpation to the rest, he rent his garments, and commanded *Helkiah*, and others, to aske counsell of the Prophetesse *Huldah*, or, *Olda*, concerning the Book, who answered the messengers in these words: *Thus saith the Lord, Behold, I will bring euill vpon this place, and vpon the inhabitants thereof, euen all the curses that are written in the Booke, which they haue read before the King of Iuda, because they haue*

2. Chro. 34. 24. *forsaken*

forſaken mee, and burnt incenſe to other gods. Onely for the King himſelfe, becauſe he was a louer of God and his Lawes, it was promiſed that this euill ſhould not fall on *Iuda* and *Ieruſalem* in his dayes, but that he himſelfe ſhould inherit his graue in peace. 2. *King* 22. 15. 2. *Chron.* 34.

Ioſias aſſembled the Elders, cauſed the Booke to be read vnto them, made a couenant with the Lord, and cauſed all that were found in *Ieruſalem* and *Beniamin* to doe the like, promiſing thereby to obſerue the Lawes and commandements in the Booke contained.

The execution done by *Ioſias* vpon the Altar, idols, monuments, and bones of the falſe Prophets, at *Bethel*, argueth his Dominion to haue extended vnto thoſe Countries, that had beene part of the Kingdome of the ten Tribes. Yet I doe not thinke, that any victorie of *Ioſias* in warre got poſſeſſion of theſe places; but rather that *Ezekias*, after the flight and death of *Senacherib*, when *Merodach* oppoſed himſelfe againſt *Aſarhaddon*, did vſe the aduantage which the faction in the North preſented vnto him, and laid hold vpon ſo much of the Kingdome of *Iſrael*, as he was able to people. Otherwiſe alſo it is not improbable, that the *Babylonian* finding himſelfe vnable to deale with *Pſammiticus* in *Syria* (as wanting power to raiſe the ſiege of *Azotus*, though the Towne held out nine and twenty yeeres) did giue vnto *Manaſſes*, together with his libertie, as much in *Iſrael* as himſelfe could not eaſily defend. This was a good way to breake the amitie that the Kings of *Iuda* had ſo long held with thoſe of *Ægypt*, by caſting a bone betweene them, and withall by this benefit of enlarging their Territoris with addition of more than they could challenge, to redeeme the friendſhip of the *Iewes*, which had beene loſt by iniuries done, in ſeeking to bereaue them of their owne. When it is ſaid, that *Manaſſes* did after his deliuerance from impriſonment, *put Captaines of warre in all the ſtrong Cities of Iuda*; it may be that ſome ſuch buſineſſe is intimated, as the taking poſſeſſion, and fortifying of places deliuered into his hands. For though it be manifeſt that he tooke much paines, in making *Ieruſalem* it ſelfe more defenſible; yet I ſhould rather beleeue, that hee, hauing already compounded with the *Babylonian*, did fortifie himſelfe againſt the *Ægyptians*, whoſe ſide he had forſaken, than that he trauelled in making ſuch prouiſions, only for his mindes ſake. The earneſtneſſe of *Ioſias* in the King of *Babel* his quarrell, doth argue, that the compoſition which *Manaſſes* had made, with that King or his Anceſtor, was vpon ſuch friendly tearmes, as required not onely a faithfull obſeruation, but a thankefull requitall. For no perſwaſions could ſuffice to make *Ioſias* ſit ſtill, and hold himſelfe quiet in good neutralitie, when *Pharao Neco* King of *Ægypt* paſſed along by him, to warre vpon the Countries about the Riuer of *Euphrates*. 2. *Chro.* 33. 14.

The laſt yeere of *Ioſias* his reigne it was, when as *Neco* the ſonne of *Pſammiticus*, came with a powerfull Armie towards the border of *Iudea*, determining to paſſe that way, being the neereſt toward *Euphrates*, eyther to ſtrengthen the paſſages of that Riuer, about *Carchemiſh*, or *Cercuſium*, for the defence of *Syria* (as long after this, *Dioclesian* is ſaid by *Ammianus Marcellinus* to haue done,) or perhaps to inuade *Syria* it ſelfe. For it ſeemeth that the truauaile of *Pſammiticus* had not beene idlely conſumed about that one Towne of *Azotus*, but had put the *Ægyptians* in poſſeſſion of no ſmall part of *Syria*, eſpecially in thoſe quarters, that had formerly belonged vnto the *Adades* Kings of *Damaſco*. 2. *Chro.* 35. 20.

Neither was the induſtrie of *Neco* leſſe than his Fathers had beene, in purſuing the warre againſt *Babel*. In which war, two things may greatly haue auailed the *Ægyptians*, and aduanced their affaires and hopes: the extraordinarie valor of the mercenary *Greeks*, that were far better Souldiers than *Ægypt* of it ſelfe could afford; and the danger wherein *Aſſyria* ſtood, by the force of the *Medes*, which vnder the command of more abſolute Princes, began to feele it ſelfe better; and to ſhew what it could doe. Theſe were great helpes, but of ſhorter endurance than was the warre; as in place more conuenient ſhall be noted. At the preſent it ſeemes, that either ſome preparation of the *Chaldæans* to reconquer, did enforce, or ſome diſabilitie of theirs to make reſiſtance, did inuite the King of *Ægypt*, into the Countries bordering vpon *Euphrates*; whither *Pharao Neco* aſcended with a mighty Armie.

Theſe two great Monarchs, hauing their ſwords drawne, and contending for the Empire of that part of the World, *Ioſias* aduiſed with himſelfe to which of theſe hee might adhere, hauing his Territorie ſet in the mid-way betweene both, ſo as the one could not inuade the other; but that they muſt of neceſſitie tread vpon the very face and bodie of his Countrie; Now though it were ſo that *Neco* himſelfe deſired by his Embaſſadors,

leaue

2. Chron. 35. leaue to passe along by *Iudæa*, protesting that hee directed himselfe against the *Assyrians* onely, without all harmefull purpose against *Iosias*; yet all sufficed not, but the King of *Israel* would needs fight with him.

Many examples there were, which taught, what little good the friendship of *Ægypt* could bring to those that had affiance therein: as that of *Hosea* the last King of *Israel*, who when he fell from the dependance of the *Assyrian*, and wholly trusted to *Sabacus* or *Sous* King of *Ægypt*, was vtterly disappointed of his hopes, and in conclusion lost both his life and estate, which the *Assyrian*, so rooted vp and tare in pieces, as it could neuer after be gathered together or replanted. The calamities also that fell vpon *Iuda* in the thirteenth and fourteenth yeeres of *Ezekia*, whilest that good King and his people relied vpon *Sethon*; and more lately, the imprisonment of *Manasses*, were documents of sufficient proofe, to shew the ill assurance, that was in the help of the *Ægyptians*, who (neere neighbors though they were) were alwaies vnready, when the necessities of their friends required their assistance. The remembrance hereof might bee the reason why *Neco* did not seeke, to haue the *Iewes* renew their ancient league with him, but onely craued that they would be contented to sit still, and behold the pastime betweene him and the *Assyrians*. This was an easie thing to grant; seeing that the countenance of such an Armie, as did, soone after this, out-face *Nabulassar* vpon his owne borders, left vnto the *Iewes*, a lawfull excuse of feare, had they forborne to giue it any checke vpon the way. Wherefore I beleeue, that this religious and vertuous Prince *Iosias*, was not stirred vp onely by politike respects, to stop the way of *Neco*; but thought himselfe bound in faith & honor, to doe his best in defence of the *Babylonian* Crowne; whereunto his Kingdome was obliged, either by couenant made at the enlargement of *Manasses*, or by the gift of such part as he held in the Kingdome of the ten Tribes. As for the Princes and people of *Iuda*, they had now a good occasion to shew, both vnto the *Babylonians*, of what importance their friendship was, and to the *Ægyptians* what a valiant Nation they had abandoned, and thereby made their enemie.

Some thinke, that this action of *Iosias*, was contrarie to the aduice of *Ieremie* the Prophet; which I doe not finde in the Prophecie of *Ieremie*, nor can finde reason to beleeue. Others hold opinion, that he forgat to aske the counsell of God: and this is very likelie; seeing hee might beleeue that an enterprize grounded vpon fidelitie and thankefulnesse due to the King of *Babel*, could not but be displeasing vnto the Lord. But the wickednes of the people (in whom the corruptions of former times had taken such roote, as all the care of *Iosias* in reforming the Land, could not plucke vp) was questionlesse farre from harkening how the matter would stand with Gods pleasure, and much farther from enquiring into his secret will, wherein it was determined, that their good King, whose life stood betweene them and their punishment, should now be taken from among them, and that in such sort, as his death should giue an enterance to the miseries ensuing. So *Iosias* leauying all the strength he could make, neere vnto *Megiddo*, in the halfe Tribe of *Manasses*, encountered *Necho*: and there hee receiued the stroake of death, which lingring about him till hee came to *Ierusalem*, brought him to the Sepulchers of his Anteſtors. His losse was greatly bewailed of all the people and Princes of *Iuda*, especially of *Ieremie* the Prophet: who inserted a sorrowfull remembrance thereof in his booke of Lamentations.

Lam. 4. v. 20.

§. II.

Of Pharao Neco *that fought with* Iosias: *Of* Iehoahaz *and* Iehoiakim *Kings of Israel.*

OF these warres, and particularly of this victorie, *Herodotus* hath mention, among the acts of *Neco*. He tels vs of this King, that he went about to make a channell, whereby Ships might passe, out of *Nilus* into the Red sea. It should haue reached aboue an hundred miles in length, and beene wide enough for two Gallies to row in front. But in the middest of the worke, an Oracle foretold that the Barbarians should haue the benefit of it, which caused *Neco* to desist when halfe was done. There were consumed in this toylesome businesse twelue hundred thousand *Ægyptians*; a losse great enough to make the King forsake his enterprize, without troubling the Oracle for admonition. Howsoeuer it were, he was not a man to be idle; therefore hee built a Fleet, and

and leauied a great Armie, wherewith he marched against the King of *Babel*. In this expedition he vsed the seruice, as well of his Nauie, as of his land-forces; but no particular exploits of his therein, are found recorded, saue onely this victorie against *Iosias*, where *Herodotus* calls the place *Magdolus*, and the *Iewes Syrians*; which is a small error, seeing that *Iudæa* was a Prouince of *Syria*, and *Magdolus* or *Magdala* is taken to haue beene the same place (though diuersly named) in which this battell was fought. After this, *Necus* tooke the Citie of *Cadytis*, which was perhaps *Carchemish*, by *Euphrates*, and made himselfe Lord, in a manner, of all *Syria*, as *Iosephus* witnesseth. *Ioseph. Ant. Iud. l. 10. cap. 7.*

Particularly we finde, that the *Phœnicians*, one of the most powerfull Nations in *Syria*, were his Subiects, and that by his command they surrounded all *Africa*, setting saile from the gulfe of *Arabia*, and so passing along all the Coast, whereon they both landed, as need required, and sowed corne for their sustenance; in that long voyage which lasted three yeeres. This was the first Nauigation about *Africa*, wherein that great *Cape*, now called *Of good hope*, was discouered; which after was forgotten, vntill *Vasco de Gama* the Portingall found it out, following a contrarie course to that which the *Phœnicians* held; for they, beginning in the East, ranne the way of the Sunne, South and then Westward, after which they returned home by the pillars & streights of *Hercules* (as the name was then) called now the streights of *Gybraltar*, hauing *Africke* still on the right hand: but the *Portingals*, beginning their voyage not farre from the same streights, leaue *Africke* on the Larboord, and bend their course vnto the East. That report of the *Phœnicians*, which *Herodotus* durst not beleeue, how the Sun in this iournie was on their right hand, that is, on the North side of them, is a matter of necessarie truth; and the obseruation then made hereof, makes me the better to beleeue, that such a Voyage was indeed performed. *Herod. l. 4.*

But leauing these discourses of *Neco* his magnificence, let vs tell what he did, in matters more importing his Estate. The people of *Iuda*, while the *Ægyptians* were busie at *Carchemish*, had made *Iehoahaz* their King, in the roome of his father *Iosias*. The Prophet *Ieremie* calls this new King *Shallum*, by the name of his younger brother; alluding perhaps to the short Reigne of *Shallum* King of the tenne Tribes: for *Shallum* of *Israel* reigned but one moneth; *Iehoahaz* no more than three. He was not the eldest son of *Iosias*: Wherefore it may seeme that he was set vp as the best affected vnto the King of *Babel*; the rest of his house being more inclined to the *Ægyptian*, as appeares by the sequele. An Idolater he was, and thriued accordingly. For when as *Neco* had dispatched his businesse in the North parts of *Syria*, then did he take order for the affaires of *Iudæa*. This Countrie was now so farre from making any resistance, that the King himselfe came from *Riblah* in the Land of *Hamath*, where the matter wen so ill on his side, that *Neco* did cast him into bonds, and carry him prisoner into *Ægypt*, giuing away his Kingdome to *Eliakim* his elder brother, to whom of right it did belong. The Citie of *Riblath*, in after times called *Antiochia*, was a place vnhappie to the Kings and Princes of *Iuda*, as may bee obserued in diuers examples. Yet heere *Iehoiakim*, together with his new name, got his Kingdome; an ill gaine, since hee could no better vse it. But how-euer *Iehoiakim* thriued by the bargaine, *Pharao* sped well, making that Kingdome Tributarie, without any stroke stricken, which three moneths before was too stout to giue him peace, when hee desired it. Certaine it is, that in his march outward, *Neco* had a greater taske lying vpon his hands, than would permit him to waste his forces vpon *Iudæa*: but now the reputation of his good successe at *Megiddo*, and *Carchemish*, together with the dissention of the Princes *Iosias* his sonnes (of whom the eldest is probably thought to haue stormed at the preferment of his yonger brother) gaue him power to doe, euen what should please himselfe. Yet he did forbeare to make a conquest of the Land; perhaps vpon the same reason, which had made him so earnest, in seeking to hold peace with it. For the *Iewes* had suffered much, in the *Ægyptians* quarrell, and being left by these their friends, in time of need, vnto all extremities, were driuen of necessitie to forsake that partie, and to ioyne with the enemies; to whom if they shewed themselues faithfull, who could blame them? It was therefore enough to reclaime them; seeing they were such a people as would not vpon euery occasion shift side, but endure more, than *Pharao*, in the pride of his victories, thought that any henceforth should lay vpon them: so good a Patron did he meane to be vnto them. Neuertheless hee laid vpon them a Tribute, of an hundred Talents of siluer, and one Talent of gold; that so hee might both reape at the present, some fruit of his paines taken, and leaue vnto them some document in the future, of *Ier. c. 22. v. 32.* *2. Kin. c. 34. v. 32.*

greater

greater puniſhment than verball anger, due to them, if they ſhould rebell. So he departed, carrying along with him into *Ægypt* the vnfortunate King *Iehoahaz*, who died in his Captiuitie.

The reigne of *Iehoahaz* was included in the end of his Fathers laſt yeere; otherwiſe it would hardly be found, that *Iehoiakim*, his ſucceſſour, did reigne tenne whole yeeres; whereas the Scriptures giue him eleuen, that are current and incomplete. If any man will rather caſt the three moneths of this ſhort reigne, into the firſt yeere of the brother, than into the fathers laſt; the ſame arguments that ſhall maintaine his opinion, will alſo proue the matter to be vnworthy of diſputation; and ſo I leaue it.

Iehoiakim in impietie was like his brother, in faction hee was altogether *Ægyptian*, as to 10 hauing receiued his Crowne at the hand of *Pharao*. The wickednesſe of theſe laſt Kings, being expreſſed in Scriptures none otherwiſe, than by generall words, with reference to all the euill that their Fathers had done; makes it apparent, that the poyſon wherewith *Ahaz* and *Manaſſes* had infected the Land, was not ſo expelled by the zealous goodneſſe *2. Chron. cap. 36 verſe 14.* of *Ioſias*, but that it ſtill cleaued vnto the chiefe of the people, *Yea vnto the Prieſts alſo*; and therefore it was not ſtrange, that the Kings had their part therein. The Royall authoritie was much abaſed by the dangers wherein the Countrie ſtood, in this troubleſome age: the Princes did in a manner what they liſted; neither would the Kings forbeare to profeſſe, that they could denie them nothing. Yet the beginning of *Iehoiakim* had the countenance of the *Ægyptian* to grace it, which made him inſolent and cruell; 20 as wee finde by that example of his dealing with *Vria* the Prophet: though heereinalſo the Princes doe appeare to haue beene inſtigators. This Holy man denounced Gods iudgements againſt the Citie and Temple, in like ſort as other Prophets had formerlie done, and did in the ſame age. The King with all the men of power, and all the Princes, hearing of this, determined to put him to death. Heereupon the poore man fled into *Ægypt*: but ſuch regard was had vnto *Iehoiakim*, that *Vria* was deliuered vnto his Embaſſadour, and ſent backe to the death; contrarie to the cuſtome vſed, both in thoſe dayes, and ſince among all ciuill Nations, of giuing refuge vnto ſtrangers, that are not held guiltie of ſuch inhumane crimes, as for the generall good of mankinde ſhould be exempted from all priuiledge. 30

It concerned *Pharao* to giue all contentment poſſible to *Iehoiakim*: for the *Aſſyrian* Lyon, that had not ſtirred in many yeeres, began about theſe times, to roare ſo lowd vpon the bankes of *Euphrates*, that his voyce was heard vnto *Nilus*, threatning to make himſelfe Lord of all the Forreſt. The cauſes that hitherto had withdrawne the houſe of *Merodach*, from oppoſing the *Ægyptian* in his conqueſt of *Syria*, require our conſideration in this place; before wee proceed to commit them together at *Charchemiſh*, where ſhortly after this, the glory of *Ægypt* is to fall. 40

§. III.

Of the Kings of Babylon and Media. How it came to paſſe that the Kings of Babel could not giue attendance on their buſineſſe in Syria; which cauſed them to loſe that Prouince.

MErodach the ſonne of *Baladan*, who taking the aduantage that *Sennacheribs* miſaduenture and death, together with the diſſenſion betweene his children preſented, made himſelfe King of *Babylon*, was eleuen yeeres troubled with a powerfull Enemie *Aſarhaddon* the ſonne of *Sennacherib*, reigning ouer the *Aſſyrians* in *Niniue*; from whom whileſt hee could not any other way diuert his cares, hee was faine to omit all buſineſſe in *Syria*, and (as hath beene formerly ſhewed) to make ouer vnto *Ezekia*, ſome part of the Kingdome of the tenne Tribes. From this moleſtation, the death of *Aſarhaddon* did not onely ſet him free, but gaue vnto him ſome part of *Aſſyria*, if not (as is commonly, but leſſe probably thought) the whole Kingdome. How greatly this was to the liking of the *Aſſyrians*, I will not heere ſtand to enquire: his long reigne following, and his little intermedling in matters of *Syria*, make it plaine, that he had work enough at home, either in defending or in eſtabliſhing that which hee had gotten. *Ioſephus* giues him the honour of hauing wonne *Niniue* it ſelfe; which wee may beleeue; but ſurely hee did not hold it long. For in the times ſoone following, that great Citie was free, and vanquiſhed *Phraortes* the *Median*. Perhaps it yeelded vpon ſome capitulation:

and

and refused afterwards to continue subiect, when the Kings being of the *Chaldean* race, preferred *Babylon* before it.

Some thinke that this was the *Assyrian* King, whose Captaines tooke *Manasses* prisoner; but I rather beleeue those that hold the contrarie; for which I haue giuen my reasons in due place. To say truth, I finde little cause why *Merodach* should haue looked into those parts, as long as the *Iewes* were his friends, and the *Ægyptians*, that maligned the Northerne Empire, held themselues quiet at home, which was vntill the time of *Psammiticus*, about the end of this Kings Reigne, or the beginning of his sonne.

Ben Merodach the son and successour of this King, is not mentioned in the Scriptures; yet is he named by good consent of Authors, and that speake little of his doings. The length of his Reigne is gathered by inference to haue beene one and twentie yeeres, for so much remaineth of the time that passed betweene the beginning of his Fathers and his Nephewes Reignes (which is a knowne summe) deducting the yeeres of his Father, and of his sonne *Nabulassar*. This (as I take it) was he that had *Manasses* Prisoner and released him. Hee speddc ill in *Syria*; where *Psammiticus*, by the vertue of his Mercenarie *Greekes*, did much preuaile. This may haue beene some cause that he released *Manasses*, and did put into his hands some part more of the Kingdome of *Samaria*: which is made probable by circumstances alleaged before.

Nabulassar that reigned in *Babylon* after his Father *Ben Merodach*, had greater businesse in his owne Kingdome, than would permit him to looke abroad: insomuch as it may be thought to haue beene a great negligence or ouer-sight of *Psammiticus* and *Neco*, that they did not occupie some good part of his Dominions beyond *Euphrates*. For it was in his time, that *Phraortes* King of the *Medes* inuaded *Assyria*, and besieged *Ninive*; from whence he was not repelled by any force of *Nabulassar*, but constrained to remoone by the comming of *Scythians*, who in these ages did ouer-flow those parts of the World, laying hold vpon all, that they could master by strong hand. Of these *Scythians*, and the Lordship that they held in *Asia*, it is cõuenient that I speake in this place; shewing briefly afore-hand, how the *Medes*, vpon whom they first fell, were busied in the same times with hopes of conquering *Assyria*.

Pharaortes, the sonne of *Deioces*, King of the *Medes*, hauing by many victories enlarged his Dominions, conceiued at length a faire possibilitie of making himselfe Lord of *Ninive*.

That Citie (as *Herodotus* reports it) hauing been a Soueraigne Ladie, was not forsaken of all her dependants; yet remained in such case, that of her selfe she was well enough. *Herod. lib. 1.*

This makes it plaine, that howsoeuer *Merodach* had gotten possession of this imperiall seat, and made it subiect as was the rest of the Countrie; yet it found the meanes to set it selfe at libertie: as after this againe he did, when it had beene regained by *Nabulassar* his Grand-childe.

Sharpe warre, and the very noueltie of suddaine violence, vse to dismay any State or Countrie, not inured to the like: but custome of danger hardeneth euen those that are vnwarlike. *Ninive* had beene the Palace of many valiant Kings lately reigning therein; it had suffered, and resisted, all the furie, wherewith either Domesticall tumults betweene the sonnes of *Senacherib*, or forreign warre of the *Babylonians*, could afflict it: and therefore it is the lesse wonderfull, that *Phraortes* did speed so ill in his iourney against it. Hee and the most of his Armie perished in that expedition: whereof I finde no particular circumstances (perhaps he vnderualued their forces, and brought a lesse power than was needfull.) It is enough, that herein we may beleeue *Herodotus*.

Cyaxares the sonne of *Phraortes*, a brauer man of warre than his Father, wan as much of *Asia* the lesse, as lay Eastward, from the Riuer of *Halys*; he sought reuenge vpon the *Assyrians* for the death of his Father, and besieged *Ninive* it selfe, hauing a purpose to destroy it. I rather beleeue *Eusebius, That hee tooke the Citie, and fulfilled his displeasure vpon it*, than *Herodotus, That the Scythian Armie came vpon him whilest hee lay before it*. For where equall authorities are contradictorie (as *Eusebius*, though far later then *Herodotus*, yet hauing seen other Authors that are now lost, it is to be valued according to his great reading) there doe I hold it best, to yeeld vnto the best likelihoods.

To thinke that the *Scythians* came vpon *Cyaxares*, whilest he lay before *Ninive*, were to accuse him of greater improuidence, than ought to bee suspected in one commended as a good Souldier. But to suppose that he was faine to leaue the Towne, when a Warre

ſo dangerous fell vpon his owne Countrie, doth well agree both with the condition of ſuch buſineſſe as that *Scythian* expedition brought into thoſe parts, and with the State of the *Chaldaan* and *Aſſyrian* affaires enſuing.

The deſtruction of this great Citie is both foretold in the Booke of *Tobit*, and there ſet downe as happening about theſe times; of which Booke whoſoeuer was the Author, he was ancient enough to know the Storie of thoſe ages, and hath committed no ſuch errour in reckoning of times, as ſhould cauſe vs to diſtruſt him in this. As for the Propheſie of *Nahum*, though it be not limited vnto any certaine tearme, yet it appeares to haue taken effect, in the finall deſtruction of *Niniue* by *Nabuchodonoſor*, according to the common opinion. For the Prophet hath mention of a Conqueſt of *Ægypt*, foregoing this calamitie, whereof we will ſpeake in due place. Some that aſcribe more authoritie then the reformed Churches yeeld, to the Booke of *Tobit*, are carefull, as in a matter of neceſſitie, to affirme, that about theſe times, *Niniue* was taken; but they attribute (coniecturally) the victorie ouer it, to *Ben Merodach*: a needleſſe coniecture, if the place of *Euſebius* be well conſidered. Yet I hold it probable, that *Nabulaſſar* the ſon of *Ben Merodach*, did ſeize vpon it, and place a King or Viceroy therein, about ſuch time as the Countrie of *Aſſyria* was abandoned by *Cyaxares*, when the *Scythian* Warre ouer-whelmed *Media*. For then was the Conqueſt wrought out readie to his hand; the ſwelling ſpirits of the *Niniuites* were allayed, and their malice to *Babylon* ſo much aſſwaged, that it might be thought a great fauour, if *Nabulaſſar*, appointing vnto them a peculiar King, tooke him and them into protection: though afterwards to their confuſion, this vnthankfull people and their King, rebelled againe, as ſhall be ſhewed in the Reigne of *Nabuchodonoſor*.

§. IIII.

The great expedition of the Scythians, who ruled in Aſia eight and twentie yeeres.

†. I.

The time of this expedition.

NOW that I haue ſhewed what impediment was giuen by the *Aſſyrians* and the *Medes*, to the *Babylonians*, who thereby were much diſabled to performe any action of worth vpon the *Ægyptians* in *Syria*; it is time that I ſpeake of that great *Scythian* expedition, which grieuouſly afflicted not onely the *Babylonians*, but the *Medes* and *Lydians*, with the Countries adiacent, in ſuch wiſe, that part of the trouble redounded euen to the *Ægyptians* themſelues. Of the *Scythian* people in generall, *Herodotus* makes very large diſcourſe, but interlaced, as of matter ill knowne, with many Fables; of this expedition he tels many particulars, but ill agreeing, with conſent of time. Concerning his fabulous reports, it will be needleſſe to recite them, for they are farre enough diſtant from the buſineſſe in hand. The computation of times which by inference out of his relations, may ſeeme very ſtrange, needeth ſome anſwer in this place: leſt otherwiſe I ſhould eyther ſeeme to make my ſelfe too bold with an Authour, in citing him after a manner different from his owne tale; or elſe to be too forgetfull of my ſelfe, in bringing to act vpon the Stage, thoſe perſons, which I had already buried. Eight and twentie yeeres, he ſaith, that the *Scythians* reigned in *Aſia*, before *Cyaxares* deliuered the Countrie from them. Yet hee reports a warre betweene *Cyaxares* and *Halyattes* the *Lydian*, as foregoing the ſiege of *Niniue*; the ſiege of *Niniue* being ere the *Scythians* came. And further he tels, how the *Scythians*, hauing vanquiſhed the *Medes*, did paſſe into *Syria*, and were encountred in *Paleſtina* by *Pſammiticus* King of *Ægypt*, who by gifts and entreatie procured them to depart from him. Theſe narrations of *Herodotus* may, euery one of them, be true; though not in ſuch order of time, as hee hath marſhalled them. For *Pſammiticus* was dead before *Cyaxares* began to reigne: and *Cyaxares* had ſpent halfe of his fortie yeeres, ere *Halyattes* was King of *Lydia*; ſo that hee could not, after thoſe *Lydian* Warres, reigne eight and twenty yeeres together with the *Scythians*. It is true, that *Euſebius* doth alſo call *Pſammis* the ſonne of *Pharao Necco*, by the name of *Pſammiticus*; and this King *Pſammis* may, by ſome ſtrained coniecture, be thought to haue beene he that met with the *Scythians*: for hee liued

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with both *Cyaxares* and *Halyattes*. But *Eusebius* himselfe referres all that businesse of the *Scythian* irruption into *Palæstina*, to *Psammiticus* the Father of *Necho*, whom hee leaues dead before the Reigne of *Halyattes*. Therefore I dare not relye vpon *Herodotus*, in this matter, otherwise than to beleeue him, that such things were in these ages, though not in such order as he sets them downe.

It remaines, that I collect as well as I can, those memorials which I finde of this expedition scattered in diuers places: a worke necessarie, for that the greatnesse of this action was such, as ought not to be omitted in a generall Historie; yet not easie, the consent of those that haue written thereof, being nothing neere to vniformitie.

I haue noted before, that in the Reigne of *Ardis* King of *Lydia*, the *Cimmerians* ouerranne that Kingdome, and were not expelled, vntill *Halyattes* the Nephew of *Ardys* got the vpper hand of them. In these times therefore of *Ardis*, *Sadiattes*, and *Halyattes*, are we to finde the eight and twentie yeeres, wherein the *Scythians* reigned ouer *Asia*. Now forasmuch as *Psammiticus* the *Ægyptian* had some dealings with the *Scythians*, euen in the height of their prosperitie, wee must needs allow more than one or two of his last yeeres vnto this their Dominion. But the beginning of *Halyattes* his Reigne in *Lydia*, being three and twentie yeeres compleat after the death of *Psammiticus*, leaues the space very scant, eyther for the great victories of the *Scythians*, necessarily supposed before they could meete the *Ægyptian* in *Syria*, or for those many losses, which they must haue receiued ere they could be driuen quite away. To increase this difficultie, the victorious Reigne of *Nabuchodonosor* in *Babylon*, is of no small moment. For how may we thinke it possible, that hee should haue aduentured the strength of his Kingdome against the *Ægyptians* and *Iewes*, had he stood in daily feare of losing his owne; to a more mighty Nation, that lay vpon his necke? To speake simply as it appeares to me; the victories ascribed to *Cyaxares* and *Halyattes* ouer these warlike people, were not obtained against the whole body of their Armie, but were the defeatures of some troopes, that infested their seuerall Kingdomes; other Princes, and among these, *Nabulassar* hauing the like successe, when the pleasures of *Asia* had mollified the courages of these hardie Northerne Laddes. Wherefore we may probably annexe the eight and twentie yeres of the *Scythians* rule, to as many almost the last of *Nabulassars* Reigne, in compasse whereof their power was at the greatest. This is all that I can say of the time, wherein *Asia* suffered the violence of their oppressors.

†. II.

What Nations they were that brake into Asia; with the cause of their Iournie.

TOuching the expedition it selfe, *Herodotus* tells vs, that the *Cimmerians* being driuen out of their Countrie by the *Scythians*, inuaded and wasted some part of *Asia*; and that the *Scythians* not contented with hauing wonne the land of the *Cimmerians*, did follow them, I know not why, into farre remoued quarters of the world, so (as it were by chance) falling vpon *Media* and *Ægypt*, in this pursuit of men that were gone another way into *Lydia*. Heereby wee may gather that the *Cimmerians* were an odious and base people; the *Scythians*, as mischieuous and fooliſh; or else *Herodotus*, and some other of his Countrimen, great slanderers of those, by whom their Nation had beene beaten, and *Ionia*, more than once, grieuously ransackt. The great valour of the *Cimmerians* or *Cimbrians* is so well knowne, and their many Conquests so well testified in Histories of diuers Nations, that the malice of the *Greekes* is insufficient to staine them with the note of Cowards. These were the posteritie of *Gomer*, who peopled the greatest part of our Westerne World, and whose re-flow did ouerwhelm no small portion of *Greece* and *Asia*, as well before and after, as in the age whereof we doe now entreat. Hee that would more largely informe himselfe of their originall and actions, may peruse *Goropius Becanus* his *Amazonica*; of many things in which Booke, that may be verified, which the learned *Ortelius* is said to haue spoken, of all *Goropius* his workes, *that it is easie to laugh at them, but hard to confute them*: There wee finde it prooued, by such arguments and authorities, as are not lightly to be regarded, that the *Cimmerians*, *Scythians* and *Sarmatians*, were all of one Linage and Nation; how soeuer distinguished in name, by reason of their diuers Tribes, professions, or perhaps dialect of speech. *Homer* indeed hath mention of the *Cimmerians*; whose Countrie whether he placeth in the West, as neere vnto the

Ocean and bounds of the Earth, or in the North, as being farre from the Sunne, and couered with eternall darkneſſe; certaine it is that he would haue them neere neighbours to Hell: for he had the ſame quarrell to them, which *Herodotus* had; and therefore belike would haue made them ſeeme a kinde of *Goblins*. It was the manner of this great Poet (as *Herodotus* writing his life affirmes) to inſert into his workes the names of ſuch as liued in his owne time, making ſuch mention of them, as the good or ill done by them to himſelfe deſerued. And for this reaſon it is proued by *Euſtathius*, that the *Cimmerians* were ſo diſgraced by him, becauſe they had waſted his Countrie. Perhaps that inuaſion of *Phrygia* by the *Amazons*, whereof *Homer* puts a remembrance into *Priamus* his diſcourſe with *Helen*, was the very ſame, which *Euſebius* noteth to haue happened ſomewhat before the age of *Homer*, at what time the *Cimmerians* with the *Amazons*, together inuaded *Aſia*.

This is certaine, that both the *Amazons* and the *Cimmerij* (who in after-times were called *Cimbri*) did often breake into *Greece* and *Aſia*; which though it bee not in expreſſe tearmes written, that they did with ioynt-forces, yet ſeeing they inuaded the ſelfe-ſame places, it may well be gathered, that they were companions. One iourney of the *Amazons* into *Greece*, mentioned alſo by *Euſebius*, was by the ſtreights of the *Cimmerians*, as we finde in *Diodore*, who further telleth vs, that the *Scythians* therein gaue them aſ-
Diod. lib. 4. c. 2. *Diod. lib. 2. c. 11.* ſiſtance. The ſame Authour, before his entrie into thoſe diſcourſes of the *Amazons*, which himſelfe acknowledgeth to be fabulous, doth report them to haue beene wiues of the *Scythians*, and no leſſe Warre-like than their Husbands; alleadging the example of that Queene who is ſaid to haue ſlaine the great *Perſian Cyrus*. That it was the manner of the *Cimbri* to carry their wiues along with them to the Warres; and how deſperate the courage was of thoſe Women; the terrible deſcent of them into *Italie*, when *Marius* the *Roman* ouerthrew them, giues proofe ſufficient. I will not heere enter into a diſcourſe of the *Amazons*; another place will giue mee better leiſure to ſpeake of them: but ſeeing that they are noted by diuers Hiſtorians to haue belonged vnto the *Cimmerians*, to the *Scythians*, and to the *Sarmatians*, we may therefore the better approue *Goropius* his concluſion, That theſe three Nations were one, at leaſt that they were neere allies.

Now as concerning the expulſion of the *Cimmerians* by the *Scythians*, it appeares to haue beene none other than the ſending a Colonie of them foorth into *Aſia*, with an Armie of *Scythians* to helpe them, in purchaſing a new ſeate, and eſtabliſhing the plantation.

The *Sarmatians* alſo were companions in this iournie. For the Citie of *Nouograd* in *Ruſſia* (which Countrie is the ſame that was called *Sarmatia*) ſtood in their way homewards, as ſhall anon be further ſhewed. So that all the North was vp in Armes: and therefore it is no maruell though many Countries felt the weight of this great inundation. Such another voyage was that, which the ſame people made fiue hundred yeres and more after this, when they were encountred by the *Romans*. For they iſſued from
Plutarch in the life of *Marius*. the parts about the Lake *Maotis*; they were then likewiſe aſſiſted (ſaith *Plutarch* in the moſt likely report of them) by the *Scythians* their neighbours; they had in their Armie aboue three hundred thouſand fighting men, beſides a huge multitude of women and children; they wandered ouer many Countries, beating all downe before them; and finally, thinking to haue ſetled themſelues in *Italie*, they diuided their Companie, for the more eaſie paſſage thither, and were conſumed in three terrible battailes by the *Roman* Conſuls. Meere neceſſitie enforced theſe poore Nations, to trouble the World, in following ſuch hard aduentures. For their Countrie, beeing more fruitfull of men than of ſuſtenance, and ſhut vp on the North ſide with intollerable cold, which denied iſſue that way to their ouer-ſwelling multitudes; they were compelled to diſcharge vpon the South, and by right or wrong to driue others out of poſſeſſion, as hauing title to all that they had power to get, becauſe they wanted all, that weaker, but more ciuill, people had. Their ſturdie bodies, patient of hunger, cold, and all hardneſſe, gaue them great aduantage ouer ſuch as were accuſtomed vnto a more delicate life, and could not bee without a thouſand ſuperfluities. Wherefore moſt commonly they preuailed verie farre; their next neighbours giuing them free paſſage, that they might the ſooner be ridde of them; others giuing them, beſides paſſage, victuals and guides to conduct them to more wealthie places; others hiring them to depart with great preſents; ſo as

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the farther they went on, the more pleaſant Lands they found, and the more effeminate people.

†. III.

Of the Cimmerians warre in Lydia.

THe firſt Companie of theſe, conſiſting for the moſt part of *Cimmerians*, held the way of the *Euxine* Seas, which they had ſtill on the right hand; leauing on the other ſide, and behinde them, the great Mountaines of *Caucaſus*. Theſe hauing paſſed through the Land of *Cholchis*, that is now called *Mengrelli*, entered the Countrie of *Pontus*, and being arriued in *Paphlagonia*, fortified the Promontorie whereon *Sinope*, a famous Hauen Towne of the *Greekes*, was after built. Here it ſeemes that they beſtowed the weakeſt and moſt vnſeruiceable of their traine, together with the heauieſt part of their carriages, vnder ſome good gard: as drawing neere to thoſe Regions, in conqueſt whereof they were to trie the vtmoſt hazard. For in like ſort afterwards did the *Cimbri* (of whom I ſpake euen now) diſpoſe of their impediments, leauing them in a place of ſtrength, where *Antwerpe* now ſtands, when they drew neere vnto *Gaule*, vpon which they determined to aduenture themſelues in the purchaſe. From *Synope*, the way vnto *Phrygia*, *Lydia*, and *Ionia*, was faire and open to the *Cimmerians*, without any ledge of Mountaines, or any deepe Riuers at all to ſtay their march: for *Iris* and *Halys* they had alreadie paſſed. *Herod. lib. 4.*

What battells were fought between theſe inuaders and the *Lydians*, and with what variable ſucceſſe the one or other part wanne and loſt, I finde not written, nor am able to coniecture. This I find, that in the time of *Ardys*, the *Cimmerians* got poſſeſſion of *Sardes* the capitall Citie of *Lydia*; only the Caſtle holding out againſt them. Further I obſerue, that whereas *Herodotus* tells of the acts performed by *Gyges* and *Ardys* Kings of *Lydia*, before this inuaſion, and by *Halyattes* and *Cræſus* in the times following; all that *Ardis* did againſt the *Cimmerians*, and all, ſaue burning the *Mileſians* Corne fields, that was done in twelue yeres by *Sadiattes* his Son (who perhaps had his hands ſo full of this buſineſſe, that hee could turne them to nothing elſe) is quite omitted: whereby it may ſeeme, that neither of the two did any thing worthie of remembrance in thoſe wars, but were glad enough that they did loſe all.

Certainly the miſeries of warre are neuer ſo bitter and many, as when a whole Nation, or great part of it, forſaking their owne ſeates, labour to root out the eſtabliſhed poſſeſſours of another Land, making roome for themſelues, their wiues and children. They that fight for the maſterie, are pacified with tribute, or with ſome other ſeruices and acknowledgements, which had they beene yeelded at the firſt, all had beene quiet, and no ſword bloudied. But in theſe migrations, the aſſailants bring ſo little with them, that they need all which the defendants haue, their Lands and Cattell, their houſes and their goods, euen to the cradles of the ſucking infants. The mercileſſe tearmes of this controuerſie arme both ſides with deſperate reſolution: ſeeing the one part muſt either winne, or periſh by famine; the other defend their goods, or loſe their liues without redemption. Moſt of the Countries in *Europe* haue felt examples thereof; and the mightie Empire of *Rome* was ouerthrowne by ſuch inuaſions. But our Iſle of *Britaine* can beſt witneſſe the diuerſitie of Conqueſts; hauing by the happy victorie of the *Romans*, gotten the knowledge of all Ciuill Arts, in exchange of libertie, that was but ſlenderly inſtructed therein before; whereas the iſſue of the *Saxon* and *Daniſh* Warres, was, as were the cauſes, quite contrarie. For theſe did not ſeeke after the Dominion onely, but the entire poſſeſſion of the Countrie, which the *Saxons* obtained, but with horrible crueltie, eradicating all of the *Britiſh* Race, and defacing all memoriall of the ancient inhabitants through the greater part of the Land. But the *Danes* (who are alſo of the *Cimmerian* bloud) found ſuch end of their enterprize, as it may ſeeme that the *Cimmerians* in *Lydia*, and *Scythians* in the higher *Aſia*, did arriue vnto. So that by conſidering the proceſſe of the one, we ſhall the better conceiue the fortune of the other. Many battailes the *Danes* wonne, yet none of ſuch importance, as ſufficed to make them abſolute Conquerours: Many the *Saxons* wonne vpon the *Danes*, yet not ſo great, as could driue them quite away, and backe from hence, after they had gotten firme footing. But in courſe of time, the long continuance euen of vtter enmitie, had bred ſuch acquaintance

betweene them, as bowing the natures of both theſe people, made the one more pliant vnto the other. So their diſagreeable qualities, both ill and good, being reduced into one milde temper, no ſmall number of the *Danes* became peaceable cohabitants with the *Saxons*, in *England*, where great ſlaughter had made large roome; others returning home, found their owne Country wide enough to receiue them, as hauing disburthened it ſelfe of many thouſands, that were ſent to ſeeke their graues abroad. And ſuch (as I thinke) was the end of the *Cimmerian* warre in *Lydia*; whereunto though ſome victorie of *Halyattes* may haue haſtened the concluſion, yet the wearieſome length of time ſeemes to haue done moſt, in compelling them to deſire of reſt. I know not why I ſhould feare to adde heereunto my further coniecture; which is, that the matter was ſo compounded betweene the *Cimmerians* and *Halyattes*; that the Riuer of *Halys* ſhould diuide their Territories. For *Halys* was henceforth the border of the *Lydians*, and on the Eaſterne ſide of the Riuer was the Countrie of the *Amazons*, that is indeed, of the *Cimmerians* and other *Scythian* people; whoſe wiues and daughters theſe warlike women are ſuppoſed to haue beene.

And hereunto the quarrell enſuing, betweene *Halyattes* and *Cyaxares* the *Mede*, hath very good reference. For *Halyattes* (as is ſaid) fought in defence of certaine *Scythians*, vpon whom the *Median* ſought reuenge. And it ſtands with reaſon, that the *Lydians* and *Cimmerians*, being much weakened with mutuall ſlaughters, ſhould haue ioyned in a league of mutuall defence for their common ſafetie: though otherwiſe it had beene dangerous to *Halyattes*, if hee had permitted the *Median* to extend his Kingdome ſo farre Weſtward, whatſoeuer the pretences might be, of taking reuenge vpon ſuch as had ſpoiled each of their Countries. As for that occaſion of the Warre betweene theſe two Kings, which *Herodotus* relates, I finde it of little waight, and leſſe probabilitie. Hee tells of *Scythians*, that being chaſed out of their Countrie by faction, came vnto *Cyaxares*; who committed vnto them certayne Boyes, to bee inſtructed in the *Scythian* tongue, and feate of Archerie. Now it ſo fell out (ſaith he) that theſe *Scythians* vſing much to hunt, and commonly bringing home ſomewhat with them, did neuertheleſſe other-whiles miſſe of their game, and come home as they went. Hereupon the King being froward and cholericke, bitterly reuiled them; and they, as impatient as hee, killed one of the Boyes that was vnder their charge, whom dreſſing like Veniſon, they preſented vnto him; which done, they fledde vnto *Halyattes*. This *Herodotus* deliuers, as the ground of a Warre that laſted ſixe yeeres betweene the *Medes* and *Lydians*; the one King demanding theſe Fugitiues to be deliuered into his hand, the other refuſing to betray ſuch men as were become his ſuppliants. To this I will ſay no more, than that I ſee no cauſe that might induce the *Scythians*, to betake themſelues to either of theſe Kings, vnto whom their Nation had wrought ſo much diſpleaſure. Particularlie they had reaſon to diſtruſt *Cyaxares*, for the treacherie that he ſhewed in the maſſacring of their Countrie men, that were in his Kingdome; of whom it is now meet that wee ſhould ſpeake.

Herodot. lib. 1.

†. IIII.

The Warre of the Scythians in the higher Aſia.

AS the *Cimmerians* held their courſe Weſterly, along the ſhores of the *Euxine* Sea: ſo the *Scythians* and *Sarmatians* tooke the other way, and hauing the *Caſpian* Sea on their left hand, paſſed betweene it and *Caucaſus* through *Albania*, *Colthene*, and other obſcure Nations, where now are the Countries of *Seruan* and *Georgia*, and ſo they entered into *Media*. The *Medes* encountred them in Armes; but were beaten, and thereupon glad to come to any agreement with them. This was in the time of *Phraortes*, whileſt *Pſammiticus* reigned in *Ægypt*. If it were in the ſixth yeere of *Nabulaſſars* Reigne ouer *Babylon* (ſuppoſing him to haue reigned fiue and thirtie; otherwiſe we muſt allow to *Ben Merodach* what we take from him) then doe the eight and twenty yeeres of their Dominion end, one yere before the great *Nabuchodonoſor* was King; ſo giuing him good leaue to prouide ſecurely, for the inuaſion of *Syria*, which expedition hee began while his Father yet liued, as *Ioſephus* out of *Beroſus* relates the Hiſtorie.

Now the *Medes*, deſirous to ſaue themſelues as well as they might, from this terrible Nation, which when they had no luſt to a ſecond triall of the ſword, refuſed not to vndergoe

goe the burthen of a Tribute, but thought nothing dishonourable, that would serue to remoue these troublesome guests into some other lodging. On the other part, the *Scythians* finding still the Countries pleasanter and better, the further that they marched into the South, did suffer themselues to be perswaded, that a little more trauaile, would adde a great deale more to their content. For they relyed so much vpon their owne valour, that they feared no resistance; and being the brauest men, they thought it reason that they should dwell in the best Region. That *Phraortes* perswaded them into *Ægypt*, I doe not thinke: *Babylon* was neere enough; whither if he could send these Locusts to graze, then should not his vnfriendly Neighbours haue cause to laugh at his misfortune. What shift *Nabulassar* made with them, or that at all he had any dealings with them, I doe not reade. But it is well known, that his Dominions lay in the middest betweene *Media* and *Ægypt*; as also, that they made all those parts of *Asia* Tributarie; wherefore we may very well beleeue, that they watered their horses in his Riuers, and that he also was content to giue them prouender.

Psammiticus hearing of their progresse (like the iealous Husband of a faire Wife) tooke care that they might not looke vpon *Ægypt*; lest the sight thereof should more easily deraine them there, than any force or perswasion, that he could vse, would send them going. Therefore he met them in *Syria*, presuming more on the great gifts which he meant to bestow vpon them, than on his Armie that should keepe them backe. *Ægypt* was rich; and halfe the riches had not beene ill spent in sauing all. Yet *Psammiticus* tooke the most likely course, whereby to make his part good against them by strong hand, in case they had beene so obstinate as to refuse all indifferent composition. For he lay close vpon the edge of the Wildernesse in *Gaza* (as I take it) the Southermost border of *Palestina*: whence he neuer aduanced to meete with the *Scythians*; but gaue them leaue to feele as much of the scalding Sunne-beames, ill agreeing with their temper, as all the length of *Syria* could beat vpon them. When they were come as farre as *Ascalon*, the next Citie to *Gaza*, then did he assay them with goodly words, accompanied with gifts, which were likely to worke so much the better, by how much the worse they were pleased with the heate of a Climate so farre different from their owne. *Psammiticus* had at his backe a vast wildernesse, ouer the scorching sands whereof, the *Scythians* more patient of cold and wet, than of the contrary distempers, could ill haue endured to pursue him, through vnknowne wayes, had they fought with him and preuailed: especially the Kingdome of *Ægypt* being ready to entertaine him with reliefe, and them with new trouble at the end of their wearie iourney. Wherefore they were content to be intreated, and taking in good part his courteous offers, returned back to visiite their acquaintance in the high Countries. The *Ægyptian* King (besides that he preserued his owne Estate from a dangerous aduenture, by hyring this great Armie to depart from him) found all his Cost well repayed in the processe of his warres in *Syria*, where the Nations beyond *Euphrates* had no power to molest him, being more than euer troubled themselues with the returne of their oppressors. For the *Scythians*, resoluing now to seeke no further, began to demand more than the Tribute formerly imposed. And not contented to fleece the Naturals with grieuous exactions, they presumed to liue at discretion vpon the Countrie, taking what they listed from the Owners; and many times (as it were to saue the labour of taking often) taking all at once. This Tyrannous Dominion they long vsed ouer the higher *Asia*, that is, ouer the Countrie lying betweene the *Caspian* and *Red* Seas; and betweene *India* and *Asia* the lesse. Happy it was for the poore people, that in so large a space of ground, there was roome enough for these new comers; otherwise the calamitie that fell, as it were by chance, vpon those priuate men, to whose wealth any *Scythian* did beare a fancie, would haue lighted in generall vpon all at one clap, leauing few aliue, and none able to relieue their fellowes. Yet it seemes that the heauiest burthen lay vpon *Media*; for it was a fruitfull, Countrie not farre from their owne home, and lay vnder a Climate well agreeing with the constitution of their bodies; there also it was that they had the fatall blow, by which their insolent Rule was taken from them.

Cyaxares King of the *Medes*, who in this extremity was no better then a Rent-gatherer for the *Scythians*, perceiuing that his Land lay vnmanured and waste, through the negligence of his people, that were out of heart by daily oppressions, and that the matter could not be remedied by open force, resolued to proue what might be done by stratagem. *Herod. lib. 1.*

ſtratagem. The managing of the buſineſſe is thus deliuered in briefe; That he, and his *Medes*, feaſted the better part of the *Scythians*; made them drunke, and ſlew them; recouering hereby the poſſeſſion of all that they had loſt.

Such another ſlaughter was committed vpon the *Danes* in *England*; but it was reuenged by their Countrimen, with greater cruelty than euer they had practiſed before. That the *Scythians*, which eſcaped this bloudy feaſt, made any ſtirre in *Media*, I doe not finde; neither doe I reade that either in reuenge hereof, or vpon other pretence, the *Medes* were troubled by inuaſion from *Scythia* in time following.

This is the more ſtrange, for that the Armie returning home out of *Media*, was very ſtrong, and encountred with oppoſition (as *Herodotus* reports it) no leſſe than it had found abroad. Wherefore it may be, that the deuice of *Cyaxares* to free his Countrey, tooke good effect, with leſſe bloud-ſhed than hath beene ſuppoſed. For if he ſurpriſed all the chiefe of them, it was no hard matter to make a good compoſition. Many of them doubtleſſe in eight and twenty yeeres had ſo well ſetled themſelues, that they were deſirous of reſt, and might be permitted, without any danger, to remaine in the Countrie; many (of whom I ſhall ſpeake anon) hauing done what they could in the buſineſſe, for which they came forth, were willing to returne home, with what they had gotten; ſuch as were not pleaſed with either of theſe two courſes, might goe ioyne with the *Cimmerians* in *Lydia*, or ſeeke their fortunes in other Prouinces, among their owne Companions. Whereas *all the Families of the North* are ſaid to haue beene with *Nabuchadnezzar*, it may be vnderſtood, that a great part of the *Scythians*, vpon hope of gaine, or deſire to keepe what they had already gained, were content to become ſubiect vnto *Nabulaſſar*: mens loue of their wealth being moſt effectuall, in taming the more vnquiet loue of inordinate liberty. This is certaine, that *Nabuchadnezzar*, as euer after, ſo in his firſt beginning of warre, did beate the *Ægyptians*, who in ages foregoing had beene accuſtomed to deale with the *Babylonians* after another faſhion: and this new ſucceſſe of that King may be imputed, in regard of humane meanes, to ſuch addition as this of new forces.

Herod. lib. 4.

Ier. 25. 9.

Of the *Scythian* Armie returning out of *Media*, diuers Authors report a Storie, which confirmes me in the opinion, that this Companie went forth to aſſiſt their kindred and friends, in acquiring a new ſeate, and eſtabliſhing their plantation. For theſe had left their wiues behinde them; a good argument to proue that they meant to come againe. The *Scythian* women, to comfort themſelues in their husbands abſence, became bed-fellowes to their ſlaues. Theſe got a luſty brood of youths, that were loath to be troubled with Fathers in Law, and therefore prepared to fight with them at their returne. If they were onely the children of ſlaues, which compounded an Armie (as *Herodotus* would haue it, who tels vs, that the *Scythians* were wont to pull out all their bond-mens eyes) it muſt needes be that they were very Boyes, or elſe that the Women did very little while continue chaſte. Wherefore I rather beleeue that tale as it is told by the *Ruſſes* themſelues, who agreeing in the reſt with the conſent of Hiſtories, make that report of their Anceſtors returning homewards; which I will ſet downe, as I finde it in Maſter *Doctor Fletcher* his exact diſcourſe of the *Ruſſe Common-wealth*. *They vnderſtood by the way, that their Cholopey, or Bond-ſlaues whom they left at home, had in their abſence poſſeſſed their Townes, Lands, Houſes, Wiues, and all. At which newes being ſomewhat amazed, and yet diſdaining the Villanie of their ſeruants, they made the more ſpeede home: and ſo not farre from Nouograd met them in warlike manner marching againſt them. Whereupon aduiſing what was beſt to be done, they agreed alſo to ſet vpon them with no other ſhew of weapon but with their horſe-whips (which as their manner is, euery man rideth withall) to put them in remembrance of their ſeruile condition, thereby to terrifie them, and abate their courage. And ſo marching on, and laſhing all together with their whips in their hands, they gaue the onſet: which ſeemed ſo terrible in the eares of their Villaines, and ſtrooke ſuch a ſenſe into them of the ſmart of the whip, which they had felt before, that they fled all together like Sheepe before the Driuers. In memorie of this victorie, the Nouogradians euer ſince haue ſtamped their Coine (which they call a Dingot, Nouogradskoy, currant through all Ruſsia) with the figure of a Horſeman ſhaking a whip aloft in his hand.* It may ſeeme, that all the women of that Countrie, haue fared the worſe euer ſince, in regard of their vniuerſall fault: for ſuch a Pudkey or whip, as terrified thoſe ſlaues, curiouſly wrought by her ſelfe, is the firſt preſent that the *Moſcouian* Wife, euen in time of wooing, ſends to him that ſhall be her husband, in token of ſubiection; being well

Ruſ. Common-w. Cap. 4.

well assured to feele it often on her owne loines. But this was a Document vnto the *Scythians*, or rather *Sarmatians* (for *Nouograd* stands in the Countrie that was called *Sarmatia*) to beware of absenting themselues any more so long from their Wiues; which after this, I finde not that they did.

Thus much I thought good to set downe of the *Scythian* expedition; not onely because it is the most memorable act performed abroad by that Nation, famous in Histories, and terrible to many Countries; but for that it appeares to haue beene a great cause, of the *Ægyptians* preuailing hitherto in *Syria*, and about *Iudæa*, which continues yet a while the centre of our discourse.

§ V.

*Of Princes liuing in diuers Countries, in these ages.

MAuing thus farre digressed from the matters of *Iuda*, to auoide all further occasion of doing the like, I will here insert a note of such Kings and men of marke, as were betweene the death of *Manasses*, and the ruine of *Ierusalem*. Of the *Ægyptians*, *Babylonians*, *Medes*, and *Lydians*, I haue spoken as much as I thought needefull. In *Rome*, *Tullus Hostilius* held the Kingdome, vntill the one and twentieth yeere of *Iosias*; at which time *Ancus Martius* succeeding, reigned foure and twenty yeeres. After him *L. Tarquinius Priscus*, a new-come stranger, but very rich, preuailed so farre by his graciousnesse among the people, that he got the kingdome to himselfe, disappointing the sonnes of *Ancus*, ouer whom he was Tutor. He began in the fourth yeere of *Zedekia*, and reigned eight and thirtie yeeres. In this time it was, namely, in the second yeere of the thirtieth Olympiad, that the *Lacedæmonians*, bethinking them how to be auenged of the *Arcadians*, who gaue succour to the *Messenians* against them in the former warre; entred their Territorie, tooke the Citie of *Phigalia* or *Phialia*, from whence their Garrisons were soone after beaten out. *Cypselus* expelling the race of the *Bacidæ*, made himselfe Lord of *Corinth* about these times, and gouerned it in peace thirtie yeeres; leauing for successour his sonne *Periander*, one of the seauen Sages, but a cruell Tyrant: who among other vile acts, slew his owne wife, and afterwards, as in her honour, stripped all the *Corinthian* women starke naked, burning their apparell, as an acceptable offering to her Ghost. Hereby we may perceiue, that the wisedome of the *Greekes* was not excellent in those dayes; when such a one as this could be admired as excelling all the Countrie.

In these times also were *Zaleucus* and *Draco*, famous Lawgiuers, the one among the *Locrians* in *Italie*, the other in the Citie of *Athens*. The Lawes of *Draco* were so rigorous, that he was said to haue written them with blould: for he rewarded euery small offence with death. Wherefore his Constitutions were soone abrogated, and power giuen to *Solon*, by the *Athenians*, to make new in their stead. But the Lawes of *Zaleucus* were very milde. He forbad any Gentlewoman to walke abroad with more than one Bond-woman attending on her, *vnlesse it were when she was drunke*; or to goe forth of the Towne by night, vnlesse it were to some sweet-hearts bed; or to dresse her selfe vp in immodest brauery, vnlesse it were to inueigle a louer. By which pleasant Ordinances, he effected his desire: for none would seeme, in breaking the Statutes, to be in such case as challenged the dispensation. It is noted in this man as a singular example of iustice, that when his owne son had committed adulterie, and was therefore to lose both his eyes, he did not cause him to be pardoned, but gaue one eye of his owne to saue the yong man (who also lost one) from vtter blindenesse.

I shall not henceforth neede, so farre to wander, as hitherto I often haue done, in pursuing of actions collaterall to the Historie, for inserting them in their order of time. The *Chaldæans* will soone fall vnder the *Persians*; ere long, encounter with the *Greekes*; the *Greekes*, with the *Romans*; the *Romans*, with many Nations. Concerning all these, as they shall successiuely present themselues, in their flourishing Estate; it will be enough to recapitulate the most memorable accidents, that befell them in their Minoritie. But in the long space of more than thirteene hundred yeeres, which passed betweene *the calling of Abraham*, and the destruction of *Ierusalem*, wee finde little matter, wherein the History of *Israel* had any dealing with other Nations, than the very neerest borderers. Yet reade we of many Kingdomes, that in these many ages were erected,

and

and throwne downe; as likewise, many memorable acts were performed in *Greece* and elsewhere, though not following one another at any neere distance; all which must haue beene quite omitted, or else reserued vnto a very vnseasonable rehearsall, had they not beene disposed in this method, whereof he that will not allow the conueniency, may pardon the necessity.

§. VI.

The oppression of Iudæa, and destruction of Ierusalem by the Chaldæans.

NOw to returne to the *Iewish* Storie, from whence we haue so farre digressed. In the third yeere of *Iehoiakim*, *Nabuchodonosor* the second, his Father yet liuing, entred *Iudæa* with a great Armie, who besieging and forcing *Ierusalem*, made *Iehoiakim* his Vassall in despight of *Necho*, that had established him King, and tooke with him for pledges *Daniel*, being as yet a childe, with *Ananias*, *Misael*, and *Azarias*. Also hee tooke a part of the Church treasures; but stayed not to search them throughly; for *Necho* hasted to the succour of *Iehoiakim*, hoping to finde *Nabuchodonosor* in *Iudæa*: wherein this great *Babylonian* had no disposition to hazard himselfe and his Armie, it being a Countrie of an euill affection towards him, as also farre off from any succour or sure place of retrait. If he had, as may be supposed, any great strength of *Scythian* horse-men in his Armie; it was the more wisely done of him, to fall backe, out of the rough, mountainous, and ouer-hot Countrie, into places that were more euen and temperate. But besides all these reasons, the death of his father, happening at the same time, gaue him iust occasion to returne home, and take possession of his owne Kingdome; before he proceeded further in the second care, of adding more vnto it. This he did at reasonable good leisure: for the *Ægyptian* was not ready to follow him so farre and to bid him battaile, vntill the new yeere came in; which was the fourth of *Iehoiakim*, the first of *Nabuchodonosor*, and the last of *Necho*. In this yeere the *Babylonian* lying vpon the Banke *Euphrates* (his owne Territorie bounding it on the North-side) attended the arriuall of *Necho*. There, after a resolued contention for victory. *Necho* was slaine, and his Armie remaining forced to saue it selfe, which full ill it did, by a violent retrait. This victorie *Nabuchodonosor* so well pursued, as he recouered all *Syria*, and whatsoeuer the *Ægyptians* held out of their proper Territorie towards the North. The *Ægyptians* being in this conflict beaten, and altogether for the present discouraged, *Iehoiakim* held himselfe quiet, as being friend in heart vnto the *Ægyptian*, yet hauing made his peace with the *Chaldæan* the yeere before; who contented with such profit as he could then readily make, had forborne to lay any Tribute vpon *Iuda*. But this coole reseruednesse of *Iehoiakim*, was, on both sides, taken in ill part. The *Ægyptian* King *Psammis*, who succeeded vnto *Necho*, began to thinke vpon restoring *Iehoahaz*, taken Prisoner by his Father, and setting him vp, as a Domesticall Enemie, against his vngratefull brother. Against all such accidents, the *Iudæan* had prepared the vsuall remedy, practised by his fore-fathers: for hee had made his owne sonne *Iechonia* King with him long before, in the second yeere of his owne Reigne, when the Boy was but *Eight yeeres old*. As for this rumour of *Iehoahaz* his returne; the Prophet *Ieremie* foretold, that it should proue idle, saying: *he shall not returne thither, but he shall dye in the place whither they haue led him captiue, and shall see this Land no more*. The *Ægyptians* indeede, hauing spent all their Mercenarie forces, and receiued that heauie blow at *Carchemish*, had not remaining such proportion of sharpe steele, as of faire gold, which without other helpe, is of little effect. The valour of *Necho* was not in *Psammis Apries* who reigning after *Psammis*, did once aduenture to shew his face in *Syria*; but after a bigge looke, he was glad to retire, without aduenturing the hazard of a battaile. Wherefore this decaying Nation fought onely with braue words, telling such friuolous tales, as men that meane to doe nothing, vse, of their glorious acts fore-passed, against *Iosias* and *Iehoahaz*. In this case it was easie for *Iehoakim* to giue them satisfaction, by letting them vnderstand the sincerity of his affection towards them, which appeared in time following. But *Nabuchodonosor* went to worke more roundly. He sent a peremptory message to *Iehoakim*, willing him not to stand vpon any nice points, but acknowledge himselfe a Subiect, and pay him Tribute: adding hereunto such fearefull threats, as made the poore *Iudæan* lay aside all thought of *Pharaoh*, and yeelde to doe, as the more mighty would haue him. So hee continued in the

2 Chron. 36. 5.

Ier. 22. 11. & 12.

Ioseph Antiq. lib. 10. cap. 7.

the obedience of *Nabuchodonoſor* three yeeres. At this time *Ieremie* the Prophet cried out againſt the *Iewes*, putting them in minde that he had now three and twenty yeeres exhorted them to repentance, but becauſe they had ſtopt their eares againſt him, and the reſt of the Prophets, he now pronounced their captiuitie at hand, and that they ſhould endure the yoke of bondage full ſeauenty yeeres. The ſame calamitie he threatned to all the neighbouring Nations, to the *Ægyptians*, *Moabites*, *Ammonites*, *Idumeans*, and the reſt; for telling that they ſhould all drinke out of the *Babylonian* Pitcher, the wine of his furie, whom they had forſaken and after the ſeauenty yeeres expired, that the *Babylonians* themſelues ſhould taſte of the ſame cup, and be vtterly ſubuerted by the *Medes*, and *Ier. 25.* the *Iudeans* permitted to returne againe into their owne fields and Cities. The firſt impriſonment of the Prophet *Ieremie* ſeemes to haue beene in the fourth yeere of this *Iehoiakim*, at which time *Baruch* the Scribe wrote all his Prophecies out of his mouth, whom he ſent to reade them vnto the people, and afterward to the Princes, who offered them to the King: but fearing the Kings furie, they had firſt ſet *Ieremie* at liberty, and aduiſed him and *Baruch* to hide themſelues.

Iehoiakim, after he heard a part of it and perceiued the ill newes therein deliuered, made no more adoe, but did cut the Booke in pieces and caſt it into the fire. All which *Ieremie* cauſed to be new written, with this addition; that the dead body of *Iehoiakim*, ſhould be caſt out, expoſed in the day to the heat, and in the night to the froſt, and there ſhould be none of his ſeede to ſit on the Throne of *Dauid*.

Time thus running on, while *Iehoiakim* reſted ſecure of all danger, as Tributary to the *Babylonian*, yet well thought of by the *Ægyptian*; the mightie Citie of *Tyre* oppoſed it ſelfe againſt the *Chaldean* forces; and vpon iuſt confidence of her owne ſtrength, deſpiſed all preparation that could be made againſt her. Now foraſmuch as the tearme of ſeauentie yeers was preſcribed vnto the deſolation, as well of *Tyre*, as of *Ieruſalem*, & other Townes and Countries; it is apparent, that they which refer the expugnation of this Citie vnto the nineteenth yeere of *Nabuchodonoſor*, haue ſure authority for their warrant. Whereupon likewiſe it followes of neceſſity, that the ſiege thereof began in the ſeauenth of his Reigne; as hauing laſted thirteene yeeres.

Here I will take leaue to intrude a briefe note, concerning the ſeuerall beginnings that are reckoned of this great Prince his Rule, whereupon hath riſen much diſputation. The third yeere of *Iehoiakim*, was the laſt of *Nabulaſſar*, who being deliuered from other cares, tooke notice of ſuch as had reuolted from him vnto *Pharaoh Necho*, and ſent this Noble Prince, his ſonne, with an Armie into *Syria*, to reclaime them. In this expedition was *Daniel* carried away, who therefore makes mention of the ſame yeere. The yeere next following, being the fourth of *Iehoiakim*, was the firſt of *Nebuchadnezzar*; which *Ieremie* affirmeth in expreſſe words; and from this we reckon all his time and actions that follow. In his three and twentieth yeere he conquered *Ægypt*; and then began to reigne as a great Monarch, finding none that durſt offend him. The ſecond from this yeere it was, wherein he ſaw that viſion, of the Image conſiſting of ſundry Metals; which did prefigurate the ſucceſſion of great Kingdomes, that ſhould rule the Earth, before the comming of Chriſt. I will not ſtand to diſpute about this, which is the beſt concluſion that I finde, of long diſputations: but returne vnto the ſiege of *Tyre*, which began in the ſeauenth of his Reigne.

Dan. 2. v. 1. Ierem. 25. 1.

The Citie of *Tyre* couered all the ground of an Iſland, that was diuided from the maine, by a deepe and broad channell of the Sea. The *Chaldeans* had no Fleet, and were no Sea-men; the *Tyrians*, in multitude of goodly Ships, and skill to vſe them, excelled all other Nations; and euery winde, from one part or other, brought needefull prouiſions into the Citie. Wherefore neither force, nor famine could greatly hurt the place; whereof neuertheleſſe the iudgements of God (denounced againſt it by *Eſay*, *Ieremie*, *Ezechiel*.) had threatned the deſtruction; and the obſtinate reſolution of *Nabuchodonoſor*, had fully determined to performe it. This high-minded King, impatient of reſiſtance, vndertooke a vaſt piece of worke, euen to fill vp the Sea, that parted the Iſland from the Continent. The Citie of old *Tyrus*, that ſtood oppoſite to the new, vpon the firme Land, and the mountaine of *Libanus* neere adioyning that was loaden with *Cedars*, and aboundance of other trees, might furniſh him with materials. Thirteene yeeres were ſpent in this laborious, and almoſt hopeleſſe buſineſſe. Which needeth not ſeeme ſtrange: for *Alexander* working vpon that foundation which was remayning of *Nabuchodonoſors* Peere; and being

Eſay 23. Ierem. 25. Ezek. 26.

being withall assisted by a strong Fleet, was yet seauen moneths ere he could make way into the Citie. Wherefore, if the raging of the Sea was able to carry away that wherewith *Alexander* laboured to couer a shelue; with much more violence could it ouerturne, and as it were consume, the worke of *Nabuchodonosor*, who laid his foundations in the bottome of the deepe, striuing as it were, to fill the empty belly of this Cormorant; whereas the *Macedonian* did onely stop the throat of it. Euery man knowes, God could haue furthered the accomplishment of his owne threats, against this place (though it had not pleased him to vse, either miracle, or such of his more immediate weapons, as are Earthquakes, and the like) by making at least the Seas calme, and adding the fauourable concurrence of al second helpes. But so it pleaseth him oftentimes, in chastising the pride of man, to vse the hand of man; euen the hand of man striuing, as may seeme, against all resistance of nature and fortune. So in this excessiue labour of the *Chaldæans*, *Euery head was made bald, and euery shoulder was made bare.* Yet *Nabuchodonosor* would not giue ouer till he was master of the Towne.

Ezek. 29.

Ioseph. Antiq. Iud. l. 10. c. 7.

When he was entred vpon this desperate seruice; whether it were so, that some losses receiued, some mutinie in his Armie, or (which is most likely; and so *Iosephus* reports it) some glorious rumours of the *Ægyptians*, gaue courage to his euill willers; *Iehoiakim* renounced his subiection, and began to hope for the contrary of that which quickly fell out. For *Nabuchodonosor* gaue him no leisure to doe much hurt: but with part of his Armie marched directly into *Iudæa*; where the amazed King made so little resistance (the *Ægyptians* hauing left him, as it were in a dreame) that he entred *Ierusalem*, and layed hands on *Iehoiakim*: whom he first bound and determined to send to *Babylon*, but changing counsell, he caused him to be slaine in the place, and gaue him the Sepulcher of an Asse, to be deuoured by beasts and rauenous birds, according to the former Prophecies: leauing in his place, *Iehoiakin* or *Iechonias* his sonne; whom after three moneths and ten dayes, *Nabuchodonosor* remoued, and sent prisoner to *Babylon*, with *Ezekiel*, *Mardocheus*, and *Iosedech*, the high Priest. The mother of *Iechonias*, together with his seruants, *Eunuchs*, and all the ablest men, and best Artificers of the Land, were also then carryed away Captiues. This *Iechonias*, following the counsell of *Ieremie* the Prophet, made no resistance, but submitted himselfe to the Kings will: wherein he both pleased God, and did that which was best for himselfe; though at the present it might seeme otherwise, to such as considered the euill that befell him, rather then the greater euill that he thereby auoided. This onely particular act of his is recorded; which was good. But it seemes that he was partaker, at least, of his Fathers faults, if not an instigator: which was the cause, that his submitting himselfe to Gods pleasure did not preserue his Estate: for so we reade in generall words, that *he did euill in the sight of the Lord, according to all that his Father had done.* In his stead *Nabuchodonosor* established *Mathania* his Vncle in the Kingdome of *Iuda*, and called him *Zedechias*, which is as much to say, as *the Iustice of God*. For like as *Neco*, King of *Ægypt*, had formerly displaced *Iehoahaz*, after his Father *Iosias* was slaine, and set vp *Iehoiakim*, the sonne of another mother; so *Nabuchodonosor* slue *Iehoiakim*, who depended on the *Ægyptians*, and carrying his sonne *Iechonias* Prisoner to *Babel*, gaue the Kingdome to this *Zedechias*, that was whole Brother to that *Iehoahaz*, whom *Neco* tooke with him into *Ægypt*. From *Zedechias* he required an oath for his faithfull obedience, which *Zedechias* gaue him, and called the liuing God to witnesse in the same, that he would remaine assured to the Kings of *Chaldea*.

In the first yeere of *Zedechias*, *Ieremie* saw and expounded the Vision of the ripe and rotten Grapes, the one signifying those *Iudæans* that were carried away captiue, the other those that stayed, and were destroyed.

In the fourth of *Zedekias*, *Ieremie* wrote in a Booke all the euill that should fall vpon *Babylon*, which Booke or scrole he gaue to *Sheraia*, when he went with the King *Zedechias* to *Babylon*, to visit *Nabuchodonosor*; willing him first to reade it to the Captiue *Iewes*, and then to binde it to a stone, and cast it into *Euphrates*, pronouncing these words: *Thus shall Babel be drowned, and shall not rise from the euill that I will bring vpon her.* This iournie of *Zedekias* to *Babel* is probably thought to haue beene in way of visitation, carrying some presents. But I further thinke, that hee had some suite there to make, which his Lordly Master refused to grant, and sent him away discontented. For at his returne all the bordering Princes sent Messengers to him, inciting him (as it seemes) to those vnquiet counsels, from which *Ieremie* dehorted both him and them. The Prophet, by Gods

Ier. 27.

appoint-

appointment, made bonds and yokes; one of which he wore about his own necke, others he ſent vnto the fiue Kings, of *Edom*, *Moab*, *Ammon*, *Tyre*, and *Zidon*, by thoſe Meſſengers which came to viſit *Zedechias*: making them know, that if they & the Kings of *Iuda* abode in the obedience of *Babylon*, they ſhould then poſſeſſe and enioy their owne Countries; if not, they ſhould aſſuredly periſh by the ſword, by fire, and by peſtilence.

He alſo fore-told them, that thoſe Veſſels, which as yet remained in *Ieruſalem*, ſhould alſo trauaile after the reſt, and at length they ſhould be reſtored againe.

The ſame yeere *Ananias*, the falſe Prophet, tooke off the woodden Chaine which *Ieremie* wore, in ſigne of the Captiuitie of the *Iewes*, and brake it: Vaunting, that in like manner, after two yeeres, God would breake the ſtrength of *Babel*, and the yoke which he layed on all Nations; reſtore *Iechonias*, and all the *Iewes*, with the Veſſels and riches of the Temple, and giue an end to all theſe troubles. But *Ieremie* in ſtead of his woodden Yoke wore a Coller of yron: and in ſigne that *Ananias* had giuen a deceitfull and falſe hope to the people, he fore-told the death of this cold Prophet, which ſeized vpon him in the ſecond moneth. After this, when *Zedechias* had wauered long enough betweene Faith and Paſſion, in the eight yeere of his Reigne he practiſed more ſeriouſly againſt *Nabuchodonoſor*, with his Neighbours, the *Edomites*, *Ammonites*, *Moabites*, *Tyrians*, and others that were promiſed great aides of the *Ægyptians*: in confidence of whoſe reſiſtance, he determined to ſhake off the *Babylonian* yoke. Hereof when *Nabuchodonoſor* had knowledge, he marched with his Armie in the dead of Winter, toward *Ieruſalem*, and beſieged it. *Ieremie* perſwaded *Zedechias* to render the Citie and himſelfe: but being confident of the helpe from *Ægypt*, and being perſwaded by his Counſellors, and falſe Prophets, that it was vnpoſſible that the Kingdome of *Iuda* ſhould be extirpate, vntill the comming of *Silo* (according to the Prophecie of *Iacob*) he deſpiſed the words of *Ieremie*, and impriſoned him. For *Ieremie* had told the King that the Citie ſhould be taken and burnt; that the King ſhould not eſcape, but be taken Priſoner, and brought to the preſence of *Nabuchodonoſor*; that he ſhould not periſh by the ſword, but being carried to *Babel*, die his naturall death. *Gen. 49. 10.* *Ier. 32. & 34.*

Ieruſalem, being the following yeere, ſurrounded by *Nabuchodonoſors* Armie; the King of *Ægypt*, *Pharao Hophra*, according to *Ieremie* (*Herodotus* calleth him *Apries*) entred the border of *Iuda*, with his Armie, to ſuccour *Zedechias*, of whoſe reuolt he had beene the principall Author. But *Ieremie* gaue the *Iewes* faithfull counſell, willing them not to haue any truſt in the ſuccours of *Ægypt*: for he aſſured them, that they ſhould returne againe, and in no ſort relieue them. And it fell out accordingly. For when the *Chaldæans* remoued from *Ieruſalem* to encounter the *Ægyptians*, theſe vaunting Patrons abandoned their enterpiſe, and taking *Gaza* in their way homeward, returned into *Ægypt*, as if they had already done enough; leauing the poore people of *Ieruſalem* to their deſtined miſeries. *Ier. 44.* *Herod. lib. 2.*

In the meane while the *Iewes*, who, in their firſt extremity, had manumiſed their *Hebrew* Bond-men (as Gods Law required at the yeere of *Iubile*) and made them free, thereby the better to encourage them to fight; did now vpon the breaking vp of the *Chaldean* Armie, repent them of their Charitie: and thinking all had beene at an end, held them perforce to their former ſlauerie. But the *Chaldees* being returned to the ſiege, the Prophet *Ieremie*, when the State of *Ieruſalem* began now to grow to extremitie, counſelled *Zedechias* to render himſelfe vnto them; aſſuring him of his owne life, and the ſafetie of the Citie, if he would ſo doe. But his obſtinate heart conducted him to that wretched end, which his neglect of God, and his infidelity and periurie, had prouided for him. *Leuit. 25. 39. 40. &c.* *Ier. 34.* *Ier. 39.*

Three and twenty Moneths (as ſome doe reckon it) or according to *Ioſephus* eighteene, the *Babylonian* Armie lay before *Ieruſalem*, and held it exceeding ſtraightly beſieged. For *they built Forts againſt it round about*, or (as *P. Martyr* hath it) *extruxerunt contra eam turrem ligneam per circuitum*: *They ſurrounded the Citie with woodden Towers*, ſo as the beſieged could neither ſally out, nor receiue into the Citie any ſupply of men or victuals. *Ioſephus* reports, that they ouer-topped the Wals, with high Towers raiſed vpon mounts; from which they did ſo beat vpon the Wall with their Engines, that the defendants were compelled to forſake their ſtations. Now although it were ſo that the beſieged alſo raiſed Counter-buildings, like vnto theſe, yet the great King of *Babel*, who commanded all the Regions thereabouts, and had the Woods and Riuers *Ier. 39.* *2 Kings 25. 1.* *Ioſeph. Ant. Iud. lib. 10. cap. 11.*

to obey him, found meanes to ouer-throw all the Citizens endeuours; and to beat down as faſt from without, as they raiſed from within; the body and foundation of his owne workes being guarded, by the Walls of *Ieruſalem* interpoſed; and theirs within, layed open to their enemies diſturbance. Beſides, both famine and peſtilence (which commonly accompany men ſtreightly beſieged) grew on faſt vpon them, whereby, when the number, ſtrength, and courage of the *Iewes* failed, the *Chaldæans* made a breach, and forcing an entry, their Princes did ſeat themſelues, as Lords of the Towne, in the middle gate. *Zedechias* beholding this vncomfortable ſight, and finding no remedy of the danger preſent, loſt both his courage and his hope at once; and ſhifted himſelfe together with his Wiues, Children, Princes, and principall Seruants, out of the Citie, by a way vnder ground; leauing his amazed and guideleſſe people, to the mercileſſe ſwords of their enemies. Thus he, who, when *Ieremie* the Prophet perſwaded him to render himſelfe, deſpiſed both the counſell of God, and the force of *Nabuchodonoſor*; vſed now that remedy, which *Wolphius* truely tearmeth: *triſte, turpe, & infœlix*: *Woefull, ſhamefull*, and *vnfortunate*.

By this ſecret ſubterrane vault, *Zedechias* making his ſtealth, recouered (by the helpe of the darke night) the Plaines or Deſarts of *Iericho*: but by reaſon of the traine, that followed him and his, (euery one leading with him thoſe whom they held moſt deare vnto them) he was eaſily traced and purſued. How great ſoeuer the company was that attended on him, yet, as *Ioſephus* reports it, they on whoſe fidelity he moſt repoſed himſelfe, no ſooner beheld the *Chaldæans* approach, but they all abandoned his defence, and ſhifted themſelues into the Deſarts as they could. For whom God had forſaken, no man followed, but the Miniſters of his vengeance; by whom *Zedechias* being made Priſoner, with his Children, and Princes, he was conueighed to *Rebla* or *Reblath* a Citie (as ſome thinke) of *Nephtalim*, where *Nabuchodonoſor* then lay, as a place indifferent betweene *Ieruſalem* and *Tyre*, with both which at one he had to doe.

Ioſeph. Antiq. l. 10. c. 11.

Now after *Nabuchodonoſor* had layed before *Zedekias* the many graces and benefits conferred vpon him, together with the notable falſehood and periurie, wherewith he had requited them; he commanded his Children, Princes, and Friends, to be ſlaine before his face. This being done, to the end that ſo lamentable a ſpectacle ſhould be the laſt, that euer he ſhould behold in the World, he cauſed his eyes to be torne out of his head, and ſo carried him in a ſlauiſh manner to *Babel*, where he conſumed the reſt of his wretched life in perpetuall impriſonment. Herein this moſt maruailous Prophecie of *Ezechiel* was performed; *Adducam eum in Babylonem & ipſam non videbit. I will bring him into Babylon, and he ſhall not ſee it.*

Ezek. 12.

Thus in the Eleauenth and laſt yeere of *Zedekias*, which was the eighteenth of *Nabuchodonoſor*, the *Chaldæans* entred the Citie by force, where ſparing no ſexe nor age, they committed all to the ſword that they therein found,

3534. In the yeere next following, *Nabuzaradan*, Generall of the Armie, burnt the Kings Palace, and the reſt of *Ieruſalem*: and after this fire had laſted from the ſeauenth to the tenth day, he alſo burnt the Temple of God to the ground, when it had ſtood foure hundred thirtie and one yeeres.

After this, vpon a ſecond ſearch, *Nabuzaradan* (not yet ſatiated with bloud) commanded ſeauenty and two others to be ſlaughtered, which had hidden themſelues from the firſt furie, to wit, the chiefe and the ſecond Prieſt, two Commanders of *Zedechias* his men of Warre, fiue of his Houſe-hold ſeruants, and others to that number; carrying away to *Babylon* the ableſt of the people throughout all *Iudæa*; and leauing the pooreſt labouring ſoules, with ſome that followed the partie of *Nabuchodonoſor*, to till the ground: ouer whom he left Gouernour, *Godolia* the Nephew of that *Saphan*, whom *Ioſias* had formerly employed in the reformation of Religion, who is, for his iuſtice and equitie, by *Ioſephus* highly commended. This man, a *Iewe* by Nation, left *Zedechias* as it ſeemeth, in the beginning of the warre: and by *Ieremies* deſire to liue with him, it appeareth that he had embraced the ſame aduice, which the Prophet gaue vnto *Zedechias*; which was, to ſubmit himſelfe altogether to the *Babylonian*, who being ordained by God to exerciſe his iuſtice, was therefore reſiſtleſſe. The Prophet *Ieremie* being left to his owne choice, either to liue in *Chaldæa*, or elſewhere, he made election of *Godoliah*, to whom he was recommended; who not onely embraced *Ieremie*, but gaue comfort to all the other *Iewes*, that were left vnder his charge, promiſing them fauour & liberty,

2 Kings laſt.

ſo

ſolong as they remained obedient Subiects to *Nabuchodonoſor*, by whom he was eſtabliſhed Prouinciall Gouernour of his owne Nation.

But ere that yeere was expired, a Prince of the late Kings houſe (who during the ſiege of *Ieruſalem*, had kept himſelfe out of the ſtorme, with *Baalis* King of the *Ammonites*) being followed by ten other choſen men, while *Godoliah* feaſted them in *Maſpha* or *Mitſpa*, the Citie of his reſidence, trayterouſly ſlue him, together with diuers *Chaldæans* and *Iewes* that accompanied him. This done, he made an eſcape, and in his way encountring with eightie perſons, repairing towards *Godoliah* with preſents, he ſlue the moſt of them, and ſpared the reſt, becauſe they promiſed to diſcouer vnto him ſome Treaſures hidden in the fields during the warre. He alſo tooke with him a Daughter of *Zedechias*, committed to the care of *Godoliah* by *Nabuchodonoſor*. This practice and intent of *Iſmael* had beene formerly diſcouered vnto *Godolia* by *Iohanan*, one of the Leaders of the few remaining *Iewes*; but *Godoliah* was incredulous.

Iudæa being now left without a Gouernour (for *Iſmael* durſt not take it vpon him, but retired himſelfe, or rather fled as faſt as he could to the *Ammonites*) the reſidue of the *Iewes*, fearing the reuenge of the *Chaldæans*, reſolued to flye away into *Ægypt*, and beſought *Ieremie* to aske counſell of God for them: who readily made them anſwere, that if they remained in *Iudæa*, God would prouide for them, and ſhew them mercy; but if they ſought to ſaue themſelues in *Ægypt*, that they ſhould then vndoubtedly periſh. Notwithſtanding this aduice, the *Iewes* held their determination; and deſpiſing the Oracle of God, and conſtrayning *Ieremie* and *Baruch* to accompanie them, they trauailed into *Ægypt*, and inhabited by the permiſſion of *Pharao*, neere vnto *Taphnes*: where, when *Ieremie* often reprehended them for their Idolatrie, foretelling both the deſtruction of themſelues, and the *Ægyptians* alſo, he was by theſe his owne hardhearted and vngratefull Countrimen, ſtoned to death; and by the *Ægyptians*, who greatly reuerenced him, buried neere the Sepulchre of their owne Kings.

Finis Libris ſecundi.

THE FIRST PART OF THE HISTORIE OF THE WORLD:

Intreating of the Times from the destruction of Ierusalem, to the time of PHILIP of MACEDON.

THE THIRD BOOKE.

CHAP. I.

Of the time passing betweene the destruction of Ierusalem, and the fall of the Assyrian Empire.

§. I.

Of the connexion of Sacred and prophane Historie.

THE course of Time; which in prophane Histories might rather be discerned through the greatest part of his way, hitherto passed in some out-worne foot-steps, than in any beaten path, hauing once in *Greece* by the *Olympiads*, and in the Easterne Countries by the accompt from *Nabonassar*, left surer markes, and more appliable to actions concurrent, than were the warre of *Troy*, or any other token of former date; begins at length in the ruine of *Ierusalem* to discouer the connexion of antiquitie fore-spent, with the storie of succeeding ages. Manifest it is, that the originall and progresse of things could ill be sought in those that were ignorant of the first creation: as likewise that the affaires of Kingdomes and Empire afterwards growne vp, are not to be found among those, that haue now no state nor policie remaining of their owne. Hauing therefore pursued the storie of the world vnto that age, from whence the memorie of succeeding accidents is with little interruption of fabulous discourse deriued vnto vs, I hold it now conuenient briefly to shew, by what means and circumstances the Historie of the *Hebrewes*, which of all other is the most ancient, may be conioyned with the following times, wherein that Image of sundry mettals, discouered by God vnto *Nebuchadnezzar*, did reigne ouer the earth, when *Israel* was either none, or an vnregarded Nation.

Herein I doe not hold it needefull, to insist vpon those authorities, which giue, as it were by heare-say, a certaine yeere of some old *Assyrian* King vnto some action or euent, whereof the time is found expressed in Scripture: for together with the end of *Ninus* his line

line in *Sardanapalus*, if not before, all ſuch computations were blotted out; the ſucceſſion of *Belochus* and his iſſue that occupied the kingdome afterwards, depending vpon the vncertaine relations of ſuch, as were neither conſtant in aſſigning the yeeres of his beginning, nor of credit enough for others to relye vpon. Let it therefore ſuffice, that the conſent and harmonie, which ſome haue found in the yeeres of thoſe ouer-worne Monarchs, doth preſerue their names, which otherwiſe might haue beene forgotten. Now concerning the latter Kings of that Nation, howſoeuer it be true that we finde the names of all or moſt of them in Scriptures, which are recorded by prophane Hiſtorians, yet hereby could we onely learne in what age each of them liued, but not in what yeere his reigne began or ended, were it not that the reigne of *Nabuchadnezzar* is more preciſely applyed to the times of *Iehoiakim* and *Zedekias*. Hence haue we the firſt light whereby to diſcouer the meanes of connecting the ſacred and prophane Hiſtories. For vnder *Nebuchadnezzar* was the beginning of the captiuitie of *Iuda*, which ended when 70. yeeres were expired; and theſe 70. yeeres tooke end at the firſt of *Cyrus*, whoſe time being well knowne, affords vs meanes of looking backe into the ages paſt, and forwards into the race of men ſucceeding. The firſt yeere of *Cyrus* his reigne in *Perſia*, by generall conſent, is ioyned with the firſt yeere of the 55. *Olympiad*, where, that he reigned three and twentie yeeres before his Monarchie, and ſeauen yeeres afterwards, it is apparent, and almoſt out of controuerſie. Giuing therefore foure hundred and eight yeeres vnto the diſtance betweene the fall of *Troy*, and the inſtauration of the *Olympiads* by *Iphitus*; we may eaſily arriue vnto thoſe antiquities of *Greece*, which were not meerly fabulous. As for Princes ruling the whileſt in ſundry parts of the world, S. *Auguſtine* and others may be truſted in ſetting downe their times, which they had by Tradition from authors of wel-approued faith and induſtrie.

From *Cyrus* forwards, how the times are reckoned vnto *Alexander*, and from him to the battaile of *Actium*, it were (peraduenture) in this place impertinent to ſet downe. But ſeeing that the beginning and end of the *Babylonian* captiuitie are markes whereby we are chiefly directed, in paſſing from the firſt vnto the lateſt yeeres of the world, through any ſtorie, with leaſt interruption; it is very expedient that we take ſome paines to informe our ſelues truely of the 70. yeeres, during which it continued, euen from *Nebuchadnezzar* vnto *Cyrus*.

§. II.

A brieſe rehearſall of two opinions, touching the beginning of the captiuitie: with an anſwere to the cauils of Porphyrie, *inueighing againſt* S. Matthew, *and* Daniel, *vpon whom the later of theſe opinions is founded.*

MAny Commentators, and other Hiſtorians, & Chronologers finde, that the captiuity then began, when *Iechonias* was carried priſoner into *Babylon*, eleauen yeres before the finall deſtruction of *Ieruſalem* vnder *Zedekias*. This they proue out of diuers places in *Ezekiel*, eſpecially out of the fourteenth chapter, where he makes a plaine diſtinction betweene the beginning of the *Captiuitie*, and vtter deſtruction of *Ieruſalem* by *Nabuzaradan*, in theſe words: *In the fiue and twentieth yeere of our being in captiuitie, in the beginning of the yeere, in the tenth day of the moneth, in the foureteenth yeere after that the Citie was ſmitten.* In which words he beginneth the captiuitie in plaine termes, eleauen yeeres before the Citie was deſtroyed. *Beroaldus* is of opinion that it began in the firſt of *Nabuchodonoſor*, and the fourth of *Ioakim*, which he endeuours to proue out of the ſecond of *Chronicles*, but more eſpecially out of Saint *Matthew*, and *Daniel*, whoſe words afford matter of diſputation, but ſerue not to make good ſo much as *Beroaldus* would enforce. That place of S. *Matthew*, and the whole booke of *Daniel*, haue miniſtred occaſion of ſcoffing and railing at the Chriſtian religion to that wretched man *Porphyrie*, who, not vnderſtanding how the ſonnes of King *Ioſias* were called by diuers names, as *Epiphanius* hath ſhewed at large, thought that the Apoſtle had ſpoken hee knew not what in reckoning the ſonnes, or, according to ſome tranſlations, the Sonne and Nephewes of that good King, begotten about the time of the captiuitie. Vpon *Daniel* alſo the ſame *Porphyrie* doth ſpend the twelfth of his malicious bookes written againſt the Chriſtians, affirming that theſe prophecies and viſions remembred by *Daniel*, were written long after his death, and at, or neere the time

Ezekiel c. 1. v. 2. c. 3. v. 11. & 15.

of *Antiochus Epiphanes*. This fond supposition of his, *Eusebius*, *Apollonius*, and others, haue sufficiently answered. For the seauenty Interpreters, who conuerted the old Testament about an hundred yeeres before *Epiphanes*, did also turne this booke of *Daniel* out of *Hebrew* into *Greeke*, as a part of Scripture receiued. And were there no other argument to confound *Porphyrie*, than that of *Alexander Macedon*, it were sufficient, who liued diuers yeeres before *Antiochus Epiphanes*. For *Iaddus* the high Priest shewed that great Conqueror, when he came towards *Ierusalem* to haue destroyed it, this booke of *Daniel*, wherein he beheld his owne glory foretold, as the same was plainely expounded vnto him; which not onely stayed his hand from the harme of that Citie and people, but his assurance and resolution was so confirmed and strengthened thereby, as despising all future perill and resistance, he conquered *Darius*, and the Easterne Empire in a shorter time than *Nabuchodonosor* had done one Citie, to wit, *Tyre* in *Phœnicia*.

Mac.1.11.

Ioseph.ant.11.

It is true indeede that the *Iewes* themselues giue lesse authoritie to *Daniel*, than to *Moses*, and the *Prophets*, accompting his booke among those which they call *Cetaphim*, or *Hagiographa*, or holy Writings, which they say *Esdras* and the Seniors of the Synagogue compiled after their returne from *Babylon*. But first, that the booke of *Daniel* (I meane so much as is found in the *Hebrew*) is Canonicall: secondly, that it was written by *Daniel* himselfe, and not by *Esdras* and the Seniors; we may assure our selues by testimonie of Councels, and Fathers. For in the Counsell of *Laodicea* held about the yeere of our Lord 368. after the death of *Iouinian* the Emperour, and after the *Nicene* Councell three and forty yeeres, this booke of *Daniel* was receiued, verified and confirmed among the other Canonicall Scriptures, as in the *Epitomie* of the same Counsell it may be seene; and so doth *Meliton* the most ancient Bishop of *Sardis* number it, witnesse *Eusebius* in his Ecclesiasticall history, the fourth booke, and fiue and twentieth chapter: so doth the same Author in the Catalogue of Canonicall bookes vpon *Origen*, so doth *Hilarius* in his Preface vpon the Psalmes, and *Epiphanius* in his booke of Waights and Measures, &c. To these I may adde Saint *Hierome*, *Gregorie Nazianzene*, and others. For the *Hagiographa* bookes or holy Writings, the *Iewes* and *Rabbines* reckon to be these, *Daniel*, *Psalmes*, *Prouerbs*, *Iob*, *Canticles*, *Ruth*, *Lamentations*, *Ecclesiastes*, *Hester*, *Esra*, *Nehemiah*, and the *Chronicles*. And that it was *Daniel*, and not *Esdras*, that wrote this booke, Gods commandement vnto him by his Angell, to seale vp the same to the time appointed, is an vnanswerable testimonie. Yea that which exceedeth all strength of other proofe, our Saui our Christ who citeth no Apocryphall Scripture, in *Matthew* and *Marke* alleageth *Daniel* the Prophet, to wit, the last verse of his ninth chapter. Further, in the fift of *Iohn*, Christ distributeth the risen from the dead, as in *Daniel* the twelfth, verse the second. Saint *Paul* describeth *Antichrist* out of *Daniel*, and the Reuelation is wholly an interpretation of *Daniels* visions.

Math.24.15.
Marke 13.14.

Dan 12.

§. III

That the 70. yeeres of captiuitie are to be numbered from the destruction of Ierusalem; not from the migration of Iechonia.

HAuing thus farre digressed, in maintaining that authority, which must often be cited in the present argument, it is now conuenient, that we returne vnto the differences of opinion, concerning the beginning of these 70. yeeres. Neither will I stand to trouble my selfe and others with laying open the grounds or weakenesse of that which *Eusebius* and some few nameless Authors, haue sometimes held in this point, which is lately reuiued by *Beroaldus*; but will forth-with enter into consideration of that opinion, which many both ancient and late Writers haue so earnestly maintained, that it wants not much of being common.

Foure Kings of *Iuda* were carried away captiues to *Babylon*: First, *Manasses*; then *Iehoiakim*, and with him among others, *Daniel* the Prophet: thirdly, *Iechonias*, and with him *Ezekiel*: lastly, *Zedekias*, at which time the Citie and Temple were destroyed. To the first of these captiuities the beginning of the 70. yeeres is referred by none that I haue read; to the second, by few and with weake proofe; to the third, by very many and with much confidence. For besides those places of *Ezekiel* already cited, there is a strong argument gathered

gathered out of *Ieremie*, which may seeme to make the matter plaine. For the Prophet in comforting the people that were carried away with *Iechonias*, vseth these words: *Thus saith the Lord, After 70. yeeres be accomplished at Babel, I will visit you, and perform my good promise towards you, and cause you to returne to this place.* Ierem. 29. 10.

But it stands indeed with little reason that we should seeke the interpretation of a prophecie out of circumstances, when the prophecie is such as doth sufficiently expound it selfe. *Ieremie* had alreadie, in the fourth yeere of *Iehoiakim*, denounced the iudgement of God against the Land, for the sinnes and impœnitencie of that obstinate people, in these words: *Behold, I will send and take to me all the families of the North, saith the Lord, and Nebuchadnezzar, the King of Babel, my seruant; and will bring them against this Land, and against the Inhabitants thereof, and against all these Nations round about, and I will destroy them, and make them an astonishment, and an hissing, and a continuall desolation. Moreouer, I will take from them the voyce of mirth, and the voyce of gladnesse, the voyce of the Bridegroome, and the voyce of the Bride, the noyse of the mill-stones, and the light of the candle, and this whole Land shall be desolate, and an astonishment, and these Nations shall serue the King of Babel 70. yeeres. And when 70. yeeres are expired, I will visit the King of Babel.* Ierem. 29. 10. 16. 17. & 18.

Heere we see prescribed vnto the captiuitie the terme of 70. yeeres, which were to commence, neither when the prophecie was vttered; nor when *Iehoiakim*, who then reigned, was taken by *Nebuchadnezzar*; nor yet in the time of *Iechonia*; but with the vtter desolation of the Citie, whereof *Ieremie* did againe giue notice to those that were alreadie in *Babylon*, at such time as he sent them the comfort of deliuerance before rehearsed. And so did the people vnderstand this prophecie, in those times when they saw it accomplished, beginning the 70. yeeres at the time of the desolation, as manifestly appeares in the end of the Historie of *Iuda*, where it is said thus: *They burnt the house of God, and brake downe the wall of Ierusalem, and burnt all the Palaces thereof with fire, and all the precious vessels thereof to destroy all: And they that were left by the sword, carried he away to Babel, and they were seruants to him and to his sonnes, vntill the Kingdome of the Persians had rule, to fulfill the word of the Lord by the mouth of* Ieremia, *vntill the Land had her fill of her Sabbaths: for all the daies that she lay desolate, shee kept Sabbath, to fulfill 70. yeeres. But in the first yeere of* Cyrus *King of Persia (when the word of the Lord, spoken by the mouth of* Ieremia, *was finished) the Lord stirred vp the spirit of Cyrus.* 2. Chro. 36. 19. Wee seldome find one piece of Scripture so precisely and plainely expounded by another, as in this prophecie, to haue afterwards beene the subiect of altercation. For one can hardly deuise, how eyther the desolation could haue beene expressed more sensibly, than it was by the Prophet, or the euent of the prophecie haue beene more exactly set downe, than it was in the place now last of all cited. If it be requisite that we bring more proofe in so euident a case, the ninth Chapter of *Daniel* yeelds testimonie sufficient, vnto this expedition of *Ieremia* his prophecie, that *Ierusalem* was to lie waste 70. yeeres. For in the first yeere of *Darius* the *Mede*, which was the last of the 70. *Daniel* obtained of God the deliuerance that had beene promised by prayer, which hee made vpon consideration of the time that was expired: as he telleth in these words: *In the first yeere of his reigne, I* Daniel *vnderstood by bookes the number of the yeeres, whereof the Lord hath spoken vnto* Ieremiah *the Prophet, that he would accomplish 70. yeeres in the desolation of Ierusalem.* Dan. 9. 2. So that howsoeuer the time of *Daniel* his owne captiuitie be reckoned from the taking of *Iehoiakim*, and that the people carried away with *Iechonia*, did accompt, as well they might, the yeeres of their owne captiuitie; yet with the generall desolation of the Countrie, wherein were few or none of the *Israelites* left remaining to inhabite, beganne in the ninteenth yeere of *Nabuchodonosor* the great captiuitie, which by Gods appointment continued vnto the end of seuentie yeeres.

This I will not further seeke to proue, by the authoritie of *Iosephus* and others affirming the same; for as much as that which already hath beene produced, is enough to satisfie any man that hath not fully determined to hold the contrarie.

§. IIII.

§. IIII.

Sundrie opinions of the Kings which reigned in Babylon during the 70. yeeres.

WHat Kings reigned in *Babylon*, during these seuentie yeeres of the captiuity, and how long each of them did weare the Diademe, it is a matter of no great importance to know; for as much as neither their acts were notable in the age wherein they liued, nor the length of their reignes, any way helpfull to the concordance of times, fore-going or succeeding. The conquests recounted by *Xenophon* of *Syria*, *Arabia*, (or rather some part of it) *Hyrcania*, *Bactria*, and perhaps of some other Countries, may seeme fruits of the victories obtained by *Nebuchadnezzar* the Great (or by some of his Ancestors) in the former part of his life, before he betooke himselfe to ease, and to the sumptuous building of his great *Babel*, for the house of his Kingdome, and for the honour of his Maiestie, where it may seeme that hee and his Heires kept a great state, and did very little. The idle behauiour of the *Assyrian* Souldiers, in such skirmishes as afterwards they had with the *Medes*, doth argue no lesse. For whereas vnder *Nebuchadnezzar*, they were so stout and industrious, that (to omit other proofes) they attempted, and finished, that hardie piece of worke, of winning the strong Citie of *Tyre*, by ioyning vnto it the continent, filling vp the deepe and broad channell of the Sea, diuiding it from the maine with a mole, or peere of earth, and other matter, the reparation whereof, when the Sea had washed it away, was the very greatest of *Alexanders* workes; in the times following, they became timorous, that they durst not approach neerer to the enemie than their bowes would carrie, but were readie to turn their backs, as soone as anie, though inferiour in numbers, aduenturing within the distance offered to charge them.

Xenoph. Cyropæd. lib. 1.

Xenophō. Cyropæd. l. 1. & l. 3.

Now as their actions from the end of *Nebuchadnezzars* warres, till the ruine of their Empire, were not worthy to bee recorded; so was the distinction of their times, and reigne of their seuerall Kings, vnworthy of the great labour that hath in vaine beene taken in that businesse. For when it is granted, that the captiuity of *Iuda*, ending with that Empire, lasted 70. yeeres, wee may as reasonably forbeare to search into the particular continuance of two or three slothful Kings, as we are contented to be ignorant of the ages of the *Patriarchs*, and their children liuing in the *Ægyptian* seruitude; resting satisfied in both with the generall assured summe.

Yet for as much as many haue trauelled in this businesse, vpon desire (as I take it) to approue the beginning and end of the 70. yeres, not onely by the reignes of other Princes, ruling else-where, but by the times of the *Assyrians* themselues: I will not refuse to take a little paines in collecting their opinions, and shewing what I thinke, may best bee held for likely, if the certaine truth cannot be found.

The opinions are many, and greatly repugnant, both in recounting the Kings themselues, and in setting downe the yeeres of their seuerall reignes. The first (as I take it) the surest, is theirs, who meerely follow the authoritie of the Scriptures, without borrowing any helpe from others. These name onely three Kings, *Nabuchadnezzar*, *Euilmerodach*, and *Balthasar*. Neither haue they onely the silence of *Daniel*, who names none other to be their warrant, but the prophecie of *Ieremie* precisely, and in a manner purposely teaching the very same. For God, by the mouth of that Prophet, shewing that he being absolute Lord of all, would dispose of all according to his owne will, and making it known that he had put some Countries here named, into the hands of the King of

Ierem. 27. v. 7. *Babel*, saith thus: *And all Nations shall serue him, and his Sonne, and his Sonnes Sonne, vntill the very time of his Land come also; then many Nations and great King shall serue themselues of him.* These words expressing the continuance of the *Chaldean* Empire, and number of the Kings, will hardly be qualified with any distinction. But indeed I finde no other necessitie of qualification to be vsed heerein, than such as may grow out of mens desire to reconcile the Scriptures vnto profane authors. And this desire were not vniust, if the consent of all histories were on the one side, and the letter of the holy Text were single on the other side.

But contrariwise, the Authors which are cited in this case, are so repugnant one to the other, and the proofes of their different reports are so slender and vnsufficient, that the succession of these *Princes*, had it not bin thus deliuered in scriptures, but only set down by some

ſome Author of equall credit with the reſt, might very well haue found and deſerued as good beliefe, as any of thoſe things which they haue deliuered in this point. For ſome there are, who following *Ioſephus*, deriue that Empire, as by deſcent from father to ſon, through fiue generations; beginning with *Nabuchodonoſor* the great, and giuing to him 43. yeeres; to *Euilmerodach* 18. to *Nigliſar* the ſonne of *Euilmerodach* 40, to *Laboſardach* the ſonne of *Nigliſar* 9. moneths, and laſtly to *Balthaſar* (whom *Ioſephus* intimates to be of the race of *Nabuchodonoſor*, without naming his father) 17. yeeres. And this opinion (ſaue that he forbeares to reckon the yeeres, and plainely calls *Balthaſar* the ſonne of *Laboſardach*) Saint *Hierome* doth follow, alledging *Beroſus* and *Ioſephus* as a ſectator of *Beroſus*, for his Authors; though *Beroſus* as he is cited by *Ioſephus*, report the matter farre otherwiſe. For hee tells vs that *Euilmerodach* the ſonne of *Nabuchodonoſor* did reigne but two yeres, being for his wickednesſe and luſt, ſlaine by his ſiſters husband *Nizigliſſoroor*, who occupied the kingdome after him foure yeeres, and left it to his owne ſonne *Laboſardach*; who being an ill-conditioned boy, was at the end of nine moneths ſlaine by ſich as were about him, and the kingdome giuen to one *Nobonidus*, who held it by the election of the Conſpirators, and left it vnto *Cyrus* after 17. yeeres. This relation ill agrees with that of *Ioſephus*, and both of them as bad with the Scriptures, in number eyther of yeeres, or of generations; yet the particularities which they handle, haue procured vnto them ſome authority, ſo that the names which they haue inſerted, are taken as it were vpon truſt. There is a third opinion which makes the three laſt kings brethren, and ſonnes of *Euilmerodach*; and this may well enough agree with the Scripture: though I had rather beleeue *Xenophon*, who ſaith that the laſt King of *Babylon* was immediate ſucceſſour to his father. But whereas the Author of the Scholaſticall Hiſtorie, who is founder of this opinion, placeth betweene him that tooke *Ieruſalem*, and *Euilmerodach*, another *Nabuchodonoſor*: plaine enough it is that he hath, out of any Hiſtorie ſacred or profane, as little warrant to guide him, as we haue reaſon to follow him. *Euſebius*, *Sulpitius Seuerus*, and *Theodoret*, vpon better ground, haue ſuppoſed, that *Euilmerodach* and *Balthaſar* were brethren and ſonnes of the great *Nabuchodonoſor*. This is built on the fifth chapter of *Daniel*, wherein *Balthaſar* (for of *Euilmerodach* there is none that euer doubted) is often called *Nabuchodonoſor* his ſonne. And ſo common grew this explication, that S. *Hierome* called it the vulgar opinion. But the place of *Ieremie* before cited, proues that *Balthaſar* was not the ſonne indeed, but the grand-childe of that great conquerour, though by the phraſe very common in Scriptures, and familiar in thoſe *Eaſterne* languages, he was called the ſonne.

Ioſephus antiq. lib. 10. cap. 12.

Ioſ. contr. Appian. lib. 1.

Xenoph. Cyropæd. lib. 4.

Annius his *Metaſthenes* hits very rightly the ſeuentie yeres of captiuity, giuing to *Nabuchodonoſor* 45. yeeres, to *Euilmerodach* 30. yeeres, and to the three ſonnes of *Euilmerodach*, nephews of *Nabuchodonoſor* fourteene yeres; that is, to *Reg-Aſſar* the eldeſt ſon three yeeres, to *Lab-Aſſar Dach* the ſecond ſonne ſixe yeeres, and to *Balthaſar* the third ſonne fiue.

To this accompt agreeing with the Scriptures, both in the whole ſumme of yeeres, and in the number of generations, I haue ſometime ſubſcribed, as not daring to reiect an appearance of truth, vpon no greater reaſon than becauſe the Author was of *Annius* his edition. Yet could I not ſatisfie my ſelfe herein; both for that none of the Ancient, and few ſuch of the moderne Writers as deſerue to bee regarded, haue conſented with this *Metaſthenes*; and for that in making *Balthaſar* ſucceed vnto his brother in the kingdome, and not vnto his father, he is wholly againſt *Xenophon*, whoſe Hiſtorie of the elder *Cyrus* in his *Aſſyrian* warre I can not ſlightly value in many reſpects, and eſpecially becauſe it is very agreeable to the Scriptures, in the taking of *Babylon*, while the king was at his drunken feaſt.

Seeking therefore diligently into all circumſtances that might giue any light in this obſcuritie, I found manifeſt proofe, that the time allotted vnto *Balthaſar*, by *Annius* his *Metaſthenes*, was farre ſhort of the truth, which is enough to render all ſuſpected that he hath ſaid in diſtributing what part of the 70. yeeres he pleaſed amongſt the reſt. For in the third yeere of *Balthaſar*, *Daniel* ſaw a viſion, after which he was ſicke certaine dayes, but when he roſe vp, he did the Kings buſineſſe: from which buſineſſe, that he did afterwards withdraw himſelfe, and liue retired, ſo long that he was forgotten in the Court, it appeares plainely, both by the many words which the old Queene vſed to ſet out his ſufficiencie, and by the *Kings* asking of him, when hee came into his preſence, whether hee were

Dan. ch. 8. ver. 1. and 27.

Dan. c. 5. v. 11 12. & 13. Dan. 2. 49. were *Daniel*. Now to thinke that a man of such account and place as *Daniel* had held, could in two yeeres haue beene worne out of remembrance, were in my iudgement a very strange conceit, which rather than I would entertaine, I can well be contented, to thinke the whole storie (thus related) a part of *Annius* his impostures.

Out of these reports of *Iosephus*, *Berosus*, and others, many new opinions are framed, by coniectures of late Writers. For the endurance of the captiuitie being 70. yeeres, and these yeeres extending vnto the first of *Cyrus*, in which course of time *Nebuchadnezzar*, his sonne and grand-child, must haue reigned; it hath seemed needfull to supply the yeeres of these three descents, by inserting some, whose reignes might fill vp the whole continuance of the captiuitie; with which the time allotted by *Berosus* and others, to *Euilmerodach* and *Balthasar*, ioyned vnto the yeeres following the ninteen of *Nebuchadnezzar*, (wherein *Ierusalem* was laid desolate) are nothing euen.

Therefore *Mercator* and others following him, fashion the yeeres of *Euilmerodach* in this sort. They say, that the 18. yeeres giuen to him by *Iosephus* in the tenth of his Antiquities, should be read and numbred 28. yeeres, and the two yeeres that *Berosus* hath allowed to *Euilmerodach* should be written 23. in the first number the figure of (1) is mistaken for the figure of (2) and in the later there should haue been added the figure of (3) to that of (2:) this granted (to wit) that *Euilmerodach* reigned 28. yeeres, whereof fiue together with his father, and 23. after his death, and the same number of 23. added to the 25. which *Nabuchodonosor* liued after the destruction of *Ierusalem*, make 49; then 4. yeeres of *Niglisar* according to *Berosus*, 9. moneths of *Labassardach* his sonne, and 17. yeeres of *Labonidus* or *Balthasar*, make vp the number of 70. yeeres to the first of *Cyrus*. But whether by errour in figures, or in words, the numbers be vtterly mistaken in all copies extant; vpon how weake a foundation doe they build, who hauing nothing to helpe them, saue onely the bare names of two vnknowne Kings, found in Authors manifestlie corrupted, and such as if they had beene entirely extant, were not worthy, to haue that place of *Ieremie* called into dispute, in regard of their authoritie?

§ V.

A more particular examination of one opinion touching the number, persons, and reignes of the Babylonian Kings.

THer suppositions, little different in substance from this of *Mercator*, I purpose lie forbeare to rehearse, as falling vnder the same answere. That of *Ioseph Scaliger* I may not forget, as deseruing to be considered apart from the rest. Hee giues to *Nebuchadnezzar* 44. yeeres, to *Euilmerodach* two, to *Belsazer*, fiue: and to *Nabonidus* 17. So that from the 19. of *Nabuchadnezzar*, in which *Ierusalem* was destroyed, vnto the time of *Cyrus* hee accounteth onely 59. yeeres; beginning (as many doe) the captiuitie 11. yeres sooner, from the transportation of *Iechonia*. But hereof enough hath beene said alreadie. That which wee are now to consider, is his distribution of the time running between the 19. of *Nabuchadnezzar*, and the fall of the *Caldean* Empire: wherein if he haue erred, then is all further inquisition friuolous.

Concerning the length of *Nabuchadnezzars* reigne, I shall hereafter vpon better occasion deliuer my opinion. The time which he giues to *Euilmerodach*, is very short, and more precisely agreeing with *Berosus* than with the Scriptures. For we finde in *Ieremie*, that this *Euilmerodach* in the first of his reigne, shewing all fauour to *Iechonia*, did among other things take order for him at his table; and that he did continually eat bread before him all the dayes of his life. His portion was a continuall portion giuen him of the King of *Babel*, euery day a certaine, all the dayes of his life vntill he died. The very sound of these words (which is more to be esteemed, than the authority of *Berosus*, were he perfectly extant) imports a farre longer time than two yeeres, wherein *Iechonia*, vnder this gentle Prince, enioyed the comfort sent by God, whose commandement he had obeyed in yeelding himselfe to *Nabuchadnezzar*. Indeede how long *Iechonia* did liue, it cannot be proued; but plaine it is hereby, that all his remaining dayes he did eate bread before this *King*. Now that he liued not so short a while after this as 2. yeeres, it is more than likely, for he was but 55. yeeres old when he was set at liberty, hauing bin 37. yeeres in the prison, whereinto he was cast at the age of 18. yeeres; after which time it seemes plaine that he begat *Salathiel*, as well by the age of *Zorobabel*, who is said to haue beene

Ierem. 52. vers. 33. & 34.

but

but a young man, and one of *Darius* his Pages threeſcore yeeres after this, as by other circumſtances of his impriſonment it ſelfe.

Of *Belſazer*, to whom *Scaliger* giues the next fiue yeeres, naming him alſo *Laboroſoardoch*, I ſhould wonder why hee calls him *Nebuchadnezzars* daughters ſonne, were it not that herein I finde him very carefull to helpe out *Beroſus*, by ſhifting in his *Nirigliſſoroor*, as husband to *Nabuchadnezzars* daughter, and Protector of his ſonne foure of theſe yeeres; by which meanes there remaines about one yeere to *Belſazer* alone, agreeing neerely with the nine moneths aſſigned by *Beroſus* to the ſonne of *Nigliſar*. But *Ieremie* hath told vs that it was to *Nebuchadnezzar*, and to his ſon, and to his ſons ſon (not to his daughters ſonne) that the Empire was promiſed: which difficultie if *Scaliger* could not helpe, it was well done of him, to paſſe it ouer with ſilence.

Nabonidus the laſt of theſe (whom others, deſirous to reconcile *Beroſus* to the Scriptures) haue iudged to be all one with *Balthaſar*, is by *Scaliger* thought to be *Darius* of the *Medes*. But herein *Scaliger* is no firme *Beroſian*: for *Beroſus* makes him of the ſame ſtocke or race a *Babylonian*. I ſpeake not this to diſgrace the trauaile of that moſt learned man (for it highly commends his diligence and iudgement, that he was not ſo wedded to any author, as affected with the loue of truth) but to ſhew that hee himſelfe hauing in ſome points diſliked thoſe Writers, whom in generall he approueth, might with greater reaſon haue wholly reformed them by the Scriptures, wherein can be no error. Two things there are which chiefly did breed or confirme this opinion in *Scaliger*, that he whom *Beroſus* calls *Nabonidus*, was the ſame whom *Daniel* had called *Darius* of the *Medes*: Firſt, the phraſe of Scripture, which ſignifies vnto vs, that *Darius* tooke the kingdome, not ſaying that he wanne it by force of armes: Secondly, a fragment of *Megaſthenes* found in *Euſebius*, wherein this *Nabonidus* is called the *Median*. Touching the word of the Originall, or of the Greeke tranſlation, which expreſſing no force of armes, doth only ſignifie, that *Darius* tooke or receiued the kingdome; I ſee no reaſon why wee ſhould thereupon inferre, that the next King entred by Election: ſeeing *Daniel* relateth not the meanes and circumſtances of *Balthaſars* death, but onely the ſwift accompliſhment of his owne prophecie. Neither could it indeed haue properly beene ſaid (if *Daniel* had cared to vſe the moſt expreſſiue termes) that *Darius* of the *Medes* breaking into the Citie, did winne the kingdome; ſeeing this was performed by *Cyrus* in the abſence of *Darius*, though by his forces, and to his vſe. Now concerning the fragment of *Megaſthenes*, true it is; that in *Euſebius* his workes printed at *Baſile*, in the yeere 1559. I finde onely thus much of *Megaſthenes*, cited out of *Alpheeus*; That *Nabuchodonoſor* was more valiant than *Hercules*; that he ſubdued all *Lybia*, and the reſt of *Aſia* as farre as to the *Armenians*; and that as the *Chaldeans* report, being returned into his kingdome, and rapt with a diuine furie, he cried with a loud voyce: *O* Babylonians, *I foretell ye of a great calamitie, that ſhall come vpon you, which neyther* Bel, *nor any of the gods ſhall auert*: *There will come a* Perſian, *halfe an Aſſe, that ſhall bring ſlauery vpon yee*: and that, this and the like when he had ſpoken, hee vaniſhed. Of all this I beleeue little or nothing, ſauing that *Nabuchodonoſor* knew beforehand, that his Empire ſhould be tranſlated, as *Daniel* had foretold, from the golden head, to the ſiluer breſt. But that hee wanne all *Africa* or *Lybia*, I doe hold it neither true nor probable.

If *Scaligers* copy of *Euſebius* were the more perfect, out of which *Megaſthenes* tells vs that *Nabuchodonoſor* wanne both *Africke* and *Spaine*, I beleeue the fragment ſo much the leſſe: and am as little mooued with the authoritie of it, where it calls a *Median* the pride and confidence of the *Aſſyrians*; as where it tells of *Nebuchadnezzar* his owne vaniſhing away. Indeede that ſame title of halfe an Aſſe, by which he calleth *Cyrus*, makes me to ſuſpect the fable as cunningly forged out of *Apollo* his Oracle, wherein hee termeth him a *Mule*, becauſe his parentage was more noble on the mothers ſide, than on the fathers; as *Mules* are begotten by *Aſſes* vpon *Mares*. And thus much in anſwer of the two principall foundations whereon this opinion is built. As for the concinnitie and coherence which it had within it ſelfe, I eaſily allow it. But this proues nothing, for meere fictions haue not wanted theſe commendations: neither can any man beleeue that one ſo iudicious, induſtrious and deepely learned as *Ioſeph Scaliger*, would ouer-ſhoot himſelfe in ſetting downe repugnancies.

It now remaineth to examine the agreement of this with the Scriptures, from which there is no appeale. And herein it ſeemes that *Scaliger*, well knowing his own ſufficiency, hath

hath beene little carefull to satisfie men that would frame Arguments against him. For if the prophecie of *Daniel* were true, that the Kingdome of *Balthasar* was diuided, and giuen to the *Medes* and *Persians*, either we must thinke that *Darius* of the *Medes* was not *Nabonidus*, or else wee must bethinke our selues what *Persian* it might be that shared the kingdome with him. For it is not more certaine, that *Balthasar* lost his life and Kingdome, than that his Kingdome was diuided and giuen to the *Medes* and *Persians*. Neither did the *Medes* and *Persians* fall out and fight for it, as by supposing *Nabonidus* to haue beene *Darius*, they should be thought to haue done; but these two Nations did compound the body of that Empire, and were accounted as Lords ouer all the subiect Prouinces, insomuch that the Greeke Historians did commonly call those warres which to *Darius*, and after him *Xerxes*, made vpon *Greece*, The warres of the *Medes*. Yea to
Dan. 8. 20. cleare this point, euen *Daniel* himselfe resembles that *King*, with whom *Alexander* fought, vnto a Ramme with two hornes, calling him the *King* of the *Medes* and *Persians*. Wherefore the whole Nation of *Chronologers* were not to haue beene condemned by *Ioseph Scaliger*, for maintaining vpon such good grounds, that *Darius* of the *Medes*, was partner with *Cyrus* in his victories, and not a *Chaldean King* by him subdued. Neither was *Iosephus* to be the lesse regarded, for affirming that *Balthasar* was destroyed by *Darius* of the *Medes*, and his nephew *Cyrus*, though herein he varied from *Berosus*, and others, whose authority elsewhere he gladly citeth. For *Iosephus* had no reason to beleeue any mans faith or knowledge of those times, halfe so well as *Daniels* whom I beleeue that he vnderstood as farre as was needfull in this case. Lawfull it was for him to alleage all Authors that had any mention, though vnperfect, of the same things that were contained in the writings of the *Iewes*, to whose histories thereby hee procured reputation in the *Roman* world, where they were strangers, and might seeme fabulous. Euen so doe *Eusebius*, and other Writers, willingly embrace the testimonies of heathen bookes making for the truth im some particulars; yet will they not therefore be tried in generall by the selfe same *Ethnicke* Philosophers, but leaue them where they are against the truth; as *Iosephus* in this case hath left *Berosus*. And thus much I thought it meet to say of *Scaligers* opinion in this point; holding neuertheless in due regard his learning and iudgement, which if in some things it had not failed, the miracle had then beene very great.

§. VI.

What may bee held as probable of the Persons and Times of Nabuchodonosor *his successors.*

IT now remaines that I freely acknowledge mine owne weakenesse, who cannot finde how the 70. yeeres of captiuitie are to bee diuided among them which reigned in *Babylon*, though I finde that the distribution made of them, in such wise as already is rehearsed, be ill agreeable to the holy Scriptures. Wherefore I may truely say with *Pererius*, that wee ought liberally to pardon those whose feet haue failed them in the slipperie wayes of *Chronologie*, wherein both learning and diligence are subiect to take a fall at one time or other, by ignorance, forgetfulnesse, or heedlesse reckoning. Yet will I aduenture to deliuer my opinion, wherein the iudgement of *Lyra* and others (holding those onely to haue reigned ouer *Chaldeans*, whose Names are found in the Scriptures) appeares more conformable to reason and account of time, than any of the other Sentences or Coniectures before rehearsed. Not that I will take vpon mee to defend *Lyra* his Coniectures, when hee supposeth by *Nigliſar* and *Labosardach* to bee meant the same persons which are called in Scriptures *Euilmerodach* and *Balthasar* (for this can by no good colour be maintained,) but onely to shew that the Kings by him cited, are likely to haue occupied the whole time of seuenty yeeres. First therefore let vs consider the reigne of *Nabuchadnezzar*, in whose eighteenth yeere *Ierusalem* was taken and sackt, but in his ninteenth layd vtterly desolate.

Most of Writers haue giuen to him 43. yeeres of reigne, following therein *Berosus*. There are who haue added one yeere more; and some haue made it vp 45. To dispute about the certainety were needlesse: for in shewing by what length of time the Scriptures measure him, we shall shew the certaine truth.

Manifest

Manifest it is, that the 19. yeere of *Nebuchadnezzar*, is ioyned with the 11. of *Zedekia*; as also that his eight yeere, was the first yeere of *Iechonia* his captiuitie; the reigne of *Zedekia* occupied all the meane space being of 11. yeeres. This is generally agreed vpon, so that it needes no further proofes: As for the beginning of his successor *Euilmerodach*, it was in the seuen and thirtieth yeere of *Iechonia* his captiuitie; so that *Nebuchadnezzar* after his 8. yeere (which was the first of *Iechonia* his bondage) reigned 35. whole yeres, and peraduenture a good part of the sixe and thirtieth, forasmuch as *Iechonia* was inlarged with so great fauour, not vntill the end of the yeere. Substracting therefore out of these foure and forty, which *Nebuchadnezzars* reigne did well-neere occupie, those eighteene yeeres of his which passed away before the captiuitie of *Iuda*, and ruine of the city, we haue remaining sixe and twenty yeeres of the seuentie, that were almost wholly spent when his sonne began to reigne. 2. *King.* 2. 5. 8. & Iere. 51. 12. 2. *King.* 24. 12. 2. *King.* 25. 27 & Ier. 52. 31.

It is now to be considered how the remainder of the seuentie yeeres were diuided betweene the Kings ruling in *Babylon* vntill the first of *Cyrus*. A question more difficult (as I said before) than greatly needfull: the whole summe being certaine, and the distinction of times affording no benefit in knowledge of their actions, who were slothfull Princes. Neither can any man the more iustly suspect the beginning or end of the whole 70 yeres, for that the distribution of some part of them is only coniecturall; seeing that none who giues any other termes to their beginning or end, hath refused to follow both vnlikely and desperate coniectures in diuiding them. I will therefore bee bold to doe as others haue done; knowing well before-hand, that whosoeuer shall discouer my error, must do me the pleasure (which I could rather wish in a case more materiall) of making me to vnderstand the truth.

Of the foure and forty yeeres remaining in accompt of *Nebuchadnezzars* death, wee are to take away the last, which was the first of *Darius* the *Mede*, and then hauing authoritie good enough to warrant vs from blame of presumption, in giuing vs seuenteene yeeres to *Balthasar*, we finde left in our hands to bestow vpon *Euilmerodach* sixe & twentie yeeres. Of the yeere belonging vnto *Darius* the *Mede*, I haue already spoken what I thought sufficient, in deliuering my opinion of the beginning and continuance of this captiuity. That *Balthasar* did reigne seuenteen yeeres, we haue the authority of *Iosephus*, before cited in expresse words; Wee haue also the generall consent of all, or the most late Writers, interpreting *Berosus* his *Nabonidus*, who reigned so long; and *Balthasar* to haue beene one. But nothing moueth mee so much to beleeue this Tradition, as first those euident places in *Daniel*, shewing that in the third yeere of *Balthasar* hee followed the Kings businesse, and yet was forgotten ere the end of his reigne, (a proofe sufficient of no few yeeres, passing vnder this man, especially seeing it is no where found that *Daniels* employments tooke end either that yeere or the next.) Secondly, the consideration of *Cyrus* his warres against the *Assyrians*, which beginning with the death of this mans father, and being alwaies prosperous, could hardly haue occupied any longer time, though wee make large allowance to his deeds in the lower *Asia*, which fell out in the midde-way: I haue already shewed, that there appeares in the Scriptures likelihood enough to make it credible, that the reigne of *Euilmerodach* was not short: and that men of great iudgement haue found it most probable, that he was a King three & twenty yeeres. More, I thinke, they would haue allowed him, had not the desire of satisfying *Berosus* caused them to rest content with this. And surely it were greatly to bee wished, that bookes of such antiquitie, as those of *Berosus*, were extant without corruption; a great light (no doubt) they would yeeld in many darke passages of Antiquitie. I will yet confesse, that were his workes neuer so excellent, and in all things else vnquestionably true, I would not therefore condescend vnto him in some one point, wherein the Scriptures were his open enemie. How much lesse ought I obey a broken fragment of his, containing onely seuen or eight lines, and part euen of the title corrupted, as they beleeue that follow him in the rest? The Scriptures haue told vs that God gaue the Empire to *Nebuchadnezzar*, to his sonne, and to his sonnes sonne: How long each of them held it, wee finde not expressed; yet would we gladly know it of *Berosus*, or of any other that would teach vs; prouided alwaies, that helping vs in a particularitie, hee destroyed not thereby the generall truth. More words are needlesse. It is enough to say with others, that *Berosus* or *Iosephus* who cited him, hath been wronged by the carelesnesse of Scribes; and that it was as easie for those Scribes to erre in writing two Dan. c. 8. v. 1. & 27. & c. 5. v. 11, 12. & 13 Ierem. 27. 7.

for fixe and twentie, as for three and twentie, or perhaps more easie. For the omission of the second figure, was as likely the one way as the other: and the Character 5. signifying 6. hath a neerer resemblance of β that stands for 2. than hath γ which is vsed for 3. So that the numerall notes β 5. expressing 26. were not safe enough from being mistaken in the true copie, and might be altered, as ill written, if some crooked hand, or other mischance not vnusuall, had omitted the first stroke of the former letter, or added a dash to the latter, which might cause them to seeme not two different figures, but the one a correction of the other, which how it could be supposed in βγ standing for 23. I doe not well perceiue. As for the Arithmeticall figures now in vse, they were long after the time of *Iosephus* brought in by the *Arabians*, and therefore doe not appertaine vnto this businesse; vnlesse wee should ghesse that his workes were corrupted in that vnlearned age, which following the *Saracen* conquest, was little occupied in the studies of humanitie, but in a sort wholly giuen ouer to the doctrine of *Aristotle*. If this will serue to make *Berosus* our friend, so let it be; if not, I will not purchase the fauour of his authoritie, by forsaking *Ieremie* and *Daniel*, when they seeme to bee his opposites.

§. VII.

Of the victories which Nabuchodonosor *obtained betweene the destruction of Ierusalem, and conquest of Ægypt.*

With what actions this time of 70. yeres was entertained by the *Babylonian* Kings, few haue written, or little is remaining in record. Which may peraduenture haue been some cause that the time it selfe was, and is yet sought to be abridged, as not hauing left sufficient matter to witnesse the length of it. But by such an argument we might as well deny to many people euen their being. For euery Nation (I know not whom I should except) betweene the beginning and last end of it, hath in some slothfull age rather dreamt away the time, than spent it. It is therefore no maruell, if the posteritie of *Nabuchodonosor*, finding all things readie to their hand, which their hearts could haue desired, betooke themselues to their ease and pleasures, thinking perhaps, like the prodigall sonnes of greedie fathers, their owne wisedome greater, which knew how to enioy, than that of their Ancestors, which wearied away their daies in the restlesse trauell of purchasing: Though indeed the reigne of *Nabuchodonosor* was so diuided, that his youthfull and strongers yeeres hauing beene exercised in victorious armes, no small part of his life was remaining to be spent in establishing what was gotten, and gathering the fruit of his worthie labours past. The ninteenth yeere of his reigne it was, when destroying vtterly the great and mightie Citie of *Ierusalem*, hee enriched himselfe with abundance of spoyle, and terrified all that would offer to resist him, by that fearefull example. From that time forward, hee, vntill his three and twentieth yeere, laboured in the conquest of those adioyning Regions, which God had exposed vnto his sword, and commanded to weare his yoke; namely, the *Edomites*, *Moabites*, *Ammonites*, *Tyrians*, *Sidonians*, and *Ægyptians*, though some of these were already become his followers, and serued vnder him, when *Ierusalem* was beaten downe and burnt. But the *Tyrians*, whose Citie was founded on an Iland, safe enough from any danger of a Land-armie, and whose fleet was so strong, that they needed not to feare any enemie at sea, were neither danted with the fall of their neighbour Cities, nor with the obstinate resolution of this mighty Prince, imploying all his power to their subuersion.

That the Citie of *Tyre* was rather well pleased, than any way discouraged with the fall of *Ierusalem* (which had held the same course that *Tyrus* did, and endured all that might bee in the same quarrell against the common enemie) appeares by the words which *Ezechiel* condemneth as the common voyce of *Tyrus*; Aha, *the gate of the people is broken, it is turned vnto me; for seeing shee is desolate, I shall be replenished.* Yet at length, euen in the ninteenth yeere of *Nabuchodonosor*, that great worke of his, whereof we haue alreadie spoken, began to appeare aboue the waters, and threaten them with ineuitable mischiefe.

Ezech. 26. 2.

Ierem. 25. Esai. 23. 15.

But those prophecies of *Ieremie* and of *Esay*, which appoint vnto this desolation of *Tyre* the same terme of 70. yeeres, that was prescribed vnto the reigne of the *Chaldeans*, doe plainely

plainely shew, that shee followed *Ierusalem*, the same nineteenth yeere of *Nabuchodonosor*, in the same, or a very like fortune. The particularities, which doubtlesse were memorable in the issue of so great and laborious a siege, are in a manner vtterly lost. Thus much we finde, That the Citizens perceiuing the Towne vnable to hold out, embarked themselues, and fledde into the Isle of *Cyprus*. Neuertheless it seemes that this euasion serued onely the principall men, who escaping with their goods, abandoned the poorer sort vnto the enemies furie. For not onely such people of *Tyre* as dwelt on the Continent (who are called her Daughters in the field) were put to the sword; but the like execution was done in the streets, into which, with excessiue labour, the *Assyrian* made way for his Horses and Chariots. Thus *Nabuchodonosor caused his Armie to serue a great seruice against* Tyrus, *wherein euery head was made bald, and euery shoulder was made bare, yet had hee no wages, nor his Armie*; but was faine to rest contented with the Honour of hauing destroyed that Citie, which in all mens iudgements had beene held inuincible. Ezech. 29. 18.

The destruction of these two great and powerfull Cities, hauing made the name of the *Chaldaans* dreadfull in the eares of all the Nations thereabout; *Nabuchodonosor* vsed the aduantage of that reputation which he had obtained by victories already gotten, to the getting of more, and more profitable, with lesse paine. The Kingdome of *Aegypt* was the marke at which he aimed; a Country so abounding in all riches and pleasures, that it might well haue tempted any Prince, finding himselfe strong enough to seeke occasion of quarrell against it; and so farre an enemie to the Crowne of *Babylon*, that had it beene poorer, yet either it must haue beene subdued, or the conquest of *Syria* could ill haue beene established. Nenertheless it was needfull, that before hee entred into this businesse, the Countries adiacent should bee reduced into such termes, that either they should wholly stand at his deuotion, or at least be vnable to worke him any displeasure. And heerein the decree of God concurred, as in all prosperous enterprises, with reason of state. For the people of *Moab, Ammon, Edom, Damascus, Kedar, Hazar*, and other adioyning Regions, whom God for their sinnes had condemned to fall vnder the *Babylonian* swords, were such, as regarding onely their owne gaine, had some of them, like Rauens, followed the *Chaldaan* Armie, to feed vpon the carcasses that fell by the crueltie thereof; others taking aduantage of their neighbours miseries, occupied the Countries which were by his victories belonging to *Nabuchodonosor*; all of them thinking, that when the *Assyrian* had satisfied his furie, he should be faine to forsake those desolate parts, and leaue the possession to those that could lay hand vpon it. Particularlie the *Edomites* and *Philistims* had shewed much malice to the *Iewes* when their Citie was taken. What good seruice they had done to the *Chaldaans*, I finde not; if they did any, it is likely to haue beene with reference to their owne purposes, wherein they were disappointed. The *Ammonites* were not contented to reioyce at the fal of *Ierusalem*, but presently they entered vpon the Country of *Gad*, and tooke possession, as if not the *Assyrians*, but they, had subdued *Israel*. Neither can I perceiue what other ground that practise had of *Baalis* King of the *Ammonites*, when he sent *Ismael*, a Prince of the bloud of *Iuda*, to murther *Gedalia*, whom the King of *Babel* had left Gouernour ouer those that remained in *Israel*; and to carry captiue into the *Ammonites* Countrie the people that abode in *Mizpah*, than a desire of embroiling *Nabuchodonosor* with so many labours at once, as should make him retire into his owne Country, and abandon those wasted Lands to himselfe and others, for whom they lay conueniently. Such or the like policie the *Moabites* did exercise, whose pride and wrath were made frustrate by God, and their dissimulation condemned, as not doing right. Ezech. 25. 3. Ierem. 49. 1. Ezech. 25. 12. & 15. Ierem. 40. 14. & 41. 2. & 10. Ier. 48. 27. & 9

All these Nations had the art of rauening, which is familiar to such as liue or border vpon desarts; and now the time afforded them occasion to shew the vttermost cunning of their theeuish wits. But *Nebuchadnezzar* did cut asunder all their deuices by sharpe and suddaine warre, ouer-whelming them with vnexpected ruine, as it were in one night; according to the propheties of *Esay, Ieremie*, and *Ezechiel*, who fore-told, with little difference of words, the great hatte, and fruitlesse end of the miserie that should come vpon them. With which of them he first began, I finde not; it seemes that *Moab* was the last which felt his hand: for so doe many good Authors interpret the propheste of *Esay*, threatning *Moab* with destruction after three yeeres, as hauing reference to the third yeere following the ruine of *Ierusalem*; the next yeere after it being spent in the *Aegyptian* Esay 16. 14.

expedition. This is manifest, that all the principall Townes in these Regions were burnt, and the people slaine, or made slaues, few excepted, who being preserued by flight, had not the courage to returne to their habitations ouer-hastily, much lesse to attempt any thing against *Nabuchodonosor*, but liued as miserable out-lawes, or at least oppressed wretches, vntill the end of the seuentie yeeres, which God had prescribed vnto the desolation of their Countries, as well as of the Land of *Iuda*.

§. VIII.

That Ægypt was conquered, and the King therein reigning slaine by Nabuchodonosor, *contrarie to the opinion of most Authors: who following* Herodotus *and* Diodorus, *relate it otherwise.*

WHen by a long course of victorie *Nabuchodonosor* had brought into subiection all the Nations of *Syria*, and the bordering *Arabians*, in such wise, that no enemie to himselfe, nor friend of the *Ægyptian*, was left at his backe, that might giue impediment vnto his proceeding, or take aduantage of any misfortune; then did he forth-with take in hand the conquest of *Ægypt* himselfe, vpon which those other Nations had formerly beene depending. Of this expedition, and the victorious issue thereof, the three great Prophets, *Esay*, *Ieremie*, and *Ezechiel*, haue written so plainely, that I hold it altogether needlesse to looke after more authoritie, or to cite for proofe halfe of that which may be alleaged out of these. Neuertheless, wee finde many and good Authors, who following *Herodotus*, and *Diodorus Siculus*, are well contented to straine these Prophecies with vnreasonable diligence vnto such a sense, as giues to *Nabuchodonosor* little more than the honour of hauing done some spoyle in *Ægypt*, omitting the conquest of that Land by the *Babylonian*, and referring the death of *Apries* or *Hophra* to a chance long after following, which had no coherence with these times or affaires. So preposterous is the delight which many men take in the meanes and second helpes conducing to their purpose, that oftentimes they doe preferre the Commentator before the Author; and to vphold a sentence, giuing testimonie to one clause, doe carelesly ouerthrow the historie it selfe, which thereby they sought to haue maintained. The reports of *Herodotus* and *Diodorus*, concerning the Kings of *Ægypt*, which reigned about these times, are already rehearsed in the former booke: but that which they haue spoken of *Apries*, was purposely reserued vnto this place. *Herodotus* doth affirme that he was a very fortunate King, but wherein he telleth not; (vnlesse we should vnderstand that he was victorious in the Warre, which he is said to haue made vpon *Tyrus* and *Sidon*) that he reigned fiue and twenty yeeres, and was finally taken and put to death by his owne Subiects, who did set vp *Amasis*, as King, which preuailed against him. The rebellion of the *Ægyptians* he imputeth to a great losse which they receiued in an expedition against the *Cyrenians*, by whom almost their whole Armie was destroyed. This calamitie the people of *Ægypt* thought to be well pleasing to their King, who had sent them on this dangerous expedition, with a purpose to haue them consumed; that so he might with greater securitie reigne ouer such as staied at home. So they who escaped, and the friends of such as were slaine, rebelled against *Apries*, who sent *Amasis* to appease the tumult; but *Amasis* became Captaine of the rebels, and was by them chosen King. Finally, the whole Land consented vnto this new Election; whereby *Apries* was driuen to trust vnto his forraine Mercenaries, the *Ionians* and *Carians*, of whom he kept continually in readinesse thirty thousand good Souldiers that fought valiantly for him, but were at length vanquished by the great number of the *Ægyptian* forces, amounting vnto two hundred and fiftie thousand, which were all by birth and education men of Warre. *Apries* himselfe being taken prisoner, was gently intreated by *Amasis* for a while, vntill the *Ægyptians*, exclaiming vpon him, as an extreame enemie to the Land, got him deliuered into their hands, and strangled him, yet they gaue him honourable buriall. Such is the report of *Herodotus*, with whom *Diodorus Siculus* doth neerely agree, telling vs that *Apries* did vanquish the *Cyprians* and *Phœnicians* in battell at Sea, tooke by force and demolished *Sidon*, with the other townes of *Phœnicia*, and the Isle of *Cyprus*, and finally, perished as is before rehearsed, when her had

Herod. lib. 2. cap. 4.

Diodor. Sic. lib. 1. ca. 2.

had reigned two and twentie yeeres. This authoritie were enough (yet not more than enough) to informe vs of *Apries* his hiſtorie, if greater authoritie did not contradict it. But the deſtruction of *Ægypt* by the *Babylonian*, foretold by the Prophets, which hath no coherence with theſe relations, hath greater force to compell our beliefe, than haue the traditions of *Ægyptian Prieſts* (which the *Greeke Hiſtorians* followed) and greater probabilities to perſwade thoſe that looke onely into humane reaſons. For *Eſay* propheſied long before of the ſhamefull captiuitie of the *Ægyptians*, whom the King of *Aſſur* ſhould carry away naked, yong and old, in ſuch wiſe, that the *Iewes*, who fled vnto them for deliuerance from the *Aſſyrian*, ſhould be aſhamed of their owne vaine confidence in men ſo vnable to defend themſelues. *Eſa. 20. ver. 4. & 64.*

But *Ezekiel* & *Ieremie*, as their prophecies were neerer to the time of execution, ſo they handled this Argument more preciſely. For *Ezekiel* telleth plainely, that *Ægypt* ſhould be giuen to *Nebuchadnezzar*, as wages for the ſeruice which he had done at *Tyre*: Alſo he recounteth particularly all the chiefe Cities in *Ægypt*, ſaying, That theſe by name ſhould be deſtroyed, and goe into captiuitie, yea, that *Pharaoh and all his armie ſhould be ſlaine by the ſword*. Wherefore it muſt needs be a violent expoſition of theſe Prophecies, which by applying the iſſue of ſuch threatnings to an inſurrection and rebellion, concludes all, without any other alteration in *Ægypt*, than change of the Kings perſon, wherein *Amaſis* did ſucceed vnto *Apries*, by force indeed, but by the vniforme conſent of all the people. Certainely, if that notable place of *Ieremie*, wherein hee foretelleth how the Iewes in *Ægypt* ſhould ſee *Pharao Hophra* deliuered into the hand of his enemies, as *Zedekia* had beene, were to be referred vnto the time of that rebellion, whereof *Herodotus* hath ſpoken, as the generall opinion hath ouer-ruled it; then was it vainely done of the ſame Prophet (which God forbid that any Chriſtian ſhould thinke, ſeeing hee did it by the appointment of God himſelfe) to hide in the clay of a Bricke-hill, thoſe very ſtones, vpon which the throne of *Nabuchodonoſor* ſhould bee ſet, and his pauilion ſpredde. Yea then was that prophecie no other than falſe, which expreſſed the end of *Pharaoh* thus: *Behold, I will viſite the common people of No, and* Pharaoh, *and Ægypt, with their gods and their kings, euen* Pharaoh, *and all that truſt in him: and I will deliuer them into the hands of thoſe that ſeeke their liues, and into the hand of* Nebuchadnezzar, *King of Babel, and into the hands of his ſeruants*. The cleareneſſe of this prophecy beeing ſuch as could not but refute that interpretation of many other places, which referred all to the rebellion of *Amaſis*, it cauſed me to wonder what thoſe *Commentators* would ſay to it, who are elſewhere ſo diligent in fitting all to the *Greeke hiſtorians*. Wherefore looking vpon *Iunius*, who had in another place taken the enemies of *Pharaoh Hophra* to be *Amaſis*, and his followers, I found him heere acknowledging that the *Ægyptian* Prieſts had notably deluded *Herodotus* with lies, coyned vpon a vaine-glorious purpoſe of hiding their owne diſgrace and bondage. And ſurely it may well bee thought, that the hiſtorie of *Nebuchadnezzar*, was better knowne to the *Iewes*, whom it concerned, than to the *Greekes*, that ſcarcely at any time heard of his name. Therefore I ſee no cauſe why we ſhould not rather beleeue *Ioſephus*, reporting that *Nabuchodonoſor* in the three and twentieth yeere of his reigne, and the fift yeere of the deſtruction of *Ieruſalem*, did conquer *Ægypt*, kill the King thereof, and appoint another in his ſtead, than *Herodotus* or *Diodore*; who being meere ſtrangers to this buſineſſe, had no great reaſon to labour in ſearching out the truth, but might reſt contented with any thing that the Prieſts would tell them. Now if ſetting aſide all aduantage of authoritie, we ſhould onelie conſider the relations of *Ioſephus*, and of the *Greeke Hiſtorians*, as either of them might be verified of it ſelfe by apparant circumſtances, without reflecting vpon the *Hebrew* Prophets, or *Ægyptian* Prieſts; me thinkes the death of *Apries* can no way be approued as hauing beene wrought by conſent of the people, but affords great matter of ſuſpition; yea, though no man had oppoſed the reports of *Herodotus* and *Diodore*. For the great loue and honor which the *Ægyptians* did beare vnto their *Kings*, is notorious by the vniforme teſtimonie of all others that haue handled the matters of that Countrey, as well as by the report of *Diodore* himſelfe. How then can wee thinke it probable, that *Apries* hauing wonne great victories, did for one onely loſſe fall into the hatred of all his people, or which may ſerue to perſwade vs, that a *King* of *Ægypt* would ſeeke, or ſo demeane himſelfe, that he might be thought to ſeek the deſtruction of his naturall ſubiects? As for that armie of thirtie thouſand ſouldiers, *Carians* and *Ionians*, which the *King*

Ezech. 29. ver. 20. & c. 30. Ezec. 32. v. 31

Ierem. 44. 30. Ierem. 43. 10.

Ierem. 46. ver. 25. & 26.

Iun. in Ierem. c. 44. verſ. 30.

Ioſephus de Antiq. Iud. lib. 10. c. 11.

of *Ægypt*, whom *Amasis* tooke prisoner, is said to haue kept for his defence: doth it not argue that he was a forrainer, and one that armed himselfe against the *Ægyptian*, wishing them few and weake; rather than any of the *Pharaohs*, who accounted the force of the Country, as assuredly their owne, as the strength of their owne bodies? It were more tedious then any way needfull, to vse all Arguments that might be alledged in this case. The very death of this supposed *Apries*, which the clamours of the people obtained of *Amasis*, who sought to haue kept him aliue, doth intimate that hee was some forren Gouernour, not a naturall Prince; otherwise the people would haue desired to saue his life, and *Amasis* to take it quickely from him. I will not labour any further to disproue that opinion, whereunto I should not haue yeelded, though it had stood vpon to great apparance of truth, considering that the voice of Truth it selfe cries out against it; but leaue the circumstances, prouing the Conquest of *Ægypt* by *Nabuchodonosor*, to be obserued, where due occasion in course of the storie following shall present them.

§ IX.

How Ægypt *was subdued and held by* Nabuchadnezzar.

IT is a great losse, that the generall Historie of the Word hath suffered, by the spoile and waste which Time hath made of those Monuments, that should haue preserued the memorie of such famous actions as were accomplished by this mightie Prince *Nabuchodonosor*; wherein, whether his Vertue, or Fortune were greater, it is now vncertaine. That his Victories following the Conquest of *Syria*, and the Neighbour-Prouinces, were such as did more enlarge his Dominion, than all the former Warres had done, it may easily be gathered out of *Ezekiel*, who reckoneth vp in his thirtieth chapter (besides the whole Countrey of *Ægypt*) *Phut* and *Lud*, with other Nations that may seeme to haue reached out into *Mauritania*, as people subdued by this great *Babylonian*. The circumstances of these Warres are either in a manner vterly lost; but that the victorie was easie and swift, any man shall finde, who will take the paines to conferre the places, wherein the three great Prophets touch this Argument. Thus much I thinke worthy of more particular obseruation; that *Pharaoh*, who (as is alreadie noted in the former Booke) thought himselfe most safe in *Ægypt* by the well defenced situation of his Countrey, did very vnwisely in suffering his enemies to sweepe the way cleane vnto his owne doores, by consuming all his friends and adhærents in *Syria*. For as the labour of this businesse did more harden than wearie the *Chaldaan* Army, so the confidence and vaine securitie of the *Ægyptians*, relying vpon the difficult passages which the enemie was to make thorow the *Arabian* deserts, and the much aduantage which the great riuer of *Nilus* would afford vnto themselues, did little auaile them in prouision for the war, and much astonish them (as may iustly be thought) in the time of execution: it being vsually seene, that the hearts of men faile, when those helpes faile, in which they had reposed more confidence than in their owne vertue. Hitherto the Kingdome of *Ægypt* had flourished vnder the rule of the *Pharaohs*, about a thousand fiue hundred and foure score yeeres; but from this time forward it remained forty yeeres without a King, vnder the subiection of the *Babylonians*; and then at length it began to recouer by little and little the former greatnesse, yet so, that it was neuer dreadfull vnto others, God hauing said of that people, *I will diminish them, that they shal no more rule the Nations*. For whereas it hath beene said of *Pharaoh: I am the sonne of the wise, I am the sonne of the ancient Kings:* and whereas he had vanted, *The Riuer is mine, and I haue made it*; the Princes of *Ægypt* now became fooles, the riuer failed them, the *King* himselfe was taken and slaine, and that ancient linage quite extinguished. This came to passe in the first yeere after the destruction of *Ierusalem*, and the three and twentieth of *Nebuchadnezzar*, at which time (saith *Iosephus*) *Hee slew the King then reigning, placed another in his roome, and carried captiues thence to* Babylon, *the* Iewes *whom hee found in that Countrie*. Now concerning the time which *Iosephus* giues vnto this businesse, and the businesse it selfe, I haue already shewed, that it is warranted by all the Prophecies which insinuate the same. As likewise the last destruction of *Ierusalem*, and carrying away those vnto *Babel*, who inhabited the miserable ruines of that great city, which was in the same *three & twentieth yeere of Nebuchadnezzar*, is not vnprobably thought by good

Ezek. 29. 13. 14. & 15. *Esay 19. 11.* *Ezek. 29. 9.* *Ioseph. Ant. Iud. libr. 10. c. 11.* *Ierem. 52. 30.*

good authors to haue beene at the returne from this *Ægyptian* expedition. But whereas *Ioſephus* tels vs, that there was another *King* put in the roome of *Apries* by *Nebuchadnezzar*, we muſt vnderſtand, that he was onely a *Viceroy*, and not (as ſome haue miſtaken it) thinke that this was *Amaſis*. For to place the beginning of *Amaſis* his reigne in the three and twentieth of *Nebuchadnezzar*, were as well repugnant vnto the prophecies before alleadged, as to all *Chronologie* and hiſtorie. Some there are, which to helpe this inconuenience, imagine that there were two ſucceſſiuely bearing the name of *Amaſis*; others, that there were two *Apries*, the one ſlaine by *Nebuchadnezzar*, the other by *Amaſis*: a queſtion of ſmall importance, becauſe the difference is onely about a name, it being once granted that the perſon mentioned in Scriptures, was depriued of life and kingdome by the *Aſſyrians*. Yet for any thing that I can perceiue, that *Apries*, of whom the *Greeke* Hiſtorians wrote, could not be the Deputie of *Nebuchadnezzar*, ſeeing that he was the *Grand-childe* of *Pharao Necho*, and made warre (as they report) vpon the *Phœnicians*, who were before the *Ægyptians*, become ſubiect vnto the Crowne of *Babylon*. I might adde, perhaps, that he whom *Nebuchadnezzar* left as Gouernour of *Ægypt*, was more likely to haue had ſome *Chaldæan* or *Aſſyrian*, than *Ægyptian* name; vnleſſe we ſhould thinke that he had beene a traytor to his naturall Prince, and ſo rewarded by the Conquerour with Lieutenantſhip of the Countrey: about which it were but friuolous to diſpute. Thus much in briefe we ought to beleeue, that *Nabuchodoſor* made an abſolute Conqueſt of *Ægypt*; that he was not ſo fooliſh as to giue it away, any man may gueſſe; that he appointed one to rule the Countrey, it is conſequent vnto the former, and hath authority of *Ioſephus*; that this Gouernour (or ſome ſucceſſour of his) was afterwards taken and ſlaine by *Amaſis*, I ſee probabilitie enough to perſwade my ſelfe, and yet can well be content, that others vſe their liberty, and beleeue what they liſt. As for the armie which this *Ægyptian* King *Apries* is ſuppoſed to haue kept of *Ionians* and *Carians*; I hold them to be none other than the gariſons of mercenary ſouldiers which were left by the *Aſſyrian* for the guard of his *Viceroy*, & cuſtody of the new ſubdued Prouince: as likewiſe the company returning from *Cyrene* and *Barce*, who together with the friends of ſuch as were ſlaine in that expedition, remembred before out of the *Greeke Hiſtorians*, depoſed and ſlew *Apries*, I take them to haue beene the *Ægyptian* fugitiues, which then recouered their owne Countrey. Sure it is that this Prophecie of *Ezekiel* was verified, *At the end of fortie yeeres will I gather the* Ægyptians *from the people where they were ſcattered, and I will bring againe the captiuitie of* Ægypt, *and will cauſe them to returne into the land of* Pathros, *into the land of their habitation, and they ſhall be there a ſmall kingdome.* Ezek. 30. v. 13. & 14.

If the *Ægyptian* Prieſts alluded hereunto in the tale which they made of *Amaſis* his obtaining the Kingdome, then are they to be helped with this or the like interpretation; If they deuiſed matter that had no ſhadow of truth, onely to keepe the *Greekes* from knowledge of their Countries diſgrace; then are they little to be regarded, ſince we know the truth with them.

§. X.

Of the ſundry accompts drawne from ſundry acts of Nebuchadnezzar, *and of the deſtruction of* Niniue, *by him; the time of which action is vncertaine.*

THeſe victories brought the greatneſſe of the *Aſſyrian* Empire to the full, and from them was reckoned the time of *Nebuchadnezzars* reigne in ſundry places of Scripture. To ſpeake any more of the queſtions ariſing about the ſupputation of *Nebuchadnezzar* his times, might ſeeme to be the ouer-handling of one Argument: Yet thus much I will note; that whereas *Daniel* was carried captiue in the third yeere of *Ioiakims* reigne (which ran along with ſome part of *Nebuchadnezzars* firſt yeere) and was kept in diet three yeers more, before he was brought into the Kings preſence; it could not be the ſecond of *Nebuchadnezzars* Kingdome, wherein he interpreted the forgotten dreame of the great Image, foreſhewing the ſucceſſe of *Monarchies*, but the ſecond of his Empire. The ſame or the like may be ſaid of diuers places which referre ſundry matters vnto their ſet yeers; as that of *Ezekiel* before cited, where he fore-tels, that *Ægypt* ſhould be giuen in reward for the ſeruice done before *Tyrus*, dating his prophecy in the ſeauen and twentieth yeere; and that of *Daniel*, placing the erection of the golden Image in the eighteenth yeere: for theſe yeeres held no dependance vpon either the beginning of Dan. 1. & 2.

Nebuchad-

Nebuchadnezzars kingdome, or of his Empire, nor yet vpon any of the captiuities, but had reference to some memorable actions, omitted in Scripture, and therefore not easie to be found, nor worth the labour of vncertaine search.

Of any warre made by *Nebuchadnezzar*, after such time as he returned from the Conquest of *Ægypt*, I doe not reade: excepting that against *Niniuie*, the destruction whereof was fore-told by the Prophet *Naum*. *Niniuie* had long before beene taken by *Merodach* (as in due place hath beene shewed) and together with the rest of *Assyria* made subiect to *Babylon*. Yet was it left vnder a peculiar *King*, who rebelling against the *Chaldean*, as *Iehoiakim* and *Zedechias*, tributary *Kings* of *Iuda*, had done, tasted likewise of the same fortune. That the destruction of *Niniuie* followed the Conquest of *Ægypt*, it appeareth by the comparison which *Nahum* the Prophet made betweene this Citie, that was to fall, and the Citie of *No* in *Ægypt*, that was fallen already. But how long after this came to passe, it is (me thinkes) vnpossible to finde out. For whereas it is found in an *Hebrew Chronologie*, that it was in the first of *Nebuchadnezzars* reigne; the place of *Nahum* last cited is enough to disproue it. Whereas it is referred by some vnto the first of his *Monarchie*, which began at the end of the *Ægyptian* warres; the whole Prophecie of *Nahum* which went betweene the one and the other, argueth strongly, that there was a longer space of time intercurrent. So that to enquire into the very yeere of this destruction, or other circumstances of the Warre, whether managed by *Nabuchodonosor* in person, or by his Lieutenants, were somewhat like vnto the vaine curiositie of *Tyberius Cæsar*, enquiring who was the Mother of *Hecuba*; or to the like idle paines which he should take, who would seeke to learne what woman that *Huzzab* Queen of *Niniuie* was, whose wofull captiuitie the same Prophet *Nahum* likewise did fore-tell.

Nahum. 3. 8.

§. XI.

Of the later time of Nebuchadnezzar; *his buildings, madnesse, and death.*

OF the time which this great *Monarch* spent in quiet, I thinke there are no Monuments extant; saue those which we finde among the prophecies of *Daniel*. Among these we may reckon his great workes at *Babylon*, wherewith he pleased himselfe so well, that he brake out into these glorious words: *Is not this great Babel that I haue built for the house of the Kingdome, by the might of my power, and for the honour of my Maiestie?* Surely if those things be true that are by *Iosephus* rehearsed of him out of *Berosus* and *Magasthenes*, he might well delight himselfe with the contemplation of such goodly and magnificent buildings. For it is said, That he fortified *Babylon* with a triple wall; that besides other stately workes, he raised those huge arches wherewith were borne vp the high Orchards, hanging as it were in the ayre, and equalling the tops of Mountaines; which most sumptuous frame, that out-lasted all the remainder of the *Assyrian*, and all the *Persian* Empire, is said to haue beene reared, and finished in fifteene dayes.

Dan. 4. 27.

But of all this, and other his magnificence, we finde little else recorded, than that (which indeede is most profitable for vs to consider) his ouer-valuing of his owne greatnesse abased him vnto a condition, inferiour to the poorest of men. And not vndeseruedly fell these iudgements of God vpon him. For whereas God had honoured him, not only with many victories, and much happinesse in his owne life, but with a discouery of things to come after him, yea and had approued the certainty of his dreame, by the miraculous reducing of it into his memory, and interpretation thereof by *Daniel* the Prophet: he neuertheless became so forgetfull of God, whose wonderfull power he had seene and acknowledged, that he caused a golden Image to be set vp and worshipped: ordaining a cruell death as reward vnto them that should dare to disobey his Kingly will and pleasure, which was vtterly repugnant to the law of him that is *the King of Kings*. Hereof S. *Hierome* hath well noted; *Velox obliuio veritatis, vt qui dudum seruum Dei quasi Deum adorauerat, nunc statuam sibi fieri iubeat, vt ipse quasi Deus in statuâ adoraretur: A hastie forgetfulnesse of the truth, that he who so lately had worshipped* (Daniel) *the seruant of God, as if he had beene God himselfe, should now command a Statua to be erected vnto himselfe, wherein himselfe might be worshipped as God.* From this impietie it pleased God to reclaime him, by the strange and wonderfull deliuery of those blessed Saints out of the fierie fornace; who being throwne into it bound, for refusing to commit Idolatry, were assisted

aſſiſted by an Angell; preſerued from all harme of the fire; looſened from their bands; and finally called out with gracious words, and reſtored to their former honour, by the King: who amazed at the miracle, made a decree tending to the honour of God, which by erection of his Image he had violated. Yet this deuotion of *Nebuchadnezzar* was not ſo rooted in him, that it could bring forth fruit anſwerable to his haſtie zeale. Therefore was he forewarned by God in a dreame of the terrible iudgement hanging ouer his head, which *Daniel* expounding, aduiſed him to *breake off his ſinne by righteouſneſſe, and his iniquitie by mercy towards the poore, that there might be an healing of his error.* Hereby it ſeemes that iniuſtice and cruelty were the faults, for which he was threatned, but this threatning ſufficed not vnto his reformation. For that ſo great a *Monarch* ſhould be driuen from among men; (according to the tenor of the dreame & interpretation) yea, compelled to dwell with the beaſts of the field, and made to eate graſſe as the Oxen, was a thing ſo incredible in mans iudgement, that eaſily it might be thought an idle dreame, and much more eaſily be forgotten at the yeeres end. One whole yeeres leaſure to repent was giuen to this haughtie Prince: which reſpite of the execution may ſeeme to haue bred in him a forgetfulneſſe of Gods ſentence. For at the end of twelue moneths, walking in the royall Palace of *Babel*, he was ſo ouer-ioyed and tranſported with a vaine contemplation of his owne ſeeming happineſſe, that without all feare of Gods heauie iudgement pronounced againſt him, he vttered thoſe loftie words before rehearſed, in vaunting of the Maieſticall workes which he had reared, as well beſeeming his maieſticall perſon. But his high ſpeeches were not fully ended, when a voice from heauen, telling him that his Kingdome was departed from him, rehearſed ouer vnto him the ſentence againe, was fulfilled vpon him the very ſame houre.

That *Salomon*, and many other Princes, and great ones, haue taken delight in their owne buildings, it cannot any way be doubted; yet I doe not remember that euer I haue read of any, that were puniſhed for reioycing in workes of this kinde (though it is hard in ioy, or any paſſion of the minde, to keepe a iuſt meaſure) excepting onely this *Nebuchadnezzar*.

The like may be ſaid of *Dauid*: for other (and ſome very godly) Kings haue muſtred all their forces to the very laſt man; but few or none haue beene knowne to haue beene puniſhed as *Dauid* was. Surely I not onely hold it lawfull to reioyce in thoſe good things, wherewith God hath bleſſed vs; but a note of much vnthankfulneſſe to entertaine them with a ſullen and vnfeeling diſpoſition. Yet as all humane affections, wherein due reference to God is wanting, are no better than obſcure clouds, hindring the influence of that bleſſed light, which clarifies the ſoule of man, and prediſpoſeth it vnto the brightneſſe of eternall felicitie; ſo that inſolent ioy, which man in the pride of his vaine imagination conceiueth of his owne worth, doth aboue all other paſſions blaſt our mindes, as it were with lightning, and make vs to reflect our thoughts vpon our ſeeming inherent greatneſſe, forgetting the whileſt him, to whom we are indebted for our very being. Wherefore theſe *mala mentis gaudia*; *The euill ioyes of the minde*, were not vnaptly, by the Prince of Latine Poets, beſtowed in the entrance of *Hell*, and placed further inward than ſorrowes, cares, and feares: not farre from the yron Cabbins of the *Furies*. And certainely it is no vnlikely token of vengeance neere at hand, when theſe vnreaſonable fluſhes of proud and vaine ioy, doe rage in a minde, that ſhould haue beene humbled with a iuſt repentance, and acknowledgement of ill deſerning.

This was verified vpon *Nebuchadnezzar*, whoſe puniſhment was ſingular and vnexampled. For he ran among beaſts in the fields and woods, where for ſeauen yeeres he liued, not onely as a ſauage man, but as a ſauage beaſt, for a beaſt he thought himſelfe, *ſecundum ſuam imaginationem*, as *Thomas* noteth, and therefore fed himſelfe in the ſame manner, and with the ſame foode that beaſts doe. Not that he was changed in figure externall, according to *Medinus*, in ſo much as he appeared a beaſt to other mens eyes, as S. *Hieromie* in the life of *Hilarius* (how true God knowes) ſpeakes of a woman that appeared to all other mens ſight a Cow, but to *Hilarius* onely a woman; neither was he changed as *Iphigenia* the Daughter of *Agamemnon* was ſaid to be, into a Hinde, nor made a Monſter, as *Dorotheus* and *Epiphanius* dreamed: but according to S. *Ieromes* expoſition of theſe words: *At the ſame time was my vnderſtanding reſtored vnto me, &c. Quando dicit* (ſaith S. *Ierome*) *ſenſum ſibi redditum, oſtendit non formam ſe amiſiſſe, ſed mentem*; *When he ſaith that his ſenſe was reſtored vnto him, he ſhewed that he had not loſt his humane ſhape,*

L. 2 de Reg. pri.

Med. l. 2. de reſta in Deum fide. cap. 7.

Dor. in Synopſi. Ep. in 4. Dan.

but

but his vnderstanding. Seauen yeeres expired, it pleased God to restore *Nabuchodonosor*, both to his vnderstanding, and his estate, for which he acknowledged and praised God all the rest of his life, confessing his power, and euerlasting being; that he was the Lord of heauen and earth, and wrought without resistance what he pleased in both; that his works were all truth, and his waies righteous. Which gaue argument to many of the Fathers, and others, not to doubt of his saluation; namely, S. *Augustine*, *Theodoret*, *Lyra*, *Carthusianus*, and others. And for that place of *Esay* the foureteenth, out of which his perdition may be gathered, the aforenamed Authors apply the same to *Balthasar*, because *Isay*, both in the thirteenth and foureteenth Chapter, speaketh of the King, and the destruction of *Babylon* ioyntly.

Dan. 4. v. 32. 34.

§. XII.
Of Euilmerodach.

HAuing already spoken what I could of the succession and yeeres of *Nebuchadnezzars* posteritie; the most that may be said of him, is said of *Euilmerodach*, which I will not here againe rehearse.

He lost some part of that which his Father had gotten, and left his Kingdome burning in a warre that consumed it to ashes. He lost *Ægypt* by rebellion of the people, in the nineteenth yeere of his reigne, which was fortie yeeres after his Father had conquered it. But this agrees neither with the accompt of *Herodotus*, who allowes to *Amasis* foure and fortie yeeres of reigne; nor with that of *Diodorus*, who giues him fiue and fiftie, saying that he died in the third yeere of the threescore and third Olympiad, when *Cambyses* did conquer *Ægypt*. There were indeede but seauen and thirtie yeeres, which passed betweene the second yeere of the foure and fiftieth Olympiad, (which was the nineteenth of *Euilmerodach*, and the first of *Amasis*) and the fift of *Cambyses* his reigne, wherein he wan *Ægypt*; of which seauen and thirtie yeeres it is credibly held, that *Psamennitus*, the sonne of *Amasis*, reigned three: so that *Amasis* could be no longer King than foure and thirtie yeeres. But seeing that these two *Greeke* Historians haue beene abused by *Ægyptian* Priests, in the substance of that which was spoken of *Amasis*, it is no maruell though they were also deceiued in the length of his reigne. This is the plaine answere to this obiection. For to say either that the numbers were miswritten, and foure and fortie set down in stead of foure and thirtie, or that *Amasis* did temporise a while with the *Assyrians*, and not beare himselfe as absolute King of *Ægypt*, vntill the nineteenth of *Euilmerodach* (at which time, and not before, it hath beene proued out of *Ezechiel*, that *Ægypt* became againe a Kingdome) I hold it a superfluous excuse.

Whether these *Ægyptian* troubles did animate the King of the *Medes* to deale with *Euilmerodach*, as with a Prince greater in fame and reputation, gotten by the decayed valour of his people, than in present forces; or whether (as I rather thinke) some foyle receiued by the *Assyrian* inuading *Media*, emboldned the *Ægyptians* to rebell against him: I will neither vndertake, nor seeke to define. *Xenophon* tels, that the first seruice of yong *Cyrus* in warre, was vnder *Astyages* King of the *Medes*, his Grand-father, in a prosperous fight against the *Assyrian* Prince, who did set vpon him; at which time *Cyrus* was fifteene or sixteene yeeres old. If therefore *Cyrus* liued threescore and three yeeres (as he is said to haue died well stricken in yeeres) which is held to be the ordinary reame of no short life, then was this encounter in the third yeere of *Euilmerodach* his reigne. Yet by the same reckoning it should follow, that the warre began more early betweene these Nations, for as much as the manner of their fight in former times, with other circumstances insinuating as much, are found in the same place of *Xenophon*. And it may well be, that the death or destruction of *Nabuchodonosor* gaue courage vnto those that had felt him a troublesome neighbour, to stand vpon prouder termes with the *Assyrians*, than in his flourishing estate they durst haue vsed. Howsoeuer the quarrell began, we finde that it ended not before the last ruine of the *Assyrian Monarchie*. For the *Babylonian*, being too proud to digest the losses which he receiued by the *Medes* and their Allies the *Persians*, drew vnto his partie the *Lydians*, and all the people of the lesser *Asia*, with gifts and strong perswasions, hoping so to ouerwhelme his enemies with a strong inuasion, whom in vaine hee had fought to weare out with a dingting Warre.

Xenoph. Cyro. pæd. l. 1.

Xenoph. Cyro. pæd. l. 8.

This

This happened after the death of *Astyages*, who left the World in the nineteenth yeere of *Euilmerodach*, at which time *Amasis* tooke possession of *Ægypt*. So that the *Assyrian* hauing his hands already full of businesse, which more earnestly did affect him, seems thereby to haue giuen the better meanes vnto the *Ægyptians*, of new erecting their Kingdome, which by long distance of place did sundry times finde occasion to rebell in after-ages, and set vp a King within it selfe, against the far more mightie *Persian*.

The issue of these great preparations made by *Euilmerodach* against the *Medes*, was such as opened the way vnto the fulfilling of those prophecies, which were many yeeres before vttered against *Babel*, by *Esay* and *Ieremie*.

For the *Assyrians*, and their Confederates, who, trusting in their numbers, thought to haue buried the *Medes* and *Persians* vnder their thicke showres of arrowes and darts, were encountred with an armie of stout and well-trained men, weightily armed for close fight, by whom they were beaten in open battell, wherein *Euilmerodath* was slaine. So that great frame of Empire which *Nabuchodonosor* had raised and vp-held, being shaken and grieuously crackt vnder his vnfortunate Sonne, was left to be sustained by his vnworthy Nephew: a man more likely to haue ouerthrowne it, when it was greatest and strongest, than to repaire it, when it was in way of falling.

§. XIII.

Apriuate coniecture of the Author; serving to make good those things, which are cited out of Berosus, *concerning the Successors of* Euilmerodach, *without wrong to the truth. The qualitie, and death of* Balthasar.

THough I haue already (as it seemes to me) sufficiently proued that *Balthasar* was the Sonne, and immediate Successour to *Euilmerodach*, yet considering earnestly the coniectures of those Writers, which following *Berosus*, insert *Nigliſar*, or *Nirgliſſoroor*, and his sonne *Labassardach* betweene them: as also that which I finde in *Herodotus* of *Nitocris*, a famous Queene of *Babylon*; who greatly adorned and fortified that Citie; I haue thought it not superfluous here in this place to shew, by what meanes it was possible that some errour might haue crept into the Historie of those times, and thereby haue brought vs to a needelesse trouble of searching out the truth, as it were by candle-light, in the vncertaine fragments of lost Authors, which we might haue found by day-light, had we adhered onely to the Scriptures. First, therefore I obserue, that the time which *Berosus* diuides betwixt *Euilmerodach*, and the two next Kings, agrees with the yeeres in which *Nebuchadnezzar* liued wilde among brute beasts in the open field: Secondly, that the suddainenesse of this accident, which came in one houre, could not but worke much perturbation in that State, wherein doubtlesse the honour of so noble a Prince was highly regarded, his calamitie pitied, and his restitution hoped; the prediction of *Daniel* finding reputation in that clause which promised his recouerie, as being verified in that which had bin more incredible. Now if we doe in common reason iudge, what course was like to be taken by the great ones of the Kingdome, for setling the gouernement, whilest the King was thus distracted, we shall finde it most likely, that his Sonne and Heire did occupie the royall Throne, with condition to restore it vnto his Father, when God should enable him to repossesse it. In this his rule *Euilmerodach* being to supply the vtter want of vnderstanding in his Father, as *Protectors* doe the vnripenesse of it in young, but reasonable Kings, might easily either commit the insolencies, or fall into the troubles, incident to such an office. That he had in him very small ability of gouernment, it appeares by his ill maintaining the Empire, when he held it in his owne right. That his Sister *Nitocris* (if *Nitocris* were his sister) was a woman of an high spirit, it appeares by that which *Herodotus* reports of her, saying that she was more cunning than *Semiramis*, as appeared in her magnificent and vsefull workes about the Riuer of *Euphrates*, and her fortification of *Babylon* against the *Medes*, who had gotten many Townes from the *Assyrians*, and amongst them *Niniue*. Wherefore it were not vnreasonable to thinke, that such a woman, seeing how the Empire went to decay through her brothers misgouernment, vsed practices to get the rule into her owne hands, and afterwards, as a mother, to leaue it vnto her vngracious sonne. Other time than this, wherein *Nitocris* could haue reigned, we doe not finde; but we finde in *Berosus* (as *Iosephus* hath cited him) that *Nigliſar*, who got the Kingdome from *Euilmerodach*, was his sisters husband;

Herod. l. 1.

husband; which argues this to haue beene the same woman. As for *Labassardach* the son of *Nigliſſar*, if at the end of nine Moneths reigne he were for his lewd conditions slaine by the Nobilitie, as the same *Berosus* reporteth, it seemes that God prepared hereby the way for *Nebuchadnezzars* restitution (whose tearme of punishment was then expired) by raising such trouble, as should make him the more desired, both of the Princes and the people. I will not here vse many words to confute that which *Berosus* hath further set downe of *Euilmerodach*, telling vs that he was slaine by his sisters husband: for the plaine words of the Scripture, named the yeere wherein he gaue liberty to *Iechonia*, doe plainly testifie that he out-liued the three or foure and fortieth yeere of his Fathers reigne, which was the last of his life.

This may suffice to shew, that they who are said to haue succeeded *Euilmerodach* in the Kingdome, might indeede haue so done, though not when he held it in his owne right. Of *Baltha sar*, who was his Sonne & Heire, we finde, that he had such conditions, as God permitted to be in a King for the ruine of the people. He was from his young yeeres of a mischieuous nature; hauing in his Fathers time slaine a Noble yong man that should haue married his sister, onely for spight and enuie to see him kill two wilde beasts in hunting, at which himselfe hauing throwne his Iaueline had missed them. Another great Lord he had gelded, because a Gentlewoman commending his beauty, said it were a happy woman that should be his wife. Such barbarous vilanies caused many which had loued his Father (as a good and gracious, though vnfortunate Prince) to reuolt from him vnto the enemie as soone as he was King. Neither doe I finde that he performed any thing worthy of record, but as a Coward and a Foole he lost all; sitting still, and not once daring to giue battell to them that daily tooke somewhat from him: Yet carelesly feasting when danger had hemmed him in on euery side, and when death arrested him by the hands of those whom he had wronged in his Fathers life. So the end of him was base and miserable; for he died as a foole taken in vnexcusable security, yet had not that happinesse, such as it is, of a death free from apprehension of feare, but was terrified with a dreadfull vision; which had shewed his ruine not in many houres before, euen whilest he was drinking in that wine, which the swords of his insulting enemies drew out of him, together with his latest bloud. It is therefore in this place enough to say of him, That after a dishonourable reigne of seauenteene yeeres, he perished like a beast, and was slaine as he deserued. The rest that concerneth him in question of his time, hath beene spoken heretofore; in matter of his affaires, shall be handled among the acts of *Cyrus*, to whose storie that of *Balthasar* is but an appendix.

CHAP. II.

Of the originall and first greatnesse of the Persians.

§. I.

That the Medes were chiefe actors in the subuersion of the Babylonian Empire.

THE Line of *Belochus* being now extinguished in *Balthasar*, the Empire of *Babylon*, and of *Assyria*, was ioyned first to that of *Media*, which then was gouerned by *Cyaxares* or *Darius Medus*, after whom *Cyrus* became Lord and Monarch, both of *Assyria* and of *Media* it selfe.

Of the race of *Phul Belochus* there were ten Kings besides himselfe, and of *Arbaces* as many are found by *Metasthenes*. These two Prouinciall Gouernours hauing cut downe the last branch of *Ninus* in *Sardanapalus*, diuided betweene them the Easterne Empire. *Cyaxares* (whom the Scriptures call *Darius Medus*) the last of the race of *Arbaces*, dying about two yeeres after that the line of *Belochus* was ended in *Balthasar*; the Dominions aswell of the Conquerour, as of the conquered, fell to a third Familie, namely, to *Cyrus* of the house of *Achæmenes*, the Princes of which bloud reigning in *Persia*, had formerly

formerly beene dependants on the *Medes*, and were of as little power at home, as of fame abroad in the World.

Of the Family of the *Achæmenes*, and Line of the *Persian* Kings, we shall hereafter find occasion in due place to intreat.

The Nation of the *Medes* descended from *Madai* the third sonne of *Iaphet*; that they had Kings soone after the floud, *Lactantius* and *Diodorus* haue found record; For *Lactantius* remembreth an ancient King of the *Medes* called *Hydaspes*, and *Diodore* speaketh of *Pharnus* with his seauen sonnes, slaine by the *Assyrian* in the beginning of their Empire.

But of these who succeeded *Arbaces* the first, that freed his Nation from the *Assyrians*, I take the list and number from *Eusebius*, adding *Darius Medus*: of whom I haue spoken in their proper places heretofore; and they are these.

Arbaces.	Who reigned	28. yeeres.
Sosarmus.		30. yeeres.
Medidus.		40. yeeres.
Cardiceas.		13. yeeres.
Diocles.		53. yeeres.
Phraortes.		24. yeeres.
Cyaxares.		32. yeeres.
Astyages.		38. yeeres.
Darius Medus.		

And though the *Greekes* ascribe the conquest of *Babylon* to *Cyrus* alone, yet the Scriptures teach vs, that *Darius* was not onely King of *Media*, and had the *Persians* his followers, but that the Armie victorious ouer *Balthazar* was his; as the *Assyrian* and *Babylonian* Empire also was during his owne life. For we finde in *Daniel*, that *Darius* of the *Medes* tooke the Kingdome being threescore and two yeeres old: And further, what Officers it pleased him to set ouer the Kingdome. And so was it prophecied by *Isay* long before: *Behold, I will stirre vp the Medes against them, &c.* And by Ieremie; *The Lord hath raised vp the Spirit of the King of the Medes: for his purpose is against Babel to destroy it*; and in the eight and twentieth Verse, *Prepare against her the Nations, with the King of the Medes, the Dukes thereof, the Princes thereof, and all the Land of his Dominion.* These Scriptures *Iulius Affricanus* doth well open, who taking authority from *Diodore*, *Castor*, *Thallus*, and others, deliuereth that *Babylon* was taken before *Cyrus* began to reigne, which also agreeth with *Strabo*, where he saith, That as the *Medes* were subiugated by the *Persians*, so before that, both the *Babylonians* and *Assyrians* were mastered by the *Medes*. And therefore the reports of *Iustine*, and *Herodotus*, are not to be receiued, who attribute the taking of *Babylon* to *Cyrus* alone.

Ca. 13. v. 17. 31 v. 11. & 28.

Lib. 16.

§. II.

By what meanes the Empire was translated from the Medes to the Persians.

HOw the Kingdome of the *Medes* fell into the hands of *Cyrus*, it is a doubt not sufficiently cleared by Historians, but rather their different relations of his beginnings haue bred the former opinion of those who giue the conquest of *Babel* to the *Persian* onely. For some there are who denie that *Astyages* had any other Successour than *Cyrus* his Grand-child by *Mandane*. Whereas *Ctesias* on the contrary side affirmeth, that *Cyrus* was no way descended from *Astyages* (whom he calleth *Astigas* or *Apania*) but onely that hauing vanquished him in battaile, and confined him to *Bactria*, he married his Daughter *Amytis*. But I finde the relations of *Ctesias* often cited and seldome followed, and himselfe sometimes very iustly reproued of wilfull vntruth.

Viginier a diligent and learned Historian of this age, produceth many probable reasons that *Astyages* had no such sonne as *Cyaxares*, or *Darius Medus*; and to confirme his opinion the more, he citeth *Diodore*, *Iustine*, *Strabo*, *Plato*, *Aristotle*, *Isocrates*, and before them *Castor*, *Thallus*, and *Phlegon*, who doe not finde any such Successor. Neither doe *Tatianus*, *Theophilus Antiochenus*, *Iulius Affricanus*, *Clemens Alexandrinus*, *Iustine Martyr*, *Lactantius*, *Eusebius*, S. *Hierome*, or S. *Augustine*, make report out of any faithfull Author by them read, that hath giuen other Son or Successour to *Astyages* than *Cyrus*.

Yet seeing that this manner of argument *ab authoritate negatiuè*, doth neuer inforce consent; we may be the bolder (all this great list of noble Writers by him alleaged notwithstanding) to affirme that either *Astyages* himselfe must haue beene *Darius* of the *Medes*, which cannot agree with his place in the course of time; Or else to giue him some other Successour, according to *Iosephus* and *Xenophon*, the same whom *Daniel* calleth *Darius*. For it is manifest, and without dispute, that the King of the *Medes* commanded in chiefe, and was absolute Lord of that Conquest, *Cyrus* during his life, being no other than the Lieutenant of his Armie, and subiect to his authoritie; The strength of both Nations, to wit, the *Medes* and *Persians*, with other the Vassals of *Darius*, being ioyned together to compound it.

Zon l.1.c.19. Ioseph.l.10.c.13 Xen l.8.Paed.

But it is very certaine that the honour of that great victorie ouer *Babylon* was wholly giuen to *Cyrus*, who was the instrument preordained and forenamedby God himselfe, for this action, but for the deliuery of his Church; a greater worke not onely in the eyes of God, than the subuersion of any State or Monarchie, how powerfull soeuer.

And it may well be thought, that the Souldiers imployed in that seruice did rather ascribe the glory to him that was the best man of Warre, than to the *Median*, who was greatest in riches and power. All which also falling vpon *Cyrus* by succession, and continuing in his posteritie, did much augment the fame of his vertue, which among prophane Historians ouergrew altogether the honour due to *Cyaxares*, both because he was old, and did nothing in person; as also because he soone after quitted the world, and left all to *Cyrus*, who was possest of whatsoeuer belonged to *Darius*, before the fame of any such King or Conqueror was carried farre off.

And for the *Greeke* Historians, they tooke all things from the relation of the *Persians*, who gaue to *Cyrus* all the praise of a most excellent Prince, making none his equall. Onely *Daniel* in the first, fift, and sixt Chapters of his prophecies, makes it plaine, that himselfe not onely liued a great Officer vnder King *Darius*, but that he continued in that estate to the first of *Cyrus*; which being the yere of *Daniels* death, could not haue beene distinguished from the reigne of *Darius*, if they had begun together and reigned ioyntly; Neither can it be imagined that *Darius* held the Kingdome by *Cyrus* permission, considering that *Cyrus* began after him.

§ III.

Xenophons *relation of the Warre with the Medes and Persians, made with ioynt forces vpon the Assyrians, and others.*

THese Testimonies of the Scriptures, which neede no other confirmation, yet made more open to our vnderstanding, by that which *Xenophon* hath written of these wars: The cause whereof, according to his report, was this.

VVnen the *Assyrian* had enlarged his Empire with victories, and was become Lord of all *Syria*, and many other Countries, he began to hope that if the *Medes* could be brought vnder his subiection, there should not then bee left any Nation adioyning able to make head against him. For the King of the *Medes* was able to bring into the field threescore thousand foot, and ten thousand horse, to which the forces of *Persia* being ioyned, made an exceeding strong Armie.

The *Assyrian* considering the strength of such a Neighbour, inuited *Cræsus* King of *Lydia*, a Prince very mighty both in men and treasure, and with him other Lords of *Asia* the lesse to his assistance, alleaging that those Easterne Nations were very powerfull, and so firmely conioyned by league and many alliances, that it would not be easie, no not possible, for any one Nation to resist them. With these incitements, and strengthened with great presents, he drew to himselfe so many adherents, as he compounded an Armie of two hundred thousand foot, and threescore thousand horse; of which, tenne thousand horse, and fortie thousand foot were ledde by *Cræsus*, who had great cause of enmitie with the *Medes*, in regard of the Warre made by them against his Father *Alyattes*; But this great Armie was by *Cyaxares* King of the *Medes*, and by *Cyrus* Generall of the *Persian* forces, vtterly broken; Vpon which defeat the *Assyrian* King being also slaine, so many of the *Assyrians* reuolted, as *Babylon* it selfe could not longer bee assured without the succours of Mercenaries, waged with great summes of money out of *Asia* the lesse, *Ægypt*, and elsewhere. Which new gathered forces were

were alſo ſcattered by *Cyrus*, who following his aduantage, poſſeſt himſelfe of a great part of the leſſer *Aſia*; at which time it was, as I take it, that *Cræſus* himſelfe was alſo made priſoner.

The attempt of *Babylon* following ſoone after, the Armie lying before it being paid by *Darius*, whom *Xenophon* calleth *Cyaxares*, and led by *Cyrus* his ſiſters ſon, preuailed againſt *Balthaſar*, as in due time ſhall be ſet downe.

Thoſe *Perſians* which followed *Cyrus*, and by him leuied, are numbred thirtie thouſand foot-men, of which a thouſand were armed Gentlemen, the reſt of the common ſort were Archers, or ſuch as vſed the Dart or Sling. So farre *Xenophon*. Of whom in this argument, as it is true, that he deſcribed in *Cyrus* the patterne of a moſt Heroicall Prince, with much poeticall addition: So it cannot be denyed, but that the bulke and groſſe of his Narration was founded vpon meere Hiſtoricall truth.

Neither can it indeede be affirmed of any the like Writers, that in euery ſpeech and circumſtance he hath preciſely tyed himſelfe to the phraſe of the ſpeaker, or nature of the occaſion, but borrowed in each out of his owne inuention, appropriating the ſame to the times and perſons of whom he treated. Putting therefore apart the Morall and Politique diſcourſe, and examining but the Hiſtorie of things done, it will eaſily appeare, that *Xenophon* hath handled his vnder-taken ſubiect in ſuch ſort, that by beautifying the face thereof, he hath not in any ſort corrupted the body.

§. IIII.

The eſtate of the Medes and Perſians in times fore-going this great warre.

FOr it is commonly agreed vpon, that *Achæmenes* the ſonne of *Perſes* being Gouernour of *Perſia*, did aſſociate himſelfe with *Arbaces*, who commanded in *Media* in that rebellion againſt *Sardanapalus*, and that each of them after the victorie obtained, held for himſelfe the Dominion of thoſe Countries, which he had formerly ruled for the *Aſſyrians*; as alſo that they conueyed ouer the ſame honour and power to their poſteritie; which in *Media* was not abſolutely Regall, but with ſome reſtraint limited, vntill ſuch time as *Deioces* tooke vpon him the full authoritie and maieſtie of a King. From the death of *Sardanapalus* to the reigne of *Deioces*, are vſually accounted about an hundred and forty yeeres, in the laſt ſixtie whereof there reigned in *Aſſyria* mighty Princes; namely, *Salmanaſſar* and his Succeſſours, whoſe great atchieuements in *Syria* and elſewhere, witneſſe, that the *Medes* and *Perſians* found it not for their aduantage to vndertake any offenſiue warre againſt thoſe victorious Kings, it being alſo probable that the league continued as yet betweene theſe the ſucceſſours of *Belochus*, and *Arbaces*, who had formerly ſhared the Empire.

Now from the beginning of *Deioces* to the firſt of *Aſtyages*, there paſt aboue ninetie yeeres, in which if *Herodotus* haue written truely, that *Phraortes* conquered *Perſia*, and how he and other Kings of *Media* by many victories greatly enlarged their dominions, and commanded many parts of *Aſia*, it had beene but an vnaduiſed enterpriſe of the *Aſſyrians* and *Babylonians*, to haue waſted themſelues againſt the *Syrians* and *Ægyptians*, leauing ſo able and victorious a Nation on their backes. But that the *Medes* had done nothing vpon the South parts of *Perſia*; and that the *Perſians* themſelues were not maſters of *Suſiana* in *Nabuchodonoſors* time, it is manifeſt in *Daniel*, who was then Gouernour for the *Babylonian* in *Suſa* or *Suſan*, the chiefe Citie thereof. It is true indeede, that the *Medians*, either vnder *Cyaxares* or *Aſtyages*, or both, had quarrell with *Halyattes* the father of *Cræſus*, which after ſome ſixe yeeres diſpute was compounded.

How the affaires of *Perſia* ſtood in ſo many ages, I doe not finde any memory. It ſeemeth that the roughneſſe of the mountainous Countrey which they then poſſeſt, with the confederacie which they continued with the *Medes*, gaue them more ſecurity than fame: For if their Kings, being the poſteritie of *Achæmenes*, had done any memorable acts, the greatneſſe which they afterward obtained would not haue ſuffered any forgetfulneſſe thereof. But as we finde all *Xenophons* reports, both of theſe Warres and the ſtate of thoſe Countries to be very conſonant and agreeable to the relation of many other good Authors, ſo it appeares, that the race of *Achæmenes* held the Principalitie of *Perſia* from Father to Sonne for many deſcents. And therefore we may better giue credit

to *Xenophon*, who affirmeth, That *Cambyses* the father of *Cyrus* was King of *Persia*: than to those that make him a meane man, and say, that *Astiages* gaue him his daughter *Mandane* in marriage, to the end that her son (whose natiuity he feared) might be disabled from any great vndertaking by his fathers ignobilitie.

For what cause of griefe could it be to *Astiages*, that the sonne of his daughter should become Lord of the best part of *Asia*? No; it was more likely, that vpon such a Prophecie his loue to his grand-childe should haue encreased, and his care beene the greater to haue married her to some Prince of strength and eminent vertue.

Yea, the same *Herodotus*, who is the first Author, and as I thinke the deuiser of the mischiefe intended against *Cyrus* by his Grandfather, doth confesse, That the line of the *Achamenida* was so renowned, that the great King *Xerxes* in the height of his prosperitie did thence deriue himselfe, and vaunt of it: which hee would neuer haue done, had they beene ignoble, nor had they beene the vassals of any other King or Monarch.

For in this sort *Xerxes* in the seauenth of *Herodotus* deriueth himselfe.

Achamenes.	*Teispeus.*	*Hystaspes.*
Cambyses.	*Ariaramnes.*	*Darius.*
Cyrus.	*Arsamnes.*	*Xerxes.*

Of the *Achamenida* there were two races: of the first was *Cyrus* the great, whose issue male failed in his two sonnes, *Cambyses* and *Smerdis*. This royall family is thus set downe by the learned *Reineccius*.

Achamenes, the sonne of *Perses*, first King of *Persia*.
Darius.
Cyrus, the first of that name, had *Cambyses* and *Atossa*; who married to *Pharnaces*, King of *Cappadocia*, had *Artystona* and other daughters.
Cambyses had
Cyrus the Great, *Cyrus* had
Cambyses, who succeeded him, and *Smerdis* slaine by his brother *Cambyses*.

Of the second were those seauen great Princes of *Persia*, who hauing ouerthrowne the vsurped royalty of the *Magi*, chose from among themselues *Darius* the sonne of *Hystaspes* King.

This Kingdome of *Persia* was first knowne by the name of *Elam*, so called after *Elam* the sonne of *Sem*, and the people therein inhabiting, *Elamita*; by *Elianus*, *Elyma*; by *Iosephus*, *Elymi*.

Euse. l. 6. c. 8. de Prep. Euang. *Suidas* deriues this Nation sometimes from *Assur*, sometime from *Magog*, of whom they were called *Magusæi*; which *Magusæi*, according to *Eusebius*, are not to be taken for the Nation in generall, but for those who were afterward called the *Magi* or Wise men. So doe the *Greekes*, among many other their sayings of them, affirme, That the *Persians* were anciently written *Artæi*, & that they called themselues *Cephenes*. But that they were *Elamitæ*, *Moses* and the Prophets, *Esay*, *Ieremie*, *Ezechiel*, *Daniel* and *Esdras* in many places confirme: Which also S. *Hierome* vpon *Ieremie* the fiue and twentieth, vpon *Daniel* the eight, and also in his Hebrew questions approoueth, saying: *Elam à quo Elamita Principes Persidis*; Elam, *of whom were the Elamites Princes of Persia.*

Gen. 10. Esay 11. 21. 22. Ier. 25. & 49. Ezech. 32. Dan. 8. Esd. 4.

2 Mac. 9. 1 Mac. 6. And that Citie which the Author of the second booke of the *Maccabees* calleth *Persepolis*, is by the Author of the first called *Elimais*, but is now called *Siras*, being the same which *Antiochus*, for the great riches thereof, twice attempted in vaine, and to his great dishonour. And yet this Citie, now called *Siras*, was not the old *Persepolis*; for *Alexander*, at the request of *Thais* the Harlot, burnt it.

The first King of *Persia* to vs knowne, if we follow the current of Authors interpreting the foureteenth chapter of *Genesis*, was *Chedorlaomer*, who liued with *Amraphel* or *Ninias*, and ioyned with him in the warre against those *Arabians*; who was afterward extinguished by the forces of *Abraham*.

CHAP.

CHAP. III.

Of Cyrus.

§. I.

Of Cyrus his name, and first actions.

AS touching the name of *Cyrus*, *Strabo* saith, That the same was taken from a Riuer which watereth *Persia*; this great Prince hauing *Agradatus* for his proper name. But the great *Cyrus* was not the first of that name. *Herodotus* otherwise; and that *Cyrus* signifieth a father in the *Persian* Tongue, and therefore so intituled by the people. *Strab. l. 15.*

It is true that for his Iustice and other excellent vertues he was indeede called a Father; but that the name of *Cyrus* had any such signification, I thinke it be mistaken.

Plutarch hath a third opinion, affirming, That *Cyrus* is as much to say as the Sunne, in the same Language. Howsoeuer it be, yet the Prophet *Esay*, almost two hundred yeeres before *Cyrus* was borne, giues him that name, *Thus saith the Lord vnto* Cyrus, *his Annointed, &c.* *Plut. in vit. Artax.*

Before the Conquest of *Babylon*, the victories which *Cyrus* obtained were many and great: among which, the Conquest of *Lydia*, and other Prouinces thereto subiect, together with the taking of *Crœsus* himselfe, are not recounted by *Eusebius*, *Orosius*, and others, but placed among his latter atchiuements: whose opinion for this difference of time is founded vpon two reasons; namely, That of the *Median* there is no mention in that last warre against *Crœsus*: and that the obtaining of *Sardis* is referred to the eight and fiftieth Olympiad, and the glorious victory which *Cyrus* had ouer *Babylon*, to the fiue and fiftieth Olympiad.

The former of which might haue beene vsed (and was by the *Greekes*) to exclude the *Medes* from the honor of hauing won *Babylon* it selfe, which in due place I haue answered. The latter seemes to haue reference to the second Warre which *Cyrus* made vpon *Lydia*, when it rebelled; at which time he so established his former Conquest, as after that time these Nations neuer offered to reuolt. Wherefore I like better in this particular, to beleeue with *Herodotus*, whom the most of Chronologers follow, and finde the enterprise of *Sardis* to præcede that of *Babylon*.

§ II.

Of Crœsus the King of Lydia, who made warre vpon Cyrus.

I Haue in the last Booke spoken somewhat of *Crœsus*, of his race and predecessors, as also of those Kings which gouerned *Lydia* in more ancient times: of which the first (to prophane Authors knowne) was *Lydus* the sonne of *Atys*: Which familie extinguished, the Kingdome was by an Oracle conferred vpon *Argon*, descended from *Hercules*, whereof there were two and twentie generations, *Candaules* being the last, who by shewing his faire Wife naked to *Gyges* his fauorite, he was by the same *Gyges* (thereto vrged vpon perill of his owne life by the Queene) the next day slaine. Which done, *Gyges* enioyed both the Queene and the Kingdome of *Lydia*, and left the same to *Atys* his sonne, who was father to *Sadyattes*, the father of *Halyattes* (who thrust the *Cimerians* out of *Asia*) and *Halyattes* begat *Crœsus*: Which fiue Kings, of a third race, enioyed that Kingdome an hundred and seauenty yeeres. *Halyattes* the father of *Crœsus* was an vndertaking Prince, and after he had continued a warre against *Cyaxares* the *Median*, a Prince very powerfull, and maintained it sixe yeeres: a peace was concluded vpon equall conditions betweene them. *Herod. Lt. 3. & 5.*

Astyages, the sonne of *Cyaxares*, and grandfather to *Cyrus*, thought himselfe greatly honoured by obtaining *Aryenes*, *Crœsus* sister, whom he married.

But *Cræsus* so farre enlarged his dominions after his fathers death, as he was nothing inferior in territorie to any King or Monarch of that age: Of which, about that time there were foure in effect of equall strength; to wit, the *Median*, the *Babylonian*, the *Ægyptian* and the *Lydian*: onely *Nabuchodonosor*, after he had ioyned *Phœnicia*, *Palestina*, and *Ægypt* to his *Empire*, had thence-forward no competitor during his owne life.

But *Cræsus*, notwithstanding the men and treasure spent in the quarrell of the *Babylonians*, he yet mastred *Æolis*, *Doris*, and *Ionia*, Prouinces possest by the *Greekes* in *Asia* the lesse, adioyning to *Lydia*; gaue law to the *Phrygians*, *Bithynians*, *Carians*, *Mysians*, *Paphlagonians*, and other Nations. And that he also inforst the *Ephesians* to acknowledge him, notwithstanding they compassed their citie with *Dianaes* girdle, *Herodotus* witnesseth. More- *Her. l. 5.*
ouer, *Athenæus* out of *Berosus* (which also *Strabo* confirmeth) makes report of a Signall *Athen. l. 12. c. 37*
victory which *Cræsus* obtained against the *Sacæans*, a Nation of the *Scythians*, in memory whereof the *Babylonians* his allies did yeerely celebrate a Feast, which they called *Sacea*: All which he performed in foureteene yeeres.

And being now confident in the continuance of his good fortune, and enuious of *Cyrus* fame, doubting also, that his prosperous vndertakings might in the end grow perillous to himselfe, he consulted with the Oracle of *Apollo*, whom he presented with maruellous rich gifts, what successe he might hope for against *Cyrus*, if he vndertooke him: from whom he receiued this riddle; Crœsus *passing ouer the Riuer Halys, shall dissolue a great dominion.* For the diuell being doubtfull of the successe, payed him with merchandize of both sides like, and might be inuerted either way to the ruine of *Persia*, or of his owne *Lydia*.

§. III.

Crœsus *his Expedition against* Cyrus.

HEreupon *Cræsus* being resolued to stop the course of *Cyrus* fortunes, if he could, despised all the arguments vsed by *Sandanes* to the contrary, who desired him to fore-thinke, That he vrged a Nation inhabiting a barren and mountainous Region, a people not couered with the soft silke of wormes, but with the hard skins of beasts; not fed with such meat as they fancied, but content with what they found; drinkers of water, not of wine: and in a word, a Nation warlike, enduring, valiant and prosperous; ouer whom if he became victorious, hee could thereby enrich himselfe in nothing but fame, in which he already excelled: and if by them beaten, and subiected, so great would his losse appeare of all things which the world hath in account, as the same could neither hastily be told, nor readily conceiued.

Notwithstanding this solide Counsaile, *Cræsus* hauing prepared a powerfull armie, he led the same towards *Media*, but in his passage, he was arrested at *Pterium*, a Citie of great strength in *Cappadocia*; which while he sought by all meanes to surprise or to force, *Cyrus* came on, and found the *Lydians* encamped before it. That each was inferior to other in strength or opinion, I doe not finde: for out of doubt, *Cræsus* as he excelled any Prince of that age in riches and ability; so was he not vnder any in territorie and fame that then liued.

But as *Cratippus* of Mitylene answered *Pompey* when he complained against the gods, because they fauoured a disturber and vsurper of the Common-weale against him who fought for the Romane liberty, That Kingdomes and Commonweales had their encrease and period from diuine Ordinance: so at this time was the Winter of *Cræsus* prosperity at hand, the leaues of his flourishing fortune ready to fall, and that of *Cyrus* but in the flower and first spring. The God of all power, and not *Admetis Herdman*, *Apollo*, had giuen date to the one, and a beginning of glory to the other.

When these two Armies were in view of each other, after the entertainement of diuers skirmishes, the *Persians* and *Lydians* began to ioyne in grosse troupes: supplies from both *Kings* thrust on vpon the falling off, and aduancement of eitheir Nations: and as the *Persians* had somewhat the better of the day, so when the darke vaile of night had hidden each armie from the others view, *Cræsus* doubting what successe the rising Sunne would bring with it, quitted the field to *Cyrus*, and with all speede possible retyred, and taking the next way into *Lydia*, recouered *Sardis* his first Citie and Regall Seat, without any pursuit made by *Cyrus* to retard him. Where being arriued, and nothing

suspecting

ſuſpecting *Cyrus* approach, or any other warre for that Winter, hee diſmiſſed the ſouldiors, and ſent the troupes of his ſundry Nations to their owne Prouinces, appointing them to re-aſſemble at the end of fiue moneths, acquainting his Commanders with his intents for the renewing of the warre at the time appointed.

§. IIII.
The Conqueſt of Lydia by Cyrus.

Cyrus in the following morning finding the *Lydians* departed, put his armie in order to purſue them, yet not ſo haſtily, and at their heeles, as to be diſcouered. But hauing good intelligence of *Cræſus* his proceeding, he ſo meaſured his marches, as he preſented not himſelfe before *Sardis*, till ſuch time as *Cræſus* had diſpoſed his armie to their Wintring garriſons: which being altogether vnlooked for, and vnfeared, hee ſurrounded *Sardis* with his Armie: Wherein *Cræſus* hauing no other Companies than his Citizens and ordinary Gards, after fourteene dayes ſiege the ſame was entred by aſſault, and all executed that reſiſted. *Cræſus* hauing now neither armes to fight, nor wings to flye, *Sardis* being on all parts ſtrongly encompaſſed, thruſt himſelfe into the heape and miſerable multitude of his vaſſals, and had vndergone the common fortune of common perſons vanquiſhed, had not a ſonne of his, who had beene dumbe all his life (by extremitie of paſſion and feare enabled) cried out to the ſouldiers to ſpare *Cræſus*. Who thereupon being taken and impriſoned, deſpoyled of all things but the expectation of death, he was forthwith tied in fetters, and ſet on the top of a great and high heape of wood, to be conſumed to aſhes thereon. To which when the fire was ſet and kindled, remembring the diſcourſe which hee had with the Athenian Law-giuer, he thrice cried out on his name, *Solon, Solon, Solon:* and being demanded what he meant by that inuocation, he firſt vſed ſilence: but vrged againe, he told them, That hee had now found it true which *Solon* had long ſince told him, That many men in the race and courſes of their liues might well be accounted fortunate, but no man could diſcerne himſelfe for happy indeed, till his end.

In communi calamitate ſuam quiſque ſortem habet fortunam, Curt.

Memoria meritis perimit: timor vocis eſt incitamentum, &c. Solin. c. 7.

Homò qui in homine calamitoſo miſericors eſt, meimet ſui, Caſſ.

Of which anſwere *Cyrus* being ſpeedily informed, remembring the changes of fortune and his owne mortalitie, hee commanded his miniſters of Iuſtice to withdraw the fire with all diligence, to ſaue *Cræſus*, and to conduct him to his preſence: Which done, *Cyrus* demanded of him, Who it was that had perſwaded him? Or what ſelfe reaſon had conducted him to inuade his territory, and to make him of a friend an enemie? To whom he thus anſwered; It was thy proſperous, and my vnproſperous deſtinie (the *Grecian* god flattering therewithall my ambition) that were the inuenters and conductors of *Cræſus* warre againſt *Cyrus*.

Cyrus being pierſt with *Cræſus* anſwer, & bewailing his eſtate, though victorious ouer it, did not only ſpare his life, but entertained him euer after as a King and his companion, ſhewing therein a true effect of mercy indeed, *Quæ non cauſam ſed fortunam ſpectat.*

And herein is the reall difference diſcerned between that behauiour which we call *Beneficium latronis, & gratiam Principis*: A theefe ſometime ſparing the life of him which is in his power, but vniuſtly: A King that giueth breath, and a continuance of being, to him that was the cauſe and author of his owne euill.

The report made by *Xenophon* is, That *Cyrus* did friendly entertaine *Cræſus* at the firſt ſight, not mentioning that which *Herodotus* deliuers, and is here already ſet downe, that hee ſhould haue beene burnt aliue. It may very well be, that *Xenophon* pourtraying (in *Cyrus*) an heroyeall Prince, thought an intent ſo cruell, fitter to bee forgotten than rehearſed, as too much miſ-beſeeming a generous nature. And it is very likely, that neereneſſe of alliance might with-hold *Cyrus* (had hee beene otherwiſe vicious) from ſo cruell a purpoſe againſt his grandmothers brother. Howſoeuer it was, the Morall part of the Storie hath giuen much credit and reputation to the report of *Herodotus* (as to many the like it often doth) and made it paſſe for currant, though the truſt repoſed in *Cræſus* afterwards may ſeeme to argue, that *Cyrus* did not vſe him inhumanely at the firſt.

For as *Herodotus* himſelfe telleth vs, when *Cyrus* paſt with his Armie ouer *Araxes* into *Scythia*, he left *Cræſus* to accompanie and aduiſe his ſonne *Cambyſes*, Gouernour of the Empire in his abſence, with whom he liued all the time of *Cyrus*, & did afterward follow

Cambyſes

Cambyses into *Ægypt*, where he hardly escaped his tyrannous hand. What his end was, I doe not finde.

But in this time the races of three of the greatest Kings in that part of the world tooke end; to wit, of the *Babylonians*, *Medians* and *Lydians*; in *Balthasar*, *Cyaxares*, *and Cræsus*.

§. V.

How Cyrus *wonne Babylon.*

AFter this *Lydian* warre ensued the great Conquest of *Babylon*, which gaue vnto *Cyrus* an Empire so large and mighty, that he was iustly reputed the greatest Monarch then liuing vpon earth. How long time the preparations for this great action tooke vp, it is vncertaine; onely it seemes, that tenne whole yeeres did passe betweene his taking those two Cities of *Sardes* and *Babylon*, which neuertheless I doe not thinke to haue beene wholly occupied in prouision for the *Assyrian* warre, but rather to haue beene spent in setling the Estate which hee had already purchased. And heereunto perhaps may be referred that which *Ctesias* hath in his fragments of a warre made by *Cyrus* vpon the *Scythians*, though related as foregoing the victorie obtained against *Græsus*. He telleth vs, That *Cyrus* inuaded *Scythia*, and being victorious ouer that Nation, took *Amorges* their King prisoner: but being in a second battel ouerthrowne by the wife of *Amorges*, *Sparetha*, & therein taken, the one King was deliuered for the other.

Likewise it may be thought, that no small part of those troubles which arose in the lower *Asia*, grew soone after the departure of the victorious armie, before the Conquest was fully established.

For after *Cyrus* was returned out of *Asia* the lesse, many Nations, conquered formerly by *Cræsus*, and now by *Cyrus*, reuolted from him; against whom he imployed *Pactias*, and then *Harpagus*, who first reduced the *Phocians* vnder their former obedience: and then the rest of the *Greekes* inhabiting *Asia* the lesse, as the *Ionians*, *Carians*, *Æolians*, and *Lycians*, who resoluedly (according to the strength they had) defended themselues. But in the attempt vpon *Babylon* it self, it is not to be doubted, that *Cyrus* employed al his forces, hauing taken order before-hand, that nothing should be able to diuert him, or to raise that siege, and make frustrate the worke vpon which he did set all his rest. And great reason there was, that he should bend all his care and strength vnto the taking of that Citie, which beside the fame and reputation that it held, as being head of an Empire thereon depending, was so strongly fenced with a treble wall of great height, & surrounded with waters vnfoordable, so plentifully victualled for many yeeres, that the inhabitants were not onely free from all doubt and feare of their estate, but despised and derided all purposes and power of their besiegers.

The onely hope of the *Medes* and *Persians*, who despaired of carrying by assault a Citie so well fortified and manned, was in cutting off all supplies of victuals and other necessaries; whereof though the Towne was said to bee stored sufficiently for more than twenty yeres, yet might it well be deemed, that in such a world of people as dwelt within those gates, one great want or other would soone appeare, and vanquish the resolution of that vnwarlike multitude. In expecting the successe of this course, the besiegers were likely to endure much trauell, and all in vaine, if they did not keepe streight watch and strong guards vpon all quarters.

This was hard to doe, in regard of the vast circuit of those walls which they were to gird in, with numbers neither great enough, nor of men sufficiently assured vnto their Commander: The consideration whereof ministred vnto the *Babylonians* matter of good pastime, when they saw the *Lydians*, *Phrygians*, *Cappadocians*, and others, quartered about their Towne to keepe them in, who hauing beene their ancient friends and allies, were more likely to ioyne with them, if occasion were offered, than to vse much diligence on the behalfe of *Cyrus*, who had, as it were, yesterday laid vpon their neckes the galling yoake of seruitude. Whilest the besieged were pleasing themselues in this deceitfull and vaine gladnesse, that is the ordinarie fore-runner of suddaine calamitie; *Cyrus*, whom the Ordinance of God made strong, constant, and inuentiue, deuised by so many channels and trenches as were sufficient and capable of *Euphrates*, and so to draw the same from the walls of *Babylon*, thereby to make his approach the more facile and assured: which when by the labour of many hands hee had performed,

Xenoph. Cyropæd. lib. 7.

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he ſtayed the time of his aduantage for the execution: for he had left certaine bankes or heads vncut, betweene the maine riuer which ſurrounded the Citie, and his owne Trenches.

Now *Balthaſar*, finding neither any want or weakeneſſe within, nor any poſſibilitie of approach for his enemies without, prepared an exceeding ſumptuous feaſt, publike Plaies and other Paſtimes, and thereto inuited a thouſand of his Princes or Nobilitie, beſides his wiues, curtizans, and others of that trade. This he did either to let the beſiegers know, that his prouiſions were either ſufficient, not onely for all needefull vſes, but euen for iolitie and exceſſe: Or becauſe he hoped that his enemies, vnder the burthen of many diſtreſſes were well neere broken, or in honour of *Bel* his moſt reuerenced Idoll: Or that it was his birth or coronation day: Or for many or all theſe reſpects. And he was not contented with ſuch magnificence as no Prince elſe could equal, but (vſing *Daniels* words) *he lifted himſelfe vp againſt the Lord of Heauen*: For he and his Princes, wiues and concubines, made carowſing cups of the Veſſels of God, in contempt of whom he praiſed his owne puppets, made of Siluer and Gold, of Braſſe, Iron, Wood, and Stone, *Quanta fuit ſtultitia in vaſibus aureis bibentes, ligneos & lapideos Deos laudare; How great a fooliſhneſſe was it* (ſaith S. *Hierome*,) *drinking in golden Cups, to praiſe gods of Wood and Stone.* While *Balthaſar* was in this ſort triumphing, and his braines well filled with vapors, hee beheld a hand, which by diuine power wrote on the wall oppoſite vnto him certaine words which he vnderſtood not: wherewith ſo great a feare and amazement ſeized him, as the ioynts of his loynes were looſed, and his knees ſmote one againſt the other. Which paſſion when he had in ſome part recouered, he cried out for his *Caldeans*, *Aſtrologians*, and *Southſayers*, promiſing them great rewards, and the third place of honour in the Kingdome to him that could reade and expound the writing; but it exceeded their Art. In this diſturbance and aſtoniſhment the Queene hearing what had paſt, and of the Kings amazement, after reuerence done, vſed this ſpeech: *There is a man in thy Kingdome, in whom is the ſpirit of the holy Gods, and in the dayes of thy father, light, and vnderſtanding and wiſedome, like the wiſedome of the Gods, was found in him, whom the King Nabuchodonoſor thy father, the King (I ſay) thy father made chiefe of the Inchanters, Aſtrologians, Chaldeans, and Southſayers, becauſe a more excellent ſpirit, and knowledge, and vnderſtanding, &c. were found in him, euen in* Daniel, *&c. Now let* Daniel *be called, and he will declare the interpretation.* *Dan. 5. v. 5.*

This Queene, *Ioſephus* takes for the grandmother; *Origen* and *Theodoret* for the mother of *Balthaſar*; either of which may be true: for it appeareth, that ſhe was not any of the Kings wiues, becauſe abſent from the feaſt; and being paſt the age of dancing and banqueting, ſhe came in vpon the bruit of the miracle, and to comfort the King in his diſtraction: and whereas *Daniel* was forgotten and neglected by others both of younger yeeres and times, this old Queene remembred well what hee had done in the daies of *Nabuchodonoſor*, grandfather to this *Balthaſar*, and kept in minde both his religion and diuine gifts. *Orig. & Theo. in Dan. Ioſeph. Ant. 10.*

When *Daniel* was brought to the Kings preſence, who acknowledged thoſe excellent graces wherewith God had enriched him, he prayed him, together with promiſes of reward and honour, to reade and interprete thoſe words miraculouſly written; to whom *Daniel* made anſwere in a farre different ſtyle from that he vſed towards his Grandfather: for the euill which he foretold *Nabuchodonoſor*, he wiſhed that the ſame might befall his enemies, but to this King (whoſe neglect of God and vice he hated) he anſwered in theſe words, *Keepe thy rewards to thy ſelfe, and giue thy gifts to another, yet will I reade the writing vnto the King, and ſhew him the interpretation*: Which before he had performed, he gaue him firſt the cauſe of Gods iuſt iudgement againſt him, and the reaſon of this terrible ſentence; whereof the King and all his Wiſe men were vtterly ignorant: Which being written at large in *Daniel*, hath this effect, That forgetting Gods goodneſſe to his Father, whom all Nations feared and obeyed, and that for his pride and neglect of thoſe benefits, as he depriued him of his eſtate and vnderſtanding; ſo vpon the acknowledgement of Gods infinite power he reſtored him to both. This King notwithſtanding lifted himſelfe vp againſt the ſame God, and preſuming both to abuſe thoſe veſſels dedicated to holy vſes, and neglecting the Lord of all power; praiſed and worſhipped the dead Idols of Gold, Siluer, Braſſe, Iron, Stone, and Wood: and therefore thoſe words, from the Oracle of a true God deliuered, (to wit) *Mene Tekel, Vpharſin*, *Dan. 5. v. 18, 19. 20.*

gaue

gaue the King knowledge, that God had numbred the time of his Kingdom, and finished it: That he was weighed in the ballance of Gods iustice, and found too light; and that his Empire was diuided and giuen to the *Medes* and *Persians*.

The very euening or night of this day, wherein *Balthasar* feasted and perished, *Cyrus* either by his espiall, according to *Xenophon*, or inspired by God himselfe, whose ensigne he followed in this warre, found the time and opportunitie to inuite him: and therefore while the Kings head, and the heads of his Nobilitie were no lesse filled with the vapors of wine, than their hearts with the feare of Gods iudgement, he caused all the banks and heads of his trenches to be opened and cut downe with that diligence, as by them hee drew the great Riuer of *Euphrates* drie for the present, by whose channell running, his ro armie made their entrance, finding none to disturbe them. All the Towne lay buried (as the Poet saith) in sleepe and wine: such as came in the *Persians* way, were put to the sword, vnlesse they saued themselues by flight, as some did, who ranne away crying, and filling the streets with an vncertaine tumult.

Such *Assyrian* Lords as had reuolted from *Balthazar*, and betakem themselues to the partie of *Cyrus*, did now conduct a selected companie to the King Palaces, which hauing easily forced, they rushed into the chamber where the King with his Princes were banqueting, slew both him and them without any mercie, who strugled in vaine to keepe those liues which God had newly threatned to take away. And now was the prophecie of *Ieremie* fulfilled, and that of *Esay*, two hundred yeeres before this subuersion, who in his seuen and fortieth Chapter, and elsewhere, writeth this destruction so feelingly and liuely, as if he had beene present both at the terrible slaughter there committed, and had seene the great and vnfeared change and calamitie of this great Empire; yea, and had also heard the sorrowes and bewailings of euery suruiuing soule thereunto subiect. His prophesie of this place he beginneth in these words: *Come downe, and sit in the dust, O virgine daughter of Babel: sit on the ground, there is no throne, &c.* And againe, *Sit still and get thee into darkenesse, O daughter of the Chaldaans, for thou shalt no more be called the Ladie of Kingdomes.* For though it cannot be doubted, that God vsed *Nabuchodonosor* and the *Chaldaans*, to punish the idolatrie of the *Iudaans*, yet *Esay* teacheth vs in this place, That he did not yet forget, that the execution of his iudgements was mixt with a rigorous extremitie. For (saith *Esay*) in the person of God, *I was wroth with my people, I haue polluted mine inheritance, and giuen them into thine hand: thou didst shew them no mercie, but thou didst lay thy very heauie yoke vpon the ancient. I will rise vp against them, saith the Lord of Hosts, and will cut off from Babel the name and the remnant, and the sonne and the nephew.* And in the thirteenth, *Euery one that is found, shall be striken thorow: and whosoeuer ioyneth himselfe, shall fall by the sword, their children also shall be broken in pieces before their eyes, their houses spoyled, and their wiues rauished.* So as there is no Historian who was either present at this victory of *Cyrus*, or that receiued the report from others truely as it was, that could better leaue the same to posteritie after it happened, than *Esay* hath done in many places of his prophecies, which were written two hundred yeeres before any thing attempted.

Ier. c: 27. *Esa. c. 47.* *Cap. 47.* *Isai. 14.* To wit, *Euilmerodach* and *Balthasar.*

The greatnesse and magnificence of *Babylon*, were it not by diuers graue Authors set downe, might seeme altogether fabulous: for besides the reports of Saint *Hierome*, *Solinus*, and *Orosius*, *Aristotle* in the third of his *Politikes*, the second Chapter, receiued the report for true, That one part of the Citie knew not that the rest was taken three daies after. Which is not impossible, if the testimonie of *Diodorus Siculus* may bee taken; who findes the compasse thereof at three hundred and threescore Stadia or Furlongs, which makes fiue and fortie miles: the walls whereof had so great a breadth, that fixe chariots might passe in front thereon. And of height, according to *Ctesias* and *Clitarcus*, three hundred threescore and fiue foot, garnished with an hundred and fifty Towers. *Strabo* in the beginning of his sixteenth Booke of Geographie giues it a greater circuit, adding fiue and twenty furlongs more to the former compasse, reckoning the same at three hundred fourescore and fiue furlongs, which makes eight and forty mile and one furlong: but finds the wall farre vnder that which *Diodore* reports: and so doth *Curtius* measure their thickenesse but at two and thirtie foot, and their height at an hundred cubits; which is also very much: euery cubite containing a foot and halfe of the large measure, though to the whole circuit of the Citie he giues the same with *Siculus*, and eight furlongs more. *Herodotus* findes a greater content than *Strabo* doth, namely, foure hun-

Diod. l. 3.

dred

dred and foureſcore furlongs circle; the thickeneſſe of the wall he meaſures at fiftie cubits, and the height at two hundred of the ſame regall cubit. For entrance it had an hundred gates of Braſſe, with poſts and hookes to hang them on of the ſame mettall: and therefore did the Prophet *Eſay* rightly intitle *Babylon*, The Princeſſe and glory of Kingdomes. *Her. l. 1.* *Eſa. 47. & c. 13.*

But when *Cyrus* had wonne her, hee ſtript her out of her Princely Robes, and made her a ſlaue, diuiding not onely all her goodly houſes, and her whole Territorie, with all the riches therein contained, among his Souldiers: but beſtowing the inhabitants themſelues as bondſlaues vpon thoſe that had taken poſſeſſion of their goods.

Touching the reigne of *Cyrus*, and the time which hee enioyed in reſt and pleaſure, I can ſay no more of it, than that it is generally agreed by all Chronologers to haue laſted onely ſeuen yeeres: in which time he made ſuch Conſtitutions, as differ little from the Ordinances of all wiſe Kings that are deſirous to eſtabliſh a Royall power to themſelues and their poſteritie.

§. VI.
The end of Cyrus.

THe laſt warre, and the end of this great King *Cyrus*, is diuerſly written. *Herodotus* and *Iuſtine* deliuer, That after the Conqueſt of *Aſia* the leſſe, *Cyrus* inuaded the *Maſſagetes*, a very warlike Nation of the *Scythians*, gouerned by *Tomyris* their Queene: and that in an incounter betweene the *Perſians* and theſe Northerne *Nomades*, *Tomyris* loſt her Armie, and her Son *Spargapiſes*, that commanded it: In reuenge whereof, this Queene making new leuies of men of Warre, and following the Warre againſt *Cyrus*, in a ſecond battaile beat the *Perſian* Armie, and taking *Cyrus* priſoner, cut off his head from his body, and coſt the ſame into a bolle of bloud, vſing theſe words; *Thou that haſt all thy life time thirſted for bloud, now drinke thy fill, and ſatiate thy ſelfe.*

It ſhould heereby ſeeme, that *Cyrus* knowing the ſtrength and multitude of thoſe frozen Nations, was perſwaded to abate their furie by ſome forcible inuaſion and depopulation, becauſe in the time of *Cyaxares*, father to *Aſtyages*, thoſe *Scythians* inuaded *Media* and *Aſia* the leſſe, and held the ſame in a ſeruile ſubiection eight and twentie yeeres.

This warre which *Metaſthenes* calleth *Tomyrique*, laſted (ſaith hee) ſixe yeeres, and tooke end at the death of *Cyrus*.

But in this particular I beleeue with *Viginer*, that this *Scythian* Warre was rather the ſame which *Cyrus* made againſt the *Sacians*, before the Conqueſt of *Lydia*, according to *Cteſias* before cited, who calleth *Tomyris*, *Sparetha*, though he deliuer the ſucceſſe of that warre otherwiſe than *Herodotus* doth: The rather (ſaith *Viginer*) becauſe *Strabo* in his eleuenth booke reciteth, that *Cyrus* ſurprized the *Sacians* by the ſame ſtratageme by which *Iuſtine* ſaith, he defeated the ſonne of *Tomyris*. And the ſame *Cteſias* alſo reporteth, That the laſt warre which *Cyrus* made was againſt *Amorrhæus*, King of the *Derbicians*, a Nation (as the reſt) of *Scythia*; whom though he ouercame, yet he then receiued the wound of his death, which he ſuffered three daies after. *Vig. prim. part. Bib.* *Cte. l. 15. hiſt. part.*

Strabo alſo affirmeth, That he was buried in his owne Citie of *Paſagardes*, which himſelfe had built, & where his *Epitaph* was to be read in his time; which is ſaid to haue been this: *O vir quicunque es, & vndecunque aduenis, neque enim te aduenturum ignoraui: Ego ſum* Cyrus *qui Perſis imperium conſtitui, puſillum hoc terræ quo meum tegitur corpus mihi ne inuideas; O thou man, whoſoeuer thou art, or whenceſoeuer thou commeſt; for I was not ignorant that thou ſhouldeſt come: I am* Cyrus *that founded the Perſian Empire, doe not enuie vnto me this little earth, with which my bodie is couered.* *Strab. l. 15.*

This Tombe was opened by *Alexander*, as *Qu. Curtius* reporteth, either vpon hope of treaſure, ſuppoſed to haue beene buried with him, or vpon deſire to honour his dead bodie with certaine ceremonies; in which there was found an olde rotten Target, two *Scythian* Bowes, and a Sword. The Coffin wherein his bodie lay, *Alexander* cauſed to be couered with his owne garment, and a Crowne of gold to be ſet vpon it. Theſe things well conſidered, as they giue credit to the reports of *Xenophon* and *Zonaras*, ſo they derogate much from *Herodotus*, who leaues his bodie in the hands of *Tomyris*. *Q. Curt. l.* *Xen. p. l. 8.* *Zon. l. 2. c. 29.*

And

And surely, had *Cyrus* lost the Armie of *Persia* in *Scythia*, it is not likely, that his sonne would so soone haue transported all his remaining forces into *Ægypt*, so farre off from that quarter: the *Scythian* Nation then victorious, and bordering *Media*; neither had *Cambyses* beene able in such haste to haue vndertaken and performed so great a Conquest. Wherefore I rather beleeue *Xenophon*, saying, That *Cyrus* died aged and in peace: and that finding in himselfe, that he could not long enioy the world, he called vnto him his Nobilitie, with his two sonnes, *Cambyses* and *Smerdis*; or after *Xenophon*, *Tanaoxares*: and after a long Oration, wherein he assured himselfe, and taught others, of the immortalitie of the Soule, and of the punishments and rewards following the good and ill deseruing of euery man in this life; hee exhorted his sonnes by the strongest arguments he had, to a perpetuall concord and agreement. Many other things he vttered, which make it probable, that hee receiued the knowledge of the true God from *Daniel*, when hee gouerned *Susa* in *Persia*; and that *Cyrus* himselfe had read the prophecie of *Esay*, wherein he was expressely named, and by God (for the deliuerie of his people) præordained. Which act of deliuering the *Iewes* from their Captiuitie, and of restoring the holy Temple and Citie of *Hierusalem*, was in true consideration the noblest worke that euer *Cyrus* performed. For in other actions hee was an instrument of Gods power, vsed for the chastising of many Nations, and the establishing of a Gouernment in those parts of the world, which was not long to continue. But herein he had the grace to be an instrument of Gods goodnesse, and a willing aduancer of his Kingdome vpon earth, which must last for euer, though heauen and earth shall perish.

§. VII.

Of Cyrus *his Decree for building the Temple of God in Ierusalem.*

HAuing therefore spoken of his great victories, mentioned by sundry Historians, the glory of all which was a reward of this his seruice done vnto him that was Author of them and of all goodnesse: I hold it meet at length to speake of the Decree made in the first of his Reigne, being perhaps the first that euer hee made, after his possession of the *Babylonian* Empire: That the captiue *Iewes* should returne againe into their owne Territorie, and re-build the House of God in *Ierusalem*, hauing now endured and finished the threescore and tenne yeeres captiuitie, by the Prophets foretold. For the accomplishing whereof, hee gaue order to his Treasurers to furnish them with all things necessarie and wanting. He also restored vnto them fiue thousand foure hundred threescore and nine Vessels of Gold and Siluer, whereof *Nabuchodonosor*, the grandfather of *Balthasar*, had formerly robbed the Temple.

1 Esd. 2. 2. Esd. 7. Phil in bre. The number of the *Iewes* which returned out of *Chaldæa* vnder their leader *Zorobabel*, the sonne of *Salathiel*, and nephew to King *Ieconias*, and *Iesus* or *Iosua* the sonne of *Iosadak*, were about fifty thousand; where, as soone as they arriued, they built an Altar to the liuing God, and sacrificed thereon, according to their owne Law, and afterward bethought themselues how to prepare materialls for the re-building of the Temple. *1. Esd. 3. 3. Esd. 5. Esd. c. 4. & 5 Ioseph. Ant. 11.*

But no sooner did the *Iewes* begin to lay any one stone, than the *Samaritans* and other idolatrous Nations adioyning, gaue all the impediment they could. So did the Gouernours of those Prouinces vnder *Cyrus* altogether countenance the disturbers, and in no sort fauoured the *Iewes*, nor the labours nor purposes they had in hand. And not onely those which were but Prouinciall Lieutenants and other officers of lesse place, but *Cambyses* himselfe; who hauing the charge of the whole Empire, while *Cyrus* was busied otherwise, countermanded the building begun. And whereas some Authors make doubt, that whatsoeuer *Cambyses* did when himselfe had obtained the Empire, yet during the life of *Cyrus* there was no such impediment or prohibition: They may herein resolue themselues out of *Esdras*, That by the conspiracies of the neighbouring Nations, the building was hindered all the time of King *Cyrus* life, &c. And therefore it is true, that the *Iewes* themselues affirme as it is written in the second of *Ioan*, That the Temple was 46 yeeres in setting vp, hauing receiued so many hinderances from the first foundation to the second of *Darius*. *Esd. 4. v. 16.* *Esd. 1 c. 5. v. 33* *Esd. 1 c. 4. v. 5.*

And if we seeke the naturall and politique causes which moued *Cambyses* to withstand his fathers decree, as well while hee gouerned vnder him, as when himselfe became sole and

and ſoueraigne Monarch, we ſhall finde them in that Epiſtle remembred by *Eſdras*, written by *Belemus*, *Mithridates*, and the reſt, Preſidents and Counſellors in *Phœnicia*, wherein they complaine, that the *Iewes* were euermore rebellious and troublers of Kings; that their Citie being once built, they would then refuſe to pay Tribute, and fall from the obedience of the Empire, as they had formerly done in the times of other Kings. *Eſd. 1. c. 4.*

But that which for that preſent ſeemed the moſt forcible impediment was, that *Cambyſes*, hauing it in his reſolution to inuade *Ægypt*, and that it was a common opinion, That the *Iewes* were deſcended of thoſe Nations, becauſe they iſſued thence vnder *Moſes*, when they conquered *Iudæa*; their Citie being once repaired and fortified, they might returne to their old vomit, and giue the ſame diſturbance to *Cambyſes* Conqueſt, which they did to *Senacherib*, *Nabuchodonoſor*, and other Kings of *Babylon*. For as it is written in *Ezekiel*, *Ægypt was the confidence of the houſe of* Iſrael. *Ezek. c. 29.*

But it is to be vnderſtood, as *Codoman* and others haue obſerued, that *Artaxerxes*, to whom the Counſellors and Gouernors of *Phœnicia* complained againſt the *Iewes*, did not precede, but ſucceede *Darius Hyſtaſpes*, as in the ſixt and ſeuenth chapters of *Eſdras* it is made plaine: and alſo that thoſe Gouernors (whoſe Epiſtle ſheweth as much) did not withſtand the building of the Temple, but the fortifying and incloſing of the Citie, as by the reaſons giuen in the ſaid Epiſtle, and by the Kings anſwer, it is euident.

Alſo in the ſixt of *Ezra*, the foureteenth verſe, the Kings are named in order as they gouerned, and *Artaxerxes* written after *Darius*; as: *And they built and finiſhed it* (to wit, the Temple) *by the appointment of the God of Iſrael, and by the commandement of* Cyrus *and* Darius, *and* Artahſhaſte *Kings of Perſia.* Laſtly, in the ſeuenth of *Ezra* it is written; *Now after theſe things, in the reigne of* Artahſhaſte *King of Perſia*: which was as much to ſay, as after the finiſhing of the Temple in *Darius* time. And therefore *Artaxerxes* in the ſecond of *Eſdras* is there named by anticipation, not in his owne time and place.

And thus much concerning the rebuilding of the Citie and Temple of *Hieruſalem*. Which action though proſpered by the hand of God, was very ſlowly purſued by the men whom it moſt concerned, but firſt ſet on foot by *Cyrus*. The other ordinances of *Cyrus*, with his forme and manner of gouernment, are to be found in *Xenophon*. At his death he bequeathed the Empire vnto his eldeſt ſonne *Cambyſes*, appointing *Smerdis* or *Tanaoxares* his yonger ſonne to be *Satrapa* or Lieutenant of *Media*, *Armenia*, and *Caduſia*; and then died, after he had reigned (ſaith *Herodotus*) one and thirtie yeeres, or (according to *Iuſtine*) but thirtie.

§. VIII.

Of Cyrus *his iſſue: and whether* Atoſſa *were his daughter, or (as ſome thinke) were the ſame with Queene* Heſter.

CYrus had iſſue two ſonnes, *Cambyſes* and *Smerdis*, with three daughters, *Atoſſa*, *Meroe*, and *Artyſtona*: *Cteſias* addeth to theſe, *Amytis*. *Atoſſa* and *Meroe* their brother *Cambyſes* married; *Artyſtona*, *Darius*, *Hyſtaſpes* obtained; ſo did he *Atoſſa*, *Cambyſes* being dead: who (as ſome Writers haue ſuppoſed) inflamed both her husbands, *Darius*, and *Xerxes* after him, to inuade *Greece*, to be auenged of the whole Nation for the cruell intent that *Aman* (whom the old tranſlation calleth a *Macædonian*) had againſt the *Iewes*, though the opinion of *Ioſephus* be more probable, who findes *Aman* to be an *Amalekite*. But it is hard to be vnderſtood, how *Atoſſa*, the daughter of *Cyrus*, ſhould haue beene *Eſther*; whoſe Hiſtorie ſeemes rather to appertaine to the time of *Artaxerxes Longimanus*, than of *Darius* the ſonne of *Hyſtaſpes*, or of *Xerxes*. The deſire of *Atoſſa* to haue *Greece* brought vnder the yoke of *Perſia*, was partly grounded vpon the honour which thereby ſhe thought her husband might obtaine, partly vpon a feminine humor of getting many braue Dames, *Corinthians*, *Athenians*, and others of that Nation to be her bond-women. Wherefore I cannot giue aſſent to the opinion of *Codoman*, who vpon the neere ſound of the two names, *Atoſſa* and *Hadaſſa*, (by the latter of which *Eſther* was alſo called) makes them to haue beene one perſon. For though it be true, that *Eſther* concerning her parentage a while, might be taken for a great Lady; yet *Codomans* inference is nothing probable, that ſhe ſhould therefore, and

for the great affection which the King bare vnto her, be thought the daughter of *Cyrus*. Certaine it is, that *Esther* did at length discouer her Kindred and Nation; whereby if Histories could be kept free from this errour, yet the people, and especially the Nobility, must needes haue vnderstood the truth: who neuertheleſſe did ſo well know the parentage of *Hoſſa*, that for her ſake, as being daughter of *Cyrus*, her ſonne *Xerxes* was preferred to the Kingdome before his elder brother, againſt whom alſo he could haue pretended a very weake clayme. But of theſe things more hereafter in fitter place.

CHAP. IV.

The eſtate of things from the death of Cyrus *to the reigne of* Darius.

§. I.

Of the number and names of the Perſian Kings.

OF the ſucceſſors of *Cyrus*, and the continuance of the *Perſian* Empire, there are many opinions; As that of *Metaſthenes*, who hath numbred the *Perſian* Kings and their times, as followeth.

Darius Medus, and *Cyrus* ioyntly	2	yeeres.
Cyrus alone.	22	
Priſcus Artaxerxes.	20	
Darius Longimanus.	37	
Darius Nothus.	19	
Artaxerxes Mnemon.	55	
Artaxerxes Ochus.	26	
Arſes, or *Arſames.*	4	
Darius the laſt, conquered by *Alexander.*	6	

To which *Philo* agreeth; which number of yeeres added, make in all an hundred nintie and one. But in this Catalogue *Metaſthenes* hath left out *Cambyſes* and *Xerxes*, and names *Artaxerxes Aſſuerus* for the immediate ſucceſſor of *Cyrus*; in place (ſaith *Melanction*) of *Darius* the ſonne of *Hyſtaſpes*: for *Metaſthenes*, as *Melanction* coniectureth, doth not account *Cambyſes* in the Catalogue, becauſe his reigne was confounded with that of *Cyrus*.

There is a ſecond opinion, though ridiculous, of *Seder Olam*, who finds but foure *Perſian* Kings from the beginning to the end of that Empire.

Genebrard, *Schubert*, and *Beroaldus* haue alſo a differing account from the *Greekes*; whom neuertheleſſe *Euſebius* and moſt of the Latines follow, and ſo doth *Krentzheim*, who hath fully anſwered, and as I take it, refuted all the former Authors varying from that account. For in this ſort doe the *Greekes* marſhall the *Perſian* Kings with the times of their reignes.

Chron Krentz. fol 135.

Melanct. giues *Cyrus* but 29.	*Cyrus* in all.	30	yeeres.
	Cambyſes, with the *Magi.*	8	
Melanct. but 20	*Darius Hyſtaſpes.*	36	
	Xerxes.	21	
	Artaxerxes Longimanus.	40	
	Darius Nothus.	19	
Melanct. but 40 *Melanct.* 26.	*Artaxerxes Mnemon.*	43	
	Artaxerxes Ochus.	23	
	Arſames.	3	
Melanct. 4.	*Darius* the laſt.	6	

Which numbers, put together, make in all two hundred and thirtie.

This

This account (as I haue said) the most Chronologers and the best learned approue. These *Persian* Princes being all warranted by the authority of the Scriptures, as *Peucer* in his historicall Animaduersions hath gathered the places; finding first *Cyrus* in the second of *Chronicles*, *chap.* 36. *vers.* 22. 23. *Ezra* 1. *chap.* 1. *vers.* 1. and often elsewhere.

Secondly *Cambyses* in the eleauenth of *Daniel*, who may indeede be well esteemed for one of those three Kings in the second verse named, and so the marginall Commentor vpon the *Geneua* vnderstands that place; but, vnder correction, mistakes the matter greatly, when he saith in the same note, that *Darius Hystaspes* was an enemy to the people of God, and stood against them: his great fauour and liberality to the *Iewes* being elsewhere proued.

Thirdly, is *Darius Hystaspes* found in *Ezra* the first, *c.* 4. *v.* 5. who in the sixt verse is also named *Ahasuerus*.

Fourthly, in the eleauenth of *Daniel* verse the second, *Xerxes* is plainely foretold and described, and the great warre which he should make against the *Greekes* by *Daniel* remembred.

Fiftly, *Artaxerxes Longimanus* in *Ezra* the fourth, verse seauen, who is also called *Artha sasta*, *c.* 4. 1. *lib. Ezra. v.* 7. and *cap.* 7. *v.* 7.

Sixtly, *Darius Nothus*, *Ezra cap.* 4. *verse* 24. and *cap.* 5. *verse* 6. *Mehem. cap.* 12. *verse* 22.

Seauenthly, *Artaxerxes Mnemon* in *Nehem. c.* 2. *v.* 1. who was father to *Artaxerxes Ochus*, and *Arsames*: for *Darius* the last, he was of another Family, the Line of *Cyrus* the Great ending in *Ochus*, who descended from *Xerxes* the sonne of *Atossa* *Cyrus* his Daughter; and the issue male of *Cyrus* failing with his owne Sonnes.

But to proceede. *Eusebius* with the *Latines*, following the *Greekes*, apply the beginnings and ends of euery *Persian* King with their Acts, to some certaine Olympiad; As the war of *Astyages* (*Cyrus* his maternall Grand-father) and *Alyattes* (*Cræsus* his father) to the nine and fortieth Olympiad; The beginning of *Cyrus* reigne to the beginning of the fiue and fiftieth Olympiad; The taking of *Sardis* by *Cyrus* to the eight and fiftieth Olympiad; The inuasion of *Ægypt* by *Cambyses* to the third yeere of the threescore and third Olympiad, and so of the rest. Which reference with good agreement betweene seuerall formes of computation adde the more credit vnto both.

Againe, this historicall demonstration is confirmed by the Astronomicall computation of *Ptolomie*, who refers the death of *Alexander* the Great, who died the 12. of Nouember, in the beginning of the hundred and fortieth Olympiad, to the foure hundred and foure and twentieth yeere after *Nabonassar*. And the *Æra* of *Nabonassar* began on the sixe and twentieth of Februarie: which conferred with the Olympiad, was in the ninth Moneth of the first yeere of the eighth Olympiad; So that whether we follow the accompts of the Olympiads, as doe the *Greeke* Historians, or that of *Nabonassar* with *Ptolomie*, we shall finde euery memorable accident to fall out right with each computation. *Ptol. in Almag. lib. 3. c. 8.*

For *Ptolomie* reckons the time answerable to two hundred and foure and twenty *Iulian* yeeres, and an hundred and forty dayes from *Nabonassar*, to the sixteenth of *Iulie* in the seauenth yeere of *Cambyses*.

The *Greekes*, and namely *Diodorus Siculus*, place the taking of *Ægypt* by *Cambyses* in the second or third yeere of the threescore and third Olympiad, and the beginning of *Cambyses* seauenth yeere in the first of the threescore and fourth Olympiad: which first of the threescore and fourth Olympiad runs along with part of the two and twentieth of *Nabonassar*. The like agreement is consequently found about the beginning and end of *Cyrus*.

Likewise the twentieth of *Darius*, who succeeded *Cambyses*, is according to *Ptolomie* the two hundred and sixe and fortieth of *Nabonassar*, which (obseruing the differences of *Nabonassars Æra* and the Olympiad, *viz.* eight and twentie yeeres) it agrees with the third of the threescore and ninth Olympiad, wherein it is placed by the *Greekes*. In this *Iosephus* agrees with the *Greekes* throughout, sauing that he ioyneth *Darius Medus*, whom *Xenophon* calleth *Cyaxares*, with *Cyrus*, in the destruction of *Babylon*; which is true, and not contrary to the *Greeke* computation, but may very well stand with it.

Lastly, the disagreements and confused accompts of those that follow the other Catalogue of the *Persian* Kings formerly rehearsed, doth giue the greater credit to this of the

Greekes, which being constant in it selfe, accordeth also with the computation of other Historians, and Astronomers, and likewise with the holy Scriptures.

§. II.

Of Cambyses, *and the conquering of Ægypt by him.*

WE will therfore according to the truth giue the Empire of *Persia* to *Cambyses*, the sonne of *Cyrus*, though degenerate in all things, sauing the desire to increase the greatnesse of his Empire: whereof he was possest in his Fathers time while *Cyrus* made warre in the North. *Ctesias* with others giue him a longer reigne than agreeth with the *Grecian* accompt before receiued.

Lib. 2. c. 2. Herl. 3. pag. 83. l. 4. 5.

In the fifth yeere of his sole reigne, and in the third yeere of the threescore and third Olympiad, according to *Diodor* & *Eusebius*, he inuaded *Ægypt*, and hauing ouerthrown the King thereof, *Psammeniticus*, he not only caused him to be slaine, but also did put to death all his kindred and dependants, with the most of his children.

Herodotus and *Ctesias* giue for cause of this Warre (being no other indeed than the Ambition of *Cambyses*) that when he sent to *Amasis* King of *Ægypt*, to haue his daughter in marriage, *Amasis* presented him with *Nitetis* the daughter of *Apries* his predecessor, which *Cambyses* disdained.

Howsoeuer it were; true it is, that *Cambyses* gathered an Armie fit for such an enterprise, and caused the same to march. But before they entred *Ægypt*, *Amasis* died, and left *Psammeniticus*, whom *Ctesias* called *Amyrteus*, his successour; who enioyed *Ægypt* after his father (according to the best copies of *Herodotus*) but sixe Moneths, though other Chronologers giue him sixe yeeres.

But how long soeuer he held the Crowne, in one battell he lost it, and was himselfe taken prisoner.

It is said that *Cambyses* following therein the example of *Cyrus*, did not only spare life to the conquered King, but that he also trusted him with the gouernment of *Ægypt*, and that vpon some reuolt, or suspition thereof, he caused him to be slaughtered. But the race of this King was not so extirpated, if we may beleeue *Herodotus* and *Thucydides*, but that he left a Sonne called *Inarus*, who caused the *Ægyptian* to reuolt both from *Xerxes* and *Artaxerxes*.

That *Psammeniticus* was at the first entreated gently by *Cambyses*, I hold it very improbable, if it be true which is also written of him, That he so much hated *Amasis* the King of *Ægypt*, who died before his arriuall, that he caused his body to be drawne out of the graue, and after diuers indignities vsed, commanded the same to be burnt, contrary to the custome both of the *Ægyptians* and *Persians*. For the *Ægyptians* vsed to powder their dead bodies with salt, and other drugs, to the end the wormes might not deuoure them. The * *Persians* durst not consume them with fire, which they esteemed as a God, and therefore feared to feede it with Carrion.

* Neither did the Romanes euer consume their dead to ashes, till the time of *Sylla* Dictator, who caused his own to be deuoured by that element, fearing the Law called *Talionis*, or like for like, because himselfe had vntombed the carkasse of *Caius Marius* after his death. *Herl. 3. Plin. l. 6. c. 54. Strab. & Iust. L. 1. Pag. 87. 88. Herl. 3. Sect. 7.*

§. III.

The rest of Cambyses *his acts.*

AFter this victory obtained in *Ægypt*, *Cambyses* sent an Armie into *Cyprus*, and constrained *Euelthon* King thereof to acknowledge him, who before held that Iland of the *Ægyptians*.

While *Cambyses* yet busied himselfe in *Ægypt*, he so much detested the Idolatry of that Nation, as he caused the Images themselues, with the Temples wherein they were worshipped, to be torne downe and defaced. This done, he directed a part of his Armie into *Lybia*, to ouer-turne the Temple of *Iupiter Ammon*; but the Diuell in defence of his *Oratorie* raised such a tempest of Sand, wherewith the greatest part of that Country is couered, as the *Persians* were there-with choked and ouer-whelmed.

Notwithstanding which misaduenture, *Herodotus* and *Seneca* report, that disdaining to be resisted, he prepared the rest of his Army, which himselfe meant to conduct into those parts, but that finding a beginning of those incommodities, which his first-sent troupe had tried, he changed his purpose. For though conquering Kings haue power ouer men, yet the Elements doe not obey them, according to that old *English* prouerbe, *Goe, saith the King, Stay, saith the Tide.*

After

After his returne from the attempt of *Æthiopia*, hee caused *Apis* the *Ægyptian Bull*, worshipped by that Nation as God, to be slaine: a deed very commendable, had it proceeded from true zeale, and beene executed as in seruice of him that onely is, and liueth. But soon afterwards, when in a dreame it seemed vnto him that *Smerdis* did sit in the royall Throne of *Persia* (which apparition was verified in *Smerdis* the *Magus*) he gaue it in charge to his fauourite *Praxaspes*, to murther *Smerdis* his brother. And hauing maried his owne sisters, contrary to the *Persian* Lawes, he committed a most causelesse and most detestable murder vpon the one of them, called *Meroe*, then by himselfe with childe, because she bewailed the death of her brother *Smerdis*. I finde it written of this *Cambises*, *Her. p. 89. 90.* That because his predecessors obserued religiously the ordinances of their Empire, hee assembled his Iudges, and enquired of them, whether there were any law among the *Persians* that did permit the brother to marry his owne sister: it being his owne intent so to doe. The Iudges (who had alwaies either lawes or distinctions in store to satisfie Kings and times) made answere, that there was not any thing written allowing any such coniunction, but they notwithstanding found it in their customes, that it was alwaies left to the will of the *Persian* Kings to doe what best pleased themselues; and so, as *Nauclerus* termes it, *inuenerunt occasionem*: That is as much to say, as the Iudges found a shift to please the King, and to secure themselues. And yet, where it concerned not the Kings priuate satisfaction, hee caused *Sisamnus* one of his Iudges, and perchance one of those which fauoured his incestuous match, to be flayed a-liue, for an vniust judgement giuen, and the same his hide to be hung vp ouer the iudgement seate. After which bestowing the fathers Office on his sonne, hee willed him to remember, that the same partialitie deserued the same punishment.

Among other his cruelties, that which hee exercised against the sonne of his beloued *Praxaspes* was very strange and vngratefull. For when hee desired to be truly informed by him what the *Persians* thought of his conditions, *Praxaspes* answered, That his vertues were followed with abundant praise from all men; onely it was by many obserued, that he tooke more than vsuall delight in the taste of Wine. With which taxation inflamed, he vsed this replication: And are the *Persians* double-tongued, who also tell mee that I haue in all things excelled my Father *Cyrus*? thou *Praxaspes* shalt then witnesse, whether in this report they haue done me right: for if at the first shot I pierce thy sonnes heart with an arrow, then is it false that hath beene spoken; but if I misse the marke, I am then pleased that the fame be accounted true, and my subiects beleeued. This being spoken, hee immediately directed an arrow towards the innocent childe, who falling downe dead with the stroke, *Cambyses* commanded his body to be opened, and his heart being broched on the arrow, this monstrous Tyrant greatly reioycing, shewed it to the Father with this saying in stead of an Epitaph: *Now Praxaspes, thou maist resolue thy selfe that I haue not lost my wittes with Wine, but the Persians theirs, who make such report.*

Many other barbarous cruelties he exercised, till at the last, according to the phrase of our Law, he became *felon de soy*. For when he was informed that *Patizites*, and *Smerdis* the *Magi*, (*Gedrenus* writeth them *Sphendanes* and *Cimerdius*) Ministers of his domesticall affaires, taking aduantage of the great resemblance betweene *Smerdis* the Kings brother, and *Smerdis* the *Magus*, possest themselues of the Empire, he made all haste towards *Persia*, and in mounting hastily on horsebacke, his sword dis-sheathling, pierced his owne thigh, where-with deadly wounded, falling into an ouer-late and remedilesse repentance of the slaughter which he had executed vpon his owne brother, he soone after gaue vp his wicked ghost, when he had reigned eight yeeres, adiourning therein those seuen Moneths in which the *Magi* gouerned, whilst he was absent.

In *Cambyses* the Male line of *Cyrus* failed. For he had no issue either by *Atossa* or *Meroe*: yet *Zonaras* out of *Hierome* giues him a Daughter called *Pantaptes*, and a son called *Orontes*, who being drowned in the Riuer *Ophites* by *Antioch*, the same was afterward in memorie of the Princes death called *Orontes*. *Zonaras Com. 2. p. 117.*

He built the Citie of *Babylon* in *Ægypt*, in the place where *Latopolis* was formerly seated, and that of *Meroe* in the Iland of *Nilus*, calling it by the name of his sister *Meroe*.

§. IIII.

Of the inter-regnum *betweene* Cambyſes *and* Darius.

CYrus and his two ſonnes being now dead, and the Kingdome in the poſſeſſion of one of the *Magi*, the counterfait of *Smerdis*, the Princes, or *Satrapes*, or Pro-uinciall Gouernours of the Empire (to wit, *Otanes*, *Intaphernes*, *Gobrias*, *Megabyſus*, *Aſphatines*, *Hidarnes*, and *Darius*, who were all deſcended from *Achæmenes* the firſt *Perſian* King,) hauing diſcouered the fraud of this impoſture, ioyned their forces together, ſurpriſed and rooted out the Conſpirator with his Companions, and aſſiſtants. In which action (ſaith *Iuſtine*) *Intaphernes* and *Aſphalines* were ſlaine; but *Herodotus* otherwiſe, that they were onely wounded, for he auoweth, that all the ſeuen Princes were preſent at the election following.

For the Empire being now without a Gouernour, theſe Princes grew into conſultation how the ſame might be ordered from thence-forth. *Otanes* one of the ſeuen did not fancie any election of Kings, but that the Nobilitie and Cities ſhould confederate, and by iuſt lawes defend their liberty in equalitie, giuing diuers reaſons for his opinion, being as it ſeemed greatly terrified, by the cruelties of *Cambyſes*; As firſt, that it was not ſafe to giue all power to any one, ſeeing greatneſſe it ſelfe, euen in good men, doth often infect the minde with many vices, and the libertie and freedome in all things is moſt apt to inſult, and to commit all manner of wicked outrage. Againe, that tyrants doe commonly vſe the ſeruices of wicked men, and fauour them moſt; they vſurp vpon the lawes of their Countrey; take other mens wiues by force, and deſtroy whom they pleaſe without iudgement.

Megabyſus was of another opinion, affirming that the tyrannie of a multitude was thrice more intollerable, than that of one. For the multitude doe all things without iudgement, runne into buſineſſe and affaires with precipitation, like raging and ouer-bearing flouds.

He therefore thought it ſafeſt to make election of a few, and thoſe of the beſt, wiſeſt, and moſt vertuous; becauſe it is euer found, that excellent Counſailes are euer had from excellent men.

Darius gaue the third iudgement, who perſwaded the creation of a King, becauſe euen among few diuturnitie of concord is ſeldome found, and in great Empires it doth euer happen that the diſcord of many Rulers hath inforſt the election of one Supreme. It were therefore, ſaith *Darius*, farre ſafer to obſerue the lawes of our Countrie, by which Kingly gouernment hath beene ordained.

The other foure Princes adhered to *Darius*, and agreed to continue the ſame Imperiall gouernment by God eſtabliſhed, and made proſperous. And to auoid partialitie, it was accorded, that the morning following theſe ſeuen Princes ſhould mount on Horſ-backe, and on him the Kingdome ſhould be conferred, whoſe horſe after the Sun-riſing ſhould first ney or bray. In the euening after this appointment was made, it is ſaid that *Darius* conſulted with the Maſter of his horſe *Oebarus*, who in the Suburbs of the Citie where the election was reſolued of, cauſed the ſame Horſe, whereon in the morning *Darius* was mounted, to couer a Mare, who as ſoone as hee came into the ſame place was the firſt horſe that brayed. Whereupon the other ſixe Princes deſcended from their horſes, and acknowledged *Darius* for their Lord and King.

Herl. 3. p. 100. 101.

Plato in the third of his Lawes affirmeth, that in memorie of the ſeuen Princes, whereof *Darius* himſelfe was one, that deliuered the Empire from the vſurpation of the *Magi*, he diuided the whole into ſeuen gouernments; *Herodotus* ſaith, into twenty *Satrapies*.

CHAP.

CHAP. V.

Of Darius *the sonne of* Hystaspes.

§. I.
Of Darius *his Linage.*

DArius was descended of the ancient *Persian* Kings, to wit, of the *Achamenida*, of which, *Cyrus* the Great was the lineall Successor. For in this sort *Herodotus* deriues him as before.

Cyrus the first, who had
Teispius, who begat
Ariaramnes, who was father of
Arsamnes, the father of
Hystaspes, the father of
Darius, surnamed *Celes*, the father of *Xerxes*. *Curt. l. 4.*

Hystaspes accompanied *Cyrus* the Great, in the warres against the *Scythians*, at which time *Cyrus* being made iealous of *Darius* by a dreame of his owne, caused him to be sent into *Persia*, others say to be imprisoned, from whence by the death of *Cyrus* he was deliuered, and made Gouernor of the *Persian Magi*. He afterward followed *Cambyses* into *Egypt*; he then ioyned with the rest of the Princes against the *Magi*, and either by the neying of his horse, or, as others affirme, by strong hand he obtained the Empire, which he the more assured to himselfe by taking two of *Cyrus* Daughters, and as many of his Neeces for his wiues. *Her. l. 3. & 3.*

Hystaspes, according to * *Herodotus*, had besides *Darius* these three sonnes, who were great Commanders in the warre which *Darius* made in *Asia* the lesse, *Thrace*, *Macedon*, and *Greece*; *Atarnes*, *Artaphernes*, and *Artabanus*, who dissuaded *Xerxes* from the second *Grecian* warre. *Hystaspes* had also a Daughter married to *Gobryas* the Father of *Mardonius*, who commanded the Armie of *Darius* in *Macedon*, and married the Daughter of *Darius*, *Artozostre* his Cosen germaine.

Reineccius giues to *Hystaspes* fiue sonnes, *Darius* who succeeded *Cambyses*, *Artabanus*, *Artaphernes*, *Otanes*, and *Atarnes*, with two daughters.

* *Her pag. 237.* *Pag. 154.* *Pag. 130.* *Pa. 101 & 202* *Pag. 180. 190.* *Her. l. 6. p. 180.* *Pag. 180. 190.* *Pag. 199.* *Pag. 200. 204.* *& pa. 213. 285* *286.* *Pag. 214. 254.* *De Reg. Persar.* *Fol. 32.*

§. II.
Of Darius *his Gouernment, and suppressing the rebellion of Babylon.*

DArius deuised equall lawes whereby his subiects might be gouerned, the same being formerly promised by *Cyrus*. He gaue accesse to all his subiects, and behaued himselfe so mildly to all men, that many Nations desired and offered themselues to become his Vassals: Onely he layed diuers payments and taxes on the people, which had not beene accustomed in *Cyrus* time, to the value of foureteene thousand fiue hundred and threescore talents, saith *Herodotus*.

The warre which *Cambyses* made a farre off in *Egypt*, and the contention betweene the *Magi*, and the Princes of *Persia*, for the Empire, gaue heart to the *Babylonians* to recouer their libertie, and to shake off the *Persian* yoake; whereof *Darius* being aduertised, he prepared an Armie to recouer that Citie and State reuolted. But finding the same a difficult worke, he vsed the seruice of *Zopirus*, who for the loue he bare *Darius*, did cut off his owne Eares and Nose, and with other wounds yet fresh bleeding, he seemed to flye to the *Babylonians* for succour, to whom he accused the cruelty of *Darius*: who, for hauing giuen him aduice to giue ouer the siege of their Citie, had in this sort dismembred and deformed him; whereupon the *Babylonians* gaue him that credit, as they trusted him with the disposition and commandement of their greatest forces: which when *Zopirus* had obtained, after some small colourable ouer-throwes giuen to the *Persians* vpon sallies, hee deliuered the Citie into *Darius* his hands, who had lyen before it twentie Moneths. *Her. l. 3.*

§ III. *Of*

§ III.

Of Darius *his fauour to the Iewes in building the Temple.*

IN the second yeere of *Darius*, he gaue order that the building of the Temple at *Hierusalem* should goe on, and commanded that the same should be finished at his owne charge, and out of the reuenues of the Crowne. And whereas the Gouernours of those Prouinces which are situate betweene *Euphrates*, and the *Phœnician*, and mid-land Sea, (whom *Ezra* calleth the Captaines beyond the Riuer) had hindred the worke in *Cambyses* his time, *Darius* gaue commandement that they should not thence-forth come neere vnto *Ierusalem*, to giue any impediment to the building, but that they should with-draw themselues, aand get them farre off till all were finished and at an end. In the old *Latine* it is written, *Procul recedite ab illis*; *with-draw your selues farre from them*; In our *English*, *Be ye farre from thence*, to wit, from the Citie, and Temple, now in building.

Ezra.c.6.

Ezr.6.11. He also made a decree, which concerned his owne Subiects, That whosoeuer should thenceforth hinder the setting vp of the Temple of God, that his house should be torne downe, and the disturber hanged on a Gallowes made of the timber thereof. He also in the same decree maketh inuocation to God, *That hath caused his name to dwell there (to) destroy all Kings and People that put their hands to alter, and to destroy this house of God which is in Ierusalem, &c.* In foure yeeres after which decree (the *Iewes* being really furnished with money and all things necessary from *Darius*) the Temple was in all finished, to wit, *Ezr.6.* in the beginning of the Spring, in the sixth yeere of *Darius Histaspes*, and in the two and fortieth after their first returne.

§. IIII.

Of Darius *his Scythian Warre.*

Her.l.4. *Iust.l.2.* AFter the recouery of *Babylon* he inuaded the *Scythians*, whose King *Iustine* calleth *Lauthinus*; and saith, that *Darius* vnder-tooke this warre against him, because he refused him his Daughter in marriage. The better to conuoy his Armie into *Scythia*, he built a Bridge of small Vessels ouer the Riuer *Ister* or *Danubius*, and gaue the custody of the same in charge (among others of *Asia* the lesse) to the *Ionians*, and *Æolians*, among whom was *Miltiades*, who perswaded the *Asian Gracians* to breake downe the bridge, to the end *Darius* might not returne thereby, and if by any other way, then not without great difficultie; but the same was resisted by *Histiæus* Prince of *Milet*, a Citie of *Ionia*, which Nation being a *Colonie* of the *Grakes*, *Diodorus* calleth Traitors to their *Diod.l.11.* Countrey, because they ioyned themselues to *Darius*. But the *Scythians* more elegantly tearmed them good slaues, for as much as they would not run away from their Master, but were more mindefull of doing their duties, than of shaking off their bondage, when they were presented with as faire an occasion of liberty as could haue beene desired. For the great Armie of *Darius* entring the desart Countrie called *Bessarabia*, found in it neither people to resist them, nor any sustenance to relieue them. For the *Scythians* were then, as are the *Chrim Tartars*, their posteritie, at this day, all horse-men, vsing the Bow and Sword. They were not Plough-men, but Graziers, driuing their Heards from one place to another, as opportunitie of pasture led them. Standing Townes they had none, but vsed for Houses the Waggons wherein they carried their wiues and children. These Waggons they place at euery Station in very good order, making Streetes and Lanes in the manner of a great Towne, remoueable at their pleasure. Neither hath the Emperour himselfe, called now the great *Chrim*, any other Citie than such as *Agora*, (as they name it) or Towne of Carts. When as therefore *Darius* had wearied himselfe, and wasted his prouision in those desolate Regions, wherein he found neither wayes to direct him, victuals to refresh him, nor any houses, fruitfull trees, or liuing creatures, nor any thing at all, which either he himselfe might make vse of, or by destroying it might grieue his enemies; he began to perceiue his owne folly, and the danger into which he had brought him. Yet setting a good face vpon a bad game, he sent braue messages to the *Scythian*, bidding him to cease his flight, and either to make triall of his valour and fortune in plaine battaile: Or if he acknowledged himselfe the weaker, then to yeelde by

by faire meanes, and become his Subiect, giuing him Earth and Water, which the *Persians* vsed to demand as a signe, that all was yeelded vnto them. To this challenge the *Scythian* returned an *Hieroglyphicall* answere; sending a *Bird*, a *Frog*; a *Mouse*; and fiue *Arrowes*: which dumbe shew *Darius* interpreting by his owne wish, thought that he did yeelde all the Elements wherein those creatures liue, and his weapons withall into his hands. But *Gobryas*, one of the seauen Princes, who had slaine the *Magi*, construed their meaning a-right, which was thus; *O ye Persians, get ye wings like Birds, or liue vnder the water, or creepe into holes in the earth, for else ye shall not escape our arrowes.* And this interpretation was soone verified by the *Scythians* themselues, who assailed the *Persian* campe, draue the horse-men into the trenches, and vexed the Armie with continuall Alarums day and night; were so fearelesse of this great Monarch, and so little regarded him, that within his hearing, and euen in his sight, they did not forbeare the pastime of coursing a Hare, which they had started by chance. By this boldnesse of theirs, *Darius* was so discouraged, that he forsooke his Campe by night, making many fires, and leauing all that were sicke and weake behinde him, and so with all speede marched away towards the Riuer *Ister*. He was pursued hardly by the *Scythians* who mist him, yet arriuing at the Bridge before him, perswaded the *Ionians* to depart, assuring them that the *Persian* King should neuer more be able to doe them either good or harme. Which words had certainly beene proued true, had not *Hystiaus* the *Milesian* preuailed with his people, to attend the comming of *Darius*, whom the *Scythians* did likewise faile to meete, when they returned from *Ister* to seeke him out.

§. V.

Some actions of the Persians in Europe, after the Scythian Warre.

Darius hauing thus escaped out of *Scythia*, determined the inuasion of *Thrace* and *Macedon*, in which Warre he imployed *Megabasus*, who mastered the *Paonians*, and transplanted them, and possest *Perinthus*, *Chalcedon*, *Bizantium*, and other places, being also soone after subiected, and added to the *Persian* Empire by *Otanes*, the sonne of *Syssamnes*, whom *Cambyses* had excoriated for false iudgement. So were the Cities of * *Selybria* and a *Cardia* likewise taken in for the *Persian*, who hauing now reduced vnder his obeysance the best part of *Thrace*, did send his Embassadours to *Amintas* King of *Macedon* adioyning, demanding of him by the Earth and Water, the Soueraignty ouer that Kingdome. *Amintas* doubting his owne strength, entertained the Embassadours with gentle words, and afterward inuited them to a solemne and magnificent feast, the *Persians* greatly desired that the *Macedonian* Ladies might be present: which being granted, the Embassadours who were well filled with wine, and presumed vpon their greatnesse, and many victories, began to vse such imbracings, and other lasciuious behauiour towards those Noble Ladies, as *Alexander* the Kings Sonne, great Grand-father to *Alexander* the Great, disdaining the *Persians* barbarous presumption, besought his father to withdraw himselfe from the assembly, continuing notwithstanding all honourable respect towards the Embassadours, whom withall he entreated that the Ladies might refresh themselues for a while; promising their speedy returne. This being obtained, *Alexander* caused the like number of well-fauoured yong men to clothe themselues in the same garments, and to vse the same attires which the Ladies had worne at the feast, giuing them in charge, That when the *Persians* offered to abuse them, they should forthwith transpierce them with their long knines, of which they were prouided for that purpose, which was accordingly performed. Charge was soone after giuen by *Darius* for a seuere reuenge of this murder. But *Alexander*, somewhat before the death of *Amintas*, gaue his sister *Gygea* in marriage to *Bubaris*, a principall Commander of *Darius* forces on that side, who perswading her husband how helpefull the Alliance of *Macedon* would proue for the inuasion of *Attica* intended, so preuailed, as *Alexander* escaped that tempest, which threatned to fall vpon him very suddenly; the warre of *Asia* the lesse, called *Ionick*, falling out at the same time.

Her. l. 5.

* A maritimate City of *Thrace* to the South of *Constantinople*.

a *Cardia*, a City vpon the *Chersonesus* of *Thrace*, afterward *Lysimachia*. *Pto. Paus.*

The

§. VI.

The first occasion of the warre which Darius *made vpon Greece, with a rehearsall of the gouernment in Athens, whence the quarrell grew.*

NOw the better to vnderstand the reason and motiues of that great Warre, which followed soone after, betweene the *Persians* and *Græcians*, it is necessary to make a short repetition of the state of *Athens*, which Citie endured the hardest and worst brunt of *Darius* inuasion on that side the Sea with admirable successe. Neither doe I hold it any impertinency, to be large in vnfolding euery circumstance of so great a businesse as gaue fire to those wars, which neuer could be throughly quenched, vntill in the ruine of this great *Persian* Monarchie, *Persepolis* the capitall Citie of the Empire, was at the request of an *Athenian* Harlot consumed with a flame, as dreadfull as in the pride of their greatnesse, the *Persians* had raised in *Athens*.

Now therefore as out of the former bookes it may be gathered, how *Athens*, and other parts of *Greece*, were anciently gouerned, the same being already set downe, though scatteringly, & in seuerall times, among other the Contemporarie occurrents of the Easterne Emperors, and the Kings of *Iudæa*; so I thought it very pertinent in this place to remember againe the two last changes in the State of *Athens*. As for the *Lacedæmonians*, they maintained still their ancient policie vnder Kings, though these also after some fifteene descents bridled by the *Ephori*.

Codrus King of the *Athenians* in the former bookes remembred, who willingly died for the safetie of his people, was therefore so honored by them, as (thinking none worthy to succeede him) they changed their former gouernement from Monarchicall to Princes for tearme of life, of which *Medon* the sonne of *Codrus* was the first, after whom they were called *Medontidæ*; and of these there were twelue Generations besides *Medon*, to wit.

Agæstus.
Archippus, in whose times the *Greekes* transported themselues into *Ionia*, after *Troy* an hundred and fourescore yeeres, according to *Eusebius*: which migration all other Chronologers (such as follow *Eusebius* herein excepted) finde in the yeere after *Troy* fallen one hundred and fortie.
Thersippus.
Phorbas.
Mezades.
Diogenetus, in whose time *Lycurgus* gaue Lawes to the *Spartans*.
Pheredus.
Ariphron.
Thespius, in whose time the *Assyrian* Empire was ouer-throwne by *Belochus*, and *Arbaces*.
Agamnestor.
Æschylus, in whose time the *Ephori* (according to *Eusebius*) were erected in *Lacedæmon*.
Aleamenon, the last Prince for life, after whose death the *Athenians* elected *Decennall* Gouernours: the former Princes for life hauing continued in all three hundred and sixeteene yeeres. The first of those that gouerned for ten yeeres, or the first *Archon*, was
Charops, then
Æsymedes.
Elydicus.
Hippomenes.
Leocrates.
Ab sander.
Erixias was the last *Archon* of the *decennal* Gouernors, which forme continuing threescore and tenne yeeres, was then changed into *annuall* Magistrates, Maiors, or Burg-masters, of which *Theseus* was the first, according to *Pausanias*: others finde *Leostratus*; and then
Anthosthenes.
Archimedes.
Miltiades.
Damasias.
Draco.
Megacles.
Solon, and others, who are the lesse to be regarded, by reason of the yeerely change.

Paus pag. 159. Diomsi. l. 3. Paus. p. 169. Pausan. 170. Pag 331.

This *Solon* being a man of excellent wisedome, gaue lawes to the *Athenians*, which were published according to *Gellius*, in the three and thirtieth yeere of *Tarquinius Priscus*, and were in after-ages deriued vnto the *Romanes*, and by the *Decemviri* (Magistrates in *Rome* created for that purpose) reduced into twelue Tables, which were the ground of the *Romane* lawes. But these goodly ordinances of *Solon*, were in his owne dayes violated, and for a while almost quite extinguished. For whereas they were framed vnto the practice

practice and maintenance of a popular gouernment; the eſtate of *Athens* was very ſoone changed into a Monarchie by *Piſiſtratus* the ſonne of *Hippocrates*: who finding the Citizens diſtracted into two factions, whereof *Megacles* and *Lycurgus* two Citizens of noble Families were become the heads, tooke occaſion by their contention and inſolencie to raiſe a third faction more powerfull than the other two, and more plauſible, for that he ſeemed a Protector of the Citizens in generall. Hauing by this meanes obtained loue and credit, he wounded himſelfe, and fained that by malice of his enemies he had like to haue beene ſlaine for his loue to the good Citizens; he procured a guard for his defence, and with that band of men ſurpriſing the State-houſe, or Cittadell of *Athens*, he made himſelfe Lord of the Towne; *Hegeſiſtratus* being then Gouernour. But the Citizens, who in euery change of gouernment had ſought to remoue themſelues further and further from the forme of a Monarchie, could ſo ill brooke this vſurpation of *Piſiſtratus*, that he was driuen for lacke of helpe to flye the Towne, as ſoone as *Megacles* and *Lycurgus* ioyning their forces attempted his expulſion. Yet as the building of his tyranny founded vpon the diſſenſion of the Citizens, was ruined by their good agreement; ſo was it ſoone after wel reedified by the new breaking out of the old factions. For when *Megacles* found the power of *Lycurgus* to grow greater than his owne, he did (as is the vſuall practice of the weaker ſide) call in the common enemy *Piſiſtratus*, to whom he gaue his Daughter in marriage; by which alliance the Family of the *Alcmæonidæ*, whereof *Megacles* was chiefe, became very powerfull, yet ſo that *Piſiſtratus* by their power was made Maſter both of them and all the reſt. But this agreement held not long; the *Alcmæonidæ*, and eſpecially *Megacles* being incenſed againſt *Piſiſtratus* for his miſdemeanor towards his Wife. Wherefore they practiſed with the Souldiers of the Towne, proceeding in their treaſon ſo ſecretly, and ſo farre, that *Piſiſtratus* vpon the firſt diſcouery of their intent, perceiued no other remedy for his affaires, than to with-draw himſelfe to *Eretria*, where he remained eleauen yeeres. Which time being expired, hauing hired Souldiers out of many parts of *Greece*, he againe recouered the principality of *Athens*: after which third obtaining his eſtate, he gouerned *Athens* ſeauenteene yeeres, according to *Ariſtotle*, and reigned in all thirty and three yeeres, ſaith *Elianus*, but ss *Iuſtine* hath it, foure and thirty, accounting the time belike as well before as after his ſeuerall expulſions. *Herodotus* giues the Father and Sonne ſixe and thirtie yeeres; *Ariſtotle* fiue and thirty. But *Thucidides* affirmeth, that he died very old, leauing for his Succeſſours his two Sonnes *Hippias* and *Hipparchus*, who gouerned the *Athenians* with ſuch moderation, as they rather ſeemed the Lineall ſucceſſors of a naturall Prince than of a Tyrant. But in the end, and ſome three yeeres before *Hippias* was expelled out of *Athens*, his brother *Hipparchus* was murdered by *Harmodius* and *Ariſtogiton*. The cauſe why, and the manner how performed, *Thucidides* hath written at large. And though *Hipparchus* were charged with vnnaturall luſt after *Harmodius*, yet *Plato* in his Dialogue, intituled *Hipparchus*, doth greatly magnifie him, affirming that he was a Prince of as many eminent vertues as that Age had any, altogether condemning the murderers and authors of that ſcandall. *Hippias* fearing that this enterpriſe vpon his brother had more and deeper rootes than were apparent, firſt ſought to diſcouer the further intents of *Harmodius* and *Ariſtogiton*, by a Harlot of theirs called *Lemnia*: who becauſe ſhe would not reueale her Companions, did cut out her owne tongue. Then did *Hippias*, the better to ſtrengthen himſelfe, enter into a ſtrait amity with *Æantides*, Tyrant of the Citie *Lampſacus*, whom he knew to be greatly fauoured by *Darius*, to whoſe ſonne *Hypoclus* he gaue one of his Daughters in marriage. But ſome three yeeres after the death of his brother, doubting I know not what ſtrong practice againſt himſelfe, he began to vſe the Citizens with great ſeuerity, which neither *Piſiſtratus* the Father, nor *Hippias* himſelfe had euer exerciſed, during their vſurpation till this time. And therefore the *Athenians* fearing leſt that this diſeaſe might rather increaſe, than diminiſh in *Hippias*, they ſtirred vp *Cliſthines* one of the nobleſt and beſt able of their Citie, to practice their deliuery: who calling to his aſſiſtance the baniſhed *Alcmanidæ*, together with an Armie of the *Lacedæmonians*, led by *Cleomenes* their King, ſo affrighted *Hippias*, as by compoſition he gaue ouer his eſtate, and the poſſeſſion of *Athens*, and from thence imbarked himſelfe, tooke land at * *Sigeum*, whence he went to *Lampſacus* in *Myſia* gouerned by *Æantides*, who preſented him to *Darius*. He was depriued of his eſtate, as *Herodotus* and *Thucidides* agree, twenty yeeres before the battell of *Marathon*: all which time he continued, partly with *Æantides*, at other times with *Artaphernes* Lieutenant for *Darius*

Her. l. 12. *Eretria* a Citie of *Eubœa*, by others called *Melane*, by *Stephanus* *Erotria*.

Pol. 5. *Heraclid. apud Elian. pag. 262.* *Iuſt pag. 28.* *Her. l. 6.* *Thucid. l. 6. c. 10*

Lampſacus a citie of *Myſia* vpon the *Helleſpont* *Her. l. 5.* *Thucid. l. 6. c. 2.*

**Sigeum* a promontorie oppoſite to the Ile of *Tenedos*, which *Ariſt in 5. Animal.* cals *Ida promontorium*.

Darius in *Sardis*, the *Metropolis* of *Lydia*; perſwading and practiſing the enterpriſe vpon *Athens*, which *Darius* in the end to his great diſhonour vnder-tooke, twenty yeeres after *Hippias* had reſigned his eſtate.

Thus farre I haue digreſſed from *Darius*, to the end the Reader may conceiue the better the cauſes and motiues of this warre: whereof the hope that *Hippias* had to be reſtored to *Athens* by the helpe of *Darius*, which made him ſolicite and perſwade the *Perſians* to conquer *Greece*, was one; but not the moſt vrgent.

§ VII.

Of the Ionian Rebellion, which was the principall cauſe of the warres enſuing betweene Greece and Perſia.

ANother, and a ſtrong motiue to this expedition, was the *Ionick* warre, breaking out in *Aſia* about the ſame time. The Colonies tranſported out of *Greece* into *Aſia*, which occupied the greateſt part of the Sea-coaſt, hauing enioyed their libertie about 500. yeeres, euen from the *Ionick* migration, to the time of *Cræſus*, were by this *Lydian* King made Tributaries, and afterwards as parcell of his Dominions, were taken in by *Cyrus*, and left as hereditary Seruants to the Crowne of *Perſia*.

But as it is the cuſtome of Nations halfe conquered (witneſſe *Ireland*) to rebell againe vpon euery aduantage and opportunity: ſo did the *Ionians*, and other *Græcians*, both in *Cyrus* his life, and after him, ſeeke by all meanes poſſible to free themſelues.

At this time they found ſuch men ready to ſpurre them into Rebellion, as had by the *Perſian* beene giuen vnto them for bridles to hold them in ſubiection. Euery one of thoſe Townes had a Lord to rule it, whom they (abhorring the gouernment of one man) called their Tyrants. Theſe Lords were very true to the *Perſian*, by whoſe onely might they held the people in ſubiection. And this their dutifull affection they had well declared, when, *Darius* being in great extremity, they vſed all meanes to deliuer him and his Armie (that otherwiſe had beene loſt) out of the *Scythians* hand. Of this great piece of ſeruice *Hiſtiæus* the tyrant of *Miletus* expected the chiefe thankes, as hauing beene chiefe Author of their expecting *Darius*, when the reſt, either perſwaded by the *Scythians*, or carried away with their owne deſires, were ready to haue abandoned him. But it came ſo to paſſe, that *Darius* being more fearefull of the harme that *Hiſtiæus* (being powerfull and crafty) might doe to him in the future, than mindefull of the good which he had already receiued at his hand, found meanes to carry him a-long to *Suſa*, where he detained him with all kinde vſage of a friend, yet kept ſuch good eſpiall vpon him, as an enemie, he could not ſtart away. *Hiſtiæus* had ſubtilty enough to diſcouer the Kings purpoſe; which ill agreed with his owne deſires. For he thought it more pleaſant, and more honourable to rule as Prince in one faire Citie, hauing a ſmall Territory, than to ſit and feaſt at the great Kings table, and heare the counſailes by which a large Empire was managed; being himſelfe an idle beholder, and enioying with much reſtraint of liberty, none other pleaſures than a priuate man might beſtow vpon himſelfe.

Wherefore he bethought himſelfe of raiſing of ſome tumults in the lower *Aſia*, to pacifie which if he might be ſent, as one that had great experience and authoritie in thoſe quarters, it would afterwards be in his power to ſtay at home, and either ſatisfie the King with excuſes, or deale as occaſion ſhall require. Reſoluing vpon this courſe, he ſent very ſecret inſtructions to *Ariſtagoras* his kinſman, whom he had left his Deputie at *Miletus*, aduiſing him to ſtirre vp ſome Rebellion. Theſe directions came ſeaſonably to *Ariſtagoras*, who hauing failed in an enterpriſe vpon the Iſle of *Naxos*, through the falſe dealing of a *Perſian* his Aſſociate, ſtood in feare of diſgrace, if not of ſome further ill that might befall him, as one that that had waſted the Kings treaſures to no good purpoſe.

Therefore he readily embraced the counſaile: and the better to draw the whole Countrie of *Ionia* into the ſame courſe which he determined to run, he abandoned his tyrannie, and did ſet *Miletus* at liberty. This plauſible beginning wan vnto him the hearts of the *Mileſians*: and his proceeding with other *Ionian* Tyrants (of whom ſome he tooke and ſold as ſlaues to their Citizens, others he chaſed away) cauſed the whole Nation to be at his command. The *Perſian* fleet, whereof he lately had beene Admirall in the enterpriſe of *Naxos*, he had ſurpriſed in his firſt breaking out, together with the principall Officers,

Officers, and Captaines, ſo that now hee thought himſelfe able to deale with the great Kings forces, lying thereabout, either by Land or Sea. But likely it was that the power of all *Aſia* would ſhortly be vpon his necke, and cruſh both him and his aſſiſtants to pieces, vnleſſe hee were able to raiſe an Armie that might hold the field, which the *Ionians* alone were inſufficient to performe. Therefore he tooke a iourney to *Sparta*, where hauing aſſayed in vaine with many arguments, and the offer of fiftie talents, to win to his party *Cleomenes* King of the *Lacedæmonians*: hee went from thence to *Athens*, and with better ſucceſſe beſought the people to lend him their aſſiſtance. The *Athenian* Embaſſadors which had beene ſent to the *Perſian* Kings Lieutenants in the lower *Aſia*, deſiring them not to giue countenance to *Hippias*, now a baniſhed man, and lately their Tyrant, were a while before this returned with ill anſwers, hauing found very churliſh entertainment. So that the euill which they were to expect in all likelyhood from the *Perſian*, made them willing to begin with him. To which purpoſe, their conſanguinitie with the *Ionians*, and the perſwaſions of *Ariſtagoras*, drew them on apace, if perhaps his treaſure were not helping. Twenty ſhips the *Athenians* furniſhed for this voyage; to which the *Eretrians* furniſhed fiue more, in regard of the ancient kindneſſe that had paſſed between the *Ionians* and them. With theſe and their owne forces ioyned, the *Ionians* entered the Riuer *Caiſtrus*, which falleth into the Sea by *Epheſus*: by which aduantage they ſurpriſed *Sardis* when no enemie was heard of or ſuſpected; inſomuch, as *Artaphernes*, who ruled as Vice-roy in thoſe parts, had no other hope of ſafetie, than by retreating himſelfe into the Caſtle; which the *Græcians* could not force: from whence he beheld the ſlaughter of the Citizens, and the Citie flaming.

The *Perſians* at length, mixt with the Burgers, began to encourage them to defence, and recouered the Market place, ſtrengthened by the riuer *Pactolus*, which ran through it; and borrowing courage from deſperation, they both defended themſelues, and charged their enemies; who well aduiſing themſelues, made all the haſte they could toward the Sea ſide. But *Artaphernes* hauing gathered all the ſtrength he could, purſued the *Græcians*, and found them neere *Epheſus*; where ſetting reſoluedly vpon them, hee ſlaughtered a great part of their Armie; the reſt ſauing themſelues in *Epheſus*. In this fight *Euaſcides*, Captaine of the *Eretrians* periſhed: but his fame and memorie was by that excellent Poet *Simonides* preſerued. After this ouerthrow, the *Athenians*, which were before ſent vnto *Ariſtagoras* and to the *Ionians*, could by no arguments of theirs, no not by their teares, bee perſwaded to make any ſecond triall of their fortunes on that ſide the Sea.

Yet the burning of *Sardis* made a greater noyſe in the world, than the late good ſucceſſe which the *Perſians* had in one or two skirmiſhes, could rayſe. Wherefore the *Ionians* brauely proceeding, won a great part of *Caria*; and ſending their Fleete into the *Helleſpont*, got *Bizantium* and other Townes into their hands. Yea, the *Cyprians*, lately ſubdued by *Cambyſes*, beganne heereupon to take heart; and entring into confederacie with the *Ionians*, who were able to giue them ayd by Sea, rebelled againſt the *Perſians*.

Theſe newes comming to the eare of *Darius*, filled him with great indignation, and with an extreame hatred of the *Athenians*, vpon whom he vowed to take ſharpe reuenge. As for the *Ionians*, his contempt of them, and their knowledge of his power, made him to thinke, that they would not haue dared to attempt ſuch things, but by the inſtigation of thoſe, to whom the ignorance of his great might had afforded the courage to prouoke him. This was the maine ground of the Warre commenced by *Darius*, and purſued by *Xerxes* againſt *Athens*: To which, the ſolicitation of *Hippias*, before remembred, gaue onely ſome forme and aſſiſtance: the buſineſſe, when once it was thus farre on foot, being like ynough to haue proceeded, though hee had periſhed ere it were aduanced any further.

Some other occurrents in this *Ionian* commotion extended the quarrell of *Darius* againſt many of the Ilanders, if not againſt the whole Nation of the *Greekes*; for all of them gaue to his Rebels free harbour: the Ilanders moreouer did helpe to furniſh out a Nauie of three hundred and ſixtie ſaile againſt him. Theſe prouocations did rather breede in him a deſire to abate their pride, than any feare of harme that they were like to doe him. For what they had done at *Sardis*, was but by ſurprize. In euery fight they were beaten by the *Perſians*, who had not yet loſt the fruits of their diſcipline,

wherein *Cyrus* had trained them, nor all their ancient Captaines. In one sea-fight by the Isle of *Cyprus*, the *Ionians* indeede had the vpper hand; but they were *Phœnicians*, *Ægyptians*, and *Cilicians*, whom they vanquished: neither was that victory of any vse to them; the *Cyprians*, in whose aide they came, being vtterly beaten by the *Persian* Armie at Land, and reduced into their old subiection. So had the *Persians* likewise by open warre and faire force ouerthrowne the *Carians* in two battailes, and reclaimed that Nation; as also they had recouered the Townes vpon *Hellespont*, with some *Æolian* and *Ionian* Cities: when *Aristagoras* with his friends quitting *Miletus*, fled into *Thrace*, desirous to seat himselfe in *Amphipolis*, a Colonie of the *Athenians*. But the *Edonians*, on whose Territorie belike he landed, ouerthrew him, & cut his troupes in pieces.

About the same time, *Histiæus* the first mouer of this insurrection came downe into those quarters; who hauing vndertaken the performance of great matters to *Darius*, was glad to flye from his Lieutenants, by whom his double dealing was detected.

But this euasion preserued him not long. For after many vaine attempts that he made, he was taken in fight by the *Persians*, and hastily beheaded, lest the King should pardon him vpon remembrance of old good turnes; as it seemes that he would haue done, by the buriall which he commanded to be giuen to his dead body that was crucified, and by his heauie taking of his death.

Histiæus had sought to put himselfe into *Miletus*; but the Citizens doubting his conditions, chose rather to keepe him out, and make shift for themselues, without his helpe. The strength of their Citie by land, which had in old time withstood the *Lydian* Kings, and their good Fleet which promised vnto them the liberty of an open Sea, emboldened them to try the vttermost, when very few friends were left vpon that Continent to take their part. But their Nauie was broken as much by threatnings as by force; many of their companions and fellow-rebels forsaking him vpon hope of pardon; and many being danted with the causelesse flight of those that should haue assisted them. Neither was it long before the Towne it selfe being assaulted both by Land and Sea, was taken by force, the Citizens slaine, their wiues and children made slaues, and their goods a bootie to the *Persians*, whom for sixe yeeres space they had put to so much trouble.

§. VIII.

The Warre which Darius *made vpon Greece, with the battaile of* Marathon, *and* Darius *his death.*

THis Warre with good successe finished by the *Persians*, and some attempts made on *Europe* side with variable successe: *Darius* obstinate in the enterprise and conquest of *Greece* (though at first hee pretended to make the Warre but against the *Athenians* and *Eritræans*, who ioyntly assisted the *Ionians* against him, and burnt *Sardis* in *Lydia*) did now by his embassadours demand an acknowledgement from them all: among whom, some of them not so well resolued as the rest, submitted themselues; as the *Æginets* and others. Against these, the *Athenians* being inflamed, (by the assistance of the *Lacedæmonians*) after diuers encounters forst them to giue pledges, and to relinquish the party of the *Persians*. *Cleomenes* led the *Lacedæmonians* in this warre, and caused his companion-King *Demantus* to be deposed: who thereupon fled to *Darius*; farre the more confident of victorie, by reason of these discords, alienations, and ciuill warres among the *Greekes*. He therefore gaue order to *Hippagoras* to prepare a Fleete of shippes fit to transport his Armie ouer the *Hellespont*: the same consisting of an hundred thousand foot, and ten thousand horse. The charge in chiefe of his Armie he committed to *Datis*, accompanied and assisted by *Hippias*, the sonne of *Pisistratus*, expelled out of *Athens* twenty yeeres before, and by *Artaphernes* his brother, Gouernour of *Sardis*, and the Sea-coast of *Asia* the lesse. These Commanders hauing their Companies brought downe to the Sea-side, imbarked

Herod lib. 6. Whether this Citie or People were of *Peloponesus* in *Sycyonia*, or of *Aegas*, between *Thessalia* and *Macedon*, I doe not know: but those borderers, and next the enemy, were more likely to compound than the rest farre off. There is also a Citie called *AEginum*, not farre from *Aegea*. *Liuie 31. 33. 46.*

imbarked themſelues in ſixe hundred Gallies and other Veſſels; and firſt of all attempted the Iſlands called *Cyclades*, which lay in the mid-way betweene *Aſia* the leſſe, and *Greece*. For (obtaining thoſe places) the *Perſians* had then nothing to hinder the tranſportation of their forces ouer the *Ægean* Sea; but on the contrary they might alwayes both relieue themſelues in their paſſage, and ſhrowd themſelues from all ſuddaine tempeſts and outrage.

To this end they firſt poſſeſt themſelues of *Samos*, ſecondly, they attempted *Naxos*: Which Iſland, the inhabitants deſpairing of their owne forces, abandoned. So did the people of *Delos*, of which *Apollo* was natiue: Which Iſland *Darius* did not onely forbeare to ſacke, but recalling the inhabitants, he gaue order to beautifie the places and Altars of Sacrifice, to *Apollo* erected. And hauing recouered theſe and other Iſlands, the *Perſians* directed their courſe for *Eretria* in *Eubœa*: for that Citie, (as already hath beene ſhewed) *lib. Herod.* had aſſiſted the *Ionians* at the taking and firing of *Sardis*. In this Iſland the *Perſians* tooke ground, and beſieged *Eretria* very ſtraitly, and after ſixe dayes aſſault, partly by force, and in part by the treaſon of *Euphabus* and *Philagius*; they tooke it, ſackt it, and burnt it to the ground. Thus farre the winds of proſperous fortune filled their ſayles. From *Eubœa* the *Perſians* paſt their Armie into *Attica*, conducted and guided by *Hippias*, late Prince of *Athens*, and marching towards it, they encamped at *Marathon*, in the way from the Sea, where they landed, towards *Athens*.

The *Athenians* finding the time arriued, wherein they were to diſpute with their owne vertues againſt Fortune, and to caſt lots for their liberty, for their wiues, their children, and their liues, put themſelues in the beſt order they could to make reſiſtance, and withall ſent away with ſpeede to the *Lacedæmonians* for ſuccour, imploying in that Negotiation one *Phidippides*; who paſſing through *Arcadia*, encountred in the way a familiar Diuell, which he ſuppoſed to be *Pan*, who willed him to aſſure the *Athenians* of victory, promiſing that ſome one of the gods ſhould be preſent at the battaile to aſſiſt them and defend them againſt the multitude of their enemies. *Phidippides* at his returne ſeeing he could not bring with him any preſent ſuccours from *Sparta*, yet he thought it greatly auailing to bring newes from the gods, and promiſe of aſſiſtance from Heauen, which no doubt (though the deuice was ſomowhat likely to be his owne) yet it greatly encouraged the multitude and common people, who in all ages haue beene more ſtirred vp with fond Prophecies and other like ſuperſtitious fooleries, than by any iuſt cauſe or ſolid reaſon.

The *Athenians* being now left to themſelues, with one thouſand onely of the *Plateans* (who hauing beene formerly defended by the *Athenians* againſt the *Thebans*, did in this extremity witneſſe their thankefulneſſe and gratefull diſpoſition) began to diſpute, Whether it were moſt for their aduantage to defend the walles of *Athens*, or to put themſelues into the field with ſuch forces as they had, the ſame conſiſting of tenne thouſand *Athenians*, and one thouſand of the *Plateans*. In the end, and after great diuerſity of opinions, *Miltiades*, who perſwaded the triall by battell, preuailed.

The Armies being now in view, and within a mile of each other, the *Athenians* diſpoſed themſelues into three troopes: two wings or hornes, as they tearme them, and the body of a battaile. The *Perſians* when they perceiued ſo ſmall a troope aduancing towards them, thought the *Athenians* rather diſpoſſeſt of their vnderſtanding, than poſſeſt with the reſolution whereof they made ſhew. So inuincible and reſiſtleſſe the *Perſians* eſteemed their owne numbers to be, and that ſmall troope of their enemies then in view, rather to be deſpiſed than to be fought withall: But in concluſion, the victory being doubtfully ballanced for a while, ſometime the vertue of the *Grecians*, and ſometimes the number of the *Perſians* preuailed, the *Grecians* fighting for all that they had, the *Perſians* for that they needed not, theſe great forces of *Darius* were diſordered and put in rout; the *Athenians* following their victory euen to the Sea-ſhore; where the *Perſians*, ſo many of them as loſt not their wits with their courage, ſaued themſelues in their ſhips.

The *Perſian* Armie conſiſted of an hundred thouſand foot and ten thouſand horſe; of which there were ſlaine in the place ſixe thouſand three hundred, and of the *Grecians* an hundred foureſcore and twelue. For howſoeuer it came to paſſe, either by ſtrange viſions, which were afterward called *Panici terrores*, or by ſome other affright,

it seemeth, that the inuading Armie, after the first encounter, fought with their backes towards their enemy, and lost that number, by *Herodotus* set downe, in their disorderly retreat, or rather in their flat running away. As for *Iustines* report, That two hundred thousand of the *Persian* Armie were slaine, the same hath no apparance nor possibilitie of truth. In this fight *Hippias* the perswader of the enterprise was slaine, saith *Iustine* and *Cicero*; but *Suidas* tels vs, That he escaped, and died most miserably in *Lemnos*.

Ad Att.

The greatest honour of this victory was cast vpon *Miltiades*, who both perswaded the triall by battaile, and behaued himselfe therein answerably to the counsell which he gaue. *Themistocles* had his first reputation in this fight, being but yong and of the first beard. Those of the *Graecians*, of marke and commandement, that fell in the first encounter, were *Callimachus* and *Stesileus*. It is also said, That *Cynegyrus* following the *Persians* to their embarking, laid hands on one of their Gallies, to haue held it from putting off the shore, and hauing his right hand cut off, he yet offered to arrest it with his left; of which also being depriued, he tooke hold of it with his teeth. This encounter happened in the first yeere of the threescore and twelfth Olympiad, about the time of the War made by *Coriolanus* against his fellow-*Romans*: *Alexander* the sonne of *Amintas* being then King of *Macedon*, and *Phanippus* then Gouernor of *Athens*, according to *Plutarch*; or *Hyllides*, after *Halycarnasseus*.

In vita Arist.

This great fray thus parted, and the *Persians* returned backe into the lesser *Asia*, *Miltiades* sought and obtained an imployment against the Ilanders of *Paros*, one of the *Cyclades*, and passing ouer his Companies in threescore and ten Gallies, after sixe and twentie dayes assault he brake his thigh, in seeking to enter it by the Temple of *Ceres*, wherewith himselfe being made vnable, and his companies discouraged, he returned to *Athens*; where those vngratefull Citizens forgetting all his seruices past, and that of all other the most renowned at the battaile of *Marathon*, did by the perswasion of *Xantippus*, the father of *Pericles* (who enuied his fame) cast him into prison, and set on him a fine of fiftie Talents; where his weake and wounded body being not able to endure the one, nor his estate to pay the other, he after a few dayes ended his life.

Which enuie of the better sort to each other, with their priuate Factions, assisted by the vnthankfull and witlesse people, brought them, not many yeeres after, from a victorious and famous Nation, to base subiection and slauery. *Miltiades* left behinde him one sonne called *Cymon*, begotten on *Hegisipila*, daughter of *Olorus* King of *Thrace*, who (saith *Plutarch*) was neither inferior to his father in valour, nor to *Themistocles* in vnderstanding, but exceeded them both in iustice and good gouernment.

Now *Darius* taking greater care how to recouer his honour, than sorrow for the losse receiued in *Greece*, gaue order for new leuies of men, and all other warlike prouisions. But the *Ægyptians* reuolting from his obedience (a Kingdome of great strength and reuenue) greatly distracted his resolution for the reinuasion of *Greece*. The dissension also among his sonnes, of whom, the yonger being borne after he was King, and by so great a mother as *Atossa*, disdained to giue place to his elder brother, borne before *Darius* obtained the Empire, greatly vexed him. And lastly, death, who hath no respect of any mans affaires, gaue end to all his consultations and enterprises, and ioyned him to the earth of his ancestors, about a yeere after the battaile of *Marathon*, and after that he had reigned sixe and thirty yeeres. He left behinde him fiue sonnes, namely *Artabasanes*, borne before he obtained the kingdome, *Xerxes* who succeeded him, *Achemenes* gouernor of *Ægypt*, *Masistes* and *Anabignes*.

CHAP.

Chap. VI.

Of Xerxes.

§. I.

The preparation of Xerxes *against Greece.*

Xerxes receiued from his father, as hereditarie, a double Warre; one to be made against the *Ægyptians*, which he finished so speedily, that there is nothing remaining in writing how the same was performed: the other against the *Gracians*; of which it is hard to iudge, whether the preparations were more terrible, or the successe ridiculous. In the consultation for the prosecution of this Warre, which was chiefely bent against the *Athenians*, the Princes of *Persia* were diuided in opinion. *Mardonius*, who had formerly commanded in *Thrace* and *Macedon*, vnder *Darius*, and had also *Hystaspes* for his grandfather, as *Xerxes* had, and married *Xerxes* his sister *Artozostres*, perswaded by many arguments the *Europaan* warre. But *Artabanus*, brother to the late *Darius*, and vncle to *Xerxes*, maintained the contrary counsell, laying before *Xerxes* the lamentable and ridiculous successe of the two late inuasions, which *Darius* had made contrary to his counsell: The one in person vpon the *Scythians*, the other by his Lieutenants vpon the *Greeks*; in each of which *Darius* left to his enemies both his Armie and his honour.

He therefore besought *Xerxes* to be right well aduised before he did too farre imbarke himselfe in this businesse. For whatsoeuer vndertaking hath deliberate and sound counsell for conductor, though the successe doe not alwayes answere the probability, yet hath Fortune nothing else thereof to vaunt, than the variablenesse of his owne nature, which onely the diuine Prouidence, and not any humane power, can constraine.

But so obstinate was the resolution of *Xerxes* in prosecution of his former intent, that *Artabanus*, whether terrified by Visions (as it is written of him) or fearing the Kings hatred, which he made knowne to all those that opposed his desire to this Warre (changing opinion and counsell) assisted the *Gracian* Expedition with all the power he had.

After the Warre of *Ægypt* was ended, foure yeeres were consumed in describing and gathering an Armie for this inuasion: which being compounded of all Nations subiect to the *Persian* Empire, consisted of seauenteene hundred thousand foot, and eighty thousand horsemen, besides Chariots, Camels, and other Beasts for Carriage, if we may beleeue *Herodotus*: for of this multitude, *Trogus* findes the number lesse by seuen hundred thousand footmen. *Her. l. 7.*

The Commanders of the seuerall Nations were the Princes of the bloud of *Persia*, either by marriage in the Kings house, or otherwise: for to these were all commandements of this nature giuen, some few people excepted, who had of their owne leaders.

The charge of the whole Armie was bestowed on *Mardonius*, the sonne of *Gobryas* by a sister of *Darius*, to whom were ioyned some others of *Xerxes* his neerest kindred, as Generals ouer all; sauing that the charge of ten thousand select *Persians*, called the immortall Regiment (because if any one of the whole number died, or were slaine, there was another presently chosen in his stead) was giuen to *Hydarnes*; the eighty thousand horsemen were led by the sonnes of *Datis*, who commanded the late Armie of *Darius* in *Greece*.

The Fleete of Gallies were 2200. and eight, furnished by the *Phœnicians*, who had Commanders of their owne Nation, and by the *Cypriotes*, *Cilicians*, *Pamphilians*, *Lycians*, *Dorians*, *Carians*, *Ionians*, *Æolians*, and *Hellespontines*; who were trusted with the furnishing of their owne Vessels, though commanded by the Princes of *Persia*, as by *Ariabignes* the sonne of *Darius*, and others. The rest of the Vessels for transportation were three thousand, There were also certaine Gallies furnished by *Artemisia*, the daughter of *Lygdames*, Princesse of *Halycarnassus*, and the Islands adioyning, which her selfe commanded. Those Gallies by her prepared and furnished, exceeded

all the reſt of the Fleet, excepting thoſe of *Zidon*, in which *Xerxes* himſelfe was imbarked.

§. II.

Xerxes *Armie entertained by* Pythius: *his cutting off Mount Athos from the Continent: his bridge of Boates ouer the Helleſpont: and the diſcourſe betweene him and* Artabanus *vpon the view of the Armie.*

WHen this world of an Armie was throughly furniſhed, he cauſed all the Nations of which it was compounded, to make their *Rendez-vous* and repaire at *Sardis* in *Lydia*. And when he had aſſembled to the number of ſeuenteene hundred thouſand foot, as he entred the body of *Celænas*, he was by one *Pythius* the *Lydian* entertained, who out of his Flocks and Heards of Cattell gaue food to *Xerxes* and his whole Armie. The Feaſt ended, he alſo preſented him with two thouſand Talents of ſiluer, and in Gold foure Millions, wanting ſeauen thouſand of the *Perſian Darici*, which make ſo many of our markes.

The King ouercome with the exceeding liberality of *Pythius*, did not onely refuſe his treaſure offered, but commanded that ſeuen thouſand *Darici* ſhould be giuen him to make vp his foure Millions; of which, ſo many thouſands were wanting when he made the preſent. But ſoone after, when *Pythius* beſought him to ſpare one of his fiue ſonnes from his attendance into *Greece* (becauſe himſelfe was old, and had none whom he could ſo well truſt as his owne ſonne) *Xerxes* moſt barbarouſly cauſed the young man, for whom his father ſought exemption, to be ſundered into two parts, commanding, that the one halfe of his carkaſſe ſhould be layed on the right, and the other halfe on the left hand of the common way by which the Armie marched.

Two things he commanded to be done before he came to the Sea-ſide. The one was a paſſage for Gallies to be cut behinde Mount *Athos*, making the ſame (with the halfe Iſland or Headland, whereon it ſtood) to be an entire Iſland, ſundring thereby from the Continent of *Thrace* fiue Cities, beſides the Mountaine and the *Cherſoneſus* or Necke of Land it ſelfe: a worke of more oſtentation than of vſe, and yet an enterpriſe of no great wonder, the Valley which held it to the Continent hauing but twelue furlongs (which make about a mile and halfe) to cut through, and the ditch being broad enough onely for two Gallies to paſſe in front. The Cities ſo ſeuered from the maine, were *Dion*, *Olophyxus*, *Acrothoon*, *Thyſus*, and *Cleona*.

He alſo gaue order, that a Bridge vpon Boats ſhould be made ouer the *Helleſpont* betweene *Abidus* and *Seſtos*, the Sea there hauing a myle of breadth, wanting an eight part; which after the finiſhing, was by a Tempeſt torne aſunder and diſſeuered: wherewith *Xerxes* being more enraged than diſcouraged, commanded thoſe to be ſlaine that were maſters of the worke, and cauſed ſixe hundred threeſcore and foureteene Gallies to be coupled together, thereon to frame a new Bridge; which by the art and induſtrie of the *Phœnicians* was ſo well anchored to reſiſt both windes blowing into and from the *Euxine* Sea, as the ſame being well boorded and rayled, the whole Armie of ſeuenteene hundred thouſand foot, and foureſcore thouſand Horſe, with all the Moyles and Carriages, paſt ouer it into *Europe* in ſeuen dayes and ſeuen nights, without intermiſſion. This tranſportation of Armies did *Cæſar* afterward vſe. And *Caligula* that mad Emperour, in imitation of *Xerxes* his Bridge, did build the like.

The Bridge finiſhed, and the Armie brought neere to the Sea-ſide, *Xerxes* tooke a view of all his Troupes, aſſembled in the Plaines of *Abidus*, being carried vp, and ſeated on a place ouer-topping the Land round about it, and the Sea adioyning: and after he had gloried in his owne happineſſe, to behold and command ſo many Nations, and ſo powerfull an Armie and Fleet, he ſuddenly (notwithſtanding) burſt out into teares, moued with this contemplation, That in one hundred yeeres there ſhould not any one ſuruiue of that maruellous multitude: the cauſe of which ſudden change of paſſion when he vttered to *Artabanus* his vncle, *Artabanus* ſpake to the King to this effect: That which is more lamentable than the diſſolution of this great Troupe within that number of yeeres by the King remembred, is, That the life it ſelfe which we enioy is yet more miſerable than the end thereof: for in thoſe few dayes giuen vs in the world,

there

there is no man among all theſe, nor elſewhere, that euer found himſelfe ſo accompanied with happineſſe, but that he oftentimes pleaſed himſelfe better with the deſire and hope of death, than of liuing; the incident calamities, diſeaſes, and ſorrowes whereto mankinde is ſubiect, being ſo many and ineuitable, that the ſhorteſt life doth oftentimes appeare vnto vs ouer-long; to auoid all which, there is neither refuge nor reſt, but in deſired death alone.

With this melancholy diſcourſe, *Xerxes* being not much pleaſed, prayed *Artabanus* not to ouer-caſt thoſe ioyes which they had now in purſuit with ſad remembrances. And holding ſtill a doubtfull conceit, that *Artabanus* vtterly condemned the inuaſion of *Greece*, againſt which he had formerly giuen many ſtrong reaſons, deſired him to deale freely with him, Whether he were returned to his firſt reſolution, that the enterpriſe of *Greece* could not be proſperous? Or whether, according to the change of minde put into him by his late Viſion, he was confident of good ſucceſſe? *Artabanus*, notwithſtanding that hee aſſured himſelfe of the Kings reſolution to goe on, and dared not by any new Arguments to batter the great purpoſe it ſelfe, yet hee told the King, That there were two things which maruellouſly affrighted him, and which the King ſhould finde, as he feared, to be moſt aduerſe; to wit, the Sea and the Land: The Sea, becauſe it had no where in that part of the world any Port capable of ſo great a Fleet: inſomuch, as if any tempeſt ſhould ariſe, all the Continent of *Greece* could hardly receiue them, nor all the Hauens thereof afford them any ſafety: and therefore when any ſuch ſhelter ſhall bee wanting vnto them, he prayed him to vnderſtand, that in ſuch a caſe of extremity, men are left to the will and diſpoſition of Fortune, and not Fortune to the will and diſpoſition of men. The Land, beſides other incommodities, will be found by ſo much the more an enemie, by how much the vnſatiate deſire of man to obtaine more and more thereof, doth leade him forward: for were there no man found to giue reſiſtance, yet the want of meanes to feede ſuch an Army, and the Famine, which cannot be preuented, will without any other violence offered diſ-inable and conſume it. By theſe Arguments *Artabanus* hoped to haue diuerted *Xerxes*, not daring perchance to vtter what indeed hee moſt feared; to wit, the ouerthrow of the Armie it ſelfe both by Sea and Land, which ſoone after followed. Theſe Cautions were exceeding weightie, if *Xerxes* his obſtinacie had not miſ-priſed them. For to inuade by Sea vpon a perillous Coaſt, being neither in poſſeſſion of any Port, nor ſuccoured by any party, may better fit a Prince preſuming on his fortune, than enriched with vnderſtanding. Such was the enterpriſe of *Philip* the ſecond vpon *England* in the yeere 1588. who had belike neuer heard of this Counſell of *Artabanus* to *Xerxes*, or forgotten it.

Now concerning the ſecond point, it was very likely, that *Xerxes* his Armie, which could not haue in it leſſe then two millions of Soules, beſides his beaſts for Seruice and Carriage, ſhould after a few daies ſuffer famine, and vſing *Machiauels* words, *Mourire ſans confeſſo; die without a knife.* For it was impoſſible for *Greece*, being a ragged, ſtrait and mountainous Countrey, to yeeld food (beſides what ſerued themſelues) for twenty hundred thouſand ſtrangers, whom they neuer meant to entertaine, but with the ſharpened points of their weapons, deſtroying withall whatſoeuer they could not well incloſe and defend. Nay, if we may beleeue *Herodotus*, the Armie of *Xerxes*, being reuiewed at *Thermopylæ*, conſiſted of fiue millions, two hundred eighty three thouſand, two hundred twentie men, beſides Laundreſſes, Harlots and Horſes, and was therefore likely to endure a ſpeedy famine.

The effect of *Xerxes* his anſwere was, That it was impoſſible to prouide for all things; and that whoſoeuer ſhould enterpriſe any great matter, if hee gaue the hearing to all that could be obiected of accidentall inconueniences, hee ſhould neuer purſue the ſame farther, then the diſpute and conſultation: which if his Predeceſſors, the *Perſian* Kings, had done, they had neuer growne to that greatneſſe, or poſſeſt ſo many Kingdomes and Nations as now they did; and therefore concluded, That great enterpriſes were neuer vndertaken without great perils. Which reſolution of *Xerxes* was not to bee condemned, if any neceſſity had enforſt him to that warre. But ſeeing the many Nations newlie conquered, which he already commanded, were more than could bee conſtrained to obedience any longer than the powerfull proſperity of the *Perſians* endured, and that *Greece* was ſeparated by the Sea from the reſt of *Xerxes* Dominions (of whoſe reſolution his Father *Darius* had made a deare experience) the fruit of this warre was

anſwe-

answerable to the plantation, and the successe and end agreeable to the weake counsell whereon it was grounded. Furthermore, those millions of men which he transported, and yet in his owne iudgement not sufficient, (for he gathered in marching on, all the strength of *Thrace* and *Macedon*) were an argument, that he rather hoped to feare the *Greekes* by the fame of his numbers, than that he had any confidence in their valour and resolution, whom he conducted. For it is wisely said of those vncountable multitudes: *Nonvires habẽt sed pondus, & impedimenta potiùs sunt quàm auxilium; They are great in bulke, but weake in forces, and rather a luggage than an aide.*

Besides, as it was impossible to marshall such a world of men in one Armie, so the diuers Nations, speaking diuers languages, bred the same confusion among the *Persian* commanders when they came to fight, as it did to the builders of *Babel*, when they came to worke. Whereas if *Xerxes* had of his fiue millions compounded ten Armies of fiftie thousand chosen souldiors in each, and sent them yeerely into *Greece* well victualled and furnished, he had either preuailed by the sword, or forced them to forsake their territorie, or brought them into obedience by necessitie and famine, which cannot be resisted. But while *Xerxes*, resolued to cut downe the bankes of *Greece*, and to let in a sea of men vpon them, he was deceiued both of his owne hopes, and in their hearts whom he imployed, and beaten by the *Greekes*, both by Land and Sea; yea, hee himselfe, conducted by his feare, fled shamefully into *Asia*. A great part of his Armie was buried in *Greece*: the remainder whereof, which wintred in *Thessalie*, and led by *Mardonius*, who perswaded the enterprise, was in the Summer following vtterly defeated, and himselfe slaine.

§. III.

Of the fights at Thermopylæ and Artemisium.

AFter such time as *Xerxes* had transported the Armie ouer the *Hellespont*, and landed in *Thrace*, (leauing the description of his passage alongst that Coast, and how the Riuer of *Lissus* was drunke drie by his multitudes, and the Lake neere to *Pissyrus* by his cattell, with other accidents in his marches towards *Greece*) I will speake of the encounters he had, and the shamfull and incredible ouerthrowes which he receiued. As first at *Thermopylæ*, a narrow passage of halfe an acre of ground, lying betweene the Mountaines which diuide *Thessalie* from *Greece*, where sometime the *Phocians* had raised a wall with gates, which was then for the most part ruined. At this entrance *Leonidas*, one of the Kings of *Sparta*, with three hundred *Lacedæmonians*, assisted with one thousand *Tegeatæ* and *Mantineans*, one thousand *Arcadians*, and other *Peloponnesians*, to the number of three thousand one hundred in the whole; besides one thousand *Phocians*, foure hundred *Thebans*, seuen hundred *Thespians*, and all the forces (such as as they were) of the bordering *Locrians*; defended the passage two whole dayes together against that huge Armie of the *Persians*. The valour of the *Greekes* appeared so excellent in this defence, that in the first dayes fight, *Xerxes* is said to haue three times leaped out of his Throne, fearing the destruction of his Armie by one handfull of those men, whom not long before he had vtterly despised: and when the second dayes attempt vpon the *Greekes* had proued vaine, he was altogether ignorant how to proceede further, and so might haue continued, had not a run-agate *Grecian* taught him a secret way, by which part of his Armie might ascend the ledge of Mountaines, and set vpon the backs of those who kept the Straits. But when the most valiant of the *Persian* Armie had almost inclosed the small forces of the *Greekes*, then did *Leonidas*, King of the *Lacedæmonians*, with his three hundred, and seuen hundred *Thespians*, which were all that abode by him, refuse to quit the place which they had vndertaken to make good, and with admirable courage not onely resist that world of men which charged them on all sides; but issuing out of their strength, made so great a slaughter of their enemies, that they might well be called vanquishers, though all of them were slaine vpon the place. *Xerxes* hauing lost in this last fight, together with twenty thousand other Souldiers and Captaines, two of his own brethren, began to doubt what inconuenience might befall him by the vertue of such as had not beene present at these battailes, with whom he knew that he shortly was to deale. Especially of the *Spartans* he stood in great feare, whose manhood had appeared singular in this tryall, which caused him very carefully to enquire what numbers they could bring

bring into the field. It is reported of *Dieneces* the *Spartan*, that when one thought to haue terrified him by ſaying, That the flight of the *Perſian* arrowes was ſo thicke as would hide the Sunne: he anſwered thus; It is very good newes: for then ſhall we fight in the coole ſhade.

Such notable reſolution hauing as freely beene expreſſed in deedes, as it was vttered in words, cauſed the *Perſian* to ſtand in great doubt, when he heard that the Citie of *Sparta* could arme well-nigh eight thouſand men of the like temper, and that the other *Lacedæmonians*, though inferior to thoſe, were very valiant men. Wherefore he asked counſell of *Demaratus*, a baniſhed King of the *Spartans*, who had alwayes well aduiſed and inſtructed him in the things of *Greece*, what courſe were fitteſt to be taken in his further proceedings. The opinion of *Demaratus* was, That all the Land-forces would aſſemble together to defend the *Iſthmus*, that ſtreight necke of ground which ioyneth *Peloponneſus* to the Continent. For which cauſe he aduiſed, That three hundred ſhips well manned ſhould be ſent vnto the Coaſt of *Laconia*, to ſpoyle the Countrie, and to hold the *Lacedæmonians* and their neighbours buſied at home; whileſt *Xerxes* at his leaſure hauing ſubdued the reſt, might afterward bring his whole power vpon them, who remaining deſtitute of ſuccour, would be too weake alone to make reſiſtance. To this purpoſe alſo the ſame *Demaratus* further aduiſed, that the ſaid Fleet of three hundred ſhips ſhould ſeize vpon the Iland then called *Cythera*, now *Cerigo*, which lying neere to the Coaſt of *Laconia*, might ſerue as a fit place of *Rendez-vous* vpon all occaſions, either of their owne defence, or endamaging the enemy: whereby that ancient ſpeech of *Chilon* the *Lacedæmonian* ſhould be verified, that it were better for his Country-men to haue that Ile drowned in the ſea, than ſtand ſo inconueniently as for them it did. What effect this counſell might haue taken, had it beene followed, it is not eaſie to gueſſe. But a contrary opinion of *Achæmenes* brother to King *Xerxes* was preferred as the ſafer. For the *Perſian* fleet had bin ſorely vexed with a grieuous tempeſt which continued three whole dayes together, wherein were loſt vpon the coaſt of *Magneſia* foure hundred ſhips of war, beſides other veſſels innumerable, accordingly as *Artabanus* had foreſeene, that if any ſuch calamity ſhould ouertake them, there would not be found any Harbor wide enough to giue them ſuccour. Therefore *Achæmenes* perſwaded his brother not to diſperſe his fleet; for if (ſaid he) after the loſſe of foure hundred ſhips we ſhall ſend away other three hundred to ſeeke aduentures, then will the *Greekes* be ſtrong enough by ſea to encounter the reſt of the Nauie, which holding altogether is inuincible. To this counſell *Xerxes* yeelded, hoping that his Land-armie and fleet ſhould each of them ſtand the other in good ſtead, whileſt both held one courſe, and lay not farre aſunder. But herein he was farre deceiued; for about the ſame time that his armie had felt the valour of the *Greekes* by Land, his Nauie likewiſe made a ſorrowfull proofe of their skill and courage at Sea. The *Gracians* fleet lay at that time at *Artemiſium* in the ſtraits of *Eubœa*, where the *Perſians* thinking to incompaſſe them, ſent two hundred ſayle about the Iland to fall vpon them behinde, vſing a like ſtratagem to that which their King did practiſe againſt *Leonidas* in a caſe not vnlike, but with farre different ſucceſſe. For that narrow channell of the ſea which diuideth *Eubœa* from the maine, was in the ſame ſort held by a Nauy of two hundred threeſcore and eleuen ſaile againſt the huge *Perſian Armada*, as the ſtraits of *Thermopyle* had formerly beene maintained by *Leonidas*, till he was circumuented, as this Nauie might haue beene, but was not. The departure of thoſe two hundred ſhips that were ſent about the Iland, and the cauſe of their voyage, was too well knowne in the *Perſian* fleet, and ſoone enough diſcloſed to the *Greekes*, who ſetting ſaile by night, met them with a counter-ſurpriſe, taking and ſinking thirty veſſels, inforcing the reſt to take the Sea, where being ouertaken with foule weather, they were driuen vpon the rockes and caſt all away. Contrariwiſe, the Nauie of the *Greekes* was increaſed by the arriuall of fiftie three *Athenian* ſhips, and one *Lemnian*, which came to their party in the laſt fight. As theſe new forces incouraged the one ſide: ſo the feare of *Xerxes* his diſpleaſure ſtirred vp the other to redeeme their loſſe with ſome notable exploit. Wherefore ſetting aſide their vnfortunate policy, they reſolued in plaine fight to repaire their honour, & caſting themſelues into the forme of a Creſcent, thought ſo to incloſe the *Greekes*, who readily did preſent them battell at *Artemiſium*.

The fight endured from noone till night, and ended with equall loſſe to both parts. For though more of the *Perſian* ſhips were ſunke and taken, yet the leſſer loſſe fell altogether

gether as heauy vpon the *Greekish* fleet, which being small could worse beare it. Herein only the *Barbarians* may seeme to haue had the worse, that they forsook the place of fight, leauing the wracke and spoyles to the enemy, who neuertheless were faine to abandon presently euen the passage which they had vndertaken to defend, both for that many of their ships were sorely crusht in the battaile, and especially because they had receiued aduertisement of the death of *Leonidas* at *Thermopylæ*. Before they wayed anchors, *Themistocles* Generall of the *Athenians* engraued vpon stone at the watering place an exhortation to the *Ionians*, that either they should reuolt vnto the *Greekes*, or stand neutrall; which perswasion, he hoped would either take some place with them, or at the least make them suspected by the *Persians*.

§ IIII.

The attempt of Xerxes *vpon* Apolloes *temple: and his taking of Athens.*

WHen *Xerxes* had passed the straits of *Thermopylæ*, he wasted the countrey of the *Phocians*, and the regions adioyning: as for the inhabitants, they chose rather to flye, and reserue themselues to a day of battell, than to aduenture their liues into his hands, vpon hope of sauing their wealth, by making proffer vnto him of their seruice. Part of his armie he sent to spoyle the Temple of *Delphi*; which was exceeding rich by meanes of many offerings that had there beene made by diuers Kings and great personages; of all which riches it was thought that *Xerxes* had a better Inuentorie than of the goods left in his owne Palace. To make relation of a great astonishment that fell vpon the companies which ariued at the Temple to haue sacked it, and of two Rockes, that breaking from the mount *Parnassus*, ouerwhelmed many of the *Barbarians*, it were peraduenture somewhat superstitious. Yet *Herodotus*, who liued not long after, saith, That the broken Rockes remained euen to his memory in the Temple of *Minerua*, whither they rowled in their fall. And surely this attempt of *Xerxes* was impious; for seeing he beleeued that *Apollo* was a god, he should not haue dared to entertaine a couetous desire of inriching himselfe by committing sacriledge vpon his Temple. Wherefore it may possibly be true, that licence to chastise his impietie, in such manner as is reported, was granted vnto the Diuell, by that Holy one, who saith, *Will a man spoyle his gods?* and elsewhere; *Hath any nation changed their gods, which yet are no gods? Goe to the Iles of Kittim, and behold, and send to Kedar, and take diligent heede, and see whether there be any such things.* Now this impietie of *Xerxes* was the more inexcusable, for that the *Persians* alleadged the burning of *Cybeles* Temple by the *Athenians*, when they set fire on the Citie of *Sardis* in *Asia*, to be the ground and cause of the waste which they made in burning of Cities and Temples in *Greece*. Whereas indeede, in the enterprise against *Delphos*, this Vizzor of holy and zealous reuenge falling off, discouered the face of couetousnesse so much the more vglie, by how much the more themselues had professed a detestation of the offence which the *Athenians* had committed in that kinde by meere mischance.

Malac.c.3.v.8. Ierem.c.2.v.9. & 10.

The remainder of that which *Xerxes* did, may be expressed briefely thus: *He came to Athens, which finding forsaken, he tooke and burnt the Cittadel and temple which was therein.* The Cittadel indeede was defended a while by some of more courage than wisedome, who litterally interpreting *Apolloes* Oracle; *that Athens should be safe in wooden wals*, had fortified that place with boords and *Palissadoes*: too weake to hold out long, though by their desperate valour so well maintained at the first assault, that they might haue yeelded it vpon tolerable conditions, had they not vainely relied vpon the prophecie: whereof (being somewhat obscure) it was wisely done of *Themistocles*, to make discretion the interpreter, applying rather the words to the present neede, than fashioning the businesse to words.

§. V.

How Themistocles *the Athenian drew the Greekes to fight at Salamis.*

THe *Athenians* had, before the comming of *Xerxes*, remoued their wiues and children into *Træzene*, *Ægina*, and *Salamis*, not so highly prizing their houses and lands, as their freedome, and the common liberty of *Greece*. Neuertheless, this great

great zeale, which the *Athenians* did ſhew for the generall good of their Countrie, was ill requited by the other *Greekes*, who with much labour were hardly intreated to ſtay for them at *Salamis*, whileſt they remooued their wiues and children out of the Citie. But when the City of *Athens* was taken, it was preſently reſolued vpon, that they ſhould forſake the Ile of *Salamis*, and withdraw the fleet to *Iſtumus*: which necke of land they did purpoſe to fortifie againſt the *Perſians*, & ſo to defend *Peloponneſus* by Land, and Sea, leauing the reſt of *Greece* as indefenſible, to the furie of the enemie. So ſhould the Ilands of *Salamis* and *Ægina* haue beene abandoned, and the Families of the *Athenians* (which were there beſtowed as in places of ſecuritie) haue beene giuen ouer into mercileſſe bondage. Againſt this reſolution *Themiſtocles*, Admirall of the *Athenian* fleet, very ſtrongly made oppoſition; but in vaine. For the *Peloponneſians* were ſo poſſeſſed with feare of loſing their owne, which they would not hazard, that no perſwaſions could obtaine of them, to regard the eſtate of their diſtreſſed friends and Allies. Many remonſtrances *Themiſtocles* made vnto them, to allure them to abide the enemie at *Salamis*; As firſt in priuate vnto *Eurybiades* the *Lacedæmonian*, Admirall of the whole fleet; That the ſelfe-ſame feare which made them forſake thoſe coaſts of *Greece*, vpon which they then anchored, would afterward (if it found no checke at the firſt) cauſe them alſo to diſſeuer the fleet, and euery one of the Confederates to with-draw himſelfe to the defence of his owne Citie and eſtate: Then to the Councell of Warre which *Eurybiades* vpon this motion did call together (forbearing to obiect what want of courage might worke in them hereafter) he ſhewed that the fight at *Iſthmus* would be in an open Sea, whereas it was more expedient for them, hauing the fewer ſhips, to determine the matter in the ſtreights; and that, beſides the ſafeguard of *Ægina*, *Megara*, and *Salamis*, they ſhould by abiding, where they then were, ſufficiently defend *Iſthmus*, which the *Barbarians* ſhould not ſo much as once looke vpon, if the *Greekes* obtained victorie by ſea; which they could not ſo well hope for elſewhere, as in that preſent place which gaue him ſo good aduantage. All this would not ſerue to retaine the *Peloponneſians*, of whom one, vnworthy of memorie, vpbraided *Themiſtocles* with the loſſe of *Athens*, blaming *Eurybiades* for ſuffering one to ſpeake in the Councell, that had no Countrie of his own to inhabite. A baſe and ſhamefull obiection it was, to lay as a reproach that loſſe, which being voluntarily ſuſtained for the common good, was in true eſtimation by ſo much the more honourable, by how much it was the greater. But this indignitie did exaſperate *Themiſtocles*, and put into his mouth a reply ſo ſharpe, as auailed more then all his former perſwaſions. Hee told them all plainely, That the *Athenians* wanted not a fairer Citie, than any Nation of *Greece* could boaſt of; hauing well-neere two hundred good ſhippes of Warre, the better part of the *Gracian* fleet, with which it was eaſie for them to tranſport their Families and ſubſtance into any part of the World, and ſettle themſelues in a more ſecure habitation, leauing thoſe to ſhift as well as they might, who in their extremitie had refuſed to ſtand by them. Herewithall he mentioned a towne in *Italie* belonging of olde to the State of *Athens*, of which towne hee ſaid an Oracle had foretold, That the *Athenians* in proceſſe of time ſhould build it a-new, and there (quoth hee) will we plant our ſelues, leauing vnto you a ſorrowfull remembrance of my words, and of your owne vnthankefulneſſe. The *Peloponneſians* hearing thus much, began to enter into better conſideration of the *Athenians*, whoſe affaires depended not, as they well perceiued, vpon ſo weake termes, that they ſhould be driuen to crouch to others; but rather were ſuch, as might inforce the reſt to yeeld to them, and condeſcend euen to the vttermoſt of their owne demands.

For the *Athenians*, when they firſt embraced that Heroicall reſolution of leauing their grounds and houſes to fire and ruine, if neceſſity ſhould inforce them ſo farre, for the preſeruation of their liberty; did imploy the moſt of their priuate wealth, and all the common treaſure, in building a great Nauie. By theſe meanes they hoped (which accordingly fell out) that no ſuch calamity ſhould befall them by Land, as might not well be counterpoiſed by great aduantages at ſea: Knowing well, that a ſtrong fleet would either procure victorie at home, or a ſecure paſſage to any other Countrie. The other States of *Greece* held it ſufficient, if building a few new ſhips, they did ſomewhat amend their Nauie. Wherby it came to paſſe, that, had they been vanquiſhed, they could not haue expected any other fortune than either preſent death, or perpetual ſlauerie; neither could they hope to be victorious without the aſſiſtance of the *Athenians*, whoſe forces by ſea

sea did equall all theirs together; the whole consisting of more than three hundred and fourescore bottomes. Wherefore these *Peloponnesians* beginning to suspect their owne condition, which would haue stood vpon desperate points, if the fleet of *Athens* had forsaken them; were soone perswaded, by the greater feare of such a bad euent, to forget the lesser, which they had conceiued of the *Persians*: and laying aside their insolent braverie, they yeelded to that most profitable counsaile of abiding at *Salamis*.

§. VI.

How the Persians consulted about giuing battaile: and how Themistocles *by policie held the Greekes to their resolution; with the victorie at Salamis thereupon ensuing.*

IN the meane season the *Persians* had entred into consultation, whether it were conuenient to offer battell to the *Greekes*, or no. The rest of the Captaines giuing such aduice as they thought would best please the King their Master, had soone agreed vpon the fight: but *Artemisia* Queen of *Halicarnassus*, who followed *Xerxes* to this warre in person, was of contrary opinion, Her counsell was, that the King himselfe directly should march toward *Peloponnesus*, whereby it would come to passe, that the *Greeke* Nauie (vnable otherwise to continue long at *Salamis* for want of prouision) should presently be discouered, and euery one seeking to preserue his owne Citie and goods, they should, being diuided, proue vnable to resist him, who had won so far vpon them when they held together. And as the profit will be great in forbearing to giue battell; so on the other side, the danger will be more (said she) which wee shall vndergoe, than any need requireth vs to aduenture vpon; and the losse in case it fall vpon vs, greater than the profit of the victory which we desire. For if we compell the enemies to flie, it is more than they would haue done, wee sitting still: but if they, as better Sea-men than ours, put vs to the worst, the iourney to *Peloponnesus* is vtterly dasht, and many that now declare for vs, will soone reuolt vnto the *Greekes*. *Mardonius*, whom *Xerxes* had sent for that purpose to the fleet, related vnto his Master the common consent of the other Captaines, and withall this disagreeing opinion of *Artemisia*. The King well pleased with her aduice, yet resolued vpon following the more generall, but farre-worse counsaile of the rest; which would questionlesse haue beene the same which *Aremisia* gaue, had not feare and flatterie made all the Captaines vtter that, as out of their owne iudgement, which they thought to bee most conformable to their Princes determination. So it was indeede that *Xerxes* had entertained a vaine perswasion of much good, that his owne presence vpon the shore to behold the conflict, would worke among the Souldiers. Therefore hee incamped vpon the Sea-side, pitching his owne Tent on the mount *Ægaleus*; which is opposite vnto the Ile of *Salamis*, whence at ease he might safely view all which might happen in that action, hauing Scribes about him to write downe the acts and behauiour of euery Captaine. The neere approach of the *Barbarians*, together with the newes of that timorous diligence, which their Countrimen shewed in fortifying the *Isthmus*, and of a *Persian* Armie, marching a-pace thither; did now againe so terrifie and amaze the *Peloponnesians*, that no intreatie, nor contestation would suffice to hold them together. For they thought it meere madnesse to fight for a Countrey already lost, when they rather should endeuour to saue that which remained vnconquered; propounding chiefly to themselues what misery would befall them, if losing the victory, they should be driuen into *Salamis*, there to be shut vp, and besieged round in a poore desolate Iland.

Hereupon they resolued forth-with to set saile for *Isthmus*: which had presently beene done, if the wisedome of *Themistocles* had not preuented it. For he perceiuing what a violent feare had stopt vp their eares against all good counsaile, did practise another course, and forth-with labour to preuent the execution of this vnwholesome decree; not suffering the very houre of performance to finde him busie in wrangling alteration. As soone as the Councell brake vp, he dispatched secretly a trustie Gentleman to the *Persian* Captaines, informing them truely of the intended flight, and exhorting them to send part of their Nauie about the Iland, which incompassing the *Greekes*, might preuent their escape; giuing them withall a false hope of his assistance. The *Persians* no sooner heard than beleeued these good newes, well knowing that the victorie was their owne assured,

aſſured, if the *Athenian* fleet ioyned with them; which they might eaſily hope, conſidering what abilitie their Maſter had to recompence for ſo doing, both the Captaines with rich rewards, and the People with reſtitution of their Citie, and Territories. By theſe meanes it fell out, that when the *Grekes* very early in the morning were about to waigh Anchor, they found themſelues incloſed round with *Perſians*, who had laboured hard all that night, ſending many of their ſhips about the Iſle of *Salamis*, to charge the enemie in reare, and landing many of their men in the Iſle of *Pſyttalea*, which lyeth ouer-againſt *Salamis*, to ſaue ſuch of their owne, and kill ſuch of the *Gracian* partie, as by any misfortune, ſhould be caſt vpon the ſhore. Thus did meere neceſſitie enforce the *Grecians* to vndertake the battaile in the Straights of *Salamis*, where they obtained a memorable victorie, ſtemming the formoſt of their enemies, and chaſing the reſt, who falling foule one vpon another, could neither conueniently fight nor flie. I doe not finde any particular occurrences in this great battaile to be much remarkeable. Sure it is, that the Scribes of *Xerxes* had a wearieſome taske of writing downe many diſaſters that befell the *Perſian* fleet, which ill acquitted it ſelfe that day, doing no one piece of ſeruice worthy the preſence of their King, or the regiſtring of his Notaries. As for the *Greekes*, they might well ſeeme to haue wrought out that victorie with equall courage, were it not that the principall honour of that day was aſcribed to thoſe of *Ægina*, and to the *Athenians*, of whom it is recorded, That when the *Barbarians* did flie towards *Phalerus*, where the Land-armie of *Xerxes* lay, the ſhips of *Ægina* hauing poſſeſſed the Straights, did ſinke or take them, whileſt the *Athenians* did valiantly giue charge vpon thoſe that kept the Sea, and made any countenance of reſiſting.

§. VII.

Of things following after the battaile of Salamis: and of the flight of Xerxes.

After this victory, the *Greekes* intending by way of ſcrutinie, to determine which of the Captaines had beſt merited of them, in all this great ſeruice; euery Captaine, being ambitious of that honour, did in the firſt place write downe his owne name, but in the ſecond place as beſt deſeruing next vnto himſelfe, almoſt euery Suffrage did concur vpon *Themiſtocles*. Thus priuate affection yeelded vnto vertue, as ſoone as her owne turne was ſerued. The *Perſian* King, as not amazed with this calamitie, began to make new preparation for continuance of warre; but in ſuch faſhion, that they which were beſt acquainted with his temper, might eaſily diſcerne his faint heart, through his painted lookes. Eſpecially *Mardonius*, Author of the Warre, beganne to caſt a warie eye vpon his Maſter, fearing leſt his counſell ſhould be rewarded according to the euent. Wherefore purpoſing rather to aduenture his life in purſuite of the victorie, than to caſt it away by vnder-going his Princes indignation; hee aduiſed the King to leaue vnto him three hundred thouſand men, with which forces hee promiſed to reduce all *Greece* vnder the ſubiection of the *Perſian* Scepter. Heerewithall he forgot not to ſooth *Xerxes* with many faire words; telling him, that the cowardiſe of thoſe *Ægyptians*, *Phœnicians*, and *Cilicians*, with others of the like mettall, nothing better than ſlaues, who had ſo ill behaued themſelues in the late Sea-ſeruice, did not concerne his honour, who had alwaies beene victorious, and had alreadie ſubdued the better part of *Greece*, yea taken *Athens* it ſelfe, againſt which the Warre was principally intended. Theſe words found very good acceptance in the Kings eare, who preſently betooke himſelfe to his iourney homewards, making the more haſte, for that he vnderſtood, how the *Greeks* had a purpoſe to ſaile to *Helleſpont*, and there to breake downe his bridge, and intercept his paſſage. True it was that the *Greekes* had no ſuch intent, but rather wiſhed his haſty departure, knowing that hee would leaue his Armie not ſo ſtrong, as it ſhould haue beene, had he in perſon remained with it. And for this cauſe did *Eurybiades* giue counſell, that by no meanes they ſhould attempt the breaking of that bridge, leſt neceſſitie ſhould inforce the *Perſians* to take more courage, and rather to fight like men, than die like beaſts. Wherefore *Themiſtocles* did, vnder pretence of friendſhip, ſend a falſe aduertiſement vnto this timerous Prince, aduiſing him to conuay himſelfe into *Aſia* with all ſpeed, before his bridge were diſſolued: which counſell *Xerxes* took very kindly, and haſtily followed, as before is ſhewed. Whether it were ſo that he found the bridge whole, and thereby repaſſed into *Aſia*; or whether it were torne in ſunder by tempeſts,

and he thereby driuen to imbarke himselfe in some obscure vessell, it is not greatly materiall; though the *Greekes* did most willingly imbrace the later of these reports. Howsoeuer it were, this flight of his did well ease the Countrie; that was thereby disburdened of that huge throng of people, which, as Locusts, had before ouerwhelmed it.

§. VIII.

The negotiations betweene Mardonius *and the Athenians, as also betweene the Athenians and Lacedæmonians; after the flight of* Xerxes.

Mardonius with his three hundred thousand had withdrawne himselfe into *Thessalie*, whence he sent *Alexander*, the sonne of *Amyntas* King of *Macedon*, as Embassador to the *Athenians*, with promise of large amends for all their losses receiued; and of extending their Territories as farre as their owne desires; allowing them to retaine their libertie and lawes, if they would make peace with *Xerxes*, and assist him in that Warre.

The *Athenians* had now reentred their Citie, but not as yet brought backe their wiues and children; for as much as they well perceiued that the place could not be secure, till the Armie of *Mardonius* were broken and defeated. Wherefore the *Lacedæmonians*, vnderstanding what faire conditions this Embassador would propound, were perplexed with very great feare, lest he should finde good and ready acceptance. Hereupon, they likewise very speedily dispatched their Embassadors for *Athens*, who arriuing before the *Macedonian* had audience, vsed the best of their perswasion to retaine the *Athenians* firm. They alleadged, that neither *Xerxes* nor *Darius* had any pretence of Warre against the rest of *Greece*, but had onely threatned the subversion of *Athens*, till they and all their Confederates arming themselues in defence of that Citie, were drawne into the quarrell, wherein the *Athenians* without much crueltie of injustice could not leaue them. Wee know, said they, that yee haue endured great calamities, losing the fruit of the grounds, and being driuen to forsake the Towne, the houses whereof be ruined, and vnfit for your habitation; in regard whereof, we vndertake to maintaine as our owne, your wiues and children amongst vs, as long as the warre shall continue, hoping that yee, who haue alwaies procured libertie to others, will not now goe about to bring all *Greece* into slauery and bondage. As for the *Barbarians*, their promises are large, but their words and oathes are of no assurance. It was needlesse to vse many arguments to the *Athenians*, who gaue answere to *Alexander* in presence of the *Spartan* Embassadors; That whilest the Sunne continued his course, they would be enemies to *Xerxes*, regarding neither gold nor any riches, with which hee might seeke to make purchase of their libertie. Concerning the maintenance of their wiues and children, it was a burden which they promised to sustaine themselues, onely desiring the *Lacedæmonians*, that with all speed they would cause their Armie to march, for as much as it was not likelie, that *Mardonius* would long sit still in *Thessalie*, hauing once receiued such a peremptorie answere. In this their opinion of *Mardonius* his readinesse to inuade *Attica*, they found themselues nothing deceiued. For hee, as soone as *Alexander* had returned their obstinate purpose of resistance, did forthwith leade his Armie towards them, and their Citie: they hauing now the second time quitted it, and conueyed themselues into places of more securitie abroad in the Countrie, where they expected the arriuall of their confederates. From *Athens* he sent his Agent vnto them with instructions, not only to perswade them to acceptance of the conditions before to them propounded, but with great promises to allure the principall of them to his partie. His hope was that either the people, wearied with forsaking their houses so often, would be desirous to preserue them from fire, & to haue those which were already laid waste, reedified at the Kings charges: Or if this affection tooke no place with them, but that needs they would relie vpon their old Confederates, whose succors did very slowly aduance forwards, yet perhaps the Leaders might be wonne with great rewards, to draw them to this purpose; all which projects if they should faile, the destruction of *Athens* would be a good meane to please his Master, King *Xerxes*, who must thereby needes vnderstand that *Mardonius* kept his ground, and feared not to confront the whole power of *Greece*, in the strongest part of their owne Countrie. But his expectation was beguiled in all these. For the *Athenians* so little regarded his offers, that when one *Lycidas*, or (as *Demosthenes* calls him)

Cyrsilus

Cyrcilus, aduiſed the *Senate* to accept the conditions, and propounded them to the people; all the *Senators*, & as many as abiding without the Counſaile-house heard what hee had ſaid, immediately ſet vpon him, and ſtoned him to death; not examining whether it were feare or money, that had moued him to vtter ſuch a vile ſentence. Yea, the women of *Athens*, in the Ile of *Salamis*, hearing of his bad counſaile, and bad end, aſſembling together, did enter his house there, and put his wife and children to the like execution. All this brauerie notwithſtanding, when they perceyued the ſlacknesse of the *Peloponneſians* in giuing them aide, they were faine to betake themſelues to *Salamis* againe, the old place of their ſecuritie. Remaining there, and ſeeing little forwardnes in thoſe whom it moſt concerned to aſſiſt them, they ſent very ſeuere meſſages to *Sparta*, complaining of their ſlacknes, & threatning withal, to take ſuch courſe as might ſtand beſt with their own good, ſeeing that the common eſtate of all was ſo little regarded. Theſe meſſengers were at the firſt entertained with dilatorie anſwers, which euery day grew colder, when as the *Peloponneſian* Wall, builded a-thwart the *Iſthmus*, was almoſt finiſhed. But as the *Lacedæmonians* waxed carelesse & dull, ſo the *Athenians* hotely preſſed them to a quick reſolution, giuing them plainly to vnderſtand, that if they ſhould hold on in thoſe dilatory courſes, it would not be long ere the city of *Athens* took a new courſe, that ſhould little pleaſe them. All this while the *Perſian* fleet lay vpon the coaſt of *Aſia*, not daring to draw neere vnto *Greece*, as being now too weake at Sea. Likewiſe the *Greekiſh* Nauie contained it ſelfe within the Harbours vpon *Europe* ſide; both to doe ſeruice where need ſhould require at home; and withall to ſhunne the danger which might haue befallen any part of it, that being diſtracted from the reſt, had aduentured ouer-farre. So mutuall feare preſerued in quiet the Ilands lying in the midſt of the *Ægean* Seas. But it was well and ſeaſonably obſerued by a Counſellor of *Sparta*, that the wall vpon *Iſthmus* would ſerue to little purpoſe for the defence of *Peloponneſus*, if once the *Athenians* gaue eare to *Mardonius*: conſidering that many dores would be opened into that Demie-Iland, as ſoone as the Enemie ſhould by winning the friendſhip of *Athens*, become the Maſter of the Seas about it. The *Lacedæmonians* vpon this admonition, making better peruſall of their owne dangers, were very carefull to giue ſatisfaction to the *Athenian* Embaſſadors, who not brooking their dalaies, were vpon point of taking leaue, yea as it ſeemed, of renouncing their alliance. Wherfore diſpatching away fiue thouſand *Spartans* in the euening, vnder conduct of *Pauſanias*; they gaue audience the next day to the Embaſſadors, whoſe complaints they anſwered with vehement proteſtations of their readineſſe; deeply ſwearing that the Armie of *Sparta* was already farre vpon the iourney; and giuing them leaue to take vp other fiue thouſand *Lacedæmonians*, out of the Region adioyning, to follow after them.

The *Athenians*, though diſtaſting ſuch want of grauitie, in a matter ſo important, were neuertheleſſe contented with the finall concluſion; and leuying the number appointed of *Lacedæmonian* Souldiers, made what haſte they could to incampe in *Attica*. The other *Gracians* were nothing ſlacke in ſending forth Companies, whoſe neere approach cauſed *Mardonius* to forſake *Attica* as a rough Country, and therefore of much diſaduantage to Horſe, wherein conſiſted the beſt of his power. Before his departure hee burnt the Citie of *Athens*, beating downe the walls of it, and ruining all that had formerly eſcaped the fury of Warre.

§. IX.

The great battaile of Platea.

IT were too long a rehearſall to ſhew all that happened in many skirmiſhes betweene the *Greekes* and him, in the Countrie of *Bœotia*, which *Mardonius* had choſen to be the ſeate of that Warre. Much time was ſpent before the quarrell was decided by the triall of one maine battell: for both parties did ſtand vpon their guard, each expecting when the other ſhould aſſaile them.

The Army of *Mardonius* contained about three hundred thouſand, which were by him choſen out of *Xerxes* his Armie; to whom were adioyned the forces of *Thebes*, *Macedonie*, *Theſſalie*, and other parts of *Greece*, that now ſiding with the *Perſian*, furniſhed his Campe with fiftie thouſand men. Againſt theſe the *Lacedæmonians*, *Athenians*, and their Confederates, had leauied an Armie of one hundred and tenne thouſand, of which forty thou-

and were weightily armed, the rest were onely assistants to these forty thousand, being armed more slightly, as rather to make excursions and giue chase, than to sustaine any strong charges.

These two Armies hauing eleuen daies confronted one the other, without performing any memorable piece of seruice; *Mardonius*, whose victualls beganne to faile, resolued to begin the fray. The *Greekes* were promised victorie by an *Oracle*, if they fought in the Land of the *Athenians*, and in the plaine of *Ceres* and *Proserpina*, making praiers vnto certaine gods, Demi-gods, and Nymphes. But it was hard to find the certaine place which the *Oracle* designed. For the plaine of *Ceres* was indeed in the Territorie of *Athens*; but there was also an olde Temple of *Ceres* and *Proserpina*, neere vnto the place where they lay at that time encamped, as likewise the memorialls of those Nymphes, and Demi-gods, were in the same place, vpon Mount *Citheron*, and the ground serued well for foot-men against horse; onely the Land belonged vnto the *Plateans*, and not vnto the *Athenians*.

Whilest the *Greekes* were perplexed about the interpretation of this doubtfull *Oracle*; the *Plateans*, to make all cleere, did freely bestow their land on that side the Towne vpon the *Athenians*.

This magnificence of the *Plateans* caused *Alexander* the Great, many ages after, to redifie their Citie, which was ruined in the *Peloponnesian* warres.

All things being ready for battaile; the *Lacedæmonian* Generall thought it most meet, that the *Athenians* should stand opposite that day to the *Medes* and *Persians*, whom they had formerly vanquished at *Marathon*; and that he, with his *Spartans*, should entertaine the *Thebans* and other *Greekes* which followed *Mardonius*, as better acquainted with their fight, and hauing beaten them often-times before. This being agreed vpon, the *Athenians* changed place with the *Lacedæmonians*; which *Mardonius* vnderstanding (whether fearing the *Athenians*, of whose valour the *Medes* and *Persians* had felt heauy proofe, or desiring to encounter the *Spartans*, as thinking them the braueſt Souldiers in *Greece*) he did also change the order of his battaile, and oppose himselfe to *Pausanias*. All the *Greekes* might well perceiue how the Enemie did shift his wings, and *Pausanias* thereupon returned to his former Station; which *Mardonius* noting, did also the like. So one whole day was spent in changing to and fro. Some attempt the *Persians* made that day with their Archers on horse-back, who did so molest the *Greekes* at their watering place, that they were faine to enter into consulation of retiring; because they could not without much losse to themselues, and none to the enemie, lie neere to that fountaine which did serue all the Campe. Hauing therefore concluded among themselues to dislodge; and part of the Armie being sent away before day-light: *Mardonius* perceiued their departure in the morning, and thereupon being encouraged by their flight, (which to him seemed to proceed out of meere cowardise) he charged them in the reare with great violence. It may well be recorded as a notable example of patient valour, That the *Lacedæmonians* being ouer-taken by the enemies horse, and ouer-whelmed with great flights of Arrowes, did quietly sit still, not making any resistance or defence, till the Sacrifices for victory were happily ended, though many of them were hurt and slaine, and some of especiall marke lost, before any signe of good successe appeared in the entrailes.

But as soone as *Pausanias* had found in the Sacrifice those tokens, which the superstition of that Age and Countrie accounted fortunate; hee gaue the Signall of battaile: and thereupon the Souldiers, who till then did sit vpon the ground, as was their manner, arose altogether, and with excellent courage receiued the charge of the *Barbarians*, that came thronging vpon them without any feare of such notable resistance. The rest of the *Greeke* Armie that was in march, being reuoked by *Pausanias*, came in a-pace to succour the *Lacedæmonians*: onely that part of the Armie which was led by the *Athenians*, could not arriue vnto the place of the great battaile, because the *Thebans*, and other *Greekes* confederated with the *Persians*, gaue them checke by the way. Neuertheless, the *Spartans* with other their Assistants, did so well acquite themselues, that the *Persians* were vanquished, and *Mardonius* with many thousands more slaine in the field; the rest fledde into the Campe, which they had fortified with woodden walls, and there defended themselues with such courage as desperate necessity inforced them vnto, holding out the longer, because the *Lacedæmonians* were not acquainted with the manner of assaulting Fortresse, and Walls. In the meane time the *Athenians* hauing found strong opposition

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of the *Thebanes* and *Theſſalians*, did with much labor and courage obtaine victorie, which hauing not long purſued, they came to helpe the *Lacedæmonians*, whom they found wearily buſied in aſſaulting the Campe, with more valour than skill. Wherefore they themſelues vnder-took it, and in ſhort ſpace forced a paſſage through the Wall; at which breach firſt, and then on all ſides, the *Greekes* entred with ſuch furie, and iuſt deſire of vengeance, that of three hundred thouſand they are ſaid not to haue left three thouſand aliue, excepting thoſe who fledde away with *Artabazus*, when as the *Perſian* Armie firſt fell to rout.

If the execution were ſo great, as is reported, an eſpeciall cauſe of it was the fooliſh retrait, or rather flight into the Campe. For though it were ſo, that the place was well fortified, and the number of thoſe who caſt themſelues into it greater than any of the Aſſailants; yet they being of ſeuerall Nations and Languages, and hauing loſt their Generall with other principall Commanders, it was impoſſible that they in ſuch a terrour and aſtoniſhment ſhould make good that peece of ground, lying in the heart of an Enemie Countrie, againſt an Armie of men, farre mor valiant than themſelues, and enflamed with preſent victorie. Therefore the ſame wall which for a few houres had preſerued their liues, by holding out the Enemie, did now impale them, and leaue them to the ſlaughtering furie of vnpittifull Victors. *Artabazus* fled into *Thrace*, telling the people of *Theſſalie*, and other Countries in his way, that he was ſent by *Mardonius* vpon ſome piece of ſeruice: For he well knew, that had they vnderſtood any thing of that great diſcomfiture, all places would haue beene hoſtile vnto him, and ſought with his ruine to purchaſe fauour of the vanquiſhers. Therefore making ſo large marches, that many of his Soldiers being feeble were left behinde and loſt, he came to *Byzantium*, whence hee ſhipped his men ouer into *Aſia*. Such was the end of the vaine-glorious expedition, vndertaken by *Xerxes* againſt the *Greekes*, vpon hope of honour, and Conqueſt, though ſorting otherwiſe, accordingly as *Artabzaus* had fore-ſeene, and rather worſe, for as much as it began the quarrell, which neuer ended, before the ruine of the *Perſian* Empire was effected by that Nation of the *Greekes*, deſpiſed and ſought to haue beene brought into ſlauery. Hereby it may ſeeme, that the viſion appearing to *Xerxes*, was from God himſelfe, who had formerly diſpoſed of thoſe things, ordaining the ſubuerſion of the *Perſian* Monarchie by the *Greekes*, who, thus prouoked, entred into greater conſideration of their owne ſtrength, and the weakeneſſe of their Enemies.

§. X.

The battaile of Mycale, with a ſtrange accident that fell out in the beginning of it: and examples of the like.

THe ſame day on which the battaile was fought at *Platea*, there was another battaile fought at *Mycale*, a Promontorie, or Head-land in *Aſia*, where the *Perſian* fleet rode.

Leutychides the *Spartan*, with *Xantippus* the *Athenian*, Admirals of the *Greeke* Nauie, at the requeſt of ſome Ilanders & *Ionians*, did ſaile into thoſe parts, to deliuer the *Samians*, & procure the *Ionians* to reuolt from the *Perſian*. *Xerxes* himſelfe at this time lay at *Sardis*, a Citie in *Lydia*, not farre from the Sea-ſide, hauing left threeſcore thouſand vnder the command of *Tigranes*, for defence of *Ionia* and the Sea-coaſt. Therefore when *Artayntes* and *Ithramitres*, Admiralls of the *Perſian* fleete, vnderſtood that the *Greekes* bent their courſe towards them; they did forth-with draw their ſhips a-ground, fortifying with *Paliſſadoes* & otherwiſe, as much ground as was needfull for the encamping of al their Land & Sea-forces. *Leutychides* at his arriuall, perceiuing that they meant to keepe within their ſtrength, & reſoluing to force them out of it, rowed with his Gally cloſe aboord the ſhore and called vpon the *Ionians* (who more for feare then good will were encamped among the *Perſians*) exhorting them in the *Greeke* tongue to remember liberty, & vſe the faire occaſion which they now had to recouer it. Heerein he did imitate *Themiſtocles*, who had done the like at *Eubœa*; truſting that either theſe perſwaſions would preuail, or if the *Perſians* did happen to vnderſtand them, that it would breed ſome iealouſie in them, cauſing them to fight in feare of their owne companions. It need not ſeeme ſtrange, that this very

same stratageme, which little or nothing auailed *Themistocles*, did now very happily succeede. For *Xerxes* being in his full strength, it was a matter of much difficultie, to perswade those Inhabitants of *Asia* to reuolt; who now, in his declining estate, gaue a willing eare to the sweet sound of libertie. The *Persians* likewise, who in their former braverie, little regarded and lesse feared any treason to be contriued by their subiects, were now so warie, that from the *Samians* which were amongst them, they tooke away their armes; the *Milesians* whom they did suspect, but would not seeme to mistrust, they placed farre from them, as it were for defence of the streight passages of *Mycale*; pretending that these *Milesians* did best of all others know those places. But these deuices little auailed them. For the *Samians* perceiuing that they were held as Traitors, took courage to in the heat of the fight, and laying hold vpon such weapons as came to hand, assailed the *Persians* manfully within the Campe; which example the *Ionians* presently followed, being very glad to haue found some that durst beginne. It is said that while the *Greekes* were yet in a march towards the Enemies campe, a rumour suddenly ranne in the Armie, that *Mardonius* was ouerthrowne in *Greece*, which (though perhaps it was giuen out by the Captaines to encourage the Souldiers) was very true. For the battaile of *Platæa* was fought in the morning, and this of *Mycale* in the euening of the same day.

The like report of that great battaile, wherein *Paulus Æmylius* ouerthrew *Perseus* the last king of *Macedon*, was brought to *Rome* in foure daies, as *Liuie* with others doe record. And *Plutarch* hath many other examples of this kinde. As that of the battaile by the Riuer *Sagra* in *Italie*, which was heard of the same day in *Peloponnesus*: That of the battell against the *Tarquinians* and the *Latines*, presently noysed at *Rome*: And (which is most remarkeable) the victory obtained against *Lucius Antonius*, who was Rebell to *Domitian* the Emperour. This *Lucius Antonius* being Lieutenant of the higher *Germanie*, had corrupted his Armie with gifts and promises, drawing the barbarous people to follow him, with great hope to make himselfe Emperour; which newes much troubling the Citie of *Rome*, with feare of a dangerous Warre; it was sodainly reported that *Antonius* was slaine, and his Armie defeated.

Hereupon many did offer sacrifice to the gods, and shew all manner of publique ioy, as in such cases was accustomed. But when better inquirie was made, and the Author of these tidings could not bee found; the Emperour *Domitian* betooke himselfe to his iourney against the Rebell; and beeing now with his Armie in march, hee receiued aduertisement by Poste, of the Victorie obtained, and the death of *Antonius*: whereupon remembring the rumour noised before in *Rome*, of the selfe-same victorie, hee found that the report and victory were borne vpon one day, though twentie thousand furlongs (which make about fiue and twenty hundred miles) a-sunder. It is truly said of *Plutarch*, that this last example giues credit vnto many the like. And indeed it were very strange, if among so many rumours, begotten by forgerie or mistakings, and fostered by credulous imagination, there should not bee found (as happens in dreames among many thousand vaine and friuolous) a few precisely true. Howbeit wee may finde, that God himselfe doth sometimes vse to terrifie those who presume vpon their owne strength, by these light meanes of tumultuous noyses; as hee raised the siege of *Samaria*, by causing a sound of Horses and Chariots to affright the *Aramites*; and as
Esay c. 37. v. 7. hee threatned *Senacherib*, saying: *Behold, I will send a blast vpon him, and hee shall heare a noyse, and returne to his owne Land.* Wherefore it may well haue beene true, that God was pleased by such a meane as this, to animate the *Greekes*; who (as *Herodotus* notes) went towards the Enemies with heauy hearts, being in great feare, lest their owne aduenture should by no meanes fall out well; considering in what danger they had left their owne Countrie of *Greece*, which was ready to be subdued by *Mardonius* whilest they went wandring to seeke out enemies a-farre-off, vpon the coast of *Asia*. But the fame of the battaile fought at *Platæa* being noysed among them; euery man desired that his owne valor in the present fight, might be some helpe to work out the full deliuerance of *Greece*. In this alacritie of spirit, they diuided themselues into two Battalians, whereof the *Athenians* ledde the one, by the way of the plaine, directly towards the enemies campe; the *Lacedæmonians* conducted the other, by the Mountaines and streight passages, to winne the higher ground. The *Athenians* did first set vpon the Campe (ere the *Lacedæmonians* could arriue on the other part) and being desirous to get all the honor

of

of the day to themſelues, did ſo forcibly aſſault it, that they brake way through the Paliſſadoes and Gabions, and made themſelues Maſters of the place, ſlaying all that could not ſaue themſelues by flight. In this fight the *Samians* did good ſeruice; as is formerly mentioned.

But the *Mileſians*, who vpon the like iealouſie, were placed by the *Perſians* on the tops of *Mycale*, to defend the paſſages, did now (as if they had been ſet of purpoſe to keep them from running away) put as many to the ſword as fell into their hands, letting none eſcape, except very few, that fled through by-pathes. The *Lacedæmonians* that day did little ſeruice, for the buſineſſe was diſpatched ere they came in: Onely they broke ſuch companies as retired in whole troopes; making them flie diſperſed in very much diſorder, whereby the *Mileſians* were enabled to doe the greater execution vpon them. This was the laſt fight of that huge Armie leauied againſt *Greece*, which was now vtterly broken, and had no meanes left to make offenſiue Warre.

§. XI.

Of the barbarous qualities of Xerxes: *with a tranſition from the Perſian affaires to matters of Greece, which from this time grew more worthy of regard.*

Xerxes lay at *Sardis*, not farre from the place of this battaile; but little minde had he to reuenge either this or other his great loſſes, being wholly giuen ouer to the loue of his Brothers Wife: with whom hee could not preuaile by intreatie, nor would obtaine his deſire by force, becauſe he reſpected much his Brother her husband, he thought it beſt to make a match betweene his owne Sonne *Darius*, and the Daughter of this Woman; hoping by that meanes to finde occaſion of ſuch familiaritie as might worke out his deſire. But whether it were ſo, that the chaſtity of the Mother did ſtill reiect him, or the beauty of her Daughter allure him; he ſoone after fell in loue with his owne Sonnes wife, being a vicious Prince, and as ill able to gouerne himſelfe in peace, as to guide his Armie in War. This yong Lady hauing once deſired the King to giue her the Garment which he then wore, being wrought by his owne Wife; cauſed the Queene thereby to perceiue her husbands conuerſation with her, which ſhe imputed not ſo much to the beauty of her Daughter-in-law, as to the cunning of the Mother, againſt whom thereupon ſhe conceiued extreame hatred. Therefore at a Royall feaſt, wherein the cuſtome was that the King ſhould grant their requeſt, ſhe craued that the Wife of *Maſiſtes*, her husbands brother, the yong Ladies Mother, might be giuen into her diſpoſition. The barbarous King, who might either haue reformed the abuſe of ſuch a cuſtome, or haue deluded the importunate cruelty of his Wife, by threatning her ſelfe with the like, to whatſoeuer ſhe ſhould inflict vpon the innocent Lady, granted the requeſt; and ſending for his brother, perſwaded him to put away the Wife which he had, and take one of his Daughters in her ſtead. Hereby it ſeemes, that he vnderſtood how villainouſly that poore Lady ſhould be intreated, whom he knew to be vertuous, and whom himſelfe had loued. *Maſiſtes* refuſed to put her away; alleadging his owne loue, her deſeruing, and their common Children, one of which was married to the Kings Sonne, as reaſons important to moue him to keepe her. But in moſt wicked manner *Xerxes* reuiled him; ſaying, That he now ſhould neither keepe the Wife which he had, nor haue his Daughter whom he had promiſed vnto him. *Maſiſtes* was much grieued with theſe words, but much more, when he returned home, he found his Wife moſt butcherly mangled by the Queene *Ameſtris*, who had cauſed her Noſe, Lips, Eares, and Tongue to be cut off, and her Breſts in like manner, which were caſt vnto Dogs. *Maſiſtes* enraged with this villany, took his way with his children, and ſome Friends, towards *Bactria*, of which Prouince he was Gouernor, intending to rebell & auenge himſelfe. But *Xerxes* vnderſtanding his purpoſe, cauſed an Armie to be leuied, which cut him off by the way, putting him and all his Companie to the ſword. Such was the Tyrannicall condition of the *Perſian* Gouernment; and ſuch are generally the effects of Luxury, when it is ioyned with abſolute power.

Yet of *Xerxes* it is noted, that he was a Prince of much vertue. And therefore *Alexander* the Great, finding an Image of his ouer-throwne, and lying vpon the ground, ſaid, That he doubted, whether in regard of his vertue, he ſhould againe erect it, or, for the the miſchiefe done by him to *Greece*, ſhould let it lye. But ſurely whatſoeuer his

other

other good qualities were, he was fooliſh, and was a coward, and conſequently mercileſſe.

Therefore we may firmely beleeue, that the vertue of *Cyrus* was very great, vpon which the foundation of the *Perſian* Empire was ſo ſurely laid, that all the wickednesſe and vanities of *Xerxes*, and other worſe Princes, could not ouerthrow it, vntill it was broken by a vertue almoſt equall to that which did eſtabliſh it. In wars againſt the *Aegyptians*, the fortune of *Xerxes* did continue, as at the firſt it had beene very good; but againſt the generall eſtate of *Greece*, neither he, nor any of his poſterity, did euer make offenſiue warre, but receiued many loſſes in *Aſia*, to which the laſt at *Mycale* ſerued but as an introduction; teaching the *Greekes*, and eſpecially the *Athenians*, that the *Perſian* was no better Souldier at his owne dores, than in a forraine Countrie: whereof good triall was made forth-with, and much better proofe as ſoone as the affaires of *Athens* were quietly ſetled and aſſured.

From this time forward I will therefore purſue the Hiſtorie of *Greece*, taking in the matters of *Perſia*, as alſo the eſtate of other Countries, collaterally, when the order of time ſhall preſent them. True it is, that the *Perſian* eſtate continued in her greatneſſe, many ages following, in ſuch wiſe that the knowne parts of the World had no other Kingdome, repreſenting the Maieſtie of a great Empire.

But this greatneſſe depended onely vpon the riches and power that had formerly beene acquired, yeelding few actions or none that were worthy of remembrance, excepting ſome Tragedies of the Court, and examples of that exceſſiue Luxurie, where-with both it, and all, or the moſt of Empires that euer were, haue beene eneruated, made vnweildie, and (as it were) fattened for the hungry ſwords of poore and hardy Enemies. Hereby it came to paſſe, that *Xerxes* and his ſucceſſours were faine to defend their Crownes with money and baſe policies; very ſeldome or neuer (vnleſſe it were with great aduantage) daring to aduenture the triall of plaine battaile with that little Nation of *Greece*, which would ſoone haue ruined the foundations laid by *Cyrus*, had not priuate malice and ielouſie vrged euery Citie to enuie the height of her neighbours wals, and thereby diuerted the ſwords of the *Greekes* into their owne bowels, which after the departure of *Xerxes* began very well, and might better haue continued, to hew out the way of conqueſt, on the ſide of *Aſia*.

CHAP. VII.

Of things that paſſed in Greece from the end of the Perſian Warre, to the beginning of the Peloponneſian.

§. I.

How Athens was rebuilt and fortified.

AFter that the *Medes* and *Perſians* had receiued their laſt blow, and were vtterly beaten at *Mycale*: *Leotychides*, who then commanded the *Gracian* Armie, leauing the purſuit of the warre to the *Athenians*, aſſiſted by the reuolted *Iones*, returned with the *Lacedæmonians* and other *Peloponneſians* to *Sparta* and other places, out of which they had beene leauied. The *Athenians* in the meane while beſieged *Seſtos*, a Citie on the ſtrait of the *Helleſpont*, betweene which and *Abydus*, *Xerxes* had lately faſtned his Bridge of Boats: where the inhabitants, deſperate of ſuccour, did not long diſpute the defence thereof, but quitted it to the *Greekes*, who entertained themſelues the Winter following on that ſide the *Helleſpont*. In the Spring they drew homeward, and hauing left their wiues and children, ſince the inuaſion of *Attica*, and the abandoning of *Athens*, in diuers Iſlands, and at *Troezen*, they now found them out, and returned with them to their owne places.

And though the moſt part of all their houſes in *Athens* were burnt and broken downe, and

and the wals of the Citie ouer-turned, yet they resolued first on their common defence, and to fortifie their City, before they cared to couer themselues, their wiues and children, with any priuate buildings. Whereof the *Lacedæmonians* being aduertised, and misliking the fortifying of *Athens*, both in respect that their owne Citie of *Sparta* was vnwalled, as also because the *Athenians* were growne more powerfull by Sea, than either themselues, or any other State of *Greece*, they dispatched messengers to the *Athenians* to dissuade them; not acknowledging any priuate mislike or iealousie, but pretending, that if the *Persians* should returne to inuade *Greece* a third time, the *Athenians* being in no better state to defend themselues than heretofore, the same would serue to receiue their enemies, and to be made a Seate for the Warre, as *Thebes* had lately beene. To this the *Athenians* promised to giue them satisfaction by their own Embassadors very speedily. But being resolued to goe on with their workes by the aduice of *Themistocles*, they held the *Lacedæmonians* in hope of the contrary, till they had raised their wals to that height, as they cared not for their mislikes, nor doubted their disturbance; and therefore (to gaine time) they dispatched *Themistocles* towards *Lacedæmon*, giuing him for excuse, that hee could not deliuer the *Athenians* resolutions, till the arriuall of his fellow-Commissioners; who were of purpose retarded. But after a while, the *Lacedæmonians* expectation being conuerted into iealousie (for by the arriuall of diuers persons out of *Attica*, they were told for certaine, That the wals of *Athens* were speedily growne vp beyond expectation) *Themistocles* prayed them not to beleeue reports and vaine rumors, but that they would be pleased to send some of their owne trustie Citizens to *Athens*, from whose relation they might resolue themselues, and determine accordingly. Which request being granted, and Commissioners sent, *Themistocles* dispatched one of his owne, by whom he aduised the *Athenians*, first to entertaine the *Lacedæmonians* with some such discourse as might retaine them a few dayes, and in conclusion to hold them among them, till himselfe and the other *Athenian* Embassadours, then at *Sparta*, had their liberty also to returne. Which done, and being also assured by his associates and *Aristides*, that *Athens* was already defensible on all parts, *Themistocles* demanding audience, made the *Lacedæmonians* know, That it was true that the wals of *Athens* were now raised to that height, as the *Athenians* doubted not the defence of their Citie; praying the *Lacedæmonians* to beleeue, That whensoeuer it pleased them to treat with the *Athenians*, they would know them for such, as right well vnderstood what appertained to a Common-weale and their owne safety, without direction and aduice from any other: That they had in the warre of *Xerxes* abandoned their Citie, and committed themselues to the woodden wals of their shippes, from the resolution of their owne counsels and courage, and not thereto taught or perswaded by others: and finally, in all that perillous warre against the *Persians* they found their owne iudgements and the execution thereof in nothing inferior, or lesse fortunate, than that of any other Nation, State, or Commonweale among the *Greekes*; And therefore concluded, that they determined to be Masters and Iudges of their owne affaires, and thought it good reason, that either all the Cities confedered within *Greece* should be left open, or else that the wals of *Athens* should be finished and maintained.

The *Lacedæmonians* finding the time vnfit for quarrell, dissembled their mislike, both of the fortifying of *Athens*, and of the diuision, and so suffered the *Athenians* to depart, and receiued backe from them their owne Embassadors.

The wals of *Athens* finished, they also fortified the Port *Pyreus*, by which they might vnder couert imbarke themselues vpon all occasions.

§. II.

The beginning of the Athenian greatnesse, and prosperous warres made by that State vpon the Persian.

THe *Athenians* hauing setled things in good order at home, prepared thirty Gallies for the pursuit of the warre against the *Persians*, to which the *Lacedæmonians* added other twenty, and with this Fleet, strengthened by the rest of the Cities of *Greece* confederated, they set sayle for *Cyprus*, vnder the conduct of *Pausanias* the *Lacedæmonian*; where after their landing hauing possest themselues of many principall places, they imbarked the Armie againe, and tooke land in *Thrace*, recouering from the

the *Persians* by force the Citie *Bizantium*, now *Constantinople*: from whence *Pausanias*, behauing himselfe more like a Tyrant than a Captaine, especially towards the *Ionians* lately reuolted from *Xerxes*, was called backe by the Councell of *Lacedæmon*, and not onely accused of many insolent behauiors, but of intelligence with the *Medes*, and Treason against his Countrey. In his stead they imployed *Dorces*, who either gaue the same cause of offence; or else the *Athenians*, who affected the first commandement in that warre, practised the souldiors to complaine; though indeede the wise and vertuous behauior of *Aristides*, Generall of the *Athenian* forces, a man of rare and incomparable sincerity, had beene able to make a good Commander seeme ill in comparison of himselfe; and therfore was much more auaileable, in rendring those detested, whose vices afforded little matter of excuse. Howsoeuer it were, the *Lacedæmonians* being no lesse wearied of the warre, than the *Athenians* were eagre to pursue it, the one obtained their ease, and the other the execution and honor which they desired: for all the *Greekes* (those of *Peloponnesus* excepted) willingly subiected themselues to the commandement of the *Athenians*, which was both the beginning of their greatnesse in that present age, and of their ruine in the next succeeding. For the charge of the warre being now committed vnto them, they began to rate the confederated Cities, they appointed receiuers and Treasurers, and began to leuie money, according to their discretion, for the maintenance of the generall defence of *Greece*, and for the recouering of those places on *Europe* side, in *Asia* the lesse, and the Islands, from the *Persians*. This tribute (the first that was euer payed by the *Greekes*) amounted to foure hundred and threescore Talents; which was raised easily by the honest care of that iust man *Aristides*, to whose discretion all the confederates referred themselues, and no one man found occasion to complaine of him. But as the vertue of *Aristides*, and other worthy Citizens, brought vnto the *Athenians* great commoditie; so the desire which they conceiued of encreasing their commoditie, corrupted their vertue, and robbing them of the generall loue, which had made them powerfull, abandoned their Citie to the defence of her treasure, which with her in the next age perished. For it was not long ere these foure hundred and threescore Talents were raysed to sixe hundred, nor long after that, ere their couetous Tyrannie had conuerted their followers into slaues, and extorted from them yeerely thirteene hundred Talents. The Isle of *Delos* was at the first appointed for the Treasure-house wherein these summes were layd vp, and where, at the generall Assembly, the Captaines of those forces, sent by the confederates, were for forme sake called to consultation. But the *Athenians*, who were stronger by sea than all *Greece* besides, had lockt vp the common treasure in an Island, vnder their owne protection, from whence they might transport it at their pleasure, as afterward they did.

The generall Commander in this Warre was *Cimon*, the sonne of *Miltiades*, who first tooke *Eiona*, vpon the Riuer *Strimon*; then the Isle of *Sciros*, inhabited by the *Dolopes*: they mastered the *Caristij*, & brought into seruitude the *Naxij*, contrary to the forme of the confederacy: So did the other the inhabitants of *Greece*, if at any time they failed of their contribution, or disobeyed their commandements; taking vpon them and vsurping a kinde of soueraigne authority ouer the rest: which they exercised the more assuredly, because they were now become Lords of the Sea, and could not be resisted. For many of the confederated Cities and Nations, wearie of the warre in their owne persons, and giuen vp altogether to their ease, made choise rather to pay their parts in money, than either in men of warre, or in ships; leauing the prouision of both to the *Athenians*. Hereby the one grew weake in all their Sea-defences, and in the exercise of the Warres; the other greatly strengthened their Nauie and their experiences, being alwayes armed and imployed in honourable Seruices, at the cost of those, who hauing lifted them into their Saddles, were now enforced to become their footmen. Yet was the Tribute-money, leuied vpon these their confederates, employed so well by the *Athenians* at the first (as ill proceedings are often founded vpon good beginnings) that no great cause of repining was giuen. For they rigged out a great Fleet of Gallies, very well manned, wherewith *Cimon* the Admirall scouring the Asiaticke Seas, tooke in the Citie of *Phaselis*; which hauing formerly pretended neutralitie, and refused to relieue, or any way assist the *Greekes*, were enforced to pay ten Talents for a fine, and so to become followers of the *Athenians*, paying yeerely contribution.

From thence he set sayle for the Riuer *Eurymedon* in *Pamphylia*, where the *Persian* Fleet

Fleet rode, being of fixe hundred ſayle, or (according to the moſt ſparing report) three hundred and fiftie, and hauing a great Land-Armie, encamped vpon the ſhoare; all which forces hauing beene prouided for aduancing the Kings affaires in *Greece*, were vtterly defeated in one day, and two hundred ſhips taken by the *Athenians*, the reſt being broken to pieces, or ſunke, ere euer they had ſwom in the *Greekiſh* Seas. *Cimon* hauing in one day obtained two great victories, the one by the Sea, and the other by Land, was very ſoone preſented with a third. For fourſcore ſayle of *Phœnicians* (who were the beſt of all Sea-men, vnder the *Perſian* command) thinking to haue ioyned themſelues with the Fleet before deſtroyed, arriued vpon the ſame Coaſt, ignorant of what had paſſed, and fearing nothing leſſe than what enſued. Vpon the firſt notice of their approach, *Cimon* weighed anchor, and meeting them at an head-Land, called *Hydra*, did ſo amaze them, that they onely ſought to run themſelues on ground; by which meane preſeruing few of their men, they loſt all their ſhips. Theſe loſſes did ſo breake the courage of the *Perſian*, that, omitting all hope of preuailing vpon *Greece*, he condeſcended to whatſoeuer Articles it pleaſed the *Athenians* to propound, granting liberty vnto all the *Greekes* inhabiting *Aſia*; and further couenanting, That none of his ſhips of War ſhould ſayle to the Weſtward of the Iſles, called *Cyanea* and *Chelidonia*.

This was the moſt honourable peace that euer the *Greekes* made; neither did they in effect, after this time, make any warre that redounded to the profit or glory of the whole Nation, till ſuch time as, vnder *Alexander*, they ouerthrew the Empire of *Perſia*, in which warre, few, or perhaps none of them, had any place of great command, but ſerued altogether vnder the *Macedonians*.

§. III.

The death of Xerxes *by the treaſon of* Artabanus.

BEſides theſe loſſes, which could not eaſily haue beene repaired, the troubles of the Empire were at this time ſuch, as gaue iuſt cauſe to the *Perſian* of ſeeking peace vpon any tearmes not altogether intolerable. For *Artabanus*, the vncle of *Xerxes*, perceiuing, that the King his maſter did eaſily take ſmall occaſions to ſhed the bloud of ſuch, as in kindred or place were neere vnto him, began to repoſe leſſe hope of a ſafetie in remaining faithfull, than of obtaining the Soueraignty, by deſtroying a Prince that was ſo hated for his cruelty, and deſpiſed for his cowardiſe and misfortunes. Hauing conceiued this Treaſon, he found meanes to execute it by *Mithridates* an Eunuch, in ſuch cloſe manner, that (as if he himſelfe had beene innocent) he accuſed *Darius* the ſonne of *Xerxes*, and cauſed him to ſuffer death as a Parricide. Whether it be true, that by this great wickedneſſe he got the Kingdome, and held it ſeauen moneths; or whether intending the like euill to *Artaxerxes* the ſonne of *Xerxes*, he was by him preuented and ſurpriſed, it were hard to affirme any certainty. But all Writers agree vpon this, That taken he was, and with his whole familie put to death by extreame torments, according to the ſentence, whereof the truth is more ancient than the Verſe:

Rarò antecedentem ſceleſtum
Deſeruit pede pœna claudo.

Seldome the villaine, though much haſte he make,
Lame-footed Vengeance failes to ouer-take.

§. IIII.

The baniſhment of Themiſtocles. *His flight to* Artaxerxes *newly reigning in Perſia; & his death.*

ARtaxerxes being eſtabliſhed in his Kingdome, and hauing ſo compounded with the *Athenians*, as the preſent neceſſity of his affaires required, began to conceiue new hopes of better fortune againſt the *Greekes*, than he or his predeceſſors had euer hitherto found. For the people of *Athens*, when the *Perſians* were chaſed out of *Greece*, did ſo highly value their owne merits in that ſeruice, that they not onely thought it fit for themſelues to become the Commanders ouer many Townes and Iſlands of the *Greekes*, but euen within their owne wals, they would admit none other forme of Gouernment than meerely *Democraticall*. Herein they were ſo inſolent, that no integritie

nor good desert was able to preserue the estate of any such as had borne great office, longer than, by flattering the rascall multitude, he was contented to frame all his words and deeds to their good liking.

This their intolerable demeanour much offended *Themistocles*; who, though in former times he had layed the foundations of his greatnesse vpon popularitie, yet now presuming vpon his good seruices done to the State, he thought that with great reason they might grant him the liberty to checke their inordinate proceedings. But contrariwise, they were so highly offended with his often rehearsing the benefits which they had receiued from him, that they layed vpon him the punishment of *Ostracisme*, whereby he was banished for ten yeeres, as a man ouer-burthensome to the Common-wealth.

Before the time of his returne was halfe expired, a new accusation was brought against him by the *Lacedæmonians*, who charged him of consulting with *Pausanias*, about betraying the whole Countrey of *Greece* vnto *Xerxes*. Hereupon *Themistocles* finding no place of security against the malice of two such mighty Cities, was driuen, after many troublesome flights, and dangerous remouings, to aduenture himselfe into *Persia*; where he found *Artaxerxes* newly setled, & was by him very honourably entertained. But the great hope which *Artaxerxes* had conceiued of aduancing his affaires by the counsell and assistance of *Themistocles*, proued altogether fruitlesse. For when the *Athenians*, in fauour of *Inarus* the *Lybian*, (who infested *Ægypt*, causing it to rebell against the *Persian*) had sent a Fleet to Sea, landing an Armie in *Ægypt*, and scowring those Easterne Seas, to the great hinderance of *Artaxerxes*, and (for ought that I can vnderstand) to the manifest breach of that peace, which to their great honour they had concluded with *Xerxes*; then did the King send his Letters to *Themistocles*, requiring him to make good the hopes which he had giuen, of assuring the *Persian* estate against the *Greekes*.

But whether *Themistocles* perceiued much vnlikelinesse of good successe, in leading a great Armie of dastardly *Persians* against the warlike people of *Greece*; or else (as in fauour of his vertue it is more commonly reported) the loue of his Countrey would not permit him to seeke honour by the ruine of it: sure it is, that being appointed by *Artaxerxes* to vndertake the conduct of great forces against the *Athenians*, he decided the great conflict betweene thankfulnesse to his well-deseruing Prince, and naturall affection to his own ill-deseruing people, by finishing his life with a cup of poyson.

§. V.

How the Athenians, breaking the peace, which to their great honour they had made with the Persian, were shamefully beaten in Ægypt.

WHen was *Artaxerxes* driuen to vse the seruice of his owne Captaines in the *Ægyptian* warre, wherein it appeared well, That a iust cause is a good defence against a strong enemy. An *Athenian* Fleet of two hundred saile strong was sent forth vnder *Cimon*, to take in the Isle of *Cyprus*: which conquest seemed easie both to make and to maintaine, the *Persian* being vtterly broken at Sea, and thereby vnable to relieue the Island. Now although it were so, that a peace had beene concluded, which was likely to haue beene kept sincerely by the *Persian*, who had made so good proofe of the *Græcian* valour, that he was nothing desirous to build any ships of Warre (without which the *Greekes* could receiue no harme from him) whereof if any one should be found saying towards *Greece*, the peace was immediately broken, and if not, his whole estate; yet all the Sea-coast (no small part of his Dominions) exposed to the waste of an enemy too far ouermatching him. Yet whether the *Athenians* were in doubt, lest the league which in his own worser fortunes he had made with them, he would breake in theirs; and therefore sought to get such assurance into their hands, as might vtterly disable him from attempting ought against them; or whether the increase of their reuenues & power, by adding that rich and great *Iland* to their Empire, caused them to measure honour by profit; they thought it the wisest way, to take whilest they might, whatsoeuer they were able to get and hold, and be vnable to defend.

The *Ile* of *Cyprus* lying in the bottome of the streights betweene *Cilicia*, *Syria* and *Ægypt*, is very fitly seated for any Prince of State, that being mighty at Sea, doth either seeke to enrich himselfe by trade with those Countries, or to infest one or more of them

them when they are his enemies. And this being the purpoſe of the *Athenians*, their *Ambition* which had already deuoured, in conceit, this *Iland*, was on the ſodaine well-nigh choaked with a greater morſell, to ſmatch at which, they let *Cyprus* alone, which they might eaſily haue ſwallowed and digeſted. For *Inarus* King of the *Lybians* confining *Ægypt*, hauing found how greatly the Countrey was exhauſted by the late warres, and how weakely defended by very ſlender *Perſian* Garriſons, conceiued rightly, that if ſuch ſmall forces as the *Satrapa* or *Viceroy* could make on the ſodaine of his owne *Gardes*, or leuie out of the ordinary *Garriſons*, were by him defeated; the naturals of the Countrey, not long ſince oppreſſed by *Cambyſes*, and after a reuolt very lately ſubdued by *Xerxes*, would ſoone breake faith with him who had no other title to that kingdome than a good ſword. Further, he perſwaded himſelfe that the people, vnable to defend themſelues againſt the *Perſian* without his aſſiſtance; would eaſily be drawne to accept him, the author of their deliuerance for King. Neither did this hope deceiue him. For hauing taken and cruelly ſlaine *Achæmenes* the *Viceroy*; diuers *Cities* forwith declared themſelues for him, and proclaiming him King, ſhewed the moſt of their endeuour for proſecution of the warre. But he conſidering his owne weakeneſſe, and that the meanes of the *Ægyptians* his adherents were not anſwerable to their deſires, perceiued well, that to reſiſt the power of *Artaxerxes*, farre greater forces than his and theirs were to be procured, at what price ſoeuer he obtained them. Therefore hearing of the great *Athenian* fleete, and knowing well the vertue of the Souldiers therein embarqued; he inuited the Commanders to ſhare with him the kingdome of *Ægypt*, as a farre greater reward of their aduenture, than ſuch an addition as that of *Cyprus* could be to their eſtate. Whether he or they (if things had wholly ſorted according to their expectation) would haue beene contented with an equall ſhare, and not haue fallen out in the partition, were perhaps a diuination vnneceſſary. He was poſſeſſed of the peoples loue, they were of moſt power. But the iſſue of thoſe affaires was ſuch as left them nothing to communicate but misfortunes, which they ſhared ſomewhat equally.

Yet had the beginnings of their enterpriſe very good and hopefull ſucceſſe: For they entred the Land as farre as to *Memphis*, the principall Citie; and of the Citie it ſelfe they tooke two parts: to the third part, which was called the White wall, they laid ſuch hard ſiege, that neither thoſe forces of the *Perſians*, which then were in *Ægypt*, were ſtrong enough to remoue them; neither could *Artaxerxes* well deuiſe what meanes to vſe for the recouery of that which was loſt, or for the preſeruation of the remainder. The beſt of his hope was by ſetting the *Lacedæmonians* vpon *Athens*, to enforce the *Athenians* to looke homewards to their owne defence. This was the firſt time that the *Perſian* ſought to procure the aſſiſtance of the *Greekes* one againſt the other, by ſtirring them vp with gold to the entertainement of priuate quarrels, for the good of their common enemy. To this purpoſe he ſent *Megabazus* to *Sparta* with much Treaſure; who, after great expence, finding that the *Lacedæmonians* were nothing forward in imploying their whole force againſt the *Athenians*, whom in many conflicts of great importance they had found to be their matches, notwithſtanding the abſence of their Armie in *Ægypt*; he thought it his wiſeſt way to imploy the reſt of his mony and meanes to their reliefe, who had now the ſpace of ſixe yeeres defended his maſters right in *Ægypt*. Therefore he haſtily diſpatched another of his name, the ſonne of *Zopyrus*, who arriuing in *Ægypt*, was firſt encountred by the reuolted people; ouer whom he obtained victory, which made him maſter of the Countrey, whileſt the *Athenians* lay buſied about *Memphis* the great Citie.

It cannot be doubted, that long abode in a ſtrange ayre, and want of ſupply, had much enfeebled the *Athenians*: ſure it is, that when *Megabazus*, hauing reduced the Countrey to obedience, attempted the Citie it ſelfe, whether his former ſucceſſe had amended the courage of the *Perſians*, or want of neceſſaries made the *Athenians* inferiour to themſelues; he chaſed them out of *Memphis*, and purſued them ſo neere, as they were forſt to fortifie themſelues in the Iſle of *Proſopites*, where *Megabazus*, after eighteene moneths ſiege, turning away one part of the Riuer by diuers Trenches, aſſaulted the *Athenians* without impediment of waters, tooke their Gallies, and put all to the ſword, ſaue a few that ſaued themſelues by flight into *Lybia*; the ſame entertainement had fiftie other Gallies which they ſent to the ſuccour of the firſt two hundred.

Proſopites an Hand between the Riuers of *Taly* & *Pharmutiacus*, two of the out-lets of *Nilus*, towards *Alexandria*.

hundred. For those *Athenians* hauing heard nothing that their Fleete and Armie was consumed, entred by the branch of *Nilus*, called *Mendesium*, and fell vnawares among the *Phœnician* Gallies and the *Persian* Armie; so as the *Persians* recouered all *Ægypt*, but that part held by *Amyrteus*, and *Inarus* the King of *Lybia*, being by them taken and hanged. This was the end of the *Athenians* sixe yeeres warre in *Ægypt*, and the reward of their vanitie and indiscretion to vndertake many enterprises at once.

Mendesius is an Island in the mouth of *Nilus*, between the out-let called *Busiriticus* and *Diolcos*. But the branch of *Nilus*, called *Mendesium*, runneth into the Sea by the Citie *Panaphysis*.

§. VI.

Of other Warres made by the Athienians for the most part with good successe, about the same time.

NOtwithstanding these ouerthrowes in *Ægypt*, yet the *Athenians* in their home warres waded through many difficulties, and held the reputation of their forces against the *Lacedæmonians*, *Corinthians*, and others, rather to their aduantage than otherwise. For as they were beaten neere vnto *Halia* by the *Corinthians* and *Epidauriens*, so they obtained two great victories soone after; the one ouer the *Peloponnesians*, neere vnto *Cecryphalia*; the other ouer the *Æginets*, neere vnto *Ægina*; where they sunke and carried away threescore and ten Gallies of their Enemies. Furthermore, they landed their forces on the suddaine, and besieged *Ægina*, from whence they could not be moued, notwithstanding that the *Corinthians*, to diuert them, inuaded *Megara*; where, after a great fight, with equall losse, the *Corinthians*, when they returned againe to set vp their *Trophie*, as Victors in the former battaile, were vtterly broken and slaughtered by the *Athenian* Garrisons and *Megarians*, to their great losse and dishonour.

Againe, as the *Athenians* were discomfited neere to *Tanagra*, by the *Lacedæmonians*, who returned from the succour of the *Dorians* against the *Phocians* (at which time the *Thessalian* horse-men turned from their Allies the *Athenians*, and fought against them) so about threescore dayes after, the *Athenians* entred *Bœotia* vnder the conduct of *Myronides*, where beating that Nation, they wan *Phocis* on the gulfe *Oeteus*, and euened the wals of *Tanagra*, to the ground. Finally, they enforced *Ægina* to render vpon most base conditions; as to beat downe the wals of their Citie, and to giue them hostages for Tribute; the siege whereof they had continued, notwithstanding all their other brabbles and attempts elsewhere. Besides these victories they sackt and spoiled many places vpon the Sea-coast of *Peloponnesus*, belonging to the *Lacedæmonians*; wan vpon the *Corinthians*, and ouerthrew the *Sicyonians* that came to their succour. These were the vndertakings of the *Athenians*, and their Allies, during the time of those sixe yeeres that a part of their forces made warre in *Ægypt*. In the end whereof they attempted *Thessalie*, perswaded thereunto by *Orestes*, but were resisted by the King *Pharsalus*, who had chased *Orestes* out of his Dominions. They also landed in *Sicyonia*, and had victory ouer those that resisted, after which they made truce with the *Peloponnesians* for fiue yeeres, and sent *Cimon* into *Cyprus* with two hundred ships; but they were againe allured by *Amyrteus* one of the race of their former Kings, who held the Marish and Wooddie parts of *Ægypt* from the *Persians*, to whom they sent sixtie of their ships. The rest of their Armie failing in their enterprise of *Cyprus*, and their fortunate and victorious Leader *Cimon* dying there, as they coasted the Iland, incountred a fleet of the *Phœnicians* and *Cilicians*, ouer both which Nations they returned victorious into *Greece*: as also those returned safe which were sent into *Ægypt*.

§. VII.

Of Artaxerxes Longimanus, *that he was* Ahashuerosh *the husband of Queene* Hester.

THese *Ægyptian* troubles being ended, the reigne of *Artaxerxes* continued peaceable, whereof the length is by some restrained into twenty yeeres, but the more and better Authors giue him fortie, some allow vnto him foure and forty. He

He was a Prince of much humanity, and noted for many examples of gentlenesse. His fauour was exceeding great to the *Iewes*, as appeareth by the Hiſtories of *Eſdras* and *Nehemias*, which fell in his time.

To proue that this was the King who gaue countenance and aide to that great worke of building the Temple, it were a needeleſſe trauaile; conſidering that all the late Diuines haue taken very much paine, to ſhew that thoſe two Prophets were licenſed by him, and ſuccoured in that building, in ſuch ſort as appeares in their writings.

This was likewiſe that King *Ahaſhueroſh* who married *Heſter*. Whereof if it be needefull to giue proofe, it may ſuffice; That *Ahaſhueroſh* liued in *Suſa*, reigning from *India* to *Æthiopia*, and therefore muſt haue beene a *Perſian*; That he liued in peace, as appeares by the circumſtances of the Hiſtorie, and vſed the counſaile of the ſeuen Princes, the authority of which Princes began vnder *Darius*, the ſonne of *Hyſtaſpes*; wherefore he could be neither *Cyrus* nor *Cambyſes*.

The continuall Warres which exerciſed King *Darius* the ſonne of *Hyſtaſpes*, together with the certainety of his marriages with ſundry wiue, from none of whom he was diuorced, but left his firſt wife *Atoſſa*, the daughter of *Cyrus*, aliue in great honour, ſhe being mother to *Xerxes* the ſucceeding King; doe manifeſtly prooue that *Heſter* was not his. Whereunto is added by *Philo* the *Iew*, That at the perſwaſion of *Mardochæus*, *Ioiachim* the high Prieſt the ſonne of *Ieſua*, cauſed the feaſt of *Purim* to be inſtituted in memory of that deliuerance. Now the time of *Ioiachim* was in the reigne of *Artaxerxes*, at the comming of *Eſdras*, and *Nehemias*: *Ieſua* his father dying about the end of *Darius*.

The ſame continuance of warres, with other his furious and tragicall loues, wherewith *Xerxes* did conſume ſuch little time, as he had free from warre, are enough to proue, that the ſtorie of *Heſter* pertained not vnto the time of *Xerxes*, who liued but one and twentie yeeres, whereas the two and thirtieth of *Ahaſuerus* or *Artaſaſtha* is expreſſed by *Nehemias*. Againe, it is well knowne, that *Xerxes* in the ſeauenth yeere of his reigne (wherein this marriage muſt haue beene celebrated) came not neere to *Suſa*. Of the Princes that ſucceeded *Artaxerxes Longimanus*, to proue that none of them could be *Ahaſhueroſh*, it is enough to ſay, that *Mardochæus* hauing beene carried from *Hieruſalem* captiue, with *Iechonia*, by *Nebuchadnezzar*, was vnlikely to haue liued vntill their times.

But of this *Artaxerxes* it is true, that he liued in *Suſa*, reigned from *India* to *Æthiopia*, liued in peace, was contemporarie with *Ioiakim* the high Prieſt: and further he had happily by his Lieutenants reclaimed the rebellious *Ægyptians* in that ſeauenth yeere of his reigne; which good fortune might well giue occaſion to ſuch a Royall feaſt, as is deſcribed in the beginning of *Heſter*. This is the ſumme of the arguments, brought to proue the age of *Heſters* ſtorie by the learned and diligent *Krentzhemius*, who addes the authorities of *Ioſephus*, affirming the ſame, and of *Philo*, giuing to *Mardochæus* eighteene yeeres more than *Iſaac* the *Patriarch* liued, namely, one hundred foureſcore and eighteene yeeres in all, which expire in the fiue and thirtieth yeere of this *Artaxerxes*, if we ſuppoſe him to haue beene carried away captiue, being a Boy of ten yeeres old.

§. VIII.

Of the troubles in Greece, foregoing the Peloponneſian Warre.

BVt it is fit that we now returne to the affaires of the *Greekes*, who from this time forward, more vehemently proſecuting their ciuill warres, ſuffered the *Perſians* for many ages to reſt in peace: this *Ægyptian* expedition being come to nought. Soone after this, the *Lacedæmonians* vndertooke the warre called, Sacred, recouered the Temple and Ile of *Delphos*, and deliuered both to the inhabitants; but the *Athenians* regained the ſame, and gaue it in charge to the *Phocians*. In the meane while the baniſhed *Bœotians* reentred their owne Land, and maſtred two of their owne Townes poſſeſt by the *Athenians*, which they ſoone recouered againe from them; but in their returne towards *Athens*, the *Bœotians*, *Eubœans*, and *Locrians*, (Nations oppreſt by the *Athenians*) ſet vpon them with ſuch reſolution, as the *Athenians* were in that fight all ſlaine or

taken, wherby the *Bœotians* recouered their former liberty, restoring to the *Athenians* their prisoners. The Ilanders of *Eubœa* tooke such courage vpon this, that they reuolted wholly from the *Athenians*, whom when *Pericles* intended to reconquer, he was aduertised that the *Megarians*, (who first left the *Lacedæmonians*, & submitted themselues to *Athens*) being now weary of their yoke, had slaine the *Athenians* Garrisons, and ioyned themselues with the *Corinthians*, *Sicyonians*, & *Epidaurians*. These newes hastened *Pericles* homeward with all possible speede; but ere he could recouer *Attica*, the *Peloponnesians*, led by *Plistoanax*, the sonne of *Pausanias*, had inuaded it, pillaged, and burnt many parts thereof; after whose returne *Pericles* went on with his first intent and recouered *Eubœa*. Finally, the *Athenians* began to treat of peace with the *Peloponnesians*, and yeelded to deliuer vp all the places which they held in the Country of *Peloponnesus*: and this truce was made for thirty yeeres.

After sixe of these yeeres were expired, the *Athenians* (fauouring the *Mylesians* against the *Samians*) inuaded *Samos* by *Pericles*, and after many repulses, and some great losses, both by Sea and Land, the Citizens were forc't to yeelde themselues vpon most lamentable conditions; Namely, to deliuer vp all their ships, to breake downe their owne wals, to pay the charge of the war, and to restore whatsoeuer had beene taken by themselues, or by their practice, from the *Athenians*. In the necke of which followed that long and cruell *Peloponnesian* Warre, whereof I haue gathered this briefe following: the same contention taking beginning fiftie yeeres after the flight of *Xerxes* out of *Greece*. But because there was no Citie thereof, which either in the beginning of this warre, or in the continuance of it, was not drawne into the quarrell: I hold it conuenient now at the first to shew briefly the estate of the Countrie at that time, and especially the condition of those two great Cities, *Athens* and *Sparta*, vpon which all the rest had most dependance.

CHAP. VIII.

Of the Peloponnesian Warre.

§. I.

Vpon what tearmes the two principall Cities of Greece, Athens and Sparta, stood, at the beginning of the Peloponnesian Warre.

GReece was neuer vnited vnder the gouernement of any one Prince or Estate, vntill *Philip* of *Macedon*, and after him *Alexander*, brought them rather to a Vnion and League against the *Persian*, whereof they were Captaines, than into any absolute subiection. For euery Estate held their owne, and were gouerned by Lawes farre different, and by their owne Magistrates, notwithstanding the power of the *Macedonians*, to whom they did yeelde obedience no otherwise than as to such, who were (perforce) their leaders in the *Persian* warre (deemed the Generall quarrell of *Greece*) and tooke the profit and honour of the victory, to their owne vse and increase of greatnesse. But the Kings which afterwards reigned in *Macedonia*, did so farre enlarge their authority, that all *Greece* was by them brought vnder such obedience, as differed little from seruitude; very few excepted, who could hardly, sometimes with armes, and sometimes with gifts, preserue their liberty; of whom the *Lacedæmonians* and *Athenians* were chiefe: which two people deserued best the plague of tyranny, hauing first giuen occasion thereunto, by their great ambition, which wearied and weakened all the Countrie by perpetuall Warre. For vntill these two Cities of *Athens* and *Sparta* distracted all *Greece*, drawing euery State into the quarrell, on the one or other side, and so gaue beginning to the *Peloponnesian* warre (the effects whereof in true estimation ceased not, before the time that *Philip* had ouer-mastred all, forasmuch as euery conclusion

conclusion of one war afforded henceforth matter of some new distraction of the whole Countrie) the warres, commenced betweene one Citie of *Greece* and an other, were neither great, nor of long continuance. All controuersies were soone decided, either by the authority of the *Amphictiones*, who were the generall Councell of *Greece*; or by the power of the *Lacedæmonians*, whose aide was commonly held as good as the assurance of victorie.

These *Lacedæmonians* had liued about foure hundred yeeres vnder one forme of Gouernment, when the *Pelaponnesian* warre began. Their education was onely to practise feates of Armes; wherein they so excelled, that a very few of them were thought equall to very great numbers of any other people. They were poore, and cared not much for wealth; euery one had an equall portion of the common field, which sufficed to maintaine him in such manner as they vsed. For brauery they had none, and curious building or apparell they regarded not. Their diet was simple, their feasts and ordinary meales being in common Hals, where all fared alike. They vsed money of yron, whereof they could not be couetous nor great hoarders. Briefely, they liued *Vtopian*-like, saue that they vsed no other occupation than Warre, placing all their felicitie in the glory of their valour. Hereby it came to passe that in all enterprises, whereof they were partakers, the leading and high command was granted to them, and all *Greece* followed their conduct. But the *Athenians* were in all points contrary to this. For they sought wealth, and measured the honours of their victories by the profit; they vsed mercenarie Souldiers in their warres, and exacted great tribute of their Subiects, which were for the most part Ilanders, compelled to obey them, because the *Athenian* fleet was great.

As in forme of policy, and in course of life, so in conditions naturall, the difference betweene these two people was very much. The *Athenians* were eager and violent, suddaine in their conclusions, and as hastie in the execution: The *Lacedæmonians* very slow in their deliberations, full of grauitie, but very resolute, and such as would in cold bloud performe what the *Athenians* did vsually in flagrant. Whereby it came to passe, that the *Lacedæmonians* had all the Estates of *Greece* depending vpon them, as on men firme and assured, that sought honor & not riches; whereas the *Athenians* were followed by such as obeyed them perforce, being held in streight subiection. But the Signorie of the *Athenians* was nothing large, vntill such time as the *Persian Xerxes* had inuaded *Greece*, pretending onely a quarrell to *Athens*: For then the Citizens perceiuing well, that the Towne of *Athens* could not be defended against his great Armie of seuenteene hundred thousand men, bestowed all their wealth vpon a Nauie, & (assisted by the other *Gracians*) ouerthrew the fleet of *Xerxes*, whose Land-forces were soone after discomfited by them, and the *Greekes*, who all serued vnder conduct of the *Spartans*. After these victories, the *Athenians* being now very mighty in fleet, reduced all the Ilands of the *Greekish* Seas vnder their obedience; imposing vpon them a hard tribute, for maintenance (as they pretended) of warre against the *Persian*; though indeede they imployed their forces chiefly, to the conquest of such Ilands, and hauen-Townes, of their owne Countrimen, as stood out against them All which was easily suffered by the *Lacedæmonians*, who were In-landers, and men that delighted not in expeditions to be made farre from home. But afterwards perceiuing the power of the *Athenians* to grow great, they held them in much ielousie, and were very apt to quarrell with them; but much more willing to breed contention betweene them and other Estates. Wherefore at such time as the *Thebans* would haue oppressed the *Plataans*, when they of *Platæa* repaired to *Sparta* for succour, they found there no other aide, than this aduice, That they should seeke helpe at *Athens*. Hereby it was thought, that the *Athenians* should be intangled in a long and tedious Warre, with their neighbours of *Thebes*. But it proued otherwise; for their force was now so great, that all such occasions did onely serue to increase their honour and puissance.

§. II.

How Sparta and Athens entred into warre.

NEuertheless many Estates of *Greece* were very ill affected to *Athens*, because that Citie grew very insolent vpon suddaine prosperitie, and maintaining the weaker Townes against the stronger, incroached apace vpon their Neighbours, taking

their dependants from them. Especially the *Corinthians* were much inraged, because the people of the Iland *Corcyra*, their Colonie which had rebelled against them, and giuen them a great ouerthrow by Sea, was by the *Athenians* (who desired to increase their fleet by adioyning that of *Corcyra* vnto it) taken into protection, and the *Corinthians* thereby impeached of that reuenge which else they would haue taken. Now howsoeuer it were so, that these dealings of the *Athenians* were not directly against the conditions of peace agreed vpon among the *Greekes*, yet were the complaints made at *Sparta* so vehement, that (though with much a-doe) they concluded to redresse by warre the iniuries done to their Allies.

First therefore seeking religious pretences, they required the *Athenians* to expiate certaine offences committed against the gods; whereto hauing for answere, That they themselues should expiate other the like offences, committed in *Sparta*; they began to deale plainly, and required that the people of some Townes, oppressed by the estate of *Athens*, should be set at liberty; and that a decree made against those of *Megara*, whereby they were forbidden to enter any Port of the *Athenians*, should be reuersed. This last point they so earnestly presse, that if they might obtaine it, they promised to absist from their purpose of making Warre.

This they desired, not as a matter of any great importance (for it was a trifle) but onely that by seeming to haue obtained somewhat, they might preserue their reputation without entring into a warre, which threatned them with greater difficulties apparent, than they were very willing to vnder-goe.

But the *Athenians* would yeelde to nothing; for it was their whole desire that all *Greece* should take notice, how farre they were from feare of any other Citie. Hereupon they prepared on both sides very strongly, all that was needefull to the Warre; wherein the *Lacedæmonians* were Superiour, both in number and quality, being assisted by most of the Cities in *Greece*; and hauing the generall fauour, as men that pretended to set at liberty such as were oppressed: but the *Athenians* did as farre exceede them in all prouisions of Money, Shipping, Engines, and absolute power of command among their Subiects; which they held; and afterward found of greater vse in such neede, than the willing readinesse of friends, who soone grow weary, and are not easily assembled.

§. III.

The beginning of the Peloponnesian Warre.

THe first and second yeeres expedition was very grieuous to the Citie of *Athens*. For the fields were wasted, the Trees cut downe; the Countrie people driuen to flye, with Wiues, Children, and Cattaile, into the Towne; whereby a most furious pestilence grew in the Citie, such as before they had neuer felt, nor heard of. Hereunto was added the reuolt of the *Mytilenians*, in the Ile of *Lesbos*, & the siege of *Platea* their confederated Citie, which they durst not aduenture to raise, besides some small ouerthrowes receiued. The *Lacedæmonians* assembling as great forces as they could raise out of *Peloponnesus*, did in the beginning of Summer enter the Countrie of *Attica*, and therein abide, vntill victuals began to faile, wasting and destroying all things round about: The Gouernours of the *Athenians* would not suffer the people to issue into the field against them; for they knew the valour of their Enemies; but vsed to send a fleet into *Peloponnesus*, which wasted as fast all the Sea-coast of their Enemies, whilest they were making warre in *Attica*. So the *Peloponnesians* being the stronger by Land, wan the Towne of *Platea*, which wanted rescue; the *Athenians* likewise being more mighty by Sea, did subdue *Mytilene* which had rebelled, but could not bee succoured from *Sparta*. By these proceedings in that warre, the *Lacedæmonians* beganne to perceiue how vnfit they were to deale with such enemies. For after that *Attica* was throughly wasted, it lay not greatly in their power to doe any offence equall to such harme as they themselues might, and did receiue. Their Confederates beganne to set forward very slowly in their expeditions into *Attica*; perceiuing well that *Athens* was plentifully relieued with all necessaries, which came by the Sea from the Ilands that were subiect vnto that Estate; and therefore these inuaders tooke but small pleasure in beholding the walls of that mightie Citie, or in wasting a forsaken field, which was to them a patterne of the calamities, with which their owne Territorie was the whilest afflicted. Wherefore they began

began to set their care to build a strong Nauie, wherein they had little good successe, being easily vanquished by the *Athenians*, who both had more and better ships, and were so skilfull in Sea-fights, that a few Vessels of theirs durst vndertake a great number of the *Peloponnesians*.

§. IIII.

Of the great losse which the Spartans receiued at Pylus.

AMong other losses which the *Spartans* had felt by Sea, they receiued at *Pylus* a verie sore blow, that compelled them to sue for peace. A fleet of *Athenian* ships bound for *Corcyra*, wasting in that passage, as their manner was, the coast of *Laconia*, and all the halfe Ile of *Peloponnesus*, was by contrarie windes detained at *Pylus*; which is a ragged Promontorie, ioyning to the maine, by a strange necke of Land. Before it there lies a small barren Iland of lesse than two miles compasse, and within that a creeke, which is a good harbour for ships, the force of weather being borne off by the head-Land and Isle. This Promontorie the *Athenians* fortified, as well as in haste they might; and what was wanting in their artificiall fortification, was supplied by the naturall strength and site of the place. By holding this piece of ground, and hauen, they in reason expected many aduantages against their enemies. For the Countrie adioyning was inhabited by the *Messenians*, who in ancient times had held very strong and cruell warre with *Sparta*; and (though quite subdued) they were held in streight subiection, yet was not the olde hatred so extinguished, that by the neere neighbourhood and assistance of the *Athenians*, it might not be reuiued. Furthermore it was thought, that many ill-willers to the *Lacedemonians*, and as many of her bond-slaues as could escape from them, would repaire to *Pylus*, and from thence make daily excursions into *Laconia*, which was not farre off: Or if other hopes failed, yet would the benefit of this hauen, lying almost in the mid-way betweene them and *Corcyra*, make them able to sur-round all *Peloponnesus*, and waste it at their pleasure. The newes of these doings at *Pylus* drew the *Peloponnesians* thither in all haste out of *Attica*, which they had entred a few daies before with their whole Armie: but now they brought not onely their Land-forces, but all their Nauie, to recouer this peece, which how bad a neighbour it might proue in time, they well foresaw, little fearing the grieuous losse at hand, which they there in few daies receiued. For when they in vaine made a generall assault on all sides, both by Sea and Land; finding that small Garrison which the *Athenians* had left, very resolute in the defence: they occupied the hauen, placing foure hundred and twenty choice men all of them, Citizens of *Sparta*, in the Iland before mentioned, at each end whereof is a channell, that leades into the Port; but so narrow, that onely two ships in front could enter betweene the Isle and *Pylus*; likewise but seuen or eight shippes could enter at once by the further channell, betweene the Iland and the Maine. Hauing thus taken order to shut vp this new Towne by Sea, they sent part of their fleet to fetch wood, and other stuffe, wherewith to fortifie round about, and blocke vp the piece on all sides. But in the meane season, the *Athenian* fleet, hearing of their danger that were left at *Pylus*, returned thither, and with great courage entring the hauen, did breake and sinke many of their Enemies vessels; tooke fiue, and so inforced the residue to runne themselues a-ground.

Now was the Towne secure, and the *Spartans* abiding in the Iland as good as lost. Wherefore the Magistrates were sent from *Sparta* to the campe (as was their custome in great dangers) to aduise what were best for the publike safety; who when they did perceiue that there was no other way to rescue their Citizens out of the Isle, then by composition with their enemies, they agreed to entreat with the *Athenians* about peace, taking truce in the meane while with the Captaines at *Pylus*. The conditions of the truce were, That the *Lacedemonians* should deliuer vp all the ships which were in the coast, and that they should attempt nothing against the Town, nor the *Athenians* against the campe: That a certaine quantitie of Bread, Wine, and Flesh, should be daily carried into the Isle, but that no ships should passe into the Iland secretly: That the *Athenians* should carry the *Lacedemonian* Embassadors to *Athens*, there to treat of peace, and should bring them backe, at whose returne the truce should end, which if in the meane time it were broken in any one point, should be held vtterly void in all: That when the truce was expired, the

Athenians

Athenians should restore the *Peloponnesian* ships, in as good case as they receiued them. The Embassadors comming to *Athens*, were of opinion, that as they themselues had begun the warre, so might they end it when they pleased. Wherefore they told the *Athenians* how great an honour it was that the *Lacedæmonians* did sue to them for peace, aduising them to make an end of warre, whilest with such reputation they might. But they found all contrarie to their expectation: For in stead of concluding vpon euen termes, or desiring of meet recompence for losse sustained; the *Athenians* demanded certaine Cities to be restored to them, which had beene taken from them by the *Lacedæmonians* long before this warre beganne, refusing likewise to continue the treaty of peace, vnlesse the *Spartans* which were in the Isle, were first rendred vnto them as prisoners. Thus were the Embassadors returned without effect; at which time the truce being ended, it was desired from the *Athenian* Captaines, that they should, according to their couenant, restore the ships, which had beene put into their hands. Whereto answere was made, that the condition of the truce was, That if any one article were broken, all should be held void; now (said the *Athenians*) yee haue assaulted our Garrisons, and thereby are wee acquited of our promise to restore the ships. This and the like friuolous allegations which they made, were but meere shifts; yet profit so far ouer-weighed honour, that better answere none could be got. Then were the *Lacedæmonians* driuen to vse many hard meanes, for conueiance of victuals into the Isle; which finally was taken by force; and the men that were in it carried prisoners to *Athens*, where it was decreed that when the *Peloponnesians* next inuaded *Attica*, these prisoners should all be slaine. Whether fearing the death of these men, or with-held by the troubles, which (according to the *Athenians* hope) fell vpon them; the *Lacedæmonians* were so farre from wasting *Attica*, that they suffered their owne Countrie to be continually ouer-runne, both by the *Athenians*, who landed on all parts of their coast, and by those which issued out of *Pylus*; which became the Rendeuous of all that were ill-affected vnto them.

§. V.

How the Lacedæmonians hardly, and to their great disaduantage, obtained a peace, that was not well kept.

THerefore they indeuoured greatly to obtain peace; which the *Athenians* would not harken vnto. For they were so puffed vp with continuance of good successe, that hauing sent a few bands of men into *Sicilie*, to hold vp a faction there, and make what profit they might of the *Sicilians* quarrels; when afterward they heard that the differences in that Isle were taken away, and their bands returned without eyther gaine or losse, they banished the Captaines, as if it had beene meerely through their default, that the Ile of *Sicilie* was not conquered; which (besides the longer distance) was in power to offend others, or defend it selfe, no whit inferiour vnto *Peloponnesus*. Yet was this their ouer-weening much abated shortly after, by some disasters receiued, especially in *Thrace*, where in a battaile which they lost at *Amphipolis*, *Cleon* and *Brasidas*, Generalls of the *Athenian* and *Lacedæmonian* forces, were both slaine; which two had most been aduersaries to the peace. As the *Athenians* by their losses were taught moderation; so the *Lacedæmonians*, who not onely felt the like wounds, but through the great Nauie which they had receiued at *Pylus*, were faine to proceed lamely in the warre, against such as, through commoditie of their good fleet, had all aduantage that could be found in expedition, were feruently desirous to conclude the businesse, ere Fortune by any new fauour should reuiue the insolence, which was at this time well mortified in their Enemies. Neither was it onely a consideration of their present estate, that vrged them to bring the treaty of peace to a good and speedy effect; but other dangers hanging ouer their heads, and ready to fall on them, which vnlesse they compounded with the *Athenians*, they knew not how to auoid. The estate of *Argos*, which had ancient enmity with them, was now, after a truce of thirty yeeres well-nigh expired, ready to take the benefit of their present troubles, by ioyning with those who alone found them worke enough. *Argos* was a rich and strong Citie, which though inferiour to *Sparta* in valour, yet was not so vnwarlike, nor held such ill correspondence with the neighbouring Estates, that the *Lacedæmonians* could euer farre preuaile vpon it, when they had little else to doe.

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This was a thing that in the beginning of this Warre had not beene regarded. For it was then thought, that by waſting the Territorie of *Athens* with ſword and fire, the quarrell ſhould eaſily and in ſhort time haue beene ended, whereby not onely the *Athenians* ſhould haue beene brought to good order, but the *Corinthians* and others, for whoſe ſake the war was vnder-taken, haue been ſo firmly knit to the *Lacedæmonians*, that they ſhould for loue of them haue abandoned the *Argiues*, to their own fortunes. But now the vanity of thoſe hopes appeared, in that the *Athenians* abounding in ready mony, and meanes to raiſe more, were able to ſecure themſelues by a ſtrong fleet from any great harme, thas the *Peloponneſians* wanting wherewith to maintaine a Nauie, could doe vnto them; yea as Maſters of the Sea, to weary them out, as in effect already they had done. As for the Confederates of *Sparta*, they could now endure neither warre nor peace; their daily trauailes, and many loſſes had ſo wearied and incenſed them. Wherefore the *Lacedæmonians* were glad to vſe the occaſion, which the inclination of their enemies did then afford, of making a finall peace, which with much adoe they procured, as ſeemed equall and eaſie; but was indeed impoſſible to be performed, and therefore all their trauaile was little effectuall.

The reſtitution of priſoners and places taken being agreed vpon; it fell out by lot, that the *Lacedæmonians* ſhould reſtore firſt. Theſe had wonne more townes vpon the continent from the *Athenians*, than the *Athenians* had from them; but what they had wonne, they had not wonne abſolutely. For they had reſtored ſome Townes to ſuch of their Allies, from whom the State of *Athens* had taken them; ſome, and thoſe the moſt, they had ſet at liberty (as reaſon required) which had opened their gates vnto them, as to their friends and deliuerers, and not compelled them to breake in as Enemies. Now concerning the Townes which were not in their owne hands, but had beene rendred vnto their Confederates, the *Spartans* found meanes to giue ſome ſatisfaction, by permitting the *Athenians* to retaine others, which they had gotten in the Warre; as for the reſt, they promiſed more then afterwards they could performe. The Cities which they had taken into protection, could not endure to heare of being abandoned, neither would they by any meanes yeeld themſelues into the hands of their old Lords the *Athenians*, whom they had offended by reuolting, notwithſtanding whatſoeuer articles were drawne, and concluded, for their ſecuritie, and betterance in time to come. This dull performance of conditions on the ſide of the *Spartans*, made the *Athenians* become as backeward in doing thoſe things which on their part were required; ſo that reſtoring onely the priſoners which they had, they deferred the reſt, vntill ſuch time as they might receiue the full ſatisfaction, according to the agreement. But before ſuch time as theſe difficulties brake out into matter of open quarrell, the *Lacedæmonians* entred into a more ſtreight alliance with the *Athenians*; making a league offenſiue and defenſiue with them. Heereunto they were moued by the backwardneſſe of the *Argiues*, who being (as they thought) likely to haue ſued for peace at their hands, as ſoone as things were once compounded betweene *Athens* and *Sparta*; did ſhew themſelues plainely vnwilling to giue eare to any ſuch motion. Thinking therefore, that by cutting from *Argos* all hope of *Athenian* ſuccour, they ſhould make ſure worke, the *Spartans* regarded not the affections of other States, whom they had either bound vnto them by well-deſeruing in the late warre, or found ſo troubleſome, that their enmitie (if perhaps they durſt let it appeare) was little worſe than friendſhip. It bred great iealouſie in all the Cities of *Greece*, to perceiue ſuch a coniunction between two ſo powerfull Signiories: eſpecially one clauſe threatning euery one, that was any thing apt to feare, with a ſecret intent that might be harboured in their proud conceits, of ſubduing the whole Countrie, and taking each what they could lay hold on. For beſides the other articles, it was agreed, That they might by mutuall conſent adde new conditions, or alter the old at their owne pleaſures. This impreſſion wrought ſo ſtrongly in the *Corinthians*, *Thebanes*, and other ancient Confederates of *Sparta*, that the hate which they had borne to the *Athenians* their profeſſed enemies, was violently thrown vpon the *Lacedæmonians* their vniuſt friends: whereby it came to paſſe, that they who had lately borne chiefe ſway in *Greece*, might haue beene abandoned to the diſcretion of their Enemies, as already in effect they were, had the Enemies wiſely vſed the aduantage.

§. VI.

§. VI.

Of the negotiations, and practices, held betweene many States of Greece, by occasion of the peace that was concluded.

THe admiration wherein all *Greece* held the valour of *Sparta* as vnresistable, and able to make way through all impediments, had been so excessiue, that when by some sinister accidents, that City was compelled to take and seeke peace, vpon termes not sounding very honourable, this common opinion was not onely abated, but (as happens vsually in things extreame) was changed into much contempt. For it was neuer thought that any *Lacedæmonian* would haue endured to lay downe his weapons, and yeeld himselfe prisoner, nor that any misfortune should haue beene so great, as should haue drawne that Citie to relieue it selfe otherwise then by force of Armes. But when once it had appeared that many of their Citizens, among whom were some of especiall marke, being ouer-laied by enemies, in the Iland before *Pylus*, had rather chosen to liue in captiuitie, than to die in fight; and that *Pylus* it selfe, sticking as a thorne in the foot of *Laconia*, had bred such anguish in that Estate, as vtterly wearying the accustomed *Spartan* resolution, had made it sit downe, and seeke to refresh it selfe by dishonourable ease: then did not onely the *Corinthians* and *Thebans* begin to conceiue basely of those men which were vertuous, though vnfortunate; but other lesser Cities ioyning with these in the same opinion, did cast their eies vpon the rich and great Citie of *Argos*, of whose abilitie, to do much, they conceiued a strong beleefe, because of long time it had done nothing. Such is the base condition, which through foolish enuie is become almost naturall in the greater part of mankinde. We curiously search into their vices, in whom, had they kept some distance, we should haue discerned only the vertues; and comparing iniuriously our best parts with their worst, are iustly plagued with a false opinion of that good in strangers which we know to be wanting in our selues.

The first that published their dislike of *Sparta* were the *Corinthians*, at whose vehement entreaty (though moued rather by enuy at the greatnesse of *Athens* daily encreasing) the *Lacedæmonians* had entred into the present Warre. But these *Corinthians* did onely murmure at the peace, alleadging as grieuances, that some townes of theirs were left in the *Athenians* hands. The *Mantineans*, who during the time of Warre, had procured some part of the *Arcadians* to become their followers, and forsake their dependency vpon the State of *Sparta*, did more freely and readily discouer themselues; feare of reuenge to come, working more effectually, than indignation at things already past. The *Argiues* feeling the gale of prosperous Fortune that began to fill their sailes, prepared themselues to take as much of it as they could stand vnder; giuing for that purpose vnto twelue of their Citizens, a full & absolute commission to make alliance between them & any free Cities of *Greece* (*Athens* and *Sparta* excepted) without any further trouble of propounding euery particular businesse to the multiude. When the gates of *Argos* were set thus open to all commers; the *Mantineans* began to leade the way, and many Cities of *Peloponnesus* following them entred into this new confederacy; some incited by priuate respects, others thinking it the wisest way to doe as the most did. What inconuenience might arise vnto them by these courses, the *Lacedæmonians* easily discerned, and therefore sent Embassadors to stop the matter at *Corinth*, where they well perceiued that the mischiefe had beene hatched. These Embassadors found in the *Corinthians* a very rough disposition, with a grauity expressing the opinion which they had conceiued of their present aduantage ouer *Sparta*. They had caused all Cities which had not entred yet into alliance with *Argos*, to send their Agents to them, in whose presence they gaue audience to the *Lacedæmonians*; the purport of whose Embassie was this: That the *Corinthians*, without breach of their oath, could not forsake the alliance, which they had long since made with *Sparta*; and that reason did as well binde them to hold themselues contented with the peace lately made, as religion enforced them to continue in their ancient confederacy, forasmuch as it had been agreed between the *Spartans* and their associates, that the consent of the greater part, (which had yeelded vnto peace with *Athens*) should binde the lesser number to performe what was concluded, if no Diuine impediment withstood them. Hereunto the *Corinthians* made answere, that the *Spartans* had first begun to doe them open wrong, in concluding the warre wherein they had lost many places, without

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prouision of restitution; and that the very clause, alledged by the Embassadors, did acquite them from any necessity of subscribing to the late peace, forasmuch as they had sworn vnto those people whom they perswaded to rebell against *Athens*, that they would neuer abandon them, nor willingly suffer them to fall againe into the tyrannous hands of the *Athenians*. Wherefore they held themselues bound both in reason & religion to vse all meanes of vpholding those, whom by common consent they had taken into protection; for that an oath was no lesse to be accounted a Diuine impediment, than were pestilence, tempest, or any the like accident, hindering the performance of things vndertaken. As for the alliance with *Argos*, they said that they would doe as they should finde cause. Hauing dismissed the Embassadors with this answere, they made haste to ioyne themselues with *Argos*, and caused other States to doe the like; so that *Sparta* & *Athens* were in a manner left to themselues, the *Thebanes* and *Megarians* being also vpon the point to haue entred into this new confederacie. But as the affections were diuers, which caused this hastie confluence of sudden friends to *Argos*, it so likewise came to passe that the friendship it selfe, such as it was, had much diuersitie both of sinceritie and of continuance. For some there were that hated or feared the *Lacedæmonians*: as the *Mantineans* and *Eleans*: these did firmely betake themselues to the *Argiues*, in whom they knew the same affection to be inueterate; others did onely hate the peace concluded; and these would rather haue followed the *Spartans* than the *Argiues* in war, yet rather the *Argiues* in war than the *Lacedæmonians* in peace. Of this number were the *Corinthians*, who knowing that the *Thebans* were affected like vnto themselues, dealt with them to enter into the societie of the *Argiues*, as they had done: but the different formes of gouernment, vsed in *Thebes* and *Argos*, caused the *Thebans* to hold rather with *Sparta*, that was ruled by the principall men, than to incurre the danger of innouation, by joyning with such as committed the whole rule to the multitude.

This businesse hauing ill succeeded, the *Corinthians* began to bethinke themselues of their owne danger, who had not so much as any truce with *Athens*, and yet were vnprepared for warre. They sought therefore to come to some temporary agreement with the *Athenians*, and hardly obtained it. For the *Athenians*, who had dealt with all *Greece* at one time, did not greatly care to come to any appointment with one Citie that had shewed against them more stomacke then force; but gaue them to vnderstand that they might be safe enough from them, if they would claime the benefit of that alliance, which *Athens* had lately made with *Sparta* & her dependants, yet finally they granted vnto these *Corinthians* (which were loth to acknowledge themselues dependants of *Sparta*) the truce that they desired; but into priuate confederacie they would not admit them, it being an article of the league between them and the *Spartans*, That the one should not make peace nor warre without the other.

Herein, as in many other passages, may cleerely be seene the great aduantage which absolute Lords haue as well in peace as in warre, ouer such as are serued by voluntaries. We shall hardly finde any Signiorie, that hath beene so constantly followed as *Sparta* was by so many States, and some of them little inferiour to it selfe, being all as free: whereas contrariwise, the *Athenians* had lately, and by compulsiue meanes gotten their Dominion, wherein they demeaned themselues as Tyrants. But in performance of conditions agreed vpon, the *Athenians* were able to make their words good, by excluding any State out of their Confederacie, and giuing vp such places as were agreed vpon: of which the *Lacedæmonians* could doe neither the one nor the other. For such Townes as their old Allies had gotten by their meanes in the late warre, could not be restored without their consent, which had them in present possession; and particularly the Towne of *Panacte*, which the *Thebans* held, could by no meanes be obtained from them by the *Lacedæmonians* (who earnestly desired it, that by restitution thereof vnto the *Athenians*, as earnestly demanding it, themselues might recouer *Pylus*) vnlesse that they would agree to make a priuate alliance with *Thebes*; which thereupon they were constrained to doe, though knowing it to bee contrarie to the last agreement betweene them and *Athens*.

The *Lacedæmonians* hauing broken one article of the league made betweene them and the *Athenians*, that by so doing they might enable themselues to the performance of another, were shamefully disappointed of their hopes by the *Thebanes*, who did not giue vp the Towne of *Panacte*, till first they had vtterly demolished it, and made it of no worth to

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the *Athenians*. This was sought to haue beene excused by the *Lacedæmonian* Embassadours, who comming to *Athens* (whither they had sent home all prisoners that had been detained at *Thebes*) hoping with gentle words to salue the matter; saying, That from henceforth no enemie to *Athens* should nestle in *Panacte*, for it was destroyed. But these Embassadors had not to deale with tame fooles. For the *Athenians* told them in plaine termes, That of three principall conditions agreed vpon in their late League, they had not performed any one, but vsed such base collusion as stood not with their honour: hauing made priuate alliance with the *Thebanes*; hauing destroyed a Towne that they should haue restored; and not hauing forced their dependants by Warre, to make good the Couenants of the late concluded peace. Hereupon they dismissed the Embassadors with rough words, meaning with as rough deeds to anger those that sent them.

There were at that time, both in *Athens* and *Sparta*, many that were ill-contented with the peace: among whom were the *Ephori*, chosen for that yere, in *Sparta*; and *Alcibiades* a powerfull yong Gentleman in *Athens*. But the *Ephori*, though desiring to renew the warre, yet wished that first they might get from the *Athenians* as much as was to be rendred to them by Couenant, especially *Pylus* that had so sorely troubled them. *Alcibiades*, whose Nobilitie, riches, & fauor, with the people, made him desire warre, as the meanes, whereby himselfe might procure some honourable employment; vsed all meanes to set the quarrell on foot, whilest the *Athenians* had yet both aduantage enough, as not hauing rendred ought saue their prisoners, and pretence enough to vse that aduantage of breaking the peace, by reason that the *Lacedæmonians* (though indeed against their wills) had broken all couenants with them. Now the State of *Athens* had fully determined to retain *Pylus*, and to performe nothing that the *Lacedæmonians* should, and might require, vntill they had first, without any longer halting, fulfilled all articles whereto they were bound, euen to the vtmost point. This was enough to make them sweat, who hauing already done the most that they could, had as yet got nothing in recompence, except the deliuery of their Citizens, which were prisoners. But *Alcibiades* wishing a speedy beginning of open warre, sent priuily to the *Argiues*, and gaue them to vnderstand how fitly the time serued for them to associate themselues with *Athens*, which was enough to giue them securitie against all enemies.

The *Argiues* vpon the first confluence of many Estates vnto their societie, had embraced great hopes of working wonders, as if they should haue had the conduct of all *Greece* against the *Athenians*, robbing *Sparta* of that honour, as hauing ill vsed it, and thereby leauing their old enemies in case of much contempt and disabilitie. But these suddain apprehensions of vaine ioy, were suddainly changed into as vaine feare; which ill agreed with the great opinion that had lately beene conceiued of *Argos*. For when the *Thebans* had refused their alliance; when the *Corinthians* had sought securitie from *Athens*; and when a false rumour was noysed abroad, *Athens*, *Thebes*, and *Sparta*, were come to a full agreement vpon all points of difference; then began the *Argiues* to let fall their crests, and sue for peace vnto the *Lacedæmonians*, who needing it as much as they, or more, yet held their grauity, and were not ouer-hastie to accept it. At this time, and in this perturbation, the message of *Alcibiades* came very welcome to the *Argiues*, which were not now consulting how to become the chiefe of all others, but how to saue themselues. Wherefore they sent away presently to *Athens*, their owne Embassadours, accompanied with the *Mantineans* and *Eleans*, to make a league offensiue, and defensiue, betweene their Estates and the *Athenians*.

Of this businesse the *Lacedæmonians* knew not what to thinke: for well they saw, that such a combination tended to their great hurt, and therefore were desirous to preuent it; but to keepe the loue of the *Athenians*, the new *Ephori* thought that more was alreadie done, than stood with their honour, or profit; others held it the wisest way, hauing done so much, not to sticke vpon a little more, but rather by giuing full satisfaction, to retaine the friendship of that State, which was more to be valued then all the rest of *Greece*. This resolution preuailing, they sent away such of their Citizens as were best affected to the peace, who comming to *Athens*, with full commission to make an end of all controuersies, did earnestly labour in the Councell-house, to make the truth of things appeare, saying; that their Confederacie with the *Thebanes* had tended to none other end than the recouery of *Panacte*: concerning which Towne, or any other businesse, that it much grieued

ued the *Lacedæmonians*, to see things fall out in such wise as might giue to the *Athenians* cause of displeasure; but that all should be done which in reason might be required for making matters euen betweene them; to which purpose they shewed that themselues had absolute commission. Wherefore they desired that *Pylus* might be restored to them, and especially for the present, that the negotiation with the *Argiues* might be called aside. Fauourable audience was giuen to this proposition, the rather because they which promised amends, had power to make their words good. But all this faire likelihood of good agreement was dasht on the suddaine, by the practice of *Alcibiades*, who, secretlie dealing with the *Lacedæmonian* Embassadors, perswaded them well of his friendship towards their Citie, and aduised them to take all care that their absolute power to conclude what they pleased in the name of *Sparta*, might not be knowne to the Comminalty of *Athens*, least the insolent multitude should thereupon grow peremptorie and yeeld to nothing, vnlesse they could draw them to vnreasonable conditions. The Embassadors beleeued him, and fashioned their tale in the assembly of the people, as he had aduised them. Hereupon the same *Alcibiades* taking presently the aduantage, which their double dealing afforded, inueighed openly against them, as men of no sinceritie, that were come to *Athens* for no other purpose, than to hinder the people from strengthning themselues with friends, meaning to draw the *Argiues* and their Adherents to their owne alliance, as (contrary to their owne Oath) already they had the *Thebanes*. The people of *Athens*, whom a pleasing errand would very hardly haue satisfied, or brought into a good opinion of the *Lacedæmonians*, (whose honest meanings had so ill beene seconded with good performance) were now so much incensed with the double dealing of the Embassadours, and the strong perswasions of *Alcibiades*, that little wanted of concluding the league with *Argos*. Yet for the present so farre did *Nicias*, an honourable Citizen, and great friend to the peace, preuaile with them, that the businesse was put off, vntill hee himselfe with other Embassadors might fetch a better answere from *Sparta*.

It may also seeme a great wonder, how so poore a tricke of *Alcibiades* was able to carrie a matter of so great importance, when the *Spartan* Embassadours might haue cast the loade vpon his owne shoulders, by discouering the truth: But the grauitie which was vsually found in the *Lacedæmonians*, hindred them (perhaps) from playing their game handsomely against so nimble a witte; and they might well haue been thought vntrusty men, had they professed themselues such as would say and vn-say for their most aduantage.

Nicias and his Companions had a sowre message to deliuer at *Sparta*, being peremptorily to require performance of all conditions, and among the rest, that the *Lacedæmonians* should take the paines to rebuild *Panactæ*, and should immediately renounce their Alliance made with the *Thebanes*; letting them vnderstand that otherwise the *Athenians*, without further delay, would enter into confederacie with the *Argiues*, and their adherents. The *Ephori* at *Sparta* had no minde to forsake the *Thebanes*, assured friends to their State; but wrought so hard, that the anger of the *Athenians* was suffered to breake out what way it could, which to mitigate, they would doe no more, than onely (at the request of *Nicias* their honourable friend, who would not seeme to haue effected nothing) sweare a-new to keepe the Articles of the league betweene him and *Athens*. Immediately therefore vpon returne of the Embassadours, a new league was made betweene the *Athenians*, *Argiues*, *Mantineans*, and *Eleans*, with very ample prouision for holding the same common friends and enemies; wherein, though the *Lacedæmonians* were passed ouer with silence, yet was it manifest that the whole intent of this confederacy did bend it selfe chiefly against them, as in short while after was proued by effect.

At this time the *Lacedæmonians* were in ill case, who hauing restored all that they could vnto the *Athenians*, and procured others to doe the like, had themselues recouered nothing of their owne (prisoners excepted) for default of restoring all that they should. But that which did most of all disable them, was the losse of reputation, which they had not more impaired in the late Warre by misfortunes, than in sundrie passages betweene them and the *Athenians*: to procure and keepe whose Amitie, they had left sundrie of their olde friends to shift for themselues. Contrariwise the *Athenians*, by the treatie of peace, had recouered the most part of that which they lost in warre,

all their gettings they had retained; and were strengthened by the accesse of new Confederates.

§. VII.

How the peace betweene Athens and Sparta was ill kept, though not openly broken.

IT was not long ere the *Argiues* and their fellowes had found businesse wherewith to set the *Athenians* on worke, and make vse of this coniunction. For presuming vpon the strength of their side, they began to meddle with the *Epidaurians*, whom it concerned the State of *Sparta* to defend. So, many acts of hostilite were committed, wherein *Athens* and *Sparta* did (as principals) infest each the other, but came in collaterally, as to the aid of their seuerall friends.

By these occasions the *Corinthians*, *Baotians*, *Phocians*, *Locrians*, and other people of *Greece*, began a-new to range themselues vnder the *Lacedæmonians*, and follow their ensignes. One victorie which the *Lacedæmonians* obtained by their meere valour in a set battaile, neere to *Mantinea*, against the *Argiue*-side, helped well to repaire their decaied reputation, though otherwise it yeelded them no great profit. The ciuill dissension arising shortly after within *Argos* it selfe, betweene the principall Citizens and the Commons, had almost throwne downe the whole frame of the new combination. For the chiefe Citizens getting the vpper hand, made a league with *Sparta*, wherein they proceeded so farre as to renounce the amity of the *Athenians* in expresse words, and forced the *Mantineans* to the like. But in short space of time the multitude preuailing, reuersed all this, and hauing chased away their ambitious Nobilitie, applied themselues to the *Athenians* as closely as before.

Beside these vproares in *Peloponnesus*, many assaies were made to raise vp troubles in all parts of *Greece*, and likewise in *Macedon*, to the *Athenians*; whose forces and readines for execution, preuented some things, reuenged other, and requited all with some prosperous attempts. Finally, the *Athenians* wanting matter of quarrell; and the *Lacedæmonians* growing wearie, they began to be quiet, retaining still that enmitie in their hearts, which they had sufficiently discouered in effects, though not yet breaking out into termes of open warre.

§. VIII.

The Athenians sending two Fleetes to sacke Siracuse, are put to flight, and vtterly discomfited.

DVring this intermission of open warre, the *Athenians* re-entertained their hopes of subduing *Sicil*, whither they sent a fleet so mighty as neuer was set forth by *Greece* in any Age before or after.

This fleet was very well manned, and furnished with all necessaries to so great an expedition. All which came to nought; partly by the factions in *Athens*, whence *Alcibiades* Author of that voyage, and one of the Generalls of their fleet, was driuen to banish himselfe, for feare of such iudgement, as else he was like to haue vndergone, among the incensed people; partly by the inuasion which the *Lacedæmonians* made vpon *Attica*, whilest the forces of that State were so farre from home. Hereunto was added the aid of the King of *Persia*, who supplied the *Peloponnesians* with money.

Neyther was the successe of things in *Sicilia* such, as without helpe from *Athens*, could giue any likelihood of a good end in that warre. For although in the beginning, the enterprise had so well succeeded, that they besieged *Siracuse*, the chiefe Citie of all the Iland, and one of the faireſt Townes which the *Greekes* inhabited, obtayning the better in sundry battailes by Land and Sea; yet when the Towne was relieued with strong aide from *Peloponnesus*, it came to passe that the *Athenians* were put to the worse on all sides, in such wise that their fleet was shut vp into the hauen of *Siracuse*, and could not issue out.

As the *Athenian* affairs went very ill in *Sicil*, so did they at home stand vpon hard terms, for that the *Lacedæmonians*, who had beene formerly accustomed to make wearisome yeerely iournies into *Attica*, which hauing pilled and forraged, they returned home; did

now by counsell of *Alcibiades*, (who seeking reuenge vpon his owne Citizens was fled vnto them) fortifie the Towne of *Decelea*, which was neere to *Athens*, whence they ceased not with daily excursions to harrie all the Countrie round about, and sometimes giue alarme vnto the Citie it selfe. In these extremities, the peruerse obstinacie of the *Athenians* was very strange; who leauing at their backes, and at their owne dores, an enemie little lesse mighty than themselues, did yet send forth another fleet into *Sicil*, in inuade a people no lesse puissant, which had neuer offended them.

It often happens, that prosperous euent makes foolish counsaile seem wiser than it was; which came to passe many times among the *Athenians*, whose vaine conceits *Pallas* was said to turne vnto the best. But where vnsound aduice, finding badde proofe, is obstinately pursued, neither *Pallas* nor *Fortune* can be iustly blamed for a miserable issue. This second fleet of the *Athenians*, which better might haue serued to conuey home the former that was defeated; after some attempts made to small purpose against the *Siracusans*, was finally (together with the other part of the Nauie, which was there before) quite vanquished, and bard vp into the hauen of *Siracuse*, wherby the campe of the *Athenians*, vtterly depriued of all benefit by Sea, either for succour or departure, was driuen to breake vp, and flie away by Land; in which flight they were ouer-taken, routed, and quite ouerthrown in such wise that scarce any man escaped.

This mischiefe well deserued fell vpon the *Athenians*, who had wickedly condemned into exile *Sophocles* and *Pthiodorus* Generalls, formerly sent into that Ile, pretending that they had taken mony for making peace in *Sicil*, whereas indeed there was not any meanes or possibilitie to haue made warre. Heereby it came to passe, that *Nicias*, who had the chiefe command in this vnhappie enterprise, did rather choose to hazard the ruine of his Countrie by the losse of that Armie, wherein consisted little lesse then all the power of *Athens*; than to aduenture his owne estate, his life, and his honour vpon the tongues of shamelesse accusers, and the sentence of Iudges before his triall resolued to condemne him, by retiring from *Syracuse*, when wisdome and necessitie required it. *For* (said hee) *they shall giue sentence vpon vs, who know not the reason of our doings, nor would giue eare to any that would speake in our behalfe, but altogether harken to suspicious and vaine rumors that shall be brought against vs; yea these our Souldiers who now are so desirous to returne in safetie, will in our danger be well contented to frame their tales to the pleasure of the lewd and insolent multitude.*

This resolution of *Nicias*, though it cannot be commended (for it is the part of an honest and valiant man to doe what reason willeth, not what opinion expecteth; & to measure honour or dishonour by the assurance of his well-informed conscience, rather than by the malicious report & censure of others) yet it may be excused; since he had before his eyes the iniustice of his people, and had well vnderstood that a wicked sentence is infinitely worse than a wicked fact, as being held a president and patterne, whereby oppression beginning vpon one, is extended as warrantable vpon all. Therefore his feare of wrongfull condemnation was such, as a constant man could not easily haue ouer-mastered; but when afterwards the Armie, hauing no other expectation of safetie than the faint hope of a secret flight; he was so terrified with an Eclipse of the Moone, happening when they were about to dislodge, that he would not consent to haue the campe break vp till seuen and twentie daies were past. His timorousnesse was euen as foolish and ridiculous, as the issue of it was lamentable. For he should not haue thought that the power of the Heauens, and the course of Nature, would be as vniust as his *Athenians*, or might pretend lesse euill to the slothfull, than to such as did their best. Neither doe I thinke that any Astrologer can alleage this Eclipse, as either a cause or prognostication of that Armies destruction, otherwise than as the follie of men did, by application, turne it to their owne confusion. Had *C. Cassius* the *Roman*, he, who slew *Iulius Cæsar*, imitated this superstition of *Nicias*, he had surely found the same fortune in a case very like. But when, hee retyring, the broken remainder of *Crassus* his Armie defeated by the *Parthian* Archers, was aduised, vpon such an accident as this, to continue where he then was, till the Sunne were past the signe of *Scorpio*; he made answere that hee stood not in such feare of *Scorpio*, as of *Sagittarius*. So aduenturing rather to abide the frowning of the Heauens, than the neerer danger of Enemies vpon earth, he made such a safe and honourable retrait, as did both shew his noble resolution, and giue a faire example to that good rule,

——*Sapiens dominabitur astris.*

Thus we see that God, who ordinarily workes by a concatenation of meanes, depriues the Gouernours of vnderstanding, when he intends euill to the multitude; and that the wickednesse of vniust men is the readie meane to weaken the vertue of those who might haue done them good.

§. IX.

Of the troubles where-into the State of Athens fell, after the great losse of the Fleet, and Army, in Sicilia.

THe losse of this *Armie* was the ruine of the *Athenian* Dominion, and may bee well accompted a very little lesse calamitie to that Estate, than was the subuersion of the walls, when the Citie about seuen yeeres after was taken by *Lysander*. For now began the subiects of the *Athenian* Estate to rebell, of whom, some they reduced vnder their obedience; others held out; some for feare of greater inconuenience were set at libertie, promising onely to be their good friends, as formerly they had been their Subiects; others hauing a kinde of libertie offered by the *Athenians*, were not therewith contented, but obtained a true and perfect libertie by force. Among these troubles it fell out very vnseasonably, that the principall men of *Athens* being wearied with the peoples insolencie, tooke vpon them to change the forme of that Estate, and bring the gouernment into the hands of a few. To which purpose conspiring with the Captaines which were abroad, they caused them to set vp the forme of an Aristocratie in the Townes of their Confederates; and in the meane time, some that were most likelie to withstand this innouation, being slaine at *Athens*, the Commonaltie were so dismaid, that none durst speake against the Conspirators, whose number they knew not, but euerie man was afraid of his neighbour, lest he should be a member of the league. In this generall feare the Maiestie of *Athens* was vsurped by foure hundred men, who obseruing in shew the ancient forme of proceeding, did cause all matters to be propounded vnto the people, and concluded vpon by the greater part of voices: but the things propounded were onely such as were first allowed in priuate among themselues; neither had the Commonaltie any other libertie, than onely to approue and giue consent: for whosoeuer presumed any further, was quickly dispatched out of the way, and no inquirie made of the murther. By these meanes were many Decrees made, all tending to the establishment of this new Authoritie, which neuertheless endured not long. For the Fleet and Armie which then was in the Isle of *Samos*, did altogether detest these dealings of the foure hundred vsurpers, and held them as Enemies; whereupon they reuoked *Alcibiades* out of banishment, and by his assistance procured that the supplies which the *Persian* King had promised to the *Lacedæmonians*, were by *Tissophernes* his Lieutenant, made vnprofitable, through the slow and bad performance. *Alcibiades* had at the first beene very well entertained in *Sparta*, whilest his seruice done vnto that State was not growne to be the obiect of enuie. But when it appeared that in Counsaile and good performance he so farre excelled all the *Lacedæmonians*, that all their good successe was ascribed to his wit and valour, then were all the principall Citizens wearie of his vertue; especially *Agis* one of their Kings, whose wife had so farre yeelded her selfe to the loue of this *Athenian*, that among her inward friends she could not forbeare to call her yong childe by his name. Hereupon order was taken, that *Alcibiades* should be killed out of the way. But he discouering the *Spartan* trechery, conueighed himselfe vnto *Tissophernes*, whom he so bewitched with his great beauty, sweet conuersation, and sound wit, that he soone became the Master of that barbarous Vice-roies affections, who had free power to dispose the great Kings Treasures and forces in those parts. Then began he to aduise *Tissaphernes*, not so farre forth to assist the *Lacedæmonians*, that they should quite ouerthrow the State of *Athens*, but rather to helpe the weaker side, and let them one consume another, whereby all should fall at length into the hands of the *Persian*. By this counsaile he made way to other practices, wherein by strength of his reputation (as the onely fauourite of so great a Potentate) he played his owne game, procuring his restitution. At length his banishment being repealed by the Armie, but not by the Citizens (who then were oppressed by the foure hundred) hee laboured greatly to reconcile

reconcile the Souldiers to the Gouernours; or at leaſt to diuert their heat another way, and turne it vpon the common Enemie. Some of the foure hundred approued his motion, as being wearie of the tyrannie wherof they were partakers, partly becauſe they ſaw it could not long endure; and partly for that themſelues, being leſſe regarded by the reſt of their companions, than ſtood with their good liking, ſought to acquit themſelues of it as honeſtly as they might. But the moſt of that Faction laboured to obtaine peace of the *Lacedæmonians*, deſiring chiefly to maintaine both their owne authoritie & the greatneſſe of their Citie, if they might: but if this could not be, they did rather wiſh to preſerue their owne power, or ſafetie at leaſt, than the good Eſtate of the Common-wealth. Therefore they made ſundry ouertures of peace to the *Lacedæmonians*, deſiring to compound in as good termes as they might, and affirming that they were fitter to be truſted than the wauering multitude; eſpecially conſidering that the Citie of *Sparta* was gouerned by an *Ariſtocratie*, to which forme they had now reduced *Athens*. All theſe paſſages betweene the foure hundred (or the moſt and chiefe of them) and the *Lacedæmonians*, were kept as ſecret as might be. For the City of *Athens*, hoping, without any great cauſe, to repaire their loſſes, was not inclined to make compoſition, from which vpon iuſter ground the enemie was much more auerſe, truſting well that the diſcord of the *Athenians* (not vnknowne abroad) might yeeld ſome faire opportunitie to the deſtruction of it ſelfe, which in effect (though not then preſently) came to paſſe. And vpon this hope King *Agis* did ſometimes bring his forces from *Decelea* to *Athens*, where doing no good, he receiued ſome ſmall loſſes. Likewiſe the Nauie of *Peloponneſus* made ſhew of attempting the Citie, bnt ſeeing no likelihood of ſucceſſe, they bent their courſe from thence to other places, where they obtained victories, which in the better Fortune of the *Athenians* might more lightly haue beene regarded, than in this their decaied eſtate. Yet it ſeemes, without any diſparagement to their wiſedome, they ſhould rather haue forborne to preſent vnto the Citie, or to the Countries neere adioyning, any terrour of the warre. For the diſſenſion within the walls might ſoon haue done more good than could be receiued from the Fleet or Armie without, which indeed gaue occaſion to ſet the Citizens at vnitie, though it laſted not very long. The foure hundred, by meanes of theſe troubles, were faine to reſigne their authoritie, which they could not now hold, when the people hauing taken armes to repell forraigne enemies, would not lay them downe, till they had freed themſelues from ſuch as oppreſſed the State at home. Yet was not this alteration of gouernment a full reſtitution of the ſoueraigne command vnto the people, or whole body of the Citie, but onely to fiue thouſand; which company the foure hundred (when their authoritie beganne) had pretended to take vnto them as aſſiſtants: herein ſeeming to doe little wrong or none to the Commonalty, who ſeldome aſſembled in greater number. But now when the higheſt power was come indeed into the hands of ſo many, it was ſoon agreed that *Alcibiades* and his Companions ſhould be recalled from exile, and that the Armie at *Samos* ſhould be requeſted to vndertake the gouernment: which was forthwith reformed according to the Souldiers deſire.

§. X.

How Alcibiades *wonne many important victories for the Athenians; was recalled from exile; made their Generall, and againe depoſed.*

THis eſtabliſhment of things in the Citie, was accompanied with ſome good ſucceſſe in the warres. For the *Lacedæmonians* were about the ſame time ouerthrowne at Sea, in a great battaile, by the *Athenian* fleet, which had remained at *Samos*, to which *Alcibiades* afterwards ioyning ſuch forces as he could raiſe, obtained many victories. Before the Towne of *Abydus*, his arriuall with eighteene ſhippes, gaue the honour of a great battaile to the *Athenians*; he ouerthrew and vtterly deſtroyed the fleet of the *Lacedæmonians*, commanded by *Mindarus*; tooke the Townes of *Cyzicus*, and *Perinthus*, made the *Selymbrians* ranſome their Citie, and fortified *Chryſopolis*. Hereupon letters were ſent to *Sparta*, which the *Athenians*, intercepting, found to containe the diſtreſſe of the Armie in theſe few words: *All is loſt*; Mindarus *is ſlaine*; *the Souldiers want victuals*; *we know not what to doe*.

Shortly after this, *Alcibiades* ouerthrew the *Lacedæmonians* in fight by Land at *Chalcedon*, took *Selymbria*, beſieged and won *Byzantium*, now called *Conſtantinople*, which euen

in those dayes was a goodly, rich, and very strong Citie. Hereupon he returned home with very great welcome, and was made high Admirall of all the Nauie.

But this his honour continued not long; for it was taken from him, and hee driuen to banish himselfe againe; onely because his Lieutenant, contrary to the expresse command of *Alcibiades*, fighting with the enemies in his absence, had lost a great part of the fleete.

The second banishment of *Alcibiades* was to the *Athenians* more harmefull than the first; and the losse which thereupon they receiued, was (though more heauie to them, yet) lesse to be pittied of others, than that which ensued vpon his former exile. For whereas at the first, hee had sought reuenge vpon his owne Citie; now, as inured to aduersities, he rather pittied their furie, who in time of such danger had cast out him that should haue repaired their weake estate, than sought by procuring or beholding the calamitie of his people, to comfort himselfe after injurie receiued. Before they, who were instituted in the place of *Alcibiades*, arriued at the fleete, he presented battaile to *Lysander* the *Lacedæmonian* Admirall, who, was not so confident vpon his former victorie, as to vndertake *Alcibiades* himselfe, bringing ships more in number (notwithstanding the former losse of fifteene) than his enemies had, and better ordered than they had beene vnder his Lieutenant. But when the decree of the people was published in the Nauie, then did *Alcibiades* with-draw himselfe to a Towne vpon *Hellespont*, called *Bizanthe*, where he had built a Castle.

§. XI.

The battaile at Arginusæ, and condemnation of the victorious Athenian Captaines by the people.

After this time, the *Athenians* receiuing many losses and discomfitures, were driuen to flie into the Hauen of *Mytelene*, where they were streightly besieged both by Land and Sea. For the raising of this siege necessity inforced them to man all their Vessells, and to put the vttermost of their forces into the hazzard of one battaile. This battaile was fought at *Arginusæ*, where *Callicraditas*, Admirall of the *Lacedæmonians*, losing the honour of the day, preserued his owne reputation by dying valiantly in the fight. It might well haue beene expected, that the tenne Captaines, who ioyntly had command in chiefe ouer the *Athenian* fleet, should for that good daies seruice, and so happie a victorie, haue receiued great honour of their Citizens. But contrariwise they were forth-with called home, and accused, as if wilfully they had suffered many of the Citizens, whose ships were broken and sunke, to be cast away, when by appointing some Vessels to take them vp, they might haue saued them from being drowned. Hereto the Captaines readily made a very iust answere, That they pursuing the victory, had left part of the fleet, vnder sufficient men, to saue those that were wrackt; which if it were not well accomplished, it was, because a tempest arising about the end of the fight, had hindred the performance of that, and other their intendments. This excuse auailed not: For a lewd fellow was brought forth, who said, That hee himselfe escaping in a meale-tubbe, had beene intreated by those who were in perill of drowning, to desire of the people reuenge of their deaths vpon the Captaines. It was very strange, that vpon such an accusation maintained with so slender euidence, men that had well deserued of their Countrie should be ouerthrowne. But their enemies had so incensed the rascall multitude, that no man durst absolue them, saue onely *Socrates* the wise and vertuous Philosopher, whose voice in this iudgement was not regarded. Sixe of them were put to death, of whom one had hardly escaped drowning, and was with much a-doe relieued by other vessels in the storme: but the Captaines which were absent escaped; for so when the furie of the people was ouer-past, this judgement was reuersed, and the accusers called into question for hauing deceiued and peruerted the Citizens. Thus the *Athenians* went about to free themselues from the infamie of injustice; but the diuine iustice was not a-sleepe, nor would be so deluded.

§. XII.

The battaile at Ægos-Potamos, wherein the whole State of Athens was ruined; with the end of the Peloponnesian warre.

THe *Peloponnesian* fleet vnder *Lysander*, the yeere next following, hauing scowred the *Ægean* Seas, entred *Hellespont*, where (landing Souldiers) it besieged and tooke the Town of *Lampsacus*. Hereupon all the Nauie of *Athens*, being an hundred and fourescore saile, made thither in haste, but finding *Lampsacus* taken before their comming, they put in at *Sestos*, where hauing refreshed themselues, they sailed to the Riuer called, *Ægos-Potamos*, which is (as we might name it) *Goates-Brooke*, or the Riuer of the *Goate*, being on the Continent, opposite to *Lampsacus*: & there they cast Anchors, not one whole league off from *Lysander*, who rode at *Lampsacus* in the harbour. The next day after their arriuall they presented fight vnto the *Peloponnesians*, who refused it, whereupon the *Athenians* returned again to *Ægos-Potamos*, & thus they continued fiue daies, braving euery day the Enemy, and returning to their owne harbour when it drew towards euening.

The Castle of *Alcibiades* was not far from the Nauie, and his power in those places was such as might haue greatly auailed his Countrimen, if they could haue made vse of it. For he had waged Mercenaries, and making warre in his owne name vpon some people of the *Thracians*, had gathered much wealth, and obtained much reputation among them. He perceiuing the disorderly course of the *Athenian* Commanders, repaired vnto them, and shewed what great inconuenience might grow, if they did not soone fore-see and preuent it. For they lay in a roade subiect to euery weather, neither neere enough to any Towne where they might furnish themselues with necessaries, nor so farre off as had beene more expedient. *Sestus* was the next Market-Towne; thither both Souldiers and Marriners resorted, flocking away from the Nauie euery day, as soone as they were returned from braving the Enemy. Therefore *Alcibiades* willed them either to lie at *Sestus*, which was not farre off, or at least to consider how neere their enemie was, whose feare proceeded rather from obedience to their Generall, than from any cowardise. This admonition was so farre despised, that some of the Commanders willed him to meddle with his owne matters, and to remember that his authoritie was out of date. Had it not been for these opprobrious words, he could (as he told his familiars) haue compelled the *Lacedæmonians*, either to fight vpon vnequall termes, or vtterly to quit their Fleet. And like enough it was that he might so haue done by transporting the light-armed *Thracians* his Confederates, and others his Followers ouer the Streights, who assaulting the *Peloponnesians* by Land, would either haue compelled them to put to Sea, or else to leaue their ships to the mercy of the *Athenians*. But finding their acceptance of his good counsaile no better than hath beene rehearsed, he left them to their fortune, which how euill it would be he did prognosticate.

Lysander all this while defending himselfe by the aduantage of his Hauen, was not careless in looking into the demeanour of the *Athenians*. When they departed, his manner was to send forth some of his swiftest Vessels after them, who obseruing their doings, related vnto him what they had seene. Therefore vnderstanding in what careless fashion they romed vp & downe the Countrie, he kept all his men a-boord after their departure, & the fift day gaue especiall charge to his Scouts, That when they perceiued the *Athenians*, disembarking, as their custome was, and walking towards *Sestos*, they should forthwith returne, and hang vp a brazen shield in the Prow, as a token for him to weigh Anchor.

The Scouts performed their charge, and *Lysander* being in a readinesse, made all speede that strength of Oares could giue, to *Ægos-Potamos*, where he found very few of his enemies a-boord their Ships, not many neere them, and all in great confusion vpon the news of his approach.

Insomuch that the greatest industry which the *Athenians* then shewed, was in the escape of eight or nine ships, which knowing how much that losse imported, gaue ouer *Athens* as desperate, and made a long flight vnto the Ile of *Cyprus*; all the rest were taken, and such of the Souldiers as came in to the rescue cut in pieces. Thus was the war which had lasted seuen and twenty yeers, with variable successe concluded in one houre, & the glory of *Athens* in such wise eclipsed, that she neuer afterward shone in her perfect light.

Immediately vpon this victory *Lysander*, hauing taken such Townes as readily did yeeld

yeelde vpon the first fame of his exploit, set sayle for *Athens*, and ioyning his forces with those of *Agis* & *Pausanias*, Kings of *Sparta*, summoned the Citie; which finding too stubborne to yeeld, and too strong to be won on the sudden, he put forth againe to Sea, and rather by terrour than violence, compelling all the Ilands, and such Townes of the *Ionians*, as had formerly held of the *Athenians*, to submit themselues to *Sparta*, he did thereby cut off all prouision of victuals, and other necessaries, from the Citie, & inforced the people by meere famine to yeeld to these conditions: That the long wals, leading from the Town to the Port, should be thrown down; That all Cities subiect to their Estate, should be set at liberty; That the *Athenians* should be Masters onely of their owne Territories, and the fields adioyning to their Towne; And that they should keep no more than twelue Ships; That they should hold as Friends or Enemies, the same, whom the *Lacedæmonians* did, and follow the *Lacedæmonians* as Leaders in the Warres.

These articles being agreed vpon, the wals were throwne downe with great reioycing of those who had borne displeasure to *Athens*; and not without some consultation of destroying the Citie, and laying waste the Land about it. Which rudiee, although it was not entertained, yet were thirty Gouernors, or rather cruell Tyrants, appointed ouer the people, who recompensed their former insolency and iniustice ouer their Captaines, by oppressing them with all base and intolerable slauery.

The onely small hope then remaining to the *Athenians*, was, that *Alcibiades* might perhaps repaire what their owne folly had ruined. But the thirty Tyrants perceiuing this, aduertised the *Lacedæmonians* thereof, who contriued (and (as now domineering in euery quarter) soone effected his suddaine death.

Such end had the *Peloponnesian* Warre. After which the *Lacedæmonians* abusing their reputation, and great power, which therein they had obtained, grew very odious to *Greece*, and by Combination of many Cities against them, were dispossessed of their high authority, euen in that very Age, in which they had subdued *Athens*. The greatest foile that they tooke was of the *Thebans*, led by *Epaminondas*, vnder whom *Philip* of *Macedon*, father to *Alexander* the Great, had the best of his education. By these *Thebans*, the Citie of *Sparta* (besides other great losses receiued) was sundry times in danger of being taken. But these haughty attempts of the *Thebans* came finally to nothing, for the seuerall Estates and Signories of *Greece*, were growne so iealous one of anothers greatnesse, that the *Lacedæmonians*, *Athenians*, *Argiues*, and *Thebans*, which were the mightiest, associating themselues with the weaker party, did so counterpoize the stronger, that no one Citie could extend the limits of her iurisdiction so farre as might make her terrible to her Neigbours. And thus all parts of the Countrie remained rather euenly ballanced, than well agreeing, till such time as *Philip*, and after him *Alexander*, Kings of *Macedon*, (whose forefathers had beene dependants, and followers, yea almost meere Vassals to the Estates of *Athens* and *Sparta*) found meanes, by making vse of their factions, to bring them all into seruitude, from which they neuer could be free, till the *Romanes* presenting them with a shew of liberty, did themselues indeede become their Masters.

CHAP. IX.

Of matters concurring with the Peloponnesian Warre, or shortly following it.

§. I.

How the affaires of Persia stood in these times.

DVring the times of this *Peloponnesian* Warre, and those other lesse expeditions foregoing it, *Artaxerxes Longimanus*, hauing peaceably enioyed a long reigne ouer the *Persians*, left it by his death either to *Darius*, who was called *Darius Nothus*, or the *Bastard*, whom the *Greeke* Historians (lightly passing ouer *Xerxes* the second, and *Sogdianus*, as Vsurpers, and for their short reigne little to be regarded) place next vnto them, or to *Xerxes* the second; who, and his brother *Sogdianus* after him (seeming to haue beene the

the ſonnes of *Heſter*) held the Kingdome but one yeere betweene them, the yonger ſucceeding his elder brother. It is not my purpoſe (as I haue ſaid before) to purſue the Hiſtorie of the *Perſians* from henceforth, by rehearſall of all the particulars, otherwiſe than as they ſhall be incident to the affaires of *Greece*. It may therefore ſuffice to ſay, That *Xerxes* the ſecond, being a vicious Prince, did periſh after a moneth or two, if not by ſurfeit, then by treachery of his as riotous brother *Sogdianus*. Likewiſe of *Sogdianus* it is found, that being as ill as his brother, and more cruell, he ſlew vniuſtly *Bagorazus* a principall *Eunuch*, and would haue done as much to his brother *Darius* the *Baſtard*, had not he foreſeene it, and by raiſing a ſtronger Armie than this hated King *Sogdianus* could leuie, ſeized at once vpon the King and Kingdome. *Darius* hauing ſlaine his brother, held the Empire nineteene yeeres. *Amyrtæus* of *Sais* an *Ægyptian* rebelled againſt him, and hauing partly ſlaine, partly chaſed out of the Land the *Perſian* Garriſons, allied himſelfe ſo firmely with the *Greekes*, that by their aide he maintained the Kingdome, and deliuered it ouer to his poſterity, who (notwithſtanding the furie of their ciuill Warres) maintained it againſt the *Perſian*, all the dayes of this *Darius*, and of his ſon *Artaxerxes Mnemon*. Likewiſe *Amorges*, a ſubiect of his owne and of the Royall bloud, being Lieutenant of *Caria*, rebelled againſt him; confederating himſelfe with the *Athenians*. But the great calamity, before ſpoken of, which fell vpon the *Athenians* in *Sicil*, hauing put new life into the *Spartans*, and giuen courage to the Ilanders and others, ſubiect to the State of *Athens*, to ſhake off the yoke of their long continued bondage: It fell out well for *Darius*, that the *Lacedæmonians* being deſtitute of money, wherewith to defray the charge of a great Nauie, without which it was impoſſible to aduance the warre againſt the State of *Athens*, that remained powerful by Sea, were driuen to craue his aſſiſtance, which he granted vnto them, firſt vpon what conditions beſt pleaſed himſelfe, though afterwards the articles of the league betweene him and them were ſet downe in more preciſe tearmes; wherein it was concluded, That he and they ſhould make warre ioyntly vpon the *Athenians*, and vpon all that ſhould rebell from either of them, and (which was highly to the Kings honour and profit) that all the Cities of *Aſia*, which had formerly beene his, or his Predeceſſours, ſhould returne to his obedience. By this Treatie, and the warre enſuing (of which I haue already ſpoken) he recouered all that his Grand-father and Father had loſt in *Aſia*. Likewiſe by aſſiſtance of the *Lacedæmonians* he got *Amorges* a-liue into his hands, who was taken in the Citie of *Iaſus*; the *Athenians* wanting either force or courage to ſuccour him Neuertheleſſe *Ægypt* ſtill held out againſt him; the cauſe whereof cannot be the employment of the *Perſian* forces on the parts of *Greece*: for he abounded in men, of whom he had enough for all occaſions, but they wanted manhood, which cauſed him to fight with gold, which effected for him by Souldiers of other Nations, and his naturall enemies, what the valour of his owne Subiects was inſufficient to performe. *Darius* had in marriage *Paryſatis* his owne ſiſter, who bare vnto him (beſides other children) *Artaxerxes* called *Mnemon*, that is to ſay, the Mindefull, or the Rememberer, who ſucceeded him in the Kingdome; and *Cyrus* the yonger, a Prince of ſingular vertue, and accounted by all that knew him, the moſt excellent man that euer *Perſia* bred after *Cyrus* the Great. But the old King *Darius*, intending to leaue vnto his elder ſonne *Artaxerxes* the inheritance of that great Empire, did caſt a iealous eye vpon the doings of yong *Cyrus*, who being Lieutenant of the lower *Aſia*, tooke more vpon him than befitted a Subiect: for which cauſe his father ſent for him, with intent to haue taken ſome very ſharpe courſe with him, had not his owne death preuented the comming of his yonger ſonne, and placed the elder in his Throne. Of the warre betweene theſe brethren, and ſummarily of *Artaxerxes*, we ſhall haue occaſion to ſpeake ſomewhat in more conuenient place.

§. II.

How the thirty Tyrants got their Dominion in Athens.

WHold it in this place very conuenient to ſhew the proceedings of the *Greekes*, after the ſubuerſion of the wals of *Athens*, which gaue end to that war called the *Peloponneſian* warre, but could not free the vnhappy Countrie of *Greece* from ciuill broiles. The thirtie Gouernours, commonly called the thirtie Tyrants of *Athens*, were choſen at the firſt by the people to compile a body of their Law, and make a collection of

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ſuch ancient Statutes, as were meete to be put in practice: the condition of the Citie ſtanding as it did in that ſo ſodaine alteration. To this charge was annexed the ſupreame authority, either as a recompence of their labours, or becauſe the neceſſity of the times did ſo require it, wherein the Law being vncertain, it was fit that ſuch men ſhould giue iudgement in particular cauſes, to whoſe iudgement the Lawes themſelues, by which the Citie was to be ordered, were become ſubiect. But theſe thirty hauing ſo great power in their hands, were more carefull to hold it, than to deſerue it, by faithfull execution of that which was committed to them in truſt.

Therefore apprehending ſuch troubleſome fellowes, as were odious to the Citie, though not puniſhable therefore by law, they condemned them to death; which proceeding was by all men highly approued, who conſidered their lewd conditions, but did not withall bethinke themſelues, how eaſie a thing it would be vnto theſe thirty men, to take away the liues of Innocents, by calling them perturbers of the peace, or what elſe they liſted, when condemnation without due triall and proofe had beene once well allowed. Hauing thus plauſibly entred into a wicked courſe of gouernment, they thought it beſt to fortifie themſelues with a ſure guard, ere they brake out into thoſe diſorders, which they muſt needes commit for the eſtabliſhing of their authority. Wherefore diſpatching two of their owne company to *Sparta*, they informed the *Lacedæmonians*, that it was the full intent of the thirty, to keepe the City free from all rebellious motions, to which purpoſe it behooued them to cut off ſuch as were ſeditious; and therefore deſired the *Lacedæmonians* to ſend them a Garriſon, which they promiſed at their owne coſt to maintaine. This motion was well approued, and a guard ſent, the Captaine of which was ſo well entertained by the thirty, that none of their miſdeedes could want his high commendations at *Sparta*. Hereupon the Tyrants began to take heart, and looking no more after baſe and deteſted perſons, inuaded the principall men of the Citie, ſending armed men from Houſe to Houſe, who drew out ſuch as were of great reputation, and likely, or able to make any head againſt this wicked forme of gouernment: whereby there was ſuch effuſion of bloud, as to *Theramenes* (one of the thirty) ſeemed very horrible, and vnable to eſcape vengeance. His diſlike of their proceedings being openly diſcouered, cauſed his fellowes to bethinke themſelues, and prouide for their owne ſecurity, and his deſtruction, leſt he ſhould make himſelfe a Captaine of the diſcontented (which were almoſt the whole Citie) and redeeme his owne peace with their ruine. Wherefore they ſelected three thouſand of the Citizens, whom they thought meeteſt, and gaue vnto them ſome part of publike authority, the reſt they diſarmed; and hauing thus increaſed their owne ſtrength, and weakened their oppoſites, they began a-freſh to ſhead the bloud, not onely of their priuate enemies, but of ſuch whoſe money, or goods, might inrich them, and enable them for the paiment of their guard. And to this purpoſe they concluded, that euery one of them ſhould name one man, vpon whoſe goods he ſhould ſeize, putting the owner to death. But when *Theramenes* vttered his deteſtation of ſo wicked intent; then did *Critias*, who of all the thirty was moſt tyrannicall, accuſe him to the Councell, as a treacherous man, and (whereas one maine priuiledge of the three thouſand was, that none of them ſhould ſuffer death at the appointment of the thirty, but haue the accuſtomed triall) he took vpon him to ſtrike out of that number the name of *Theramenes*, and ſo reduced him vnder the triall and ſentence of that order. It was well alleadged by *Theramenes*, that his name was not more eaſie to be blotted out of the *Catalogue*, than any other mans; vpon which conſideration, he aduiſed them all to conceiue no otherwiſe of his caſe, than as of their owne, who were liable to the ſame forme of proceeding: but euery man chooſing rather to preſerue his owne life by ſilence, than preſently to draw vpon himſelfe the danger, which as yet concerned him little, and perhaps would neuer come neere him) the Tyrants interpreting ſilence as conſent, condemned him forthwith, and compelled him to drinke poyſon.

§. III.

The conſpiracie againſt the thirty Tyrants, and their depoſing.

AFter the death of *Theramenes*, the thirty began to vſe ſuch outrage, as excelled their former villanies. For hauing three thouſand (as they thought) firme vnto them, they robbed all others without feare or ſhame, deſpoiling them of lands and

and goods, and cauſed them to flye into baniſhment, for ſafeguard of their liues. This flight of the Citizens procured their liberty, and the generall good of the City. For the baniſhed Citizens, who were fled to *Thebes*, entred into conſultation, and reſolued to hazard their liues in ſetting free the Citie of *Athens*. The very thought of ſuch a practice had beene treaſon at home, which had no other danger abroad, than might be found in the execution. Seuentie men, or thereabout, were the firſt vndertakers, who with their Captaine *Thraſybulus* tooke *Phyla*, a place of ſtrength in the Territorie of *Athens*. No ſooner did the thirty heare of their exploit, than ſeeke meanes to preuent further danger; aſſembling the three thouſand, and their *Lacedæmonian* guard, with which force they attempted *Phyla*, but were with ſome loſſe of their men repelled. Finding the place too ſtrong to be taken by aſſault, they intended to beſiege it; which purpoſe came to nought by meanes of ſhow that fell, and other ſtormie weather, againſt which they had not made prouiſion. Retiring therefore to the Citie, which aboue all they were to make good, they left the moſt of their guard, and two companies of Horſe, to wearie out them which lay in *Phyla*, with a flying ſiege. But it was not long ere the followers of *Thraſybulus* were encreaſed from ſeuenty to ſeuen hundred, which aduentured to giue charge vpon thoſe guards, of whom they cut off aboue an hundred and twenty. Theſe ſmall, but proſperous beginnings, added more to the number of thoſe in *Phyla*, who now with a thouſand men got entrance into *Piræus*, the ſuburbe of *Athens*, lying on the Port. Before their comming, the thirty had reſolued to fortifie the Towne of *Eleuſine*, to their owne vſe, whereinto they might make an eaſie retrait, and ſaue themſelues from any ſudden perill. It may well ſeeme ſtrange, that whereas their barbarous manner of gouernement had brought them into ſuch danger, they were ſo far from ſeeking to obtaine mens good will, that contrariwiſe, to aſſure themſelues of *Eleuſine*, they got all of the place who could beare armes into their hands by a traine, and wickedly (though vnder forme of iuſtice) murthered them all. But, *Sceleribus tutum per ſcelera eſt iter*, the miſchiefes which they had already done were ſuch, as left them no hope of going backward, nor any other apparant likelihood of ſafety, than by extending their cruelty vnto all, ſeeing few or none were left, whom they could truſt. When *Thraſybulus* and his fellowes, who as yet were tearmed conſpirators, had taken the *Piræus*, then were the three thouſand armed againe by the Tyrants, and brought to aſſault it; but in this enterpriſe *Thraſybulus* had the better, and repelled his enemies, of whom although there were ſlaine to the number of ſeuenty onely, yet the victory ſeemed the greater, becauſe *Critias*, and one other of the thirty, periſhed in that fight. The death of *Critias*, and the ſtout defence of *Piræus*, together with ſome exhortations vſed by *Thraſybulus* to the Citizens, wrought ſuch effect, that the thirty were depoſed. Neuertheleſſe there were ſo many of the three thouſand, who hauing communicated with the thirty in their miſdeeds, feared to be called to a ſharpe account, that no peace, nor quiet forme of gouernement could be eſtabliſhed. For Embaſſadors were ſent to *Sparta*, who crauing aide againſt *Thraſybulus*, and his followers, had fauourable audience, and a power ſent to their aſſiſtance, both by Land and Sea, vnder the conduct of *Lyſander*, and his Brother; whom *Pauſanias* the *Spartan* King did follow, raiſing an Armie of the Cities confederate with the *Lacedæmonians*. And here appeared firſt the icalouſie, wherein ſome people held the State of *Sparta*. The *Bœotians*, and *Corinthians*, who in the late warres had beene the moſt bitter enemies to *Athens*, refuſed to follow *Pauſanias* in this expedition; alleaging that it ſtood not with their oathes, to make war againſt that people, who had not hitherto broken any one article of the league: but fearing, indeede, leſt the *Lacedæmonians* ſhould annexe the Territory of *Athens* to their owne Demaines. It is not to be doubted, that *Pauſanias* tooke this anſwere in good part. For it was not his purpoſe to deſtroy thoſe againſt whom he went, but onely to croſſe the proceedings of *Lyſander*, whom he enuied. Therefore hauing in ſome ſmall skirmiſhes againſt them of *Thraſybulus* his party, made a ſhew of war, finally wrought ſuch meanes, that all things were compoũded quietly: the thirty men, & ſuch others, as were like to giue cauſe of tumults, being ſent to *Sparta*. The remainder of that tyrannicall faction, hauing withdrawn themſelues to *Eleuſine*, were ſhortly after found to attempt ſome innouation, whereupon the whole City riſing againſt them, tooke their Captains, as they were comming to Parlie, & ſlew them: which done, to auoid further inconuenience, a law was made, that all iniuries paſt ſhould be forgotté, & no man called into queſtion for wrongs committed. By which order, wiſely made, & carefully obſerued, the City returned to her former quietnes.

CHAP.

CHAP. X.

Of the expedition of Cyrus *the yonger.*

§. I.

The grounds of Cyrus *his attempt against his brother.*

THE matters of *Greece* standing vpon such tearmes, that no one te Estate durst oppose it selfe against that of *Lacedamon*; young *Cyrus*, brother to *Artaxerxes*, King of *Persia*, hauing in his fathers life time very carefully prosecuted the warre against *Athens*, did send his messengers to *Sparta*, requesting that their loue might appeare no lesse to him, than that which hee had shewed towards them in their dangerous war against the *Athenians*. To this request, being generall, the *Lacedamonians* gaue a suitable answere, commanding their Admirall to performe vnto *Cyrus* all seruice that he should require of him. If *Cyrus* had plainely discouered himselfe, and the *Lacedamonians* bent their whole power to his assistance, very like it is, that either the Kingdome of *Persia* should haue beene the recompence of his deserts; or that he perishing in battaile, as after he did, the subuersion of that Empire had forthwith ensued. But it pleased God, rather to shew vnto the *Greekes* the wayes, which vnder the *Macedonian* Ensignes, the victorious foot-steps of their posterity should measure; and opening vnto them the riches, and withall the weakenesse of the *Persian*, to kindle in them both desire and hope of that conquest, which he reserued to another generation; than to giue into their hands that mighty Kingdome, whose houre was not yet come. The loue which *Paryſatis*, the Queen-Mother of *Persia* bare vnto *Cyrus* her yonger sonne, being seconded by the earnest fauour of the people, and ready desires of many principall men, had moued this yong Prince, in his fathers old age, to aspire after the succession. But being sent for by his Father (as hath before beene shewed) whose meaning was to curbe this ambitious youth; he found his elder brother *Artaxerxes* established so surely by the old Kings fauor, that it were not safe to attempt any meanes of displanting him, by whose disfauour, himselfe might easily lose the place of a Viceroy, which he held in *Asia* the lesse, and hardly be able to maintaine his owne life. The neerest neighbour to *Cyrus* of all the Kings Deputies in the lower *Asia*, was *Tissaphernes*, a man compounded of cowardise, trechery, craft, and all vices which accustomably branch out of these. This man accompanied *Cyrus* to his Father, vsing by the way all faire shewes of friendship, as to a Prince, for whom it might well be thought, that Queene *Paryſatis* had obtained the inheritance of that mighty Empire. And it was very true, that *Paryſatis* had vsed the best of her endeuour to that purpose, alleadging that (which in former ages had bin much auaileable to *Xerxes*, in the like disceptation with his elder brother) *Artaxerxes* was borne whilest his father was a priuate man, but *Cyrus*, when he was a crowned King. All which not sufficing; when the most that could be obtained for *Cyrus*, was the pardon of some presumptuous demeanour, and confirmation of his place in *Lydia*, and the parts adioyning: then did this *Tissaphernes* discouer his nature, and accuse his friend *Cyrus* to the new King *Artaxerxes*, of a dangerous treason intended against his person. Vpon this accusation, whether true or false, very easily beleeued, *Cyrus* was arrested, and by the most vehement intreaty of his Mother very hardly deliuered, and sent backe into his owne Prouince.

§. II.

The preparations of Cyrus, *and his first entrie into the warre.*

THE forme of gouernement which the *Persian* Lieutenants vsed in their seuerall Prouinces, was in many points almost Regall. For they made War and Peace, as they thought it meete, not onely for the Kings behoofe, but for their owne reputation; vsually indeede with the Kings enemies, yet sometimes one with another: which was the more easily tolerated, because their owne heads were held onely

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at the Kings pleaſure, which cauſed them to frame all their doings to his will, whatſoeuer it were, or they could coniecture it to be. *Cyrus* therefore being ſetled in *Lydia*, began to conſider with himſelfe, the intereſt that he had in the Kingdome; the ſmall aſſurance of his brothers loue, held onely by his Mothers interceſſion; the diſgrace endured by his late impriſonment; and the meanes which he had by loue of his owne people, and that good neighbourhood of the *Lacedæmonians*, whom he had bound vnto him, to obtaine the Crowne for himſelfe. Neither was it expedient that he ſhould long ſit idle, as waighting till occaſion ſhould preſent it ſelfe: but rather enterpriſe ſomewhat whileſt yet his Mother liued, who could procure a good interpretation to all his actions, if they were no worſe than onely queſtionable. Hereupon he firſt began to quarrell with *Tiſſaphernes*, and ſeized vpon many Townes of his iuriſdiction, annexing them to his owne Prouince; which diſpleaſed not *Artaxerxes* at all, who (beſides that he was of condition ſomewhat ſimple) being truely paid by *Cyrus* the accuſtomable Tributes out of thoſe places, was well contented to ſee his brothers hot ſpirit exerciſed in priuate quarrels. But *Tiſſaphernes*, whoſe baſe conditions were hated, and cowardize deſpiſed, although he durſt not aduenture to take armes againſt *Cyrus*, yet perceiuing that the *Mileſians* were about to giue vp themſelues into the hands of that young Prince, as many other Townes of the *Ionians* had done, thought by terrour to preſerue his reputation, and keepe the Towne in his owne hands. Wherefore he ſlew many, and many he baniſhed, who flying to *Cyrus*, were gently entertained, as bringing faire occaſion to take armes, which was no ſmall part of his deſire. In leuying Souldiers he vſed great policie; for he tooke not onely the men of his owne Prouince, or of the Countries adioyning, whoſe liues were ready at his will; but ſecretly he furniſhed ſome *Grecian* Captaines with money, who being very good men of warre, entertained Souldiers therewith, ſome of them warring in *Thrace*, others in *Theſſalie*, others elſewhere in *Greece*; but all of them ready to croſſe the Seas, at the firſt call of *Cyrus*, till which time they had ſecret inſtructions to prolong their ſeuerall warres, that the Souldiers might be held in continuall exerciſe, and ready in armes vpon the ſudden. *Cyrus* hauing ſent a power of men to beſiege *Miletus*, forthwith ſummoned theſe bands of the *Greekes*, who very readily came ouer to his aſſiſtance, being thirteene thouſand very firme Souldiers, and able to make head (which is almoſt incredible) againſt the whole power of *Artaxerxes*. With this Armie, and that which he had leuied before, he could very eaſily haue forced *Miletus*, and chaſed away *Tiſſaphernes* out of *Aſia* the leſſe: but his purpoſe was not ſo to loſe time in ſmall matters, that was to be imployed in the accompliſhment of higher deſignes. Pretending therefore that the *Piſidians*, a people of *Aſia* the leſſe, not ſubiect to the *Perſian*, had inuaded his Territorie, he raiſed the ſiege of *Miletus*, and with all ſpeede marched Eaſtward, leauing *Tiſſaphernes* much amazed, who had no leiſure to reioyce that *Cyrus* had left him to himſelfe, when he conſidered, that ſo great an Army, and ſo ſtrong, was neuer leuied againſt the Rouers of *Piſidia*, but rather againſt the great King his Maſter. For which cauſe taking a band of fiue hundred horſe, he poſted away to carry tidings to the Court, of this great preparation.

§. III.

How Cyrus *tooke his iourney into the higher Aſia, and came vp cloſe to his Brother.*

THe tumult which his comming brought was very great, and great the exclamations of the Queene *Statira*, againſt *Paryſatis*, the Queen-Mother, whom ſhe called the Author and occaſioner of the war. But whileſt the King in great feare was arming the high Countries in his defence, the danger haſted vpon him very faſt. For *Cyrus* made great marches, hauing his number much increaſed, by the repaire of his Countrimen, though moſt ſtrengthned by the acceſſe of ſeuen hundred *Greeks*, and of other foure hundred of the ſame Nation, who reuolted vnto him from the King. How terrible the *Greeks* were to the *Barbarians*, he found by triall in a Muſter, which (to pleaſe the Queene of *Cilicia*, who had brought him aide) he made in *Phrygia*; where the *Greeks* by his direction making offer of a charge vpon the reſt of his Armie, which contained a hundred thouſand men, the whole Campe (not perceiuing that this was but a brauery) fled a-maine, the victuallers and baggagers forſaking their cabbins, and running all away for very feare. This was to *Cyrus* a ioyfull ſpectacle, who knew very well, that his brother was followed

by men of the ſame temper, and the more vnlikely to make reſiſtance, becauſe they were preſt to the warre againſt their will and diſpoſitions, whereas his Armie was drawne along by meere affection and good will. Neuertheleſſe he found it a very hard matter to perſwade the *Greekes* to paſſe the Riuer of *Euphrates*. For the very length of the way which they had troden, wearied them with the conceit of the tedious returne. Therefore he was driuen, being yet in *Cilicia*, to ſeeke excuſes, telling them, that *Abrocomas*, one of the Kings principall Captaines, & his owne great enemy, lay by the Riuer, againſt whom he requeſted them to aſſiſt him. By ſuch deuices, and exceſſiue promiſe of reward, he brought them to *Euphrates*, where ſome of the *Greekes* conſidering, That who ſo paſſed the Riuer firſt, ſhould haue the moſt thankes, and might ſafely returne if the reſt ſhould refuſe to follow them; they entred the Foords, whereby were all finally perſwaded to doe as ſome had begun, and being allured by great hopes, they reſolued to ſeeke out *Artaxerxes*, whereſoeuer he was to be found. The King in the meane time hauing raiſed an armie of nine hundred thouſand men, was not ſo confident vpon this huge multitude, as to aduenture them in triall of a plaine battaile. *Abrocomas*, who with three hundred thouſand men, had vnder-taken to make good the Streights of *Syria*, which were very narrow, and fortified with a ſtrong wall, and other defences of nature, and art, which made the place to ſeeme impregnable, had quitted the paſſage, and retired himſelfe toward the Kings forces, not daring to looke *Cyrus* in the face, who deſpairing to finde any way by Land, had procured the *Lacedæmonian* fleete, by the benefit whereof to haue tranſported his Armie. I doe not finde that this cowardiſe of *Abrocomas*, or of his Souldiers, who arriued not at the Campe, till fiue dayes were paſt after the battaile, receiued either puniſhment, or diſgrace; for they, toward whom he with-drew himſelfe, were all made of the ſame mettall.

Therefore *Artaxerxes* was vpon the point of retiring to the vttermoſt bounds of his Kingdome, vntill by *Teribazus*, one of his Captaines, he was perſwaded not to abandon ſo many goodly Prouinces to the Enemy, who would thereby haue gathered addition of ſtrength, and (which in the ſharpe diſputation of Title to a Kingdome is moſt auaileable) would haue growne ſuperior in reputation. By ſuch aduice, the King reſolued vpon meeting with his brother, who now began to be ſecure, being fully perſwaded, that *Artaxerxes* would neuer dare to abide him in the field. For the King hauing caſt vp a Trench of almoſt fortie miles in length, about thirtie foote broad, and eighteene foote deepe, intended there to haue encamped: but his courage failing him, he abandoned that place, thinking nothing ſo ſafe, as to be farre diſtant from his enemies.

§. IIII.

The battaile betweene Cyrus *and* Artaxerexes.

THe Armie of *Cyrus* hauing ouercome many difficulties of euill wayes, and ſcarcitie of victuals, was much encouraged by perceiuing this great feare of *Artaxerxes*; and being paſt this trench, marched careleſly in great diſorder, hauing beſtowed their Armes in Carts, and vpon Beaſts of carriage; when on the ſudden one of their Vaunt-currors, brought newes of the Kings approach. Hereupon with great tumult they armed themſelues, and had ranged their battailes in good order vpon the ſide of the Riuer *Euphrates*, where they waited for the comming of their enemies, whom they ſaw not till it was after-noone. But when they ſaw the cloud of duſt raiſed by the feet of that huge multitude, which the King drew after him, and perceiued by their neere approach how well they were marſhalled, comming on very orderly in ſilence, whereas it had beene expected, that ruſhing violently with loud clamours, they ſhould haue ſpent all their force vpon the firſt brunt; and when it appeared that the fronts of the two Armies were ſo vnequall in diſtent, being all embattailed in one body and ſquare, that *Cyrus* taking his place (as was the *Perſian* manner) in the middeſt of his owne, did not with the corner, and vtmoſt point thereof, reach to the halfe breadth of *Artaxerxes* his battaile, who carried a front proportionable to his number, exceeding nine times that of *Cyrus*: then did the *Greekes* begin to diſtruſt their owne manhood, which was not accuſtomed to make proofe of it ſelfe, vpon ſuch exceſſiue oddes. It was almoſt incredible, that ſo great an Armie ſhould be ſo eaſily chaſed. Neuertheleſſe, it quickely appeared, that theſe *Perſians*, hauing learned (contrary to their cuſtome) to giue charge vpon their

their enemies with ſilence, had not learned (for it was contrary to their nature) to receiue a ſtrong charge with courage. Vpon the very firſt offer of on-ſet, made by the *Greekes*, all that beaſtly rabble of cowards fled amaine, without abiding the ſtroke, or ſtaying till they were within reach of a Dart. The Chariots armed with hookes and ſithes (whereof *Artaxerxes* had two hundred, and *Cyrus*, not twenty) did ſmall hurt that day, becauſe the driuers of them leaping downe, fled away on foot. This baſe demeanour of his enemies gaue ſo much confidence to *Cyrus*, and his Followers, that ſuch as were about him forth-with adored him as King. And certainely, the Title had beene aſſured vnto him that day, had not he ſought how to declare himſelfe worthy of it, ere yet he had obtained it. For, perceiuing that *Artaxerxes*, who found that part of the field which lay before him voide, was about to encompaſſe the *Greekes*, and to ſet vpon them in the reare, he aduanced with ſixe hundred Horſe, and gaue ſo valiant a charge vpon a ſquadron of ſixe thouſand, which lay before the King, that he brake it, ſlaying the Captaine thereof, *Artagerſes*, with his owne hands, and putting all the reſt to flight. Hereupon his whole company, of ſixe hundred, very few excepted, began to follow the chaſe, leauing *Cyrus* too ill attended, who perceiuing where the King ſtood in troupe, vncertaine whether to fight, or leaue the field, could not containe himſelfe, but ſaid; *I ſee the man*: and preſently with a ſmall handfull of men about him ran vpon his brother, whom he ſtrake through the Curace, and wounded in the breſt. Hauing giuen this ſtroake, which was his laſt, he receiued immediately the fatall blow, which gaue period at once to his ambition and life, being wounded vnder the eye with a dart, throwne by a baſe fellow; wherewith aſtonied, he fell dead from his horſe, or ſo hurt, that it was vnpoſſible to haue recouered him, though all which were with him, did their beſt for his ſafetie; not caring afterwards for their owne liues, when once they perceiued that *Cyrus* their Maſter was ſlaine. *Artaxerxes* cauſed the head and right hand of his brother to be forthwith ſtricken off, and ſhewed to his people, who now purſuing them, fled apace, calling vpon the name of *Cyrus*, and deſiring him to pardon them. But when this great accident had breathed new courage into the Kings troupes, and vtterly diſmaied ſuch *Perſian* Captaines, as were now, euen in their owne eyes, no better than rebels; it was not long ere the Campe of *Cyrus* was taken, being quite abandoned, from whence *Artaxerxes* making all ſpeede, arriued quickly at the quarter of the *Greekes*, which was about three miles from the place where *Cyrus* fell. There he met with *Tiſſaphernes*, who hauing made way through the battaile of the *Greekes*, was ready now to ioyne with his Maſter in ſpoiling their Tents. Had not the newes, which *Artaxerxes* brought with him of his brothers death, beene ſufficient to counteruaile all diſaſters receiued, the exploit of *Tiſſaphernes* in breaking through the *Greekes* would haue yeelded little comfort. For *Tiſſaphernes* had not ſlaine any one man of the *Greekes*, but contrariwiſe, when he gaue vpon them, they opening their battaile, draue him with great ſlaughter through them, in ſuch wiſe, that he rather eſcaped as out of an hard paſſage, than forced his way through the ſquadron of the *Greekes*. Hereof the King being informed by him, and that the *Greekes*, as Maſters of the field, gaue chaſe to all that came in their ſight; they ranged their Companies into good order, and followed after theſe *Greekes*, intending to ſet vpon them in the reare. But theſe good Souldiers perceiuing the Kings approach, turned their faces, and made head againſt him; who not intending to ſeeke honour with danger of his life, wheeled about and fled, being purſued vnto a certaine Village, that lay vnder a Hill, on the top whereof he made a ſtand, rather in a bravery, than with purpoſe to attempt vpon theſe bold fellowes any further. For he knew well that his brothers death had ſecured his eſtate, whom he would ſeeme to haue ſlaine with his owne hand, thinking that fact alone ſufficient to giue reputation to his valour; and this reputation he thought that he might now preſerue well enough, ſhewing a manly looke, halfe a mile off. On the top of this Hill therefore he aduanced his Standard, a golden Eagle diſplaied on the top of a Speare. This enſigne might haue encouraged his people, had not ſome of the *Greekes* eſpied it, who not meaning that he ſhould abide ſo neere them, with all their power marched toward him. The King diſcouering their approach, fled vpon the ſpurre; ſo that none remained in the place of battaile, ſaue onely the *Greekes*, who had loſt that day not one man, nor taken any other harme, than that one of them was hurt with an arrow. Much they wondred that they heard no newes of *Cyrus*, but thinking that he was purſuing the Armie, they thought it was fitteſt for them,

hauing that day done enough, to returne to their quarter, and take their Supper, to which they had good appetite, because the expectation of the Kings comming had giuen them no leisure to dine.

§. V.

The hard estate of the Greekes after the fight; and how Artaxerxes in vaine sought to haue made them yeelde vnto him.

IT was now about the setting of the Sunne, and they bringing home darke night with them, found their Campe spoiled, little, or nothing being left, that might seruе for foode: so that wanting victuals to satisfie their hunger, they refreshed their weary bodies with sleepe. In the meane season *Artaxerxes* returning to his Campe, which he entred by Torch-light, could not enioy the pleasure of his good fortune entire, because he perceiued that the baseneſse of his people, and weakeneſse of his Empire, was now plainely discouered to the *Greekes*: which gaue him assurance, that if any of these who had beheld the shamefull demeanor of his Armie, should liue to carry tidings home, it would not be long, ere with greater forces they disputed with him for his whole Signorie. Wherefore he resolued, to try all meanes, whereby he might bring them to destruction, and not let one escape to carry tidings of that which he had seene: to which purpose he sent them a braue message the next morning, Charging them to deliuer vp their Armes, and come to his Gates, to awaite there vpon his Mercie. It seemes that he was in good hope to haue found their high courages broken, vpon report of his brothers death: but he was greatly deceiued in that thought. For the *Greekes* being aduertised that morning from *Arieus*, a principall Commander vnder *Cyrus*, that his Master being slaine, he had retired himselfe to the place of their last encamping, about eight miles from them, whence intending to returne into *Ionia*; his meaning was to dislodge the next day, awaiting for them so long if they would ioyne with him; but resoluing to stay no longer: they sent answere backe to *Arieus*, that hauing beaten the King out of the field, and finding none that durst resist them, they would place *Arieus* himselfe in the Kings Throne, if he would ioyne with them, and pursue the victory. Before they receiued any reply to this answere, the Messengers of *Artaxerxes* arriued at the Campe, whose errand seemed to the Captaines very insolent. One told them, that it was noe for the Vanquishers to yeelde their Weapons; another, that he would dye ere he yeelded to such a motion; a third asked, whether the King, as hauing the victory, required their Weapons; if so, why did he not fetch them? or, whether he desired them in way of friendship; for then would they first know, with what courtesie he meant to requite their kindneſse. To this question *Phalinus* a *Grecian*, waiting vpon *Tissaphernes*, answered; That the King hauing slaine *Cyrus*, knew no man that could pretend any Title to his Kingdome, in the middest whereof he held them fast encloſed with great Riuers, being able to bring against them such numbers of men, as they wanted strength to kill if they would hold vp their throats; for which cause he accounted them his prisoners. These words, to them, who knew themselues to be free, were nothing pleasant. Therefore, one told *Phalinus*, that hauing nothing left, but their Armes and Valour, whilest they kept their Armes, their Valour would be seruiceable; but should they yeelde them, it was to be doubted, that their bodies would not long remaine their owne. Hereat *Phalinus* laughed, saying; This young man did seeme a Philosopher, and made a pretty speech; but that his deepe speculation shewed his wits to be very shallow, if he thought with his Armes and Valour, to preuaile against the great King. It seemes that *Phalinus* being a Courtier, and imployed in a busineſse of importance, thought himselfe too profound a States-man, to be chekt in his Embassage by a bookish discourser. But his wisedome herein failed him. For whatsoeuer he himselfe was (of whom no more is knowne than that he brought an vnhoneſt message to his owne Countrimen, perswading them basely to surrender their Weapons, and Liues, to the mercileſse *Barbarians*) this young Scholler by him despised, was that great *Xenophon*, who, when all the principall Commanders were surprised by treacherie of the *Persians*, being a priuate Gentleman, and hauing neuer seene the warres before, vnder-tooke the conduct of the Armie, which he brought safe into *Greece*, freeing it from all those, and from greater dangers than *Phalinus* could propound. Some there were who promised to be faithfull to the King, as they had beene to *Cyrus*, offering their

their seruice in *Aegypt*, where they thoaght *Artaxerxes* might haue vse of them. But the finall answer was, That without Weapons they could neither doe the King good as Friends, nor defend themselues from him as Enemies. Hereupon *Phalinus* deliuered the Kings further pleasure, which was to grant them Truce, whilest they abode where they then were, denouncing Warre if they stirred thence. Whereunto he required their answere. *Clearchus* the Generall told him, they liked it. How (saith *Phalinus*) must I vnderstand you? as choosing peace if we stay, or otherwise warre, said *Clearchus*. But whether warre or peace? quoth this politique Embassadour. To whom *Clearchus* (not willing to acquaint him with their purpose,) Let our doings tell you, and so dismissed him, no wiser than he came. All that day the *Greekes* were faine to feede vpon their Horses, Asses, and other Beasts, which they rosted with arrowes, darts, and woodden targets, throwne away by the Enemies.

§. VI.

How the Greekes began to returne home-wards.

AT night they tooke their way towards *Arieus*, to whom they came at mid-night; being forsaken by foure hundred foot, and forty horse, all *Thracians*, who fled ouer to the King, by whom how they were entertained, I doe not finde. Like enough it is that they were cut in pieces; for had they beene kindly vsed, it may well be thought that some of them should haue accompanied *Tissaphernes*, and serued as Stales to draw in the rest. *Arieus* being of too base a temper, and birth, to thinke vpon seeking the Kingdome for himselfe, with such assistance as might haue giuen it vnto *Cyrus*, was very well pleased to make couenant with them for mutuall assistance vnto the last: Whereunto both parts hauing sworne, he aduised them to take another way homeward, which should be somewhat longer, yet safer and fitter to relieue them with victuals, than that by which they came. The next day, hauing made a wearisome march, & tired the Souldiers, they found the Kings Armie which had coasted them, lodged in certaine Villages, where they purposed themselues to haue encamped: towards which *Clearchus* made directly, because he would not seeme by declining them to shew feare, or weakenesse. That the Kings men were contented to remoue, and giue place to their betters, it cannot be strange to any that hath considered their former behauiour; Nor strange, that the *Grecians* being weary and hungry, and lying among enemies in an vnknowne Countrie, should be very fearefull: but it is almost past beliefe, that the noise which was heard of these poore men, calling one to another tumultuously, as the present condition inforced them to doe, should make the *Persians* flie out of their Campe, and so affright the great King, that instead of demanding their Armes, he should craue peace of them. The next day very early, came messengers from *Artaxerxes*, desiring free accesse for Embassadours, to entreat of peace. Were it not that such particulars doe best open the quality of the persons, by whom things were managed, I should hold it fitter, to run ouer the generall passages of those times, than to dwell among circumstances. But surely it is a point very remarkeable, That when *Clearchus* had willed the Messengers to bid the King prepare for battaile, because the *Greeks* (as he said) wanting whereupon to dine, could not endure to heare of truce till their bellies were full; *Artaxerxes* dissembling the indignity, was contented sweetly to swallow downe this pill, sending them guides, who conducted them to a place where was plenty of victuals to relieue them.

§. VII.

How Tissaphernes, *vnder colour of peace, betraied all the Captaines of the Greekes.*

HItherto the *Greekes*, relying vpon their owne vertue, had rather aduanced their affaires, than brought themselues into any straights or feares of disaduantage. But now came vnto them the subtile Foxe *Tissaphernes*, who circumuenting the chiefe Commanders by fine sleights, did mischieuously entrappe them, to the extreame danger of the Armie. He told them, that his Prouince, lying neere vnto *Greece*, had caused him greatly to desire, that their deliuerance might be wrought by his procurement, knowing well that in time to come, both they, and their Countrimen at home, would not be vnthankefull for such a benefit. Herewithall he forgot not to rehearse

the great seruice that he had done to his Master, being the first that aduertised him of *Cyrus* his intent, and hauing not onely brought him a good strength of men, but in the day of battaile shewed his face to the *Greekes*, when all others turned their backes: that he, together with the King, did enter their Campe, and gaue chase to the *Barbarians* that stood on the part of *Cyrus*. All this (quoth he) did I alleadge to the King, entreating that he would giue me leaue to conduct you safe into *Greece*; in which suite I haue good hope to speede, if you will send a milde answere to him, who hath willed me to aske you, for what cause ye haue borne Armes against him. The Captaines hearing this, were contented to giue gentle words, which *Tissaphernes* relating to the King, procured (though very hardly as he said) that peace should be granted: the conditions whereof were; That they should passe freely through all the Kings Dominions, paying for that they tooke, and committing no spoile: yet that it should be lawfull for them to take victuals by force, in any place that refused to affoord them an open Market. Hereupon both parties hauing sworne, the League was concluded, and *Tissaphernes* returning to the King to take leaue, and end all businesse, came vnto them againe after twenty dayes, and then they set forward. This interim of twenty dayes, which *Tissaphernes* did spend at the Court, ministred great occasion of mistrust to his new Confederates. For besides his long absence, which alone sufficed to breede doubt, the Brethren, and Kindred of *Arieus*, retaining daily to him, and other *Persians* to his Soulders, did worke him and them so with assurance of pardon, and other allurements, that he daily grew more strange to the *Greekes*, than formerly he had beene. This caused many to aduise *Clearchus*, rather to passe forward as well as he might, than to relye vpon couenants, and sit still whilest the King layed snares to entrappe them. But he on the contrary perswaded them, to rest contented whilest they were well, and not to cast themselues againe into those difficulties, out of which they were newly freed by the late Treatie; reciting withall their owne wants, and the Kings meanes, but especially the Oathes mutually giuen and taken, wherewith he saw no reason why the enemie should haue clogged himselfe if he meant mischiefe, hauing power enough to doe them harme by a faire and open Warre.

Tissaphernes was a very honourable man (if honour may be valued by greatnesse and place in Court) which caused his Oath to be the more esteemed; for as much as no inforcement, or base respect, was like to haue drawne it from him. But his falshood was such, both in substance and in succesſe, as may fitly expound that saying, which proceeded from the fountaine of Truth, *I hate a rich man a lyar*. A lye may finde excuse when it growes out of feare: for that passion hath his originall from weakenesse. But when Power, which is a *Character* of the *Almighty*, shall be made the supporter of vntruth, the falshood is most abominable; for the offender, like proud *Lucifer*, aduancing his owne strength against the diuine Iustice, doth commit that sinne with an high hand, which commonly produceth lamentable effects, and is followed with sure vengeance. It was not long ere *Tissaphernes* found meanes to destroy all the Captaines, whom he subtilly got into his power by a traine; making the Generall *Clearchus* himselfe the meane to draw in all the rest. The businesse was contriued thus: Hauing trauailed some dayes together in such wise, that the *Persians* did not encampe with the *Greekes*, who were very iealous of the great familiarity, appearing betweene *Tissaphernes*, and *Arieus*; *Clearchus* thought it conuenient to roote out of *Tissaphernes* his braines all causes of distrust, whereof many had growne in that short time. To which purpose obtaining priuate conference with him, he rehearsed the oath of Confederacie, which had past betweene them, shewing how religiously he would keepe it, and repeating the benefits, which the *Greekes* did receiue by the helpe of *Tissaphernes*, he promised that their loue should appeare to him not vnfruitfull, if he would make vse of their seruice against the *Mysians* or *Pisidians*, who were accustomed to infest his Prouince, or against the *Aegyptians*, who were then Rebels to the great King. For which cause he desired him, that whereas all diuine and humane respects had linked them together, he would not giue place to any close accusation or suspition, whereby might grow sudden inconuenience to either of them, vpon no iust ground. The faithlesse *Persian* was very much delighted with this speech, which ministred faire occasion to the execution of his purpose: Therefore he told *Clearchus*, that all this was by him wisely considered, wishing him further to call to minde how many waies he could haue vsed to bring them to confusion, without perill to himselfe, especially by

by burning the country, through which they were to passe, whereby they must needs haue perished by meere famine. For which cause he said that it had beene great folly, to seeke by periurie, odious to God and Man, the destruction of such as were already in his hands. 3. But the truth was, that his owne loue to them had moued him to worke their safetie, not onely for those ends which *Clearchus* had recounted, of pleasures that might redound to himselfe, and the King, by their assistance: but for that hee might by their friendship, hope to obtaine what *Cyrus* had mist. Finally, he inuited the credulous Gentleman to Supper, and sent him away so well assured of his good will, that he promised to bring all the Captaines with him to the same place, where, in presence of them all, *Tissaphernes* likewise promised to tell openly, which of them had by secret information sought to raise dissension betweene them. *Clearchus* himselfe being thus deceiued, with great importunitie drew all the chiefe Commanders, and many of the inferiour Leaders, to repaire with him to the Campe of *Tissaphernes*, whither followed them about two hundred of the common Souldiers as it had been to some common Faire. But being there arriued, *Clearchus* with other the fiue principall Coronels, were called into the Tent, the rest staying without, where they had not waited long ere a signe was giuen, vpon which they within were apprehended, and the residue slaine. Forth-with certaine bands of *Persian* Horse-men scoured the field, killing as many *Greekes* as they met, and riding vp to the very Campe of the *Gracians*, who wondred much at the tumult, whereof they knew not the cause, till one, escaping sorely wounded, informed them of all that had beene done. Hereupon the *Greekes* tooke Armes in haste, thinking that the enemy would forthwith haue assailed their Campe. Anon they might perceiue the Embassadours of *Tissaphernes*, among whom were his owne brother, and *Arieus*, followed with three hundred Horse, who called for the principall men in the Armie, saying, that they brought a message from the King, which *Arieus* deliuered to this effect: That *Clearchus* hauing broken his faith, and the league made, was iustly rewarded with death; that *Menon* and *Proxenus*, two other of the fiue Coronels, for detecting his treacherie, were highly honored: and finally, that the King required them to surrender their Arms, which were due to him, as hauing belonged vnto his seruant *Cyrus*. When some altercation had followed vpon this message, *Xenophon* told the Embassadours, that if *Clearchus* had in such sort offended, it was well that he was in such sort punished: but hee willed them to send backe *Menon* and *Proxenus*, whom they had so greatly honoured, that by them, as by common friends to both Nations, the *Greekes* might be aduised how to answer the *Persian*. Hereunto the Embassadours know not how to frame any reply, and therfore departed without speaking one word more. *Clearchus*, and the other foure were sent to *Artaxerxes*, by whose commandement their heads were stricken off. I hold it not amisse to preuent the order of time, annexing to this perfidiousnesse of *Tissaphernes*, the reward which he afterward receiued. He saw his Prouince wasted by the *Greekes*, against whom receiuing from his Master conuenient aid of men and money, he did so ill manage his affaires, that neither subtiltie, nor periurie (to which he failed not to haue recourse) availed him; finally, the King was iealous of his cunning head, and sent a new Lieutenant into those parts, who tooke it from his shoulders. Such was the recompence of his treacherie, which made him so mistrusted at home, that the seruice which he could not doe, he was thought vpon priuate ends to neglect; and so hated abroad, that he knew not which way to flie from the stroke, all the word being shut against him. But now let vs returne to the prosperitie, wherein hee triumphed without great cause, hauing betrayed brauer men then himselfe, and intending to bring the like mischiefe vpon the whole Armie.

§. VIII.

How Xenophon *heartened the Greekes; and in despight of* Tissaphernes *went off safely.*

GReat was the heauinesse of the Souldiers, being now left destitute of Leaders; and no lesse their feare of the euill hanging ouer their heads, which they knew not well how to auoide. Among the rest, *Xenophon*, whose learning supplied his want of experience, finding the deepe sadnesse of the whole Armie to be such as hindred them from taking any course of preuenting the danger at hand, began to aduise the vnder-

vnder-Officers of *Proxenus* his companies, whose familiar friend he had beene, to bethinke themselues of some meane, whereby their safety might be wrought, and the Souldiers encouraged: setting before their eyes whatsoeuer might serue for to giue them hope, and aboue all, perswading them in no wise to yeeld to the mercy of their barbarous enemies.

Hereupon they desired him to take vpon him the charge of that Regiment; and so together with him, the same night calling vp such as were remaining of any accoqnt, they made choice of the fittest men to succeed in the places of those who were slaine, or taken. This being done, and order set downe for disburdening the Armie of all superfluous impediments, they easily comforted themselues for the losse of *Tissaphernes* his assistance, hoping to take victuals by force better cheape than he had beene wont to sell them; To which purpose they intended to take vp their lodging two or three miles further, among some plentifull Villages, and so to proceed, marching towards the heads of those great Riuers, which lay in their way, and to passe them where they were foordable. Many attempts were made vpon them by *Tissaphernes*, whom they, seruing all on foot, were not able to requite for the harme which they receiued by the *Persian* Archers, who shot at a farther distance than the *Greekes* could reach. For this cause did *Xenophon* prouide slings, wherewith hee ouer-reached the enemy; and finding some Horses fit for seruice, that were imployed among the carriages, he set men vpon them; training likewise his Archers to shoot compasse, who had been accustomed to the point blanke. By these meanes did he beare off the *Persians* who assailed him; and sometimes gaue them chase with that band of fiftie Horse, which being well backt with a firme bodie of footmen, and seconded with troupes of the light-armed-shot & slingers, compelled the enemie to lie a-loof. *Tissaphernes* not daring to come to handie-gripes with these resolute men, did possesse the tops of Mountaines, and places of aduantage, by which they were to passe. But finally, when their valour made way through all such difficulties, he betooke himselfe to that course, which was indeed the surest, of burning the Countrie. With great sorrow did the *Greekes* behold the Villages on fire, and thereby all hope of victuals cut off. Some aduised to defend the Countrie, as granted by the enemie himselfe to be theirs; others to make more fires, if so perhaps the *Persians* might be ashamed to doe that which was the desire of such as made passage in hostile manner; But these were faint comforts. The best counsaile was, that being neere vnto the *Carduchi*, a people enemie to the *Persian*, they should enter into their Country, passing ouer some high mountaines which lay betweene them. This course they followed, which could not haue auailed them, if *Tissaphernes* had begun sooner to cut off their victuals, rather then to seeke to force, or to circumuent them by his fine wit.

§. IX.

The difficulties which the Greeke Armie found in passing through the Land of the Carduchi.

ENtring vpon the Land of the *Carduchi*, they were encountred with many difficulties of waies, but much more afflicted by the fierce Inhabitants, who, accustomed by force to defend themselues against the huge Armies of the *Persian*, were no way inferiour to the *Greekes* in daring, but onely in the Art of Warre. They were very light of foot, skilfull Archers; and vsed the Sling well; which weapons in that mountainous Countrie were of much vse against these poore trauellers, afflicting them in seuen daies which they spent in that passage, farre more than all the power of the great King had done. Betweene the Territorie of these *Carduchi*, and the parts of *Armenia* confining them, ranne *Centrites*, a great Riuer, vpon which the *Greekes* refreshed themselues one day, reioycing that they had so well escaped these dangers, and hoping that the remainder would proue easie. But the next morning they saw certaine troupes of Horse, that lay to forbid their passage. These were leauied by the Kings deputies in those parts; *Tissaphernes* and his Companies hauing taken their way towards *Ionia*. The Riuer was broad and deepe, so that it was not possible for such as would enter it, to make resistance against those which kept the opposite bankes. To increase these dangers the *Carduchi* following vpon them, lay on the side of a Mountaine, within lesse than a mile of the water. But it was their good hap to discouer a Foord, by which the

greater

greater number of them passing ouer, did easily chase away the Subiects of the *Persian*, and then sending backe the most expedite men, gaue succour to the Reare-ward, against which the *Carduchi* being slightly armed, could not on plaine ground make resistance hand to hand. These *Carduchi* seeme to haue inhabited the Mountaines of *Niphates*, which are not farre from the Spring of *Tygris*; though *Ptolomie* place them far more to the East vpon the Riuer of *Cyrus* in *Media*, wherein he differs much from *Xenophon*, whose relation being grounded vpon his owne knowledge, doth best in this case deserue credit. Of the Riuer *Centrites* (as of many other Riuers, Townes, and Places, mentioned by *Xenophon*) I will not labour to make a coniecture, which may endure the seuerity of a *Criticke*. For *Ptolomie*, and the whole Nation of *Geographers*, adde small light to this expedition: onely of this last, I thinke it the same which falleth into *Tigris*, not much aboue *Artasigarta* springing out of *Niphates*, and running by the Towne of *Sardena* in *Gordene*, a Prouince of *Armenia* the Great, wherein the *Greekes* hauing passed *Centrites* did arriue.

§. X.

How Teribazus *Gouernour of Armenia, seeking to entrap the Greekes with tearmes of fained peace, was disappointed and shamefully beaten.*

THe Armie finding in *Armenia* good prouision, marched without any disturbance about fiftie or threescore miles to the heads of the Riuer *Tigris*, and passing ouer them, trauailed as farre further without resistance, till they were encountred by *Teribazus* at the Riuer *Teleboa*, which *Xenophon* commends as a goodly water, though small; but *Ptolomie* and others omit it. *Teribazus* gouerned that Countrie for the *Persian*, and was in great fauor with *Artaxerxes*, whose Court may seeme to haue been a Schoole where the Art of falshood was taught as wisedome. He desired peace of the *Greeks*, which was made vpon this condition, that they should take what they pleased, but not burne downe the Townes and Villages in their way. As soone as he had made this league, he leauied an Armie, and besetting the Streights of certaine Mountaines which they were to passe, hoped well to make such benefit of their security, as might giue him the commendation of being no lesse craftily dishoneſt than *Tissaphernes*. Yet his cunning failed of successe. For a great snow fell, which caused the *Greekes* to make many fires, and scatter themselues abroad in the Villages. *Teribazus* also made many fires, and some of his men wandred about seeking relieſe. By the fires he was discouered, and by a Souldier of his that was taken prisoner, the whole plot was reuealed. Hereupon the *Greekes*, taking this captiue with them for a guide, sought him out, and comming vpon his Campe, did so affright him, that before the whole Armie could arriue there, the shout which was raised by the Vaunt-currors, chased him away. They tooke his Pauilion, wherein (besides many slaues, that were Artificers of voluptuousneſſe) very rich furniture was left by the treacherous coward, who returned no more to challenge it. From hence the Armie went Northward, and passing *Euphrates*, not farre below the springs thereof, trauailed with much difficulty through deepe snow, being followed aloofe by the enemie, who durst not approach them, but did cut off such as they found straggling behinde. The Inhabitants of the Countrey, through which they marched, had their wintering houses vnder ground, wherein was found great plentie of victuals, and of cattaile, which likewise did winter in the same Cellars with the owners. Hauing refreshed themselues in those parts, and taken sufficient ease after the miserable iourney, which had consumed many of them with extreame cold; they departed, leading with them many bond-slaues, and taking away (besides other Horses and Cattaile) some Colts that were bred vp for the great King.

§. XI.

The passage of the Armie to Trabizonde, through the Countries bordering vpon the Riuer of Phasis, and other obscure Nations.

SO without impediment they came to the Riuer *Phasis*, neere whereunto the people called *Phasiani Taochi*, and *Chalybes* were seated. These Nations ioyned together, and occupying the tops of a ledge of Mountaines, which the *Greekes* were

were to passe, made countenance of warre: but some companies being sent by night to seize vpon a place of equall height to that whereon the enemies lay, making good the piece of ground which they had taken, secured the ascent of the rest; which caused these people to flye, euery one retyring to the defence of his owne. The first vpon whose Countrie the *Greekes* did enter were the *Tacchi*, who conueying all their prouision of victuals into strong holds, brought the Armie into much want, vntill with hard labour one place was forced, wherein great store of cattaile were taken; the people, to auoide captiuitie, threw themselues head-long downe the rockes, the very women throwing downe first their owne children, and then casting themselues vpon them. Here was taken a great bootie of Cattaile, which serued to feede them, trauailing through the land of the *Chalybes*, of whom they got nothing but strokes. The *Chalybes* were a very stout Nation, well armed at all points, and exceeding fierce. They encountred the *Greekes* hand to hand, killing as many as they tooke prisoners, and cutting off their heads, which they carried away, singing and dancing, to the great griefe of their companions liuing; who were glad, when after seauen dayes iourney they escaped from those continuall skirmishes, wherewith they had beene vexed by these *Barbarians*. Hence trauailing through a good corne-Countrie, inhabited by an obscure Nation called the *Scythini*, they came to a rich Towne, the Lord whereof, and of the Region adioyning, vsed them friendly, and promised to guide them to a Mountaine, whence they might discouer the *Euxine* Sea. From *Gymnias* (which was the name of his Towne) he led them through the Territorie of his enemies, desiring them to waste it with sword and fire. After fiue dayes march, they came to a Mountaine called *Teches*, being (as I thinke) a part of the Mountaines called *Moschici*, whence their guide shewed them the Sea; towards which they bent their course, and passing friendly through the Region of the *Macrones*, (with whom by meanes of an interpreter, found among themselues, who borne in that place had beene sold into *Greece*, they made a good peace) they arriued in the Land of *Colchos*, wherein stands the Citie of * *Trabisond*, called then *Trapezus*, a Colonie of the *Greekes*. The *Colchi* entertaining them with hostilitie, were requited with the like; for the Armie hauing now good leisure to repose themselues among their friends the *Trapezuntians*, did spoile the Countrie thirtie dayes together, forbearing onely the Borderers vpon *Trabizonde*, at the Citizens request.

* *Trabisond* a Colonie of the *Greeke*, situate in the bottome of the *Euxine* Sea.

§. XII.

How the Armie began at Trabizond to prouide a Fleet, wherewith to returne home by Sea: how it came into the Territorie of Sinope, and there prosequuted the same purpose.

HAuing now found an Hauen Towne, the Souldiers were desirous to take shipping, & change their tedious Land-iournies into an easie Nauigation. To which purpose *Cherisophus a Lacedemonian*, one of the principall Commanders, promised by meanes of *Anaxibius* the *Lacedamonian* Admirall, who was his friend, that he would prouide Vessels to embarke them. Hauing thus concluded, they likewise tooke order for the staying of such ships as should passe that way, meaning to vse them for their nauigation. Lest all this prouision should be found insufficient for the transportation of the whole Armie, *Xenophon* perswaded the Cities adioyning to cleare the wayes, and make an easie passage for them by Land; whereunto the Souldiers were vtterly vnwilling to giue eare, being desirous to returne by Sea; but the Countrie fearing what inconuenience might grow by their long stay, did readily condescend to *Xenophons* request. Two ships they borrowed of the *Trapezuntians*, which they manned and sent to Sea: the one of them sailed directly into *Greece*, forsaking their Companions, who had put them in trust to bring ships into the Port of *Trabisonde*: the other tooke Merchants and passengers, whose goods were safely kept for the owners, but the Vessels were staied to increase the fleet. After long aboade, when victuals began to faile, by reason that all the Land of the *Colchi*, neere vnto the Campe was already quite wasted, they were faine to embarke their sicke men, with the women, children, and such of the baggage as might best be spared, in those few ships which they had already prouided. The rest of the Armie tooke their way by Land to *Cerasus*, a *Greeke* Towne, where the fleet likewise arriued. Here the Armie being mustered, was found to consist of eight thousand and sixe hundred men. From hence they passed through the Countrie of the * *Mosynaci*, who were

a *Mosynaci* a Nation of *Ponius Cappadocius*.

diuided

diuided into factions. The stronger partie, despising their friendship, caused them to ioyne them with the weaker, whom they left Masters of all.

The next place of their abode was [b] *Cotyora*, a *Greeke* Towne likewise, and a *Colonie* of the *Sinopians*, as *Trapezus* and *Cerasus* were; but the entertainment which here they found was very churlish, hauing neither an open Market afforded to them, nor the sicke men that were among them admitted into any house. Hereupon the Souldiers entred the Towne by force, and (committing no outrage) bestowed those which were sicke in conuenient lodgings, taking into their owne hands the custody of the Gates. Prouision for the Armie they made by strong hand, partly out of the Territorie of the *Paphlagonians*, partly out of the Lands belonging to the Towne. These newes were vnwelcome to [c] *Sinope*, whence Embassadours were sent to the Camp, who complaining of these dealings, and threatning to ioyne with the *Paphlagonians*, if redresse could not otherwise be had, were roundly answered by *Xenophon*, That meere necessitie had enforced the Army to teach those of *Cotyora* good manners in so bad a methode: letting them know, that he feared not to deale with them and the *Paphlagonian* at once; though perhaps the *Paphlagonian* would be glad to take *Sinope* it selfe, to which, if cause were giuen, they would lend assistance. Vpon this answere the Embassadors grew better aduised, promising all friendship that the State of *Sinope* could shew, and commanding the Towne of *Cotyora* to relieue the Souldiers as well as they might. Further, they promised to assist them with shipping, letting them vnderstand how difficult the passage by Land would proue, in regard of the many and great Riuers, as *Thermodon*, *Iris*, *Halys*, and *Parthenius*, which crossed their way. This good counsaile, and the faire promises accompanying it, were kindly accepted by the Armie, which well perceiued, that the City of *Sinope* would spare for no cost, to be freed from such a neighbourhood. It was therefore decreed that they would passe the rest of the way by Sea; prouided that if there should want such number of Vessels as might serue to imbarke euery one of them, then would they not put from the shore.

[b] *Cotyora* a Port-Towne in the same Region.

[c] *Sinope* a Port-Towne in *Leucosyria*, a Colonie of the *Mylesians*.

§. XIII.

Of dissension which arose in the Armie; and how it was embarked.

HItherto the danger of enemies, and miseries of weather and wants, had kept the companie in firme vnitie; which now beganne to dissolue and to thaw, by the neighbouring aire of *Greece*, warming their heads with priuate respects to their seuerall ends and purposes. Whilest they, who were sent as Agents from the Campe, remained at *Sinope*; *Xenophon* considering the strength and valour of his men, and the opportunitie of the coast whereon they lay, thought it would be an honourable worke to build a City in those parts, which were soone like to proue great and wealthie, in regard both of their owne puissance, and of the great repaire of the *Greekes* into that quarter. For this cause he made sacrifice, according to the superstition of his time and Countrie, diuining of his successe by the entrailes of beasts. The Sooth-sayer whom he imployed had receiued a great reward of *Cyrus*, for coniecturing aright, that *Artaxerxes* would not giue battaile in ten daies: he therefore, hauing preserued his money carefully, was desirous to be soone at home, that hee might freely enioy his gettings. By him the purpose of *Xenophon* was diuulged, which was interpreted according to the diuersitie of mens opinions; some approuing the motion, but the greater part reiecting it. They of *Sinope* and *Heraclea*, being informed of this consultation, were sore afraid, lest the pouertie of the Souldiers, who had not wherewith to maintaine themselues at home, should giue successe to the proiect. Which to preuent, they promised to supply the Armie with a sufficient fleet, and likewise offered money to some of the Captaines, who thereupon vndertooke to giue the Souldiers pay, if they would presently set saile for *Greece*. One of these Captaines being a banished man, desired them to follow him into *Troas*; another offered to leade them into *Cherronesus*. *Xenophon* who desired onely the common good, was pleased greatly with these propositions, and professed openly that hee would haue them to set forward, and hold together in any case, punishing him as a traitor that should forsake the Armie, before such time as they were arriued at their iournies end. *Silanus* the Sooth-sayer, who had vttered *Xenophons* purpose, was heereby staied from out-running his fellowes, and driuen to abide with his wealth among poore men, longer than

stood

ſtood with his good liking. Alſo the other Captaines were much troubled and afraid, when they perceiued, that ſhips were prepared ſufficient for their Nauigation, but that the money promiſed to them, and by them to the Souldiers, came not. For the people of *Sinope*, and *Heraclea*, knowing that the Armie was now reſolued for the voyage, and that *Xenophon*, whom they feared, had perſiuaded them to this reſolution, thought it the wiſeſt way to furniſh them with a Nauie whileſt they were in good readineſſe to depart, but to keepe the money to themſelues. The Captaines therefore who being diſappointed by theſe Townes, found themſelues in great danger of their men, whom they had deceiued with faire hopes, repented much of their faire offers, and ſignifying as much to *Xenophon*, prayed him to make propoſition to the Armie, of taking the ſhips, and ſayling to *Phaſis*, where they might ſeize vpon Lands, and plant themſelues in ſuch wiſe as ſhould ſtand beſt with their good liking. But finding him cold in the buſineſſe, they began to worke the principall of their owne followers, hoping by them to draw in all the reſt. Theſe newes becomming publike, bred a ſuſpition of *Xenophon*, as if he had won the reſt of the Captaines to his purpoſe, and meant now to carry the Army quite another way from their owne home. Wherfore aſſembling the Companies, he gaue them ſatisfaction, and withall complained of ſome diſorders which he cauſed them to redreſſe. A generall inquiſition was likewiſe made of offences committed ſince the death of *Cyrus*; which being puniſhed, all things were in quiet. Shortly after came Embaſſadours from *Corylas*, Lord of the *Paphlagonians*, who ſending preſents deſired peace of the *Greeks*: the Embaſſadours were friendly entertained, and peace concluded, which needed not to haue beene ſought, for that the *Greeks* hauing now their fleet in a readines, did ſoone weigh Anchors, and ſet ſaile for *Harmene* the Port of *Sinope*, whither *Cheriſophus* came, bringing with him a few Gallies from the Admiral *Anaxibius*, who promiſed to giue the Army pay as ſoone as they came into the parts of *Greece*.

§. XIIII.

Another great diſſenſion and diſtraction of the Armie. How the mutiners were beaten by the Barbarians, and reſcued by Xenophon.

THe neerer that they approached to *Greece*, the greater was their deſire to make prouiſion for themſelues, that they might not returne home emptie-handed. Wherefore truſting well that if the charge of the Armie were abſolutely committed to one ſufficient man, he might the more conueniently procure the good of them all, they determined to make *Xenophon* ſole Commander of all; in whoſe fauour as well the Captaines as the common Souldiers were very earneſt and violent. But he, either fearing to diſpleaſe the *Lacedæmonians*, who were iealous of him already (being incenſed by that fugitiue who forſooke the Army at *Trabizond*, flying with one of their two ſhips) or moued by ſome tokens appearing to him in the entrails that threatned ill ſucceſſe to his gouernment, procured with vehement contention, that this honour was laied vpon *Cheriſophus* a *Lacedæmonian*. It ſeemes that *Xenophon*, conſidering the vexation incident to the conduct of a voluntary Armie, wanting pay, did wiſely in yeelding to ſuch tokens as forbad him to accept it: eſpecially, knowing ſo well their deſire, which was by right or by wrong to get wealth whereſoeuer it might be found, without all regard of Friend or Foe. *Cheriſophus* had beene Generall but ſixe or ſeauen dayes, when he was depoſed, for hauing beene vnwilling to rob the Towne of *Heraclea* which had ſent preſents to the Campe, and beene very beneficiall vnto them in lending ſhips for their tranſportation. Two daies they had ſailed by the coaſt of *Aſia*, when being paſt thoſe great Riuers, which would haue giuen impediment to their iourney by Land, they touched at *Heraclea*, where conſulting how to take their way onwards: whether by Land or Sea, one ſeditious man began to put them in minde of ſeeking to get ſomewhat for themſelues, telling them that all their prouiſion would be ſpent in three dayes, and that being now come out of the enemies Countrie, victuals and other neceſſaries could not be had without money; for which cauſe he gaue aduice to ſend meſſengers into the Towne of *Heraclea*, giuing the Citizens to vnderſtand what their wants were, and demanding of them three thouſand pieces of money, called *Cyzicens*, which ſumme amounteth to two thouſand and fiue hundred pound ſtarling, or thereabout. This motion was greatly applauded, and the ſum raiſed to ten thouſand *Cyzicens* at leaſt: which to require, they thought *Cheriſophus*,

as being Generall, the fittest man; others had more desire to send *Xenophon*: but in vaine, for they both refused it, and renounced the action as dishonest. Lest therefore either of these should faile in managing the businesse which agreed not with his disposition, others of more impudency and lesse discretion were sent, who in such wise deliuered their insolent message; that the Citizens taking time to deliberate vpon their request, brought what they could out of the fields into the Towne, and shutting the Gates, did forthwith man the wals. When the Souldiers perceiued themselues to be disappointed of their rauenous purpose, they fell to mutiny, saying, That their Leaders had betrayed them: and being for the more part of them *Arcadians* and *Achaans*, they forsooke immediately *Cherisophus* and *Xenophon*, choosing new Leaders out of their owne number. Aboue foure thousand and fiue hundred they were, all heauily armed, who electing ten Captaines, sailed into the Port of *Calphas*, which is in the mid-way betweene *Heraclea* and *Bizantium*, with purpose to assaile the *Bythinians* on the suddaine. With *Cherisophus* there abode two thousand and one hundred, of whom one thousand and foure hundred were armed weightily: *Xenophon* had two thousand foot, three hundred whereof were lightly armed, and fortie horse, which small band had done good seruice already, and could not haue beene spared now. *Cherisophus* had agreed with *Cleander* Gouernour of *Bizantium*, to meet him at the mouth of the Riuer *Calphas*, whither *Cleander* promised to bring some Gallies to conuey him ouer into *Greece*; for which cause he tooke his way thither by Land, leauing to *Xenophon* such shipping as he had; who passing some part of the way by Sea, landed vpon the Confines of *Heraclea*, and *Thracia Asiatica*, intending to make a cut through the mid-land-Countrie to the *Propont*. The Mutiners, who had landed at *Calphas* by night, with purpose to take spoiles in *Bythinia*, diuided themselues into ten Companies, euery Captaine leading his owne Regiment into some Village, fiue or sixe miles from the Sea, in the greater Townes were two Regiments quartered; and so was that part of the countrie surprised on the suddaine, and sacked all at one time. The place of Rendeuous was an high peece of ground, where some of them arriued, finding no disturbance; others, not without much trouble and danger; two Companies were broken and defeated, onely eight men escaped, the rest were all put to the sword. For the *Thracians* which had slipt at first out of the Souldiers hands, did raise the Countrie, & finding the *Greeks* loden with bootie, took the aduantage of their disorder, cutting in pieces those two Regiments: which done, they attempted the rest, encompassing the hill wheron they encamped. One great aduantage the *Thracians* had, that being all light armed, they could at pleasure make retrait from these *Arcadians* & *Achaans*: who wanting the assistance of horse, & hauing neither Archers nor Slingers among them, were driuen to stand meerely vpon their defence, bearing off with greater danger, & many wounds receiued, the Darts and Arrows of the *Barbarians*, till finally they were driuen from their watering place, and enforced to craue parly. Whatsoeuer the articles of composition were, the *Thracians* yeelded to all; but pledges for assurance they would giue none, without which the *Greeks* well knew, that all promises of such people, especially so incensed, were nothing worth. In the meane time *Xenophon* holding his way quietly through the In-land Region, did enquire of some Trauailers, whether they knew ought of any *Graecia* Army, passing along those parts: & receiuing by them true information of the desperate case into which these Gallats had foolishly throwne themselues, he marched directly towards the place where they lay, taking with him for guides them who gaue him the intelligence. His horse-men he sent before to discouer, & to scowre the wayes; the light-armed foot-men tooke the hill tops on either hand, all of them setting fire on whatsoeuer they found combustible, whereby the whole Countrie seemed to be on a light flame, to the great terrour of the enemies, who thought that some huge Armie had approached. That night he encamped on a hill, within fiue mile of the *Arcadians*, encreasing still the number of his fires, which he caused hastily to be quenched soone after Supper. The enemies perceiuing this, thought certainly that he would haue fallen vpon them in the darke, which caused them in all haste to dislodge. Early in the next morning *Xenophon* comming thither in very good order, to haue giuen battaile, found that his deuice, to affright the *Thracians*, had taken full effect; but he marualled that the *Greekes* were also departed, concerning whom he learned by enquirie, that they remoued at breake of day, and perceiued by signes that they had taken the way to the Port of *Calphas*, in which iourney he ouertooke them. They embraced Him, and His, with great ioy: Confessing that they themselues had thought the same

which the enemies did, looking that he should haue come by night; wherein finding themselues deceiued, they were afraid lest he had forsaken them, and therefore hastened away, to ouertake him, and ioyne with him. So they arriued at the Hauen of *Calpas*, where it was decreed, That whosoeuer from thenceforth made any motion to disioyne the Armie, should suffer death.

§. XV.

Of diuers pieces of Seruice done by Xenophon; *and how the Armie returned into Greece. The occasions of the Warre betweene the Lacedæmonians and the Persian.*

THe Hauen of *Calpas* lay vnder a goodly head-land, that was very strong, and abounding with all kinde of Graine and Fruits, except Oliues. There was also Timber for building and shipping, and a very conuenient sea for a great Citie. All which commodities, that might haue allured the Souldiers to stay there, and to plant, caused them to haste away, fearing lest *Xenophon* should finde some deuice to haue setled himselfe and them in that place. For the greater part of them had good meanes to liue at home; neither did they so much for hope of gaine follow *Cyrus* in that Warre, as in regard of his Honour, and the loue which they bare vnto him: the poorer sort were such as left their Parents, Wiues, and Children, to whom (though failing of the riches which they had hoped to purchase) they were now desirous to returne. But whether it were so that *Xenophon* found aduantage by their owne superstition, to make them stay, which they greatly suspected; or whether the signes appearing in the entrailes, did indeede forbid their departure: so long they were inforced to abide in the place till victuals failed; neither would the Captaines leade them forth to forrage the Countrie, vntill the Sacrifices should promise good successe. *Cherisophus* was dead of an Ague, and his ships were gone, being returned to the *Heracleans*, of whom they were borrowed. His followers were ioyned to the rest of the Armie, which the greater it was, the more prouision it needed, and the sooner felt want. For which cause, he that was chosen Coronell into the place of *Cherisophus*, would needes aduenture to gratifie the Souldiers with the spoile of some Villages that stood neere at hand; in which enterprise he found ill successe, the whole Countrie lying in waite to entrap him, and an Armie of Horse being sent by *Pharnabazus* the *Satrapa*, or *Vice-roy* of *Phrygia*, to the assistance of these *Bythinian Thracians*, which troupes falling vpon the *Greekes* that were scattered abroade in seeking bootie, slew fiue hundred of them, and chased the rest to a certaine Mountaine thereby. The newes of this ouerthrow comming to *Xenophon*, he led forth a part of the Armie to the rescue of those that suruiued, and brought them safe to the Campe; vpon which the *Bythinians* made an offer that night, and breaking a *Corps du garde*, slew some, pursuing the rest to the very Tents. This new courage of the enemy, together with the present condition of the Armie, so disheartened and vnfurnished of necessaries, caused the *Greekes* to remoue their Campe to a place of more strength; which hauing intrenched, and committed to the defence of such as were least able to endure trauaile, *Xenophon* with the firmest and best able men went forth, both to burie those which were lately slaine, and to abate the pride of the *Thracians*, and their assistants. In this iourney his demeanour was very honourable. For hauing giuen buriall to the dead, the Enemy was discouered, lying on the tops of the Hils adioyning, to whom (notwithstanding that the way was very rough, and troublesome, so that some thought it a matter of too great danger, to leaue at their backes a wood scarce passeable) he marched directly, telling his men plainely, that he had rather follow the enemy with halfe the number, than turne his back to them with twice as many; and letting them further know, that if they did not charge the *Barbarians*, he would not faile with the greater resolution to pursue them, from whom if they could safely retire to the campe, yet what should they doe there, wanting victuals to sustaine them in the place, and ships, to carrie them away? Wherefore he willed them rather to fight well that day, hauing eaten their dinners, than an other day fasting; and not to regard the vneasie returne, which might serue to stay Cowards from running away, but to wish vnto the Enemie a faire and easie way, by which he might flye from them. These perswasions were followed with so valiant execution, that both *Persians* and *Bythinians* being chased out of the field, abandoned the Countrie forthwith, remouing their Families, and leauing all that could not sodainely be conueighed away,

to

to the discretion of the *Greekes*, who at good leisure gathered the harueſt of theſe bad Neighbours fields. This was the laſt fight which they had on the ſide of *Aſia*. For they were not onely ſuffered quietly to enioy the ſpoile of the Countrie, but when the opinion grew common in thoſe parts, that it was the intent of *Xenophon* to plant a Colonie on the Port of *Calpas*, Embaſſadours were ſent from the Neighbour people, to deſire friendſhip, and make offer of their beſt aſſiſtance. But the Souldiers had no minde to ſtay. Wherefore entring further into *Bythinia*, they tooke a great bootie, which they carried away to *Chryſopolis*, a Citie neere vnto *Chalcedon*, where they ſold it. *Pharnabazus*, Lieutenant in *Phrygia* to *Artaxerxes*, did greatly feare, leſt their long ſtay in that Countrie might breede in them a deſire to viſite his Prouince, where they might haue found great wealth, and little power to guard it. Therefore he ſent to the *Lacedæmonian* Admirall, entreating him with much inſtance and large promiſes to waft them ouer into *Europe*; to whom *Anaxibius* the Admirall condeſcending, promiſed to giue the Souldiers pay, as ſoone as they arriued at *Bizantium*. So were they carried out of *Aſia* at the intreatie of the *Perſian*, who in the height of his pride had thought them ſo ſurely impriſoned with mighty Riuers, that he not onely denied to permit their quiet departure, but willed them to ſurrender their Armes into his hands, and ſo to yeeld their liues to his diſcretion. How diſcourteouſly they were intreated by *Anaxibius*, and how to requite his iniurious dealings, they ſeized vpon *Bizantium*, which by *Xenophons* perſwaſion they forbare to ſacke, I hold it ſuperfluous to relate. For the reſidue of their doings appertaine little to the generall courſe of things. But this expedition, as in all ages it was glorious, ſo did it both diſcouer the ſecrets of *Aſia*, and ſtirre vp the *Greekes* to thinke vpon greater enterpriſes, than euer their forefathers had vndertaken. Likewiſe it was the onely remarkeable action which the time affoorded. For the *Roman* warres did hitherto extend no further than to the next neighbouring Townes of *Italie*; and in *Greece* all things were quiet, the *Lacedæmonians* ruling inſolently, but without diſturbance. True it is, that the ſeedes of the Warre ſhortly following, which the *Lacedæmonians* made vpon *Artaxerxes*, were already ſowne, before theſe companies returned out of the high Countries of *Aſia*. For the Townes of *Ionia*, which had ſided with young *Cyrus* againſt *Tiſſaphernes*, if not againſt the great King, prepared to rebell; which they thought ſafer, than to fall into the hands of *Tiſſaphernes*, who was now appointed Lieutenant, both of his old Prouince, and of all that had belonged to *Cyrus*. Wherefore the *Ionians* beſought the *Lacedæmonians* to ſend them aide, whereby to recouer their libertie, and obtained their requeſt. For a power was ſent ouer, vnder conduct of *Thimbro* a *Spartan*, who beſtowed his men in ſuch Townes as had already reuolted, to ſecure the Cities and their Fields, but not to make any offenſiue Warre.

CHAP. XI.

Of the affaires of Greece, whileſt they were managed by the Lacedæmonians.

§. I.

How the Lacedæmonians tooke courage by example of Xenophons *Armie, to make Warre vpon* Artaxerxes.

IT ſeemes that the *Lacedæmonians* did well perceiue in how ill part *Artaxerxes* tooke their fauour ſhewed vnto his brother, and yet were timorous in beginning an open warre againſt him, thinking it ſufficient to take al care that no aduantage might ſlip, which could ſerue to ſtrengthen their Eſtate, by finding the *Perſian* worke beyond the Sea. But when *Xenophons* Armie had reuealed the baſeneſſe of thoſe effeminate *Aſiatiques*, and rehearſed the many victories which they themſelues had gotten, vpon tearmes of extreame diſaduantage; then was all *Greece* filled with deſire of vndertaking vpon this huge vnweildie Empire, thinking it no hard matter for the ioynt-

forces of that whole Nation, to hew out the way to *Susa*, whereof one handfull had opened the passage to *Babylon*, and further, finding no power that was able to giue them resistance, in all that long iourney of foure and thirty thousand two hundred and fifty fiue furlongs, spent in going and returning, which make of English miles about foure thousand two hundred foure score and one, a very painefull march of one yeere and three moneths. Neuertheless the ciuill distraction wherewith *Greece* was miserably torne, and especially that hot fire of the *Theban* Warre, which, kindled with *Persian* gold, brake forth sodainly into a great flame, drew backe out of *Asia* the power of the *Lacedæmonians*, to the defence of their owne Estate; leauing it questionable, whether *Agesilaus*, hauing both the same, and farre greater forces, could haue wrought proportionable effects. Sure it is, that in the whole space of two yeeres, which he spent in *Asia*, his deedes procured more commendation of magnanimity and faire behauiour, than of stout courage, and great, or profitable atchieuements. For how highly so euer it pleased *Xenophon*, who was his friend, and follower in this, and in other warres, to extoll his vertue; his exploits being onely a few incursions into the Countries lying neere the Sea, carrying no proportion to *Xenophons* owne iourney, which I know not whether any Age hath paralleled: the famous retrait of *Conon* the *Briton* with sixe thousand men from *Aquileia*, to his owne Countrie, through all the breadth of *Italie*, and length of *France*, in despite of the Emperor *Theodosius*, being rather like it than equall. But of *Agesilaus* and his wars in *Asia* and *Greece*, we shall speake more in due place.

§. II.

The prosperous beginnings of the warre in Asia.

THimbro receiuing *Xenophons* men, began to take in Townes, and to entertaine all such as were willing to reuolt from the *Persian*, who were many, and some of them such, as had beene highly beholding to the King; who seeme to haue had no other cause of discontent, than that they were to liue vnder the gouernement of *Tissaphernes*, whom all others did as vehemently hate as the King his Master did loue him. The managing of the warre begun by *Thimbro*, was for his oppressions taken out of his hands, and committed to *Dercyllidas* a *Spartan*, who behaued himselfe as a good man of Warre, and a wise Commander. For whereas the rule of the low-Countries of *Asia* was diuided betweene *Pharnabazus* and *Tissaphernes*, who did ill agree, *Pharnabazus* being the worthier man, but the other by his Princes fauour the greater, and hauing the chiefe command in those warres against the *Greekes*; *Dercyllidas* who did beare a priuate hatred to *Pharnabazus* (knowing well that *Tissaphernes* was of a mischieuous nature, and would not be sorry to see his Corriuall throughly beaten, though to the Kings losse) made an appointment with *Tissaphernes*, and forthwith entred *Æolis*, which was vnder the iurisdiction of *Pharnabazus*, which Prouince in few dayes, he brought into his owne power.

That Countrie of *Æolis* had about the same time suffered a violent alteration, which gaue easie succesle to the attempts of *Dercyllidas*. *Zenis* a *Dardanian* had beene Deputie to *Pharnabazus* in those parts, after whose death his wife *Mania* procured his Office, wherein she behaued her selfe so well, that she not onely was beloued of the people vnder her gouernement: but enlarged her Territorie, by the conquest of certaine Townes adioyning; and sundry times gaue assistance to *Pharnabazus* in his warres against the *Mysians* and *Persians*. For she had in pay some Companies of *Greekes*, whose valour by her good vsage did her great seruice. But somewhat before the arriuall of *Dercyllidas* in those parts, a Sonne-in-law of hers, called *Midias*, whom she trusted and loued much, being blinded with ambition, found meanes to stifle her, and kill her sonne of seauenteene yeeres old; which done, he seized vpon two of her principall Townes, wherein her treasure lay, hoping to haue beene admitted into possession of her whole estate. Being denied entrance by her Souldiers, that lay in Garrison, he sent Messengers with presents to *Pharnabazus*, desiring him to make him Gouernour in the place of *Mania*. His presents were not onely reiected by *Pharnabazus*, but reuenge of his foule treason threatned, whereby the wicked villaine was driuen into tearmes of almost vtter desperation. In the meane time came *Dercyllidas*, to whom the Townes of *Mania*, that held against *Midias*, did quickely open their Gates. One onely Towne stood out foure dayes (against the will

will of the Citizens, who were couetous of liberty) the Gouernour ſtriuing in vaine to haue kept it to the vſe of *Pharnabazus*. Now remained onely two Cities, *Gergethe* and *Scepſis*, which the Traitour held, who fearing all men, as being loued of none, ſent Embaſſadours to *Dercyllidas*, deſiring leaue to ſpeake with him, and pledges for his ſecuritie: vpon the deliuery of which he iſſued out of *Scepſis*, and comming into the Campe, made offer to ioyne with the *Greekes* vpon ſuch conditions, as might ſeeme reaſonable. But he was plainely told by *Dercyllidas*, that other condition there was none, than to ſet the Citizens freely at liberty. And preſently vpon theſe words they marched toward *Scepſis*. When *Midias* perceiued that it was in vaine to ſtriue againſt the Armie, and the Towneſ-men, who were all of one minde; he quietly went along with *Dercyllidas*; who remaining but a few houres in the Citie, did a ſacrifice to *Minerua*, and then leading away the Garriſon of *Midias*, he left the Citie free, and departed toward *Gergethe*. *Midias* did not forſake his Companie, but followed him, earneſtly intreating that he might be ſuffered to retaine *Gergethe*: but comming to the Gates, he was bidden to command his Souldiers that they ſhould be opened, for (quoth *Dercyllides*) I muſt here likewiſe doe a ſacrifice to *Minerua*. The Traitor, not daring to make deniall, cauſed his Mercenaries to open the Gates, whereby *Dercyllidas*, taking poſſeſſion of the place, tendred pay to the Garriſon, who did not refuſe to ſerue vnder his Enſignes. This done, all the goods of *Mania* were ſeized vpon, as belonging to one that had beene ſubiect to *Pharnabazus*, who was enemie to the *Greekes*: and ſo the murderous wretch was ſent away naked, not knowing in what part of the World he might finde any place to hide his deteſted head. *Dercyllidas*, hauing in eight dayes taken nine Cities, purpoſed for the eaſe of his Confederates to winter in *Bythinia*, to which end he tooke Truce with *Pharnabazus*, who had not any deſire of Warre. That Winter, and the Sommer enſuing, the Truce being recontinued held; in which time, beſides the waſting of *Bythinia*, the necke of Land ioyning *Cherronea* to the Main, was fortified, being foure or fiue miles in breadth, by which meanes eleauen Towns with much good Land belonging to them, were freed from the incurſions of the wilde *Thracians*; and made fit and able to victuall the Campe. Likewiſe the Citie of *Atarne* was taken, which was of great ſtrength, and very well ſtored with prouiſion. After this, *Dercyllidas* had command from *Sparta*, to diuert the warre into *Caria*, where was the ſeate of *Tiſſaphernes*; for that hereby it was thought not vneaſie to recouer all the Townes of *Ionia*; *Pharax* the Admirall of the fleet (which was a yeerely Office) being appointed to ioyne with him. Though it was manifeſt that *Tiſſaphernes* had neglected *Pharnabazus* in time of neceſſity, yet was he not in his owne danger requited with the like. For *Pharnabazus* hauing reſpect to the Kings ſeruice, came to aſſiſt his priuate enemie *Tiſſaphernes*, and ſo paſſing into *Caria*, they thruſt Garriſons into all places of ſtrength; which done, they marched towards *Ionia*, hoping to finde the Townes ill manned for reſiſtance. As theſe *Perſians* were deſirous to keepe the warre from their owne doores, ſo was *Dercyllidas* willing to free his Confederates the *Ionians* from the ſpoile and danger of the warre, by transferring it into *Caria*. For which cauſe he paſſed the Riuer of *Meander*, and not looking to haue bin ſo ſoone encountered, marched careleſly through the Countrie: when on the very ſodaine the whole Armie of *Tiſſaphernes* and *Pharnabazus* was diſcouered, conſiſting of *Perſians*, *Carians*, and ſome Mercenarie *Greekes*, who were all marſhalled in very good order to preſent battaile. The odds was too apparent, both in numbers of men, and in readineſſe, as alſo in aduantage of ground: for the *Perſian* had a great multitude of Horſe, the *Greeke* very few and feeble, being to fight in an open plaine. Therefore all the *Ionians*, together with the Ilanders and others, of ſuch places as bordered vpon the Kings Dominions, did either betake themſelues to preſent flight; or abiding a while for ſhame, did plainely diſcouer by their lookes, that they meant not to be more bold than wiſe. Onely *Dercyllidas* with his *Peloponneſians* regarding their honour, prepared to endure the fight: which muſt needes haue brought them to deſtruction, if the counſaile of *Pharnabazus* had beene followed, who perceiuing the opportunitie of ſo great a victory, was not willing to let it ſlip. But *Tiſſaphernes*, who naturally was a coward, ſeeing that countenance of reſiſtance was made, began to conſider what ſtrange defence the Souldiers of *Xenophon* had ſhewed, and thinking that all the *Greekes* were of the like reſolution, held it the wiſeſt way to craue parley; the concluſion of which was, That a truce ſhould be made, to laſt vntill *Tiſſaphernes* might receiue anſwer from the King, and *Dercyllidas* from

Sparta, concerning the demands propounded in the Treatie, which were on the one part, that all the *Greekes* in *Asia* might enioy their owne libertie and lawes; but contrariwise on the other side, that the *Lacedæmonians* should depart *Asia*, and leaue the Townes to the Kings pleasure. This Treatie was of none effect; onely it serued to free the *Greekes* from the present danger, and to gaine time vnto *Tissaphernes*, who desired to auoide the warre by procrastination, which he durst not aduenture to finish by triall of a battaile.

§. III.

How the Lacedæmonians tooke reuenge vpon the Eleans for old displeasure. The discontents of the Corinthians and Thebans, conceiued against the State of Sparta.

IN the meane season the *Lacedæmonians*, who found none able to withstand them in *Greece*, beganne to call the *Eleans* to accompt for some disgraces receiued by them during the late warres, when leisure was wanting to the requitall of such pettie iniuries. These *Eleans* being Presidents of the *Olympiaque* games, had set a fine vpon the Citie of *Sparta*, for Non-paiment of which, they forbad them to come to the solemnitie; and publiquely whipt one of them, that was of note, for presuming to contend against their decree. Likewise they hindred *Agis* King of *Sparta*, from doing sacrifice to *Iupiter*; and in all points vsed great contempt toward the *Spartans*, who now had no businesse that could hinder them from taking reuenge: and therefore sent a peremptorie message to the *Eleans*, commanding them to set at libertie the Cities which they held in subiection. This was the vsuall pretence which they made the ground of all their warres: though little they cared for the libertie of such Townes, which they caused afterwards to become followers, and little better than meere Vassals of the *Lacedæmonians*. In their late warres with *Athens*, the strong opposition which they found, caused this goodly Title of liberty to worke very slowly: but hauing now to doe with a State of great spirit and small force, it gaue present successe to their desires. Two yeeres together they sent an Armie into the Countrey of the *Eleans*: the first yeere an earthquake (held in those times a prodigious signe, and which did alwayes forbid the prosecution of any enterprise in hand) caused them to retire: the second yeere, all the Townes of the *Eleans* did hastily reuolt, and the Citie it selfe was driuen to submission; consenting both to suffer their old subiects freely to enioy their libertie, and to haue her owne wals throwne downe. Onely the Presidentship of the *Olympian* games was left vnto them, which, it was not to be doubted that they would in time comming vse modestly, finding themselues to stand at the mercy of *Sparta*. In this expedition all the *Greekes* were assistant to the *Lacedæmonians*, excepting the *Corinthians* and *Bœotians*, whose aide hauing beene of as much importance in the late *Peloponnesian* Warre, as the force of *Sparta* it selfe, they could not smoother their dislike of their vnequall diuision following the victory; which gaue to *Sparta* the command of all *Greece*; to *Thebes*, and *Corinth*, onely security against *Athens*, but such a security as was worse than the danger. For when the equall greatnesse of two mighty Estates did counterpoise each the other, it was in the power of these Neutrall Common-weales to adhere to either, as the condition of their affaires required; but when to reuenge iniuries, they had by mortall hatred prosecuted the warre to extremitie, leauing the one Citie naked of power and friends, the other mightily encreased in both; it was then (if not necessary to obey the greatnesse which themselues had made, yet) foolish and dangerous to prouoke it. Neuertheless, it was not the purpose of the *Spartans* to take occasion of any quarrell, which they could not finish at pleasure, till such time as they had by victory or composition made some good end with the *Persian*, toward whom they bent all their care and forces.

§. IIII.

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The paſſage of Ageſilaus *into Aſia. His warre with* Tiſſaphernes. *How* Tiſſaphernes *was put to death; and the warre diuerted into another Prouince, through perſwaſion and gifts of* Tithrauſtes *his ſucceſſour. How careleſſe the Perſian Lieutenants were of the Kings good.*

AGeſilaus newly made King of *Sparta*, was deſirous to haue the honour of the victory, which not without cauſe, he expected vpon thoſe of *Aſia*; and therefore procuring a great Armie to ioyne with that of *Dercyllidas*, he tooke his way in great pompe to *Aulis* in *Bœotia*, a Hauen, lying oppoſite to the Iland of *Eubœa*; in which place *Agamemnon* (leading the power of all *Greece* to the warre againſt *Troy*, many Ages before) had embarked his men. In imitation of *Agamemnon* he meant alſo to doe ſacrifice in *Aulis*, which the *Thebans*, Lords of that Countrey, would not permit, but ſaying that the performance of ſuch ceremonies in that place, belonged vnto their Officers; they were ſo vnable to conceale their malice, that ſending ſome Companies of horſe, they threw downe his ſacrifice from the Altar. It was not then conuenient time for *Ageſilaus* to entangle himſelfe and his Countrey in a new warre; therefore waiting better opportunitie of reuenge, he quietly ſwallowed the contumelie, and followed his maine intendment. Hauing landed his men at *Epheſus*, he was entertained by *Tiſſaphernes* with a Treatie of peace, wherein *Ageſilaus* peremptorily requiring that the *Perſian* ſhould reſtore to liberty all the *Greeke* Townes in *Aſia*, was promiſed that the *King*, being firſt informed of his demand, ſhould ſend anſwere to his good liking, if he would in the meane while make truce. Truce was therefore made, which *Tiſſaphernes* had ſought, onely to win time of making prouiſion for the warre, and getting ſupply of men and money from *Artaxerxes*; whileſt *Ageſilaus* was buſie in ſetling the eſtates of his confederate Cities on that ſide of the Sea. The end of this long vacation from warre was at the comming downe of theſe forces which *Artaxerxes* had ſent: at what time *Ageſilaus* receiued a plaine meſſage from *Tiſſaphernes*, that either he muſt forth-with depart out of *Aſia*, or make good his aboade by ſtrong hand. *Ageſilaus* returning word, that he was glad to heare that his enemies had by periurie deſerued vengeance from Heauen, prepared to inuade them; and ſending word to all the Townes which lay betweene him and *Caria*, that they ſhould prouide victuals and other neceſſaries for his Armie, did eaſily make *Tiſſaphernes* beleeue, that his intent was to inuade that Prouince wherein *Tiſſaphernes* dwelt, and which was vnfit for Horſe, in which part of his forces the *Perſian* had moſt confidence. Therefore *Tiſſaphernes* beſtowing all his Companies of foot in *Caria*, entred with his horſe into the plaines of *Meander*, hoping thereby to ſtop the paſſage of a heauie foot-Armie, not ſuffering them to paſſe into that Countrie which was fitteſt for their ſeruice. But the *Greekes* left him waiting there in vaine, and marched directly into *Phrygia*, where they tooke great ſpoyle without reſiſtance, till ſuch time as the Horſe-men of *Pharnabazus* met him, who in a ſmall skirmiſh hauing the better of the *Greekes*, were the occaſion that *Ageſilaus* returned to *Epheſus*. Although in this laſt fight onely twelue men were loſt, yet *Ageſilaus* perceiuing by that triall how hard it would be to preuaile, and hold the maſtery of the field, without a greater ſtrength of Horſe, tooke all poſſible care to encreaſe that part of his forces. By which meanes hauing enabled himſelfe, whileſt winter laſted he entred vpon the Countrey of *Tiſſaphernes*, as ſoone as the ſeaſon of the yeere would permit, and not onely tooke a great bootie, but finding the Horſe-men of *Tiſſaphernes* in the plaine of *Meander*, without aſſiſtance of their infanterie, he gaue them battaile, and had a great victory, taking their Campe in which he found great riches. The blame of this loſſe fell heauie vpon *Tiſſaphernes*, who either vpon cowardiſe had abſented himſelfe from the battaile, or following ſome other buſineſſe, was then at *Sardes*. For which cauſe his Maſter hauing him in diſtruſt, and thinking that peace might be the ſooner had, which he much deſired, if the man, ſo odious to the whole Nation of the *Greekes*, were taken out of the way; he ſent into thoſe parts *Tithrauſtes* a *Perſian*, to cut off the head of *Tiſſaphernes*, and ſucceede him in the gouernment. Such was the end of this baſe and cowardly Politician, who little caring to offend Heauen, when by periurie he could aduance his purpoſes on Earth, failed at the laſt through too much ouer-weening of his owne wiſedome, euen in that part of cunning, wherein he thought himſelfe moſt perfect; for ſuppoſing

posing, that by his great skill in subtile negotiation he should one way or other circumuent the *Greekes*, and make them wearie of *Asia*; he did not seeke to finish the warre, and according to his Masters wish, bring all things speedily to quiet, but rather to temporize, till he might finde some opportunitie of making such end as best might stand with the Kings honour and his owne. Wherein it seemes that he much mistooke his Princes disposition, who though he had highly rewarded him for the aide which he did bring in his time of danger, yet would he much more gladly haue taken it, if he could haue found such meanes whereby the danger it selfe might haue beene auoided: as not louing to haue warre, whilest by any conditions (honourable or not) he might obtaine peace. And this appeared well by the course which *Tithraustes* tooke at his first possession of the low-Countries. For he sent Embassadours to *Agesilaus*, in very friendly sort, letting him know, that the man who had beene Author of the warre, was now taken out of the way; and that it was the Kings pleasure to let the *Greekes* enioy their owne lawes and libertie, vpon condition, that they should pay him the tribute accustomed, and the Armie be forthwith dismissed. The answere to this proposition, was by *Agesilaus* referred to the Councell of *Sparta*; in the meane season he was content to transferre the warre into the Prouince of *Pharnabazus*, at the request of *Tithraustes*, who bought his departure with thirtie Talents.

This was a strange manner of Warre, both on the offensiue and on the defensiue part. For *Agesilaus* hauing entertained great hopes of vanquishing the great King, was contented to forbeare his seuerall Prouinces, at the entreatie of the Lieutenants: and those Lieutenants being employed by the King to maintaine his Estates against all enemies (wherein if they failed, they knew that their heads might easily be taken from their shoulders) were little offended at any losse that fell on their next Neighbour-Princes, which were subiect likewise to the same Crowne of *Persia*, so long as their owne gouernement could be preserued free from waste and danger. The cause of this disorder on the *Persian* side, I can ascribe to nothing so deseruedly, as to the corrupted estate of the Court, wherein *Eunuches*, *Concubines*, and *ministers* of pleasure, were able by partiall construction to countenance, or disgrace, the actions of such as had the managing of things abroade; and to that foolish manner of the Kings (which was so vsuall that it might be called a rule) to reward or punish the Prouinciall Gouernour, according to the benefit or losse, which the Countrie giuen in charge vnto each of them, receiued, during the time of his rule. Whereby it came to passe, that as euery one was desirous to make his owne Territorie yeeld a large increase to the Kings treasure; so no man was carefull to assist his borderers, if losse or danger might thereby grow to himselfe and his; but sate still as an idle beholder, when perhaps by ioyning their forces, it had not beene vneasie to recompence the spoile of one Countrie, by conquering another, or defending a third from farre greater miseries.

§. V.

The Warre and Treatie betweene Agesilaus *and* Pharnabazus.

AGesilaus hauing thus compounded with *Tithraustes*, entred *Phrygia*, burning and wasting the Countrie without resistance. He tooke the Palace of *Pharnabazus*, and by his Lieutenant draue him out of his Campe. These actions, together with his honourable behauiour, which added much to their lustre, were more glorious then profitable. For he did not win Cities and Places of strength, which might haue encreased his power, and giuen assurance to the rest of his proceedings: but purchased fame and high reputation, by which he drew vnto him some that were discontented and stood vpon bad tearmes with the great King; whom he lost againe as easily, by meanes of some slight iniurie done to them by his vnder-Captaines. *Pharnabazus* did not enclose himselfe in any Towne for feare of being besieged, but kept the field, lying as neere as he could safely to the enemies, with whom it was not his purpose to fight, but to make some good end by composition, which he found not vneasie to doe. For the pleasures, by him formerly done to the State of *Sparta*, in the times of their most necessity, had beene so great, that when he (obtaining parley) did set before their eyes his bounty towards them, and his loue (which had beene such, that besides many other hazards of his person, he had for the rescue of their fleet when it was driuen to runne a-shore at *Abydus*, aduen-

aduentured to ride into the Seas as farre as he could finde any ground, and fight on horſe-backe againſt the *Athenians*) together with his faith which had neuer beene violated in word or deede: they knew not how to excuſe their ingratitude, otherwiſe then by telling him, That hauing warre with his Maſter, they were inforced, againſt their will, to offend him. *Ageſilaus* did make a faire offer to him, that if he would reuolt from the King to them; they would maintaine him againſt the *Perſian*, and eſtabliſh him free Prince of the Countrie wherein he was at that time onely Deputie to *Artaxerxes*. But *Pharnabazus* told him plainely, That if the King his Maſter did put him in truſt to make war againſt them, he would not faile to doe the beſt that he could as their enemy; if the charge were taken out of his hand, and he commanded to obey an other, he would then ſhift ſide, and betake himſelfe to their alliance. The iſſue of this parlie was, That the Armie ſhould no longer abide in *Phrygia*, nor againe returne into it, whileſt employment could be found elſewhere. The excuſe made by *Ageſilaus*, and the withdrawing of his forces out of thoſe parts, were not ſufficient to appeaſe *Pharnabazus*, whom he had not inuaded for want of more neceſſary buſineſſe elſewhere; but becauſe his Countrie would yeeld great bootie, and for the hire of thirtie Talents. By this meanes the *Lacedamonians* changed an honourable Friend into a hot Enemie, who afterwards requited their vnthankefulneſſe with full reuenge.

§. VI.

The great commotions raiſed in Greece by the Thebans and others, that were hyred with gold from the Perſian.

IN the meane while *Tithrauſtes*, perceiuing that *Ageſilaus* meant nothing leſſe then to returne into *Greece*, and let *Artaxerxes* reſt quietly in *Aſia*, tooke a wiſe courſe whereby the Citie of *Sparta* was not onely driuen to looke to her owne, and giue ouer her great hopes of ſubuerting the Empire, but was beaten out of all that had beene gotten by many late victories, and ſaw her Dominion reſtrained vnto the narrow bounds of her owne Territorie. He ſent into *Greece* fiftie talents of ſiluer, to be imployed in raiſing warre againſt the *Lacedamonians*; which treaſure was, by the ſubtile practice of him that was put in truſt with it, in ſuch wiſe diſperſed among the principall men of the *Thebans*, *Argiues*, and *Corinthians*, that all thoſe Eſtates hauing formerly borne ſecret hate to that of *Sparta*, were now deſirous of nothing ſo much as of open warre. And leſt this great heate of the incenſed multitude ſhould, for want of preſent exerciſe, begin to faint, and vaniſh away in idle words, occaſion was found out to thruſt the *Lacedamonians* into Armes, that they themſelues might ſeeme Authors of the quarrell. Some land there was in the tenure of the *Locrians*, to which the *Thebans* had in former time laid claime; but the *Phocians* either hauing the better tittle, or finding the greater fauour, had it adiudged vnto them, and receiued yeerely money for it. This money the *Locrians* were either hired or perſwaded to pay now to the *Thebans*, who readily accepted it: The *Phocians* not meaning ſo to loſe their Rent, made a diſtreſſe by ſtrong hand, recouering a great deale more than their owne; which the *Thebans* (as in protection of their new Tenants) requited with an inuaſion made vpon *Phocis*, waſting that Countrie in the manner of open war. Such were the beginnings of profeſſed hoſtilitie betweene *Thebes* & *Sparta*, & the firſt breaking out of their cloſe enmitie, that had long time, though hardly, beene concealed. For when the *Phocian* Embaſſadors came to *Sparta*, complaining of the violence done by the *Thebans*, and requeſting ſuccour, they had very fauourable audience, & ready conſent to their ſuite; it being the manner of the *Lacedamonians*, to deferre the acknowledgement of iniuries receiued, vntill occaſion of reuenge were offered, and then to diſcouer their indignation in cold bloud. At this time they had very good opportunitie to worke their owne wils, hauing no other war to diſturbe them in *Greece*, and hearing out of *Aſia* no newes, that could offend or trouble them. Wherfore they ſent *Lyſander* to raiſe all the Countries about *Phocis*, and with ſuch forces as he could leauie, to attend the comming of *Pauſanias* King of *Sparta* (for *Sparta*, as hath beene ſhewed before, had two Kings) who ſhould follow him with the ſtrength of *Peloponneſus*. *Lyſander* did as he was appointed, and being of great reputation in thoſe parts, he drew the *Orchomenians* to reuolt from *Thebes*. *Pauſanias* likewiſe raiſed all *Peloponneſus*, except the *Corinthians*, (who refuſed to aſſiſt him in that enterpriſe) meaning to ioyne with *Lyſander*, & make a ſpeedy end

of

of the warre. The conſideration of ſo great a danger, approaching ſo ſwiftly, cauſed the *Thebans* to ſeeke what helpe they could abroad, for as much as their owne ſtrength was farre too little to make reſiſtance againſt ſuch mighty preparations. It was not vnknowne to them, that many followers of the *Lacedæmonians* were otherwiſe affected in heart than they durſt vtter in countenance; but the good wiſhes of ſuch people were little auaileable, conſidering that the moſt which could be expected from them, was, that they ſhould doe as little hurt as they could: by which manner of tergiuerſation, the *Corinthians* did at that preſent caſt themſelues into the diſpleaſure of the *Spartans*, to the no great benefit of *Thebes*. Wherefore it was thought the ſafeſt courſe, to procure the aſſiſtance of ſome Eſtate that might preſently declare it ſelfe on their ſide, which would cauſe many others to follow the example, and make their partie ſtrong. To this end they ſent Embaſſadours to *Athens*, excuſing old offences, as either not committed by publike allowance, or done in time of the generall warre, and recompenced with friendſhip lately ſhewne in their refuſall of aſſiſting *Pauſanias*, when he came in behalfe of the thirty Tyrants, againſt the good Citizens of *Athens*. In regard of which, and for their owne Honour ſake, they requeſted them of aide in the preſent warre, offering to doe the beſt that they could for the reſtoring of *Athens* to her former Eſtate and Dignitie. *Thraſybulus* and his Friends, who perſecuted by the thirtie, had beene well entertained at *Thebes*, procured now the Citie to make a large requitall of the courteſie which they had receiued. For it was decreed, that the State of *Athens* ſhould not onely refuſe to aide the *Lacedæmonians* in this Warre; but that it ſhould aſsiſt the *Thebans*, and engage it ſelfe in their cauſe. Whileſt *Pauſanias* lay ſtill, waiting the arriuall of his Confederates; *Lyſander* being deſirous to doe ſomewhat that might aduance the buſineſſe in hand, came to *Haliartus*, where, though *Pauſanias* did not meet him, as had beene appointed, yet he attempted the Towne, and was ſlaine in fight by the *Thebans*, who came haſtily to the reſcue. As this victory did encourage the *Thebans*, ſo the comming of *Pauſanias* with his great Armie did againe amaze them, with preſentation of extreame danger; but their ſpirits were ſoone reuiued by the ſtrong ſuccour which was brought from *Athens*, in conſideration of which, and of the late battaile, *Pauſanias* durſt not hazard a new fight with them, but receiuing the bodies of thoſe that were ſlaine, by compoſition, departed out of their Territorie; for which, either cowardiſe or indiſcretion, he was at his returne to *Sparta* condemned as a Traitour, and driuen to flie into *Tegea*, where he ended his daies in baniſhment.

§. VII.

How Ageſilaus *was called out of Aſia to helpe his Countrie. A victorie of the Spartans.* Conon *the Athenian, aſsiſted by* Pharnabazus, *ouercomes the Lacedæmonian fleet; recouers the maſterie of the Seas; and rebuilds the wals of Athens.*

THis good ſucceſſe, and the confederacie made with *Athens*, gaue ſuch reputation to the *Thebans*, that the *Argiues*, *Corinthians*, *Eubœans*, *Locrians*, and *Acarnanes*, did forthwith ſide with them, and raiſing a ſtrong Armie, determined to giue battaile to the *Lecedæmonians* as neere as they might, to their owne doores; Conſidering that the force of *Sparta* it ſelfe was not great, but grew more and more by the adiunction of their Confederates. The Magiſtrates of *Sparta* perceiuing the danger, ſent for *Ageſilaus*, who readily obeied them, and promiſing his friends in *Aſia* to returne ſpeedily to their aſſiſtance, paſſed the Streights of *Helleſpont* into *Europe*. In the meane time the Cities of the new league had giuen battaile to the *Lacedæmonians*, and the remainder of their Aſſociates, but with ill ſucceſſe. For when the right-wing of each part had gotten the better hand, the *Argiues* and *Thebans* returning from the chaſe in ſome diſorder, were broken and defeated by the *Lacedæmonians*, who meeting them in good order, won from them the Honour which they had gotten, by forcing the left wing of the *Lacedæmonians*, and made the victory of that day entirely their owne. The report of this battaile meeting *Ageſilaus* at *Amphipolis*, were by him ſent ouer into *Aſia*, wherein it is not likely that they brought much comfort vnto his friend, who had ſince his departure ſeene the *Spartan* fleet beaten, and *Lyſander* the Admirall ſlaine. The ſame man, whoſe endeuour had brought the *Athenians* into order, by aduancing the Sea-forces of the *Lacedæmonians* with money, and all manner of ſupplies, was now the occaſion that the

power

power of *Athens* grew strong at Sea, when the City was despoiled of her olde reputation, & scarsly able to maintaine an Army by Land for her defence. *Pharnabazus* considering how much it imported the King his Master, to haue the *Greeks* diuided into such factions, as might vtterly disable them from vndertaking abroad, thought it the safest way for himselfe, during these broyles, to take such order, that he should not need any more, to seeke peace by entreaty and commemoration of old benefits, at their hands, who vnprouoked had sold his loue for thirty Talents. To which purpose he furnished *Conon* the *Athenian* with eight ships, who had escaped, when the fleet of *Athens* was surprized by *Lysander* at *Ægos-Potamos*; giuing him the command of a great Nauy, wherewith he requited the losse receiued at *Ægos-Potamos*, by repaying the *Lacedæmonians* with the like destruction of their fleet at *Cnidus*. After this victory *Conon* sailed to *Athens*, bringing with him, partly as the liberality of *Pharnabazus*, partly as the fruit of his victory, so strong a Nauy, and so much golde, as encouraged the *Athenians* to rebuild their walles, and thinke more hopefully vpon recouering the Signiory which they had lost.

§. VIII.

Of sundry small victories gotten on each part. The Lacedæmonians lose all in Asia; The Athenians recouer some part of their old Dominion.

Nevertheless the *Lacedæmonians*, by many victories at Land, maintained for some yeeres the honour of their Estate, endangered very greatly by this losse at Sea. For *Agesilaus* obtained the better with his horse-men from the *Thessalians*, who were accounted the best riders in *Greece*: He wasted *Bœotia*, and fought a great battaile at *Coronea* against the *Thebans*, and their Allies, whom hee ouer-threw: and by his *Marshall Gylis* forraged the Countrey of *Locris*: which done, hee returned home.

The gaine of these victories was not great, and the reputation of them was, by many losses, much defaced. For the *Thebans* did in the battaile of *Coronea* vanquish the *Orchomenians*, who stood opposite vnto them, and retyred vnbroken to Moune *Helicon*, opening way perforce when *Agesilaus* charged them in the returne from the pursuite. Likewise *Gylis* was slaine with a great part of his Army by the *Locrians*; and some other exploits by the *Lacedæmonians* performed against the *Corinthians*, were repayed with quall damage receiued in the parts adioyning; many Townes being easily taken, and as easily recouered. The variety of which enterfeats was such, that the *Thebans* themselues were drawne by the losse of the hauen of *Corinth*, to sue for peace, but could not get audience, till such time as the newes came of a great victory obtained by *Iphicrates*, Generall of the *Athenian*-forces at *Lechæum*; whereupon the *Theban* Embassadours being sent for, and willed to doe their message, required onely in scorne, to haue a safe conduct giuen them, that they might enter into *Corinth*. From this time forward the Warre was made for a while onely by incursions, wherein the *Athenians*, confederates of *Sparta*, felt most losse, their whole state being endangered by the *Acarnanians*, who held with the contrary side, vntill *Agesilaus* repayed these inuaders with equall, or greater calamities, brought vpon their owne Lands, which did so afflict the *Acarnanes*, that they were driuen to sue for peace. But the affaires at Sea were of most consequence, vpon which the successe of all depended. For when the Towns of *Asia* perceiued, that the *Lacedæmonians* were not onely intangled in an hard warre at home, but almost disabled to passe the Seas, hauing lost their fleet at *Cnidus*; they soone gaue eare to *Pharnabazus*, who promised to allow that they should vse their owne lawes, if they would expell the *Spartan* Gouernours. Onely the City of *Abidus* did stand firme, wherein *Dercyllidas* lay, who did his best to contain all the Townes about *Hellespont*, in the alliance of the *Lacedæmonians*; which he could not doe, because the *Athenian* fleet vnder *Thrasybulus* rooke in *Byzantium*, *Chalcedon*, and other places thereabout, reducing the Ile of *Lesbos* to their ancient acknowledgement of *Athens*.

§. IX.

§. IX.

The base conditions offered vnto the Persian by the Lacedæmonian. Of sundry fights and other passages in the warre. The peace of Antalcidas.

ABout this time the *Spartans* began to perceiue how vneasie a thing it would be, to maintaine the warre against men as good as themselues, assisted with the treasures of *Persia*: wherefore they craued peace of *Artaxerxes*, most basely offering, not onely to renounce the *Greekes* inhabiting *Asia*, and to leaue them to the Kings disposition, but withall to set the Ilanders, and euery Towne in *Greece*, as well the little as the great, at full and absolute liberty whereby they said that all the principall Estates of their Countrie would be so weakened, that no one, nor all of them should be able to stir against the great King. And sure it was, that the power of the Countrie being so broken and rent into many small pieces, could neither haue disquieted the *Persian*, by an offensiue warre, nor haue made any good defence against him, but would haue left it easie for him in continuance of time, to haue taken the Cities one after another, till he had made himselfe Master of all. The *Spartans* were not ignorant of this, but were so carried with enuie, that perceiuing how the dominion of the Seas was like to returne to *Athens*, they chose rather to giue all from themselues and others, and make all a-like weake; than to permit that any of their owne Nation should grow stronger than themselues, who so lately had commanded all. Yet this great offer was not at the first accepted, both in regard that the other Estates of *Greece*, who had in the Kings behalfe ioyned together against the *Lacedæmonians*, did by their seuerall Embassadours oppose themselues vnto it; and for that it was thought safest for *Artaxerxes*, rather to weaken the *Lacedæmonians* yet more, than by interposing himselfe to bring friends and foes on the suddaine to an equalitie. Especially *Struthas*, whom *Artaxerxes* had sent as his Lieutenant into the low-Countries, did seeke to repay the harme done by *Agesilaus* in those parts: which his intent appearing plaine, and all hope of the peace being thereby cut off; *Thimbro* was sent into *Asia* to make warre vpon *Struthas*; and others were appointed to other places, whereby the warre, being scattered about, all the Iles and Townes on the firme Land grew almost to the manner of piracie and robberie, affording many skirmishes, but few great actions worthy of remembrance. *Thimbro* was slaine by *Struthas*, & in his place *Diphridas* was sent, who demeaned himselfe more warily. *Dercyllidas* was remoued from his charge at *Abydus*, because he had not impeached *Thrasybulus* in his enterprises about *Hellespont*; *Anaxibius*, who succeeded him, was surprised and slaine in a skirmish by *Iphicrates* the *Athenian*. *Thrasybulus*, departing from *Lesbos* toward *Rhodes*, was slaine by the way at *Aspendus*. The Citie of *Rhodes* had long before ioyned with the *Lacedæmonians*, who erected there (as was their manner) an *Aristocratie*, or the Gouernment of a few the principall Citizens; whereas contrariwise the *Athenians* were accustomed to put the Soueraignetie into the hands of the people, each of them seeking to assure themselues, by erecting in the Towne of their Confederates a Gouernment like vnto their owne: which doing (where more especiall cause did not hinder) caused the Nobilitie to fauour *Sparta*, and the Commons to encline to *Athens*. The people of *Ægina* roued vpon the coast of *Attica*, which caused the *Athenians* to land an Armie in *Ægina*, and besiege their Towne: but this siege being raised by the assistance of the *Lacedæmonian* fleet, the Ilanders began a-new to molest *Attica*, which caused the *Athenians* to man their ships againe, that returned beaten, hauing lost foure of thirteene. The losse of these ships was soone recompensed by a victory which *Chabrias* the *Athenian* Generall had in *Ægina*, whereupon the Ilanders were faine to keepe home, and leaue to the *Athenians* the Seas free. It may well seeme strange that the Citie of *Athens*, hauing but newly raised her wals; hauing not by any fortunate and important battaile secured her estate from dangers by land; but onely depending vpon the assistance of such Confederates, as carried vnto different ends, had often discouered themselues irresolute in the common cause; would send a fleet and an Armie to *Cyprus*, in defence of *Euagoras*, when the mastry of the Seas was so ill assured, that an Iland lying in the eye of *Pyræus*, had abilitie to vexe the coast of *Attica*. But as the ouer-weaning of that Citie did cause it vsually to embrace more then it could compasse; so the insolency and shameless iniustice of the people, had now bred in the chiefe Commanders, a desire to keepe themselues farre out of sight, and to seeke emploiments at such distance

distance as might secure them from the eyes of the enuious, & from publike iudgements, out of which, few or none escaped. For which cause *Timotheus* did passe away much part of his time in the Isle of *Lesbos*; *Iphicrates* in *Thrace*; and *Chabrias* now did carry away into *Cyprus* a greater force than his Country well could haue spared: with which he returned not when the businesse in *Cyprus* came to an end, but sought new aduentures in *Ægypt*; whereby arose neither thanks to himselfe, nor profit to his Citie, though honour both to him and it. The *Athenians* being thus careless of things at hand, had a notable blow giuen vnto them, shortly after that *Chabrias* was gone to *Cyprus*, euen within their owne Hauen. For *Teleutias*, a *Lacedæmonian*, being made Gouernour of *Ægina*; conceiued a strong hope of surprising the Nauie of *Athens*, as it lay in *Piræus*; thinking a right that it was an harder matter to encounter with ten ships prepared for the fight, than with twenty lying in harbour, whose Mariners were asleepe in their Cabbins, or drinking in Tauernes. Wherefore he sailed by night into the mouth of the Port, which entring at the breake of day, hee found (according to his expectation) most of the men on shore, and few or none left aboord to make resistance: by which meanes hee tooke many ships laden with merchandizes, many fisher-men, passengers, and other Vessells, also three or foure Gallies; hauing sunke or broken, and made vnseruiceable, as many of the rest as the time would suffer. About this time *Pharnabazus*, the Lieutenant of *Phrygia*, had one of the Kings Daughters giuen to him in marriage, with whom hee liued about the Court; and many Officers that fauoured the *Lacedæmonians* were placed in the lower *Asia*; by whose assistance the fleet of *Sparta* grew victorious about *Hellespont*; in such wise, that perhaps they should not haue needed the peace, which they themselues procured by *Antalcidas*, from the great King, the conditions whereof were such as are mentioned before, giuing freedome to all the Cities of *Greece*, and diuiding the Countrie into as many seuerall States as were pettie Boroughes in it. Thus *Artaxerxes* hauing bought his owne peace with money, did likewise by his money become Arbitrator and decider of Controuersies betweene the *Greekes*, disposing of their businesse in such wise as stood best with his owne good. The tenor of *Artaxerxes* his decree was, That all *Asia* and *Cyprus* should be his owne; the Iles of *Lemnos*, *Imbrus*, and *Scirus* bee subject to *Athens*; all other *Greeke* Townes, as well the little as the great, be set at liberty; and that whosoeuer should refuse this peace, vpon them the approuers of it should make warre, the King assisting them by Land and Sea, with men, and ships, and treasure. The *Athenians* were so discouraged by their losses at Sea; the *Lacedæmonians* by reuolt of their Confederates, and the necessity of maintaining many Garrisons, for which they wanted money; and other States by the miseries of the warre, whereof they saw no end; that all (excepting the *Thebans*) did consent vnto these Articles. This was called the peace of *Antalcidas*: whereof the *Lacedæmonians* taking vpon themselues the execution, did not onely compell the *Argiues* to depart out of *Corinth* (which vnder pretence of defending they held by Garrisons, lately thrust into it, not as Patrons, but as Lords) and the *Thebans* to leaue *Bœotia* free, of which Prouince *Thebes* had alwaies held the gouernment: the *Thebans* themselues being also comprehended vnder the name of the *Bœotians*; but caused the *Mantineans* to throw downe their owne Citie, and to dwell in Villages: alleaging that they had formerly beene accustomed so to doe, though purposing indeed to chastise them, as hauing beene ill affected to *Sparta* in the late Warre. By these courses the *Lacedæmonians* did hope that all the small Townes in *Greece* would, when occasion should require it, willingly follow them in their warres, as Authors of their libertie; and that the great Cities hauing lost all their dependants, would bee vnable to make opposition.

§. X.

The warre which the Lacedæmonians made vpon Olynthus. They take Thebes by treason; and Olynthus by famine.

WHilest these Warres, which ended without either victory or profit, consumed the riches and power of *Greece*, the Citie of *Olynthus* in *Thrace* was growne so mighty, that shee did not onely command her Neighbour Townes, but was also become terrible to places farre remooued, and to *Sparta* it selfe. Great part of *Macedonia*, together with *Pella*, the principall Citie of that Kingdome, was taken by the

Olynthians, who following the vsuall pretence of the *Lacedæmonians*, to set at libertie the places ouer which King *Aminta* did tyrannize, had almost now driuen him out of his Dominions, and taken all to themselues. The Citizens of *Acanthus* and of *Apollonia*, being neerest vnto the danger of those incroaching neighbours, acquainted the *Lacedæmonians* with their feare, affirming that this Dominion of the *Olynthians* would be too strong for all *Greece*, if continuance of time should giue it reputation, which onely it wanted: wherefore they requested assistance, but in such termes as did sound of compulsion; protesting that either they must warre vpon *Olynthus*, or become subject vnto her, and fight in her defence. Hereupon was made a hastie leuie of men, two thousand being presently sent away, with promise to be seconded by a greater Armie. Whilest these two thousand gaue such beginning to the warre, as agreed with their small number, the body of the Armie following them, surprized the Cittadell of *Thebes*, which was betraied into the hand of *Phœbidas* the *Lacedæmonian*, by some of the Magistrates, who sought to strengthen their faction by the slauerie of their Country. The *Thebans* were ill affected to *Sparta*, but had not in any one point violated the peace lately made between them; which caused the *Lacedæmonians* to doubt whether this act of *Phœbidas* were more worthy of reward or of punishment; In conclusion, profit so farre ouer-weighed honestie, that the deede was approoued, many principall Citizens of *Thebes* condemned to death, many driuen into banishment, and the Traitors rewarded with the gouernment of the Citie: by whose authoritie, and the force of the Garrison, the *Thebans* were compelled to serue the *Lacedæmonians*, in all, and more than all that they could require. This accesse of power hauing strengthened the *Lacedæmonians*, caused them to entertaine the greater forces about *Olynthus*, which (notwithstanding the losse of one great battaile, and some other disasters) they compelled at length by famine to render it selfe vnto their obedience.

§. XI.

How the Tebans recouered their libertie, driuing out the Lacedæmonian Garrison.

AFter this *Olynthian* Warre, which endured almost three yeeres, it seemed that no Estate in *Greece* was able to make head against that of *Sparta*: but it was not long ere the *Thebans* found a meanes to shake off their yoke, and gaue both example and meanes to others to do the like. One of the banisht men found by conference with a *Scribe* of the *Theban* Magistrates, comming to *Athens*, that the tyrannie wherewith his Countrie was oppressed, pleased him no better then it did those who for feare of it were fledde from home. Whereupon a plot was layd betweene these two, that soone found very good successe, being managed thus. Seauen of the banished men forsooke *Athens* priuily, and entred by night into the fields of *Thebes*; where spending the next day secretly, they came late in the euening to the Gates like husband-men returned from worke, and so passed vndiscouered vnto the house of *Charon*, whom *Phyllidas* the Scribe had drawne into the conspiracie. The day following, a solemne feast being then held in the Citie, *Phyllidas* promised the Gouernors, who were insolent and lustfull men, that he would conueigh vnto them that night the most beautifull Dames of the Towne, with whom they should take their pleasure. Hauing cheared them with such hope, and plentie of good wine, he told them when the time of performance (which they vrged) came, that hee could not make good his promise, vnlesse they would dismisse their followers, because the Gentlewomen, who attended without a Chamber, would not endure that any of the seruants should see their faces. Vpon this occasion the attendants were dismissed, and the Conspirators, attired like Ladies and their Maides, brought into the place; who taking aduantage of the Gouernours loose behauiour, slew them all vpon the sodaine with Daggers, which they brought hidden vnder their garments. Then presently casting off their disguise, they went to other places, where feigning themselues to come to the Gouernours vpon businesse, they got admittance, and likewise slew those which were of the *Lacedæmonian* faction. By the like deuice they brake into the prison; slew the *Gaoler*; and set at liberty such as they thought meet, and being followed by these desperate men, proclaimed libertie, making the death of the Tyrants known. The Captaine of the Castle hearing the sodaine Proclamation, thought the Rebels to bee stronger then indeede they were: the Citizens contrariwise mistrusted, that it was

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a practice to discouer such, as would be forward vpon occasion of reuolting. But as soon as day-light reuealed the plaine truth, all the people tooke armes & besieged the Castle, sending hastily to *Athens* for succour. The Garrison also sent for aide vnto the Townes adioyning, whence a few broken troupes comming to the rescue, were defeated on the way by the horse-men of *Thebes*. On the other side the banished *Thebans* did not onely make speed to assist their Countrimen, but procured some *Athenians* to ioyne with them, and thereby came so strong into the Citie, that the Castle was yeelded, more through feare than any necessitie, vpon condition that the Souldiers might quietly depart with their Armes; for which composition the Captaine at his returne to *Sparta* was put to death. When the newes of the doings at *Thebes*, and the successe arriued at *Sparta*, an Armie was raised forth-with, and all things prepared as earnestly for the recouering of that Citie, as if some part of their ancient inheritance had beene taken from the *Lacedæmonians*, and not a Towne perfidiously vsurped by them, restored to her owne libertie. *Cleombrotus*, one of the Kings, was sent on this expedition, who hauing wearied his followers, with a toilesome Winters journey, returned home without any good or harme done; leauing *Sphodrias*, with part of his Armie, at *Thespies*, to infest the *Thebans*; who doing them some displeasures, made large amends by a foolish attempt vpon the Hauen of *Athens*, which failing to take, he wasted the Countrie adjoyning, and draue away Cattell, causing by this outrage the *Athenians* to enter with all their power into the Warre, out of which they were before very carefully seeking how they might possibly with-draw themselues.

Chap. XII.

Of the flourishing estate of Thebes, from the battaile of Leuctra, to the battaile of Mantinæa.

§. I.

How Thebes and Athens ioyned together against Sparta. How the Athenians made peace for themselues, and others, out of which the Thebans were excluded. The battaile of Leuctra, and beginning of the Theban greatnesse.

THE *Lacedæmonians* were men of great resolution, and of much grauitie in all their proceedings, but one dishonourable rule they held, That all respects withstanding the commoditie of *Sparta* were to be neglected; the practice of which doctrin, euen by the best and wisest of them, did greatly blemish that Estate: but when it was put in execution by insufficient ouer-weening men, it seldome failed to bring vpon them in stead of profit vniustly expected, both shame and losse. And so it befell them in these enterprises of *Phœbidas*, vpon the Castle of *Thebes*, and *Sphodrias* vpon the *Pireus*. For, howsoeuer *Agesilaus* did spoyle the Countrie about *Thebes*, in which hee spent two Summers, yet the diligence of the *Thebans* repaired all, who by the good successe of some attempts, grew stronger than they were at the first.

The *Athenians* likewise began to looke abroad, sayling to the Isle of *Corcyra*, where they ordered things at their pleasure, and hauing in some fights at Sea preuailed, began as in the *Peloponnesian* Warre, to surround *Peloponnesus* with a Naule; afflicting so the *Lacedæmonians*, that had not the *Thebans* by their insolencie wearied their friends, and caused them to seeke for peace, it had beene very likely that the end of this warre, should haue soone come to a good end, which neuertheless, being prosequuted by the *Thebans* (who opposed at once both these two great Estates) left the City of *Sparta* as much dejected, as the beginning found it proud and tyrannous. But the *Athenians* perceiuing how *Thebes* encroached euery day vpon her weake Neighbours, not sparing such as had beene dependants vpon *Athens*, and finding themselues, whilest engaged in such a warre, vnable to relieue their complaining friends, resolued to settle the affaires of

of *Greece*, by renewing that forme of peace which *Antalcidas* had brought from the *Persian*. Wherefore they sent Messengers to *Thebes*, peremptorily signifying, That it was their intent to finish the Warre; to which purpose they willed the *Thebans* to send Embassadors along with them to *Sparta*; who readily condescended, fearing otherwise that they should be left out of the Treaty of peace: which came to passe, being so wrought by the couragious wisedome of *Epaminondas*, who vnderstood farre better than his Countrimen, what was to be feared or hoped. In this Treatie the *Lacedæmonians* and *Athenians* did soone agree; but when the *Thebans* offered to sweare to the Articles in the name of the *Bœotians*; *Agesilaus* required them to sweare in their owne name, and to leaue the *Bœotians* free, whom they had lately reduced vnder their obedience. Whereunto *Epaminondas* made answere, That the City of *Sparta* should giue example to *Thebes* by setting the *Laconians* free; for that the Signorie of *Bœotia* did by as good right appertaine to the *Thebans*, as that of *Laconia* to the *Spartans*. This was well and truly spoken; but was heard with no patience: For *Agesilaus* bearing a vehement hatred vnto those of *Thebes*, by whom he was drawne backe out of *Asia* into *Greece*, and disappointed of all the glory which he had hoped to atchieue by the *Persian* war, did now passionately vrge that point of setting the *Bœotians* at libertie, & finding it as obstinately refused, hee dasht the name of the *Thebans* out of the league. At the same time *Cleombrotus* the other King of *Sparta* lay in *Phocis*, who receiued command from the Gouernours of *Sparta* forthwith to enter vpon the Land of the *Thebans* with all his power; which hee did, and was there slaine at *Leuctra*, and with him the flowre of his Armie. This battaile of *Leuctra*, being one of the most famous that euer were fought betweene the *Greekes*, was not so notable for any circumstance fore-going it, or for the managing of the fight it selfe, as for the death of the King, and many Citizens of *Sparta*, but especially, for that after this battell (betweene which and the conclusion of the generall peace there passed but twentie daies) the *Lacedæmonians* were neuer able to recouer the strength and reputation which had formerlie made them redoubted farre and neere; whereas contrariwise the *Thebans*, whose greatest ambition had in former times confined it selfe vnto the little Region of *Bœotia*, did now begin to vndertake the leading and command of many People and Estates, in such wise, that soone after they brought an Armie of threescore and ten thousand strong vnto the Gates of *Sparta*. So much do the afflictions of an hard warre, valiantly endured, aduance the affaires of the distressed, and guide them into the way of Conquest, by stiffening that resolution with a manly temper, which wealth and ease had through luxurie, retchlesnes, and many other vices or vanities, made rustie and effeminate.

§. II.

How the Athenians tooke vpon them to maintaine the peace of Greece. New troubles hence arising. Epaminondas *inuadeth and wasteth the Territorie of Lacedæmon.*

THe *Athenians*, refusing to take aduantage of this ouerthrow fallen vpon their old Enemies, and new Confederates the *Lacedæmonians*; did neuertheless finely giue them to vnderstand, that their Dominion was expired, and therefore their pride might well be laid away. For taking vpon themselues the maintenance of the peace lately concluded, which *Agesilaus* (perhaps of purpose to make benefit of quarrells that might arise) had left vnperfect, they assembled the Deputies of all the Estates confederated at *Athens*; where the generall libertie of all Townes, as well small as great, was ratified, vnder the stile Of the *Athenians*, and their Associates. Hereupon began fresh garboiles. The *Mantineans*, claiming power by this decree to order their affaires at their owne pleasure, did (as it were) in despight of the *Spartans*, who had enforced them to raze their towne, reedifie it, and allie themselues with such of the *Arcadians* as stood worst affected to *Sparta*. The *Arcadians*, a strong Nation, consisting of many Cities, were distracted with factions; some desiring to hold good correspondency with the *Lacedæmonians*; some to weaken & keepe them low; yet all pretending other ends. The *Lacedæmonians* durst not giue impeachment to the *Mantineans*; nor take vpon them to correct their ill-willers among the *Arcadians*, till such time as the factions brake out into violence, and each part called in forraine helpe. Then was an Army sent from *Sparta*, as it were in defence of the people of *Tegea*, against the *Mantineans*, but indeed against them both. *Agesilaus* had the leading of it, but effected nothing. The *Thebans* had by this time subdued the

the *Phocians*, and were become head of the *Locrians*, *Acarnanians*, *Eubœans*, and many others; with the power of which Countries they entred *Peloponnesus* in fauour of the *Arcadians*, who had, vpon expectation of their comming, abstained from giuing battaile to *Agesilaus*. The Armie of the *Spartans* being dismissed, and *Epaminondas* ioyned with the *Arcadians*; the Region of *Laconia* was inuaded & spoyled: a thing so strange, that no Oracle could haue found beliefe if any had foretold it. Almost 600. yeeres were spent, since the *Dorians*, vnder the posteritie of *Hercules*, had seized vpon *Laconia*, in all which time the sound of an enemies trumpet was not heard in that Countrie: Ten yeeres were not fully past, since all *Greece* was at the deuotion of the *Spartans*: but now the Region which neither *Xerxes* with his huge Armie could once looke vpon, nor the mighty forces of *Athens*, and other enemie-States had dared to set foot on, sauing by stealth, was all on a light fire, the very smoke whereof the women of *Sparta* were ashamed to behold. All which indignitie notwithstanding, the *Lacedæmonians* did not issue out of *Sparta* to fight, but sought how to preserue the Towne, setting at libertie as many of their *Heilotes* or Slaues as were willing to beare Armes in defence of the State, & somewhat pittifully entreated the *Athenians* to giue them succour. From *Corinth* & some Towns of *Peloponnesus* they receiued speedy assistance; the *Athenians* came forward more slowly, so that *Epaminondas* returned without battell, hauing re-builded the Citie of *Messene*, and peopled it a-new by calling home the ancient inhabitants, whom the *Lacedæmonians* many ages before had chased away to other Countries, possessing their Territories themselues.

§. III.

The Composition betweene Athens and Sparta for command in warre against the Thebans; who againe inuade and spoyle Peloponnesus. The vnfortunate presumption of the Arcadians.

THis iournie therefore vtterly defaced the reputation of the *Spartans*, in such wise, that they did no longer demand the conduct of the Army, which was to be raised, nor any manner of precedence: but sending Embassadors from *Sparta*, and from all the Cities which held league with it, vnto *Athens*, they offered to yeeld the Admiraltie to the *Athenians*, requesting that they themselues might be Generalls by Land. This had beene a composition well agreeing with the situation and qualitie of those two Cities; but it was reiected, because the Mariners and others that were to bee imployed at Sea, were men of no marke or estimation, in regard of those companies of horse and foot, whereof the Land-Armie was compounded, who being all Gentlemen or Citizens of *Athens*, were to haue serued vnder the *Lacedæmonians*. Wherefore it was agreed that the Authority should be diuided by time, the *Athenians* ruling fiue daies, the *Lacedæmonians* other fiue, and so successiuely that each of them should haue command of all, both by Land and by Sea. It is manifest, that in this conclusion vaine ambition was more regarded than the common profit, which must of necessitie be very slowly aduanced, where consultation, resolution, and performance are so often to change hands. This appeared by a second inuasion of *Peloponnesus*, wherein the *Thebans* found their enemies so vnable to impeach them, that hauing fortified *Isthmus* from Sea to Sea, as in former times they had done against *Xerxes*, they were driuen out of their strength by *Epaminondas*, who forraged the Country without resistance. But as the Articles of this league betweene *Athens* and *Sparta* did, by diuiding the conduct in such manner, disable the societie, and make it insufficient to those ends for which it was concluded; so the example of it wrought their good, by filling the enemies heads with the like vanitie. For the *Arcadians* considering their owne numbers which they brought into the field, and hauing found by many trials that their people were not inferiour to others in strength of body, in courage, or in good Souldiership, thought it good reason that they should in like manner share the gouernment, with their friends the *Thebans*; and not alwaies continue followers of others, by increasing whose greatnesse they should strengthen their owne yoke. Hereupon they beganne to demeane themselues very insolently, whereby they grew hatefull to their Neighbors, and suspected of the *Thebans* in an ill time. For a motion of generall peace hauing beene made (which tooke not effect, because the Citie of *Messene* was not abandoned to the *Lacedæmonians*) the next enterprise of the *Spartans* and their friends was vpon these *Arcadians*, who relying too much vpon their owne worth,

were ouerthrowne in a great battaile, their calamitie being as pleasing to their Confederates, as to their Enemies.

§. IIII.

The great growth of the Theban Estate. Embassages of the Greekes to the Persian; with the reasons why he most fauoured the Thebans. Troubles in the Persian Empire. The fruitlesse issue of the Embassages.

THe *Thebans* especially reioyced at the *Arcadians* misfortune, considering, that, without their aide, the successe of all enterprises proued so ill; whereas they themselues had by their owne power accomplished very well whatsoeuer they tooke in hand, and were become not onely victorious ouer the *Lacedæmonians*, but patrons ouer the *Thessalonians*, and moderatours of the great quarrels that had risen in *Macedonia*; where compounding the differences about that Kingdome, as pleased them best, they carried *Philip* the Sonne of *Amyntas*, and Father of *Alexander* the Great, as an Hostage vnto *Thebes*. Hauing therefore obtained such reputation, that little seemed wanting to make them absolute Commanders of all *Greece*, they sought meanes of alliance with the *Persian* King, to whom they sent Embassadour the great and famous Captaine *Pelopidas*, whose reputation drew *Artaxerxes* to grant vnto the *Thebans* all that they desired; whereof two especiall points were, That *Messene* should remaine free from the *Lacedæmonians*, and that the *Athenians* should forbeare to send their ships of Warre to Sea; onely the later of these two was somewhat qualified with reference to further aduice. The other States of *Greece* did also send their Embassadours at the same time, of whom few or none receiued much contentment. For the King hauing found by long experience, how farre it concerned him to maintaine a sure partie in *Greece*, did vpon many weightie considerations resolue, to binde the *Thebans* firmely vnto him; iustly expecting; that their greatnesse should be on that side his owne securitie. The *Athenians* had beene ancient enemies to his Crowne; and hauing turned the profit of their victories vpon the *Persian* to the purchase of a great Estate in *Greece*, maintained their Signorie in such puissant manner, that (sundry grieuous misfortunes notwithstanding) they had endured a terrible warre, wherein the *Lacedæmonians* being followed by most of the *Greekes*, and supplied with treasure, and all sorts of aide by *Darius Nothus*, were not able to vanquish them, till their owne indiscretion brought them on their knees. The *Lacedæmonians* being victorious ouer *Athens*, had no sooner established their Dominion at home, than they vndertooke the conquest of *Asia*, from which though by the commotion raised in *Greece* with *Persian* gold, they were called backe, yet hauing renewed their power, and setled things in *Greece*, it was not vnlikely, that they should vpon the next aduantage haue pursued the same enterprise, had not they beene empeached by this *Theban* Warre. But the *Thebans* contrariwise had alwayes discouered a good affection to the Crowne of *Persia*. They had sided with *Xerxes* in his inuasion of *Greece*; with *Darius* and the *Lacedæmonians* against *Athens*: And finally, hauing offered much contumelie to *Agesilaus* when he put to Sea, they drew him home by making warre on the Confederates of *Sparta*. Besides all these their good deseruings, they were no Sea-men, and therefore vnlikely to looke abroade; whereupon if perchance they should haue any desire, yet were they disabled by the want of good hauen townes, which they could not seize vpon without open breach of that peace, whereof they intended to become the Executors, giuing liberty to all Cities that had at any time beene free. Wherefore *Artaxerxes* did wholly condescend vnto the requests of *Pelopidas*, as farre forth as he might without giuing open defiance to the rest of *Greece*; and by that meane he purchased his owne quiet, being neuer afterward molested by that Nation in the lower *Asia*. The ill meanes which the *Greekes* had to disturbe *Artaxerxes*, was very beneficiall to the Estate of *Persia* shortly after these times, in that great rebellion of all the Maritime Prouinces. For had then the affaires of *Greece* beene so composed, that any one Citie might without empeachment of the rest haue transported an Armie, to assist the reuolting *Satrapæ*, or *Viceroies* of *Caria*, *Phrygia*, *Lydia*, *Mysia*, *Lycia*, *Pisidia*, *Pamphilia*, *Cilicia*, *Syria*, and *Phœnicia*; humane reason can hardly finde the meanes, by which the Empire could haue beene preserued from that ruine, which the diuine Counsell had deferred vnto the dayes of *Alexander*. But this great conspiracie of so many large and wealthy Prouinces, wanting

ting a firme body of good and hardy Souldiers, was in short space discussed and vanished like a mist, without effect: these effeminate *Asiatiques* wearied quickly with the trauailes and dangers incident to warre, forsaking the common cause, and each man striuing to be the first, that by treason to his company should both redeeme the former treason to his Prince, and purchase withall his owne promotion with encrease of riches. Of this commotion, which in course of time followed some actions not as yet related, I haue rather chosen to make short mention in this place, than hereafter to interrupt the Narration of things more important, but for that it was like a sudden storme, rashly commenced, idlely followed, and foolishly layed downe, hauing made a great noise without effect, and hauing small reference to any other action regardable; as also because in the whole reigne of *Artaxerxes*, from the warre of *Cyrus*, to the inuasion of *Ægypt*, I finde nothing (this insurrection, and a fruitlesse iourney against the *Caduſians* excepted) worthy of any mention; much lesse of digression from the course of the businesse in *Greece*. All, or the most of his time passed away so quietly, that he enioyed the pleasures which an Empire so great and wealthy could affoord vnto so absolute a Lord, with little disturbance. The troubles which he found were onely or chiefly Domesticall; growing out of the hatred which *Paryſatis* the Queene-Mother bare vnto his wife *Statira*, and to such as had beene the greatest enemies to her sonne *Cyrus*, or gloried in his death: vpon whom, when by poyson and mischieuous practices she had satisfied her feminine appetite of reuenge, thenceforth she wholly applyed her selfe to the Kings disposition, cherishing in him the lewd desire of marrying his owne Daughter, and filling him with the perswasion, which Princes, not endued with an especiall grace, doe readily entertaine: That his owne will was the supreame law of his subiect, and the rule by which all things were to be measured and adiudged to be good or euill. In this imaginarie happinesse *Pelopidas*, and the other Embassadours of *Greece*, both found and left him; but left him by so much more assured than they found him, by how much the conclusion of his Treatie with them, being altogether to his owne aduantage, did seeme to promise, if not the perpetuitie, a long endurance of the same felicity to him and his, or (at the least) a full security of danger from *Greece*, whence onely could any danger be feared. But such foundations of eternity laied by mortall men in this transitory world, like the Tower of *Babel*, are either shaken from heauen, or made vaine and vnprofitable, ere the frame can be raised to full heighth, by confusion of tongues among the builders. Hereof was found a good example in the *Thebans*, and other Estates of *Greece* that had sent Embassadours to the *Persian*. For whereas it had beene concluded, that all Townes, as well the little as the great, should be set at liberty, and the *Thebans* made Protectors of this common peace, who thereby should become the Iudges of all controuersies that might arise, and Leaders in warre of all that would enter into this Confederacy; the Kings letters being solemnly published at *Thebes*, in the presence of Embassadours, drawne thither from all parts of *Greece*; when an oath was required for obseruation of the forme of peace therein set downe, a dilatorie answere was made by the Embassadors, who said, that they were sent to heare the articles; not to sweare vnto them. Hereby the *Thebans* were driuen to send vnto each of the Cities to require the Oath; But in vaine. For when the *Corinthians* had boldly refused it, saying, That they did not neede it; others tooke courage by their example to doe the like, disappointing the *Thebans* of their glorious hopes, to whom this negotiation with *Artaxerxes* gaue neither addition nor confirmation of greatnesse, but left them as it found them to relie vpon their owne swords.

§. V.

How all Greece was diuided, betweene the Athenians and Lacedæmonians, on the one side, and Thebans on the other. Of the great tumults rising in Arcadia.

THE condition of things in *Greece* at that time did stand thus. *Athens* and *Sparta*, which in former times had commanded all that Nation, and each vpon enuie of the others greatnesse drawne all their followers into a cruell intestine warre, by which the whole Countrie, and especially the Estate of these two Cities, was brought very low, did now conioyne their forces against the *Thebans*, who sought to make themselues Lords of all. The *Eleans*, *Corinthians*, and *Achaians*, followed the party of these ancient gouerning Cities; either for the old reputation of them, & benefits receiued, or in dislike

dislike of those, who by strong hand were ready to become Rulers, to which authority they could not suddenly aspire without some iniurie and much enuie. The Citie of *Thebes* abounding with men, whom necessitie had made warlike, & many victories in few yeeres had filled with great spirits; and being so mighty in dependants, that she had reduced all the continent of *Greece* without *Peleponnesus* (the Region of *Attica*, and very little part beside excepted) vnder such acknowledgement, as wanted not much of meere Vassallage, did hope to bring all *Peloponnesus* to the like obedience, wherein already she had set good footing by her coniunction with the States of *Argos*, and of *Arcadia*. The *Argines* had beene alwayes bad Neighbours to the *Spartans*, to whom they thought themselues in ancient Nobilitie Superiours, but were farre vnder them in valour, hauing beene often beaten out of the field by them, and put in danger of losing all: which caused them to suspect and enuie nothing more than the greatnesse and honour of *Sparta*, taking truce with her when she was at rest, and had leisure to bend her whole force against them; but firmely ioyning with her enemies whensoeuer they found her entangled in a difficult Warre. As the *Argiues* were, in hatred of *Sparta*, sure friends of *Thebes*, so the *Arcadians*, transported with a great opinion of their owne worthinesse, had formerly renounced and prouoked against them their old Confederates and Leaders, the *Lacedæmonians*, and were now become very doubtfull adherents to the *Thebans*. In which regard it was thought conuenient by *Epaminondas*, and the State of *Thebes*, to send an Armie into *Peloponnesus*, before such time as these wauering friends should fall further off, and become either Neutrall, or, which was to be feared open enemies. And surely great cause there was to suspect the worst of them, considering that without consent of the *Thebans*, they had made peace with *Athens*; which was very strange, & seemed no lesse to the *Athenians* themselues, who holding a firme league with *Sparta* at the same time when the *Arcadians* treated with them, did neuertheless accept this new Confederacy, not relinquishing the old, because they found that, howsoeuer these *Arcadians* were enemies to the *Lacedæmonians*, they should hereby be drawne somewhat further from their alliance with *Thebes*, which without them was vnlikely to inuade *Peloponnesus* with a stong Armie. But this did rather hasten, than by any meanes stay, the comming of *Epaminondas*; who finding the way somewhat more cleare for him (because the Citie of *Corinth*, which lay vpon the *Isthmus*, and had beene aduerse to *Thebes*, was now, by miseries of this grieuous warre, driuen to become Neutrall) tooke occasion hereby, and by some disorders among the *Arcadians*, to visit *Peloponnesus* with an Armie, consisting of all the power of *Thebes*. A great tumult had risen in *Arcadia* about consecrated money, which many principall men among them had laied hands on, vnder pretence of imploying it to publique vses. In compounding the differences growne vpon this occasion, such as had least will to render account of the money which had come into their hands, procured the Captaine of some *Theban* Souldiers, lying in *Tegea*, to take prisoners many of their Countrimen, as people desirous of innouation, This was done: but the vp-roare thereby caused was so great, that the prisoners were forth-with enlarged, and the *Arcadians*, who had in great numbers taken Armes, with much a-doe scarse pacified. When complaint of the Captaines proceedings came to *Thebes*, *Epaminondas* turned all the blame vpon them, who had made the peace with *Athens*, letting them know, that he would be shortly among them, to iudge of their fidelity, by the assistance which they should giue him, in that warre, which he intended to make in *Peloponnesus*. These Lordly words did greatly amaze the *Arcadians*; who needing not the aide of so mighty a power as he drew a-long with him, did vehemently suspect that great preparation to be made against themselues. Hereupon such of them as had before sought meanes to settle the affaires of their Countrie, by drawing things to some good conclusion of peace, did now forthwith send to *Athens* for helpe, and withall dispatched some of the principall among them as Embassadours to *Sparta*, by whom they offered themselues to the common defence of *Peloponnesus*, now ready to be inuaded. This Embassage brought much comfort to the *Lacedæmonians*, who feared nothing more than the comming of *Epaminondas*, against whom they well knew, that all their forces, and best prouisions, would be no more than very hardly sufficient. Forbearing therefore to dispute about prerogatiues, they (who had beene accustomed vnto such a supremacie, as they would in no wise communicate with the powerfull Citie of *Athens*, till other hope of securing their owne Estate could not be thought vpon) did now very gently yeelde to the *Arcadians*, that

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the command of the Army in chiefe, ſhould be giuen, for the time, to that Citie, in whoſe Territorie it lay.

§. VI.

A terrible inuaſion of Peloponneſus by Epaminondas.

CErtaine it is, that the condition of things did at that time require a very firme conſent, and vniforme care of the common ſafetie. For beſide the great forces raiſed out of the other parts of *Greece*, the *Argiues* and *Meſſenians*, prepared with all their ſtrength to ioyne with *Epaminondas*; who hauing lien a while at *Nemea*, to intercept the *Athenians*, receiued there intelligence, that the Armie comming from *Athens* would paſſe by Sea, whereupon he diſlodged, and came to *Tegea*, which Citie, and the moſt of all *Arcadia* beſides, forthwith declared themſelues his. The common opinion was, that the firſt attempt of the *Thebans*, would be vpon ſuch of the *Arcadians* as had reuolted; which cauſed the *Lacedæmonian* Captaines to fortifie *Mantinæa* with all diligence, and to ſend for *Ageſilaus* to *Sparta*, that he bringing with him all that ſmall force of able men which remained in the Towne, they might be ſtrong enough to abide *Epaminondas* there. But *Epaminondas* held ſo good eſpiall vpon his Enemies, that had not an vnknowne fellow brought haſty aduertiſement of his purpoſe to *Ageſilaus*, who was then well onward in the way to *Mantinæa*, the Citie of *Sparta* had ſuddenly beene taken. For thither with all ſpeede and ſecrecie did the *Thebans* march, who had ſurely carried the Citie, notwithſtanding any defence that could haue beene made by that handfull of men remaining within it; but that *Ageſilaus* in all flying haſte got into it with his Companies, whom the Armie of his Confederates followed thither to the reſcue as faſt as it was able. The arriuall of the *Lacedæmonians* and their friends, as it cut off all hope from *Epaminondas* of taking *Sparta*, ſo it preſented him with a faire aduantage vpon *Mantinæa*. It was the time of Harueſt, which made it very likely, that the *Mantinæans*, finding the warre to be carried from their wals into another quarter, would vſe the commoditie of that vacation, by fetching in their corne, and turning out their cattell into their fields, whileſt no enemie was neere that might empeach them. Wherefore he turned away from *Sparta* to *Mantinæa*, ſending his horſe-men before him, to ſeize vpon all that might be found without the Citie. The *Mantinæans* (according to the expectation of *Epaminondas*) were ſcattered abroad in the Countrie; farre more intent vpon their harueſt-buſineſſe, than vpon the warre, whereof they were ſecure, as thinking themſelues out of diſtance. By which preſumption it fell out, that great numbers of them, and all their Cattell, being vnable to recouer the Towne, were in a deſperate caſe; and the Towne it ſelfe in no great likelihood of holding out, when the enemie ſhould haue taken all their prouiſion of victuals with ſo many of the people, as had not ouer-deerely beene redeemed, by that Cities returning to ſocietie with *Thebes*. But at the ſame time, the *Athenians* comming to the ſuccour of their Confederates, whom they thought to haue found at *Mantinæa*, were very earneſtly entreated by the Citizens to reſcue their goods, and people, from the danger whereinto they were fallen, if it were poſſible by any couragious aduenture to deliuer thoſe who otherwiſe were giuen as loſt. The *Thebans* were knowne at that time to be the beſt Souldiers of all the *Greekes*, and the commendation of good horſemanſhip had alwayes beene giuen to the *Theſſalians*, as excelling in that qualitie all other Nations; yet the regard of honour ſo wrought vpon the *Athenians*, that for the reputation of their Citie, which had entred into this warre, vpon no neceſſitie of her owne, but onely in deſire of relieuing her diſtreſſed friends, they iſſued forth of *Mantinæa*, not abiding ſo long as to refreſh themſelues, or their horſes with meate; and giuing a luſtie charge vpon the enemie, who as brauely receiued them, after a long and hot fight, they remained maſters of the field, giuing by this victory a ſafe and eaſie retrait to all that were without the wals. The whole power of the *Bœotians* arriued in the place ſoone after this battaile, whom the *Lacedæmonians* and their Aſſiſtants were not farre behinde.

§. VII.

§. VII.

The great battaile of Mantinæa. The honourable death of Epaminondas, *with hũ commendation.*

EPaminondas, considering that his Commission was almost now expired, and that his attempts of surprising *Sparta* and *Mantinæa*, hauing failed, the impression of terrour which his name had wrought in the *Peloponnesians*, would soone vanish, vnlesse by some notable act he should abate their courage in their first growth, and leaue some memorable character of his expedition; resolued to giue them battaile, whereby he reasonably hoped both to settle the doubtfull affections of his owne Associates, and to leaue the *Spartans* as weake in spirit and abilitie, as he found them, if not wholly to bring them into subiection. Hauing therefore warned his men to prepare for that battaile, wherein victory should be rewarded with Lordship of all *Greece*; and finding the alacritie of his Souldiers to be such as promised the accomplishment of his owne desire; he made shew of declining the enemie, and intrenching himselfe in a place of more aduantage, that so by taking from them all expectation of fighting that day, he might allay the heate of their valour, and afterward strike their senses with amazement, when he should come vpon them vnexpected. This opinion deceiued him not. For with very much tumult, as in so great and sodaine a danger, the enemie ran to Armes, necessity enforcing their resolution, and the consequence of that dayes seruice vrging them to doe as well as they might. The *Theban* Armie consisted of thirty thousand foot, and three thousand horse; the *Lacedæmonians* and their friends were short of this number, both in horse and in foot, by a third part. The *Mantinæans* (because the warre was in their Countrie) stood in the right wing, and with them the *Lacedæmonians*: the *Athenians* had the left wing; the *Achæans*, *Eleans*, and others of lesse account, filled the body of the Armie. The *Thebans* stood in the left wing of their owne battaile, opposite to the *Lacedæmonians*, hauing by them the *Arcadians*; the *Eubœans*, *Locrians*, *Sicyonians*, *Messenians*, and *Thessalians* with others, compounding the maine battaile; the *Argiues* held the right wing; the horse-men on each part were placed in the flankes, onely a troupe of the *Eleans* were in reare. Before the footmen could ioyne, the encounter of the horse on both sides was very rough, wherein finally the *Thebans* preuailed, notwithstanding the valiant resistance of the *Athenians*: who not yeelding to the enemie either in courage or skill, were ouer-laied with numbers, and so beaten vpon by *Thessalian* slings, that they were driuen to forsake the place, and leaue their infanterie naked. But this retrait was the lesse disgracefull, because they kept themselues together, and did not fall backe vpon their owne foot-men; but finding the *Theban* horse to haue giuen them ouer, and withall discouering some Companies of foot, which had beene sent about by *Epaminondas*, to charge their battaile in the reare, they brake vpon them, routed them, and hewed them all in peeces. In the meane season the battaile of the *Athenians* had not onely to doe with the *Argiues*, but was hardly pressed by the *Theban* Horsemen, in such wise that it began to open, and was ready to turne backe, when the *Elean* squadron of Horse came vp to the relieue of it, and restored all on that part. With farre greater violence did the *Lacedæmonians* and *Thebans* meete, these contending for Dominion, the other for the maintenance of their ancient honour, so that equall courage and equall losse on both sides made the hope and appearance of victory to either equally doubtfull; vnlesse perhaps the *Lacedæmonians* being very firme abiders, might seeme the more likely to preuaile, as hauing borne the first brunt and furie of the on-set, which was not hitherto remitted; and being framed by Discipline, as it were by Nature, to excell in patience, whereof the *Thebans*, by practice of a few yeeres, cannot be thought to haue gotten a habite so sure and generall. But *Epaminondas* perceiuing the obstinate stiffenesse of the Enemies to be such, as neither the bad successe of their owne horse, nor all the force of the *Bœotian* Armie, could abate so farre, as to make them giue one foote of ground: taking a choise Companie of the most able men, whom he cast into the forme of a Wedge, or Diamond, by the aduantage of that figure against a squadron, and by his owne exceeding vertue, accompanied with the great strength and resolution of them which followed him, did open their ranckes, and cleaue the whole battaile in despight of all resistance. Thus was the honour of that day won by the *Thebans*,

who

who may iuſtly be ſaid to haue carried the victory, ſeeing that they remained Maſters of the ground whereon the battaile was fought, hauing driuen the Enemie to lodge farther off. For that which was alleaged by the *Athenians*, as a token that the victorie was partly theirs, the ſlaughter of thoſe Mercenaries vpon whom they lighted by chance in their owne flight, finding them behinde their Armie, and the retaining of their dead bodies; it was a Ceremonie regardable onely among the *Greekes*, and ſerued meerely for oſtentation, ſhewing that by the fight they had obtained ſomewhat, which the Enemie could not get from them otherwiſe than by requeſt. But the *Thebans* arriued at the generall immediate end of battaile; none daring to abide them in the field: whereof a manifeſt confeſſion is expreſſed from them, who forſake the place which they had choſen or accepted, as indifferent for triall of their abilitie and proweſſe. This was the laſt worke of the incomparable vertue of *Epaminondas*, who being in the head of that Warlike troupe of men, which broke the *Lacedæmonian* eſquadron, and forced it to giue backe in diſaray, was furiouſly charged on the ſodaine, by a deſperate Company of the *Spartans*, who all at once threw their Darts at him alone; whereby receiuing many wounds, he neuertheleſſe with a ſingular courage maintained the fight, vſing againſt the Enemies many of their Darts, which he drew out of his owne body; till at length by a *Spartan*, called *Anticrates*, he receiued ſo violent a ſtroake with a Dart, that the wood of it brake, leauing the yron and a peece of the tronchion in his breſt. Hereupon he ſunke downe, and was ſoone conueighed out of the fight by his friends; hauing by his fall ſomewhat animated the *Spartans* (who faine would haue got his body,) but much more inflamed with reuengefull indignation, the *Thebans*, who raging at this heauie miſchance did with great ſlaughter compell their diſordered enemies to leaue the field; though long they followed not the chaſe, being wearied more with the ſadneſſe of this diſaſter, than with all the trauaile of the day. *Epaminondas* being brought into his Tent, was told by the Phyſitians, That when the head of the Dart ſhould be drawne out of his body, he muſt needes dye. Hearing this, he called for his ſhield, which to haue loſt, was held a great diſhonour: It was brought vnto him. He bad them tell him which part had the victory; anſwere was made, that the *Bœotians* had won the field. Then ſaid he, It is faire time for me to dye, and withall ſent for *Iolidas*, and *Diophantes*, two principall men of Warre, that were both ſlaine; which being told him, Hee aduiſed the *Thebans* to make Peace, whileſt with aduantage they might, for that they had none left that was able to diſcharge the office of a Generall. Herewithall he willed, that the head of the weapon ſhould be drawne out of his body; comforting his friends that lamented his death, and want of iſſue, by telling them, that the victories of *Leuctra* and *Mantinæa* were two faire Daughters, in whom his memory ſhould liue.

So died *Epaminondas*, the worthieſt man that euer was bred in that Nation of *Greece*, and hardly to be matched in any Age or Countrie: for he equalled all others in the ſeuerall vertues, which in each of them were ſingular. His Iuſtice, and Sincerity, his Temperance, Wiſedome, and high Magnanimity, were no way inferiour to his Militarie vertue; in euery part whereof he ſo excelled, that he could not properly be called a Warie, a Valiant, a Politique, a Bountifull, or an Induſtrious, and a Prouident Captaine. Neither was his priuate Conuerſation vnanſwerable to thoſe high parts, which gaue him praiſe abroade. For he was Graue, and yet very Affable and Curteous, reſolute in publique buſineſſe, but in his owne particular eaſie, and of much mildeneſſe: a louer of his People, bearing with mens infirmities, wittie and pleaſant in ſpeech, farre from inſolence, Maſter of his owne affections, and furniſhed with all qualities that might win and keepe loue. To theſe Graces were added great abilitie of bodie, much Eloquence, & very deepe knowledge in all parts of Philoſophy and Learning, wherewith his minde being enlightened, reſted not in the ſweetneſſe of Contemplation, but brake forth into ſuch effects as gaue vnto *Thebes*, which had euer-more been an vnderling, a dreadfull reputation among all people adioyning, and the higheſt command in *Greece*.

§. VIII.

§. VIII.

Of the peace concluded in Greece after the battaile of Mantinæa. The voiage of Agesilaus *into Ægypt. His death, and qualities; with an examination of the comparison made betweene him and* Pompey *the Roman.*

THis battaile of *Mantinæa* was the greatest that had euer beene fought in that Countrie betweene the Naturals; and the last. For at *Marathon*, and *Platæa*, the populous Armies of the barbarous Nations gaue rather a great fame, than a hard triall to the *Gracian* valour; neither were the practice of Armes and Art Militarie, so perfect in the beginnings of the *Peloponnesian* Warre, as long continuance and daily exercise had now made them. The times following produced no actions of worth or moment, those exepted which were vndertaken against forraine enemies, prouing for the most part vnfortunate. But in this last fight all *Greece* was interessed, which neuer had more able Souldiers, and braue Commanders, nor euer contended for victory with greater care of the successe, or more obstinate resolution. All which notwithstanding the issue being such as hath beene related, it was found best for euery particular Estate, that a generall peace should be established, euery one retaining what he presently had, and none being forced to depend vpon another, The *Messenians* were by name comprised in this new league; which caused the *Lacedæmonians* not to enter into it. Their standing out hindred not the rest from proceeding to conclusion; considering that *Sparta* was now too weake to offend her Neighbours, and therefore might well be allowed to shew that anger in ceremonies, which had no power to declare it selfe in execution. This peace, as it gaue some breath and refreshing to all the Country, so to the Cities of *Athens* and *Sparta* it afforded leisure to seeke after wealth by forraine employment in *Ægypt*, whither *Agesilaus* was sent with some small forces to assist, or indeede, as a Mercenarie, to serue vnder *Tachos* King of *Ægypt* in his warre vpon *Syria*. *Chabrias* the *Athenian*, who had before commanded vnder *Acoris* King of *Ægypt*, went now as a voluntary, with such forces as he could raise, by entreatie, and offer of good pay, to the same seruice. These *Ægyptian* Kings descended from *Amyrtæus* of *Saïs*, who rebelled against *Darius Nothus*, hauing retained the Countrie, notwithstanding all intestine dissensions, and forraine inuasions, during three Generations of their owne race, were so well acquainted with the valour of the *Greekes*, that by their helpe (easily procured with gold) they conceiued great hope, not onely to assure themselues, but to become Lords of the Prouinces adioyning, which were held by the *Persian*. What the issue of this great enterprise might haue beene, had it not fallen by Domesticall rebellion, it is vncertaine. But very likely it is, that the rebellion it selfe had soone come to nothing, if *Agesilaus* had not proued a false Traitor, ioyning with *Nectanebus*, who rose against his Prince, and helping the Rebell with that Armie which the money of *Tachos* had waged. This falshood *Agesilaus* excused, as tending to the good of his owne Countrie; though it seeme rather, that he grudged because the King tooke vpon himselfe the Conduct of the Armie, vsing his seruice onely as Lieutenant, who had made full accompt of being appointed the Generall. Howsoeuer it came to passe, *Tachos* being shamefully betraied by them, in whom he had reposed his chiefe confidence, fled vnto the *Persian*, who vpon his submission gaue him gentle entertainement; and *Nectanebus* (who seemes to haue beene the Nephew of *Tachos*) reigned in his stead. At the same time the Citizens of *Mendes* had set vp another King, to whom all, or most of the *Ægyptians* yeelded their obedience. But *Agesilaus* fighting with him in places of aduantage, preuailed so farre, that he left *Nectanebus* in quiet possession of the Kingdome; who in recompence of his treason to the former King *Tachos*, and good seruice done to himselfe, rewarded him with two hundred and thirtie Talents of siluer, with which bootie sailed homewards, he died by the way. He was a Prince very temperate, and valiant, and a good Leader in Warre, free from couetousnesse, and not reproached with any blemish of lust; which praises are the lesse admirable in him, for that the discipline of *Sparta* was such as did endue euery one of the Citizens (not carried away by the violent streame of an ill nature) with all, or the chiefe, of these good qualities. He was neuertheless very arrogant, peruerse, vniust and vaine-glorious, measuring all things by his owne will, and obstinately prosecuting those courses, whose ends were beyond hope. The expedition of *Xenophon* had filled

him

him with an opinion, that by his hand the Empire of *Persia* should be ouerthrowne; with which conceit being transported, and finding his proceedings interrupted by the *Thebans* and their Allies, he did euer after beare such hatred vnto *Thebes*; as compelled that Estate by meere necessity to grow war-like, and able, to the vtter dishonour of *Sparta*, and the irreparable losse of all her former greatnesse. The commendations giuen to him by *Xenophon* his good friend, haue caused *Plutarch* to lay his name in the ballance against *Pompey* the Great; whose actions (the solemne grauity of carriage excepted) are very disproportionable. Yet we may truely say, That as *Pompey* made great warres vnder sundry Climates, and in all the Prouinces of the *Roman* Empire, exceeding in the multitude of imployments all that were before him; so *Agesilaus* had at one time or other, some quarrell with euery Towne in *Greece*, had made a Warre in *Asia*, and medled in the businesse of the *Ægyptians*, in which variety he went beyond all his Predecessours: yet not winning any Countries, as *Pompey* did many, but obtaining large wages, which *Pompey* neuer tooke. Herein also they are very like: Each of them was the last great Captaine which his Nation brought forth in time of liberty, and each of them ruined the liberty of his Countrey by his owne Lordly wilfulnesse. We may therefore well say, *Similia magis omnia quàm paria*; *The resemblance was neerer then the equality.* Indeed the freedome of *Rome* was lost with *Pompey*, falling into the hands of *Cæsar*, whom he had enforced to take Armes; yet the *Roman* Empire stood, the forme of Gouernement onely being changed: But the liberty of *Greece*, or of *Sparta* it selfe, was not forfaited vnto the *Thebans*, whom *Agesilaus* had compelled to enter into a victorious warre; yet the Signiorie, and ancient renowne of *Sparta* was presently lost; and the freedome of all *Greece* being wounded in this *Theban* warre, and after much bloud lost, ill healed by the peace ensuing, did very soone, vpon the death of *Agesilaus*, giue vp the Ghost, and the Lordship of the whole Country was seized by *Philip* King of *Macedon*, whose actions are now on foot, and more to be regarded than the Contemporarie passages of things, in any other Nation.

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Finis Libris Tertii.

THE FIRST PART OF THE HISTORIE OF THE WORLD:

INTREATING OF THE TIMES FROM THE reigne of PHILIP of MACEDON, to the *establishing of that Kingdome, in the race of* ANTIGONVS.

THE FOVRTH BOOKE.

CHAP. I.

Of Philip *the Father of* Alexander *the Great, King of Macedon.*

§. I.

What Kings reigned in Macedon before Philip.

THe *Greekes*, of whom we haue already made large discourse, not as yet wearied with intestine Warre, nor made wise by their vaine contention for superiority, doe still as in former times, continue the inuasion and vastation of each other.

Against *Xerxes*, the greatest Monarch of that part of the World, their defended their libertie, with as happy successe as euer Nation had, and with no lesse honour, than hath euer been acquired by deeds of Armes. And hauing had a tryall and experience, more then fortunate, against those Nations, they so little regarded what might come frō them, who had so often forfeited the reputation of their forces, as whatsoeuer could be spared from their owne distraction at home, they transported ouer the *Hellespont*, as sufficient, to entertaine and busie them withall.

But, as it commonly falleth out with euery man of mark in the world, that they vnderfall, and perish, by the hands and harmes which they least feare; so fared it at this time with the *Greekes*. For of *Philip* of *Macedon* (of whom we are now to speake) they had so little regard, as they grew euen then more violent in deuouring each other, when the fast-growing greatnesse of such a Neighbour-King, should, in regard of their owne safeties, haue serued them for a strong argument of vnion and accord. But the glory of their *Persian* victories, wherewith they were pampred and made proud, taught them to neglect all Nations but themselues, and the rather to value at little the power and purposes of the *Macedonians*, because those Kings and States, which sate neerer them than they did, had in the time of *Amyntas*, the Father of *Philip*, so much weakened them, and wonne vpon them, that they were not (as the *Gracians* perswaded themselues) in any one age, likely to recouer.

recouer their owne, much lesse to worke any wonders against their borderers. And, indeed, it was not in their Philosophie to consider, That all great alterations are stormelike, suddaine, and violent; and that it is then ouer-late to repaire the decayed and broken banks, when great Riuers are once swollen, fast-running, and inraged. No, the *Greeks* did rather imploy themselues, in breaking downe those defences, which stood betweene them and this inundation, than seeke to rampard and re-enforce their owne fields, which by the Leuell of reason they might haue found to haue lien vnder it. It was therefore well concluded by *Orosius*: *Gracia Ciuitates imperare singula cupiunt, imperium omnes perdiderunt; The Cities of Greece lost their commaund, by striuing each of them to command all.* *Oros. l. 3. c. 12.*

The Kingdome of *Macedon*, so called of *Macedon*, the sonne of *Osiris*, or, as other Authors affirme, of *Iupiter* and *Æthra*, is the next Region towards the North which bordereth *Greece*; It hath to the East, the *Ægean* Sea; it is bounded on the North and North-west, by the *Thracians* and *Illyrians*; and on the South and South-west, by *Thessalie* and *Epirus*.

Their Kings were of the family of *Temenus*, of the race of *Hercules*, and by nation *Argiues*; who are listed as followeth. About some sixe yeares after the translation of the *Assyrian* Empire, *Arbaces* then gouerning *Media*; *Caranus* of *Argos*, commanded by an Oracle, to leade a Colonie into *Macedon*, departed thence with many people, and as he was marching through that Country, the weather being raynie and tempestuous, he espied a great heard of Goats, which fled the storme as fast as they could, hasting them to their knowne place of couert. Whereupon *Caranus*, calling to minde, that he had also by another Oracle beene directed, to follow the first troupe of beasts, that should eyther leade him, or flie before him; He pursued these Goates to the Gates of *Edessa*, and being vndiscouered by the Inhabitants, by reason of the darkenesse of the aire, he entred their Citie without resistance, and possest it. Soone after this, by the ouerthrow of *Cisseus*, *Caranus* became Lord of the rest of *Macedon*, and held it eight and twentie yeeres. *Paul. Diac. Chus. Theop. Anios. 6.* *Euseb. in Chro.*

Cænus succeeded *Caranus*, and reigned twelue yeeres. *Tyrimas* followed *Cænus*, and ruled eight and twentie yeeres.

Perdiccas the first, the sonne of *Tyrimas*, gouerned one and fiftie yeeres: a Prince, for his great valour, and many other vertues, much renowned. *Solinus*, *Plinie*, *Iustine*, *Eusebius*, *Theophilus*, *Antiochenus*, and others affirme, that he appoynted a place of buriall for himselfe, and for all the Kings of *Macedon* his Successours, at *Ægæ*: assuring them, that the Kingdome should so long continue in his line and race, as they continued to lay vp their bodies in that Sepulchre; wherein it is said, that because *Alexander* the great failed, therefore the posteritie of the *Temenida* failed in him: a thing rather deuised after the effect, as I conceiue, then fore-told by *Perdiccas*. *Solc. 14.* *Plin. l. 4. c. 10.*

Argæus succeeded vnto *Perdiccas*, and ruled eight and twentie yeeres. *Euseb. in Chro.*

Philip the first, his successour, reigned eight and twentie yeeres.

Europus followed *Philip*, and gouerned six and twentie yeeres: in whose infancie the *Illyrians* inuaded *Macedon*, and hauing obtained a great victorie, they pursued the same to the great danger of that State. Whereupon the *Macedonians*, gathering new forces, and resoluing either to recouer their former losse, or to lose at once both their Kingdome and their King, they carried him with them in his Cradle into the field, and returned victorious; for they were either confident that their nation could not be beaten (their King being present,) or rather they perswaded themselues that there was no man so void of honour and compassion, as to abandon their naturall Lord, being an infant, and no way (but by the hands of his seruants) able to defend himselfe from destruction. The like is reported by *Aimonius* of *Clotarius* the sonne of *Fredegunda*. *Euseb. Iustin. Ammian. Tho. Ant. & c. Aimon. l. 3. c. 82.*

Alcetas succeeded *Æropus*, and ruled nine and twentie yeeres.

Amyntas the first succeeded *Alcetas*, and reigned fiftie yeeres; He liued at such time as *Darius Hystaspes*, after his vnprosperous returne out of *Scythia*, sent *Megabazus* with an Armie into *Europe*, who in *Xerxes* name required *Amyntas* to acknowledge him for his Supreme Lord, by yeelding vnto him Earth and Water. But his Embassadours, as you haue heard before, were, for their insolent behauiour towards the *Macedonian* Ladies, slaine by the direction of *Alexander*, who was the sonne of *Amyntas*, and his Successour. *Her. Euse. Iust. &c.*

Alexander, surnamed the Rich, the sonne of *Amyntas*, gouerned *Macedon* three and

fortie yeeres. He did not onely appease the wrath of *Megabazus*, for the slaughter of the *Persian* Embassadours, by giuing *Gygea* his Sister, to *Bubares* of the bloud of *Persia*, but by that meanes hee grew so great in *Xerxes* grace, as hee obtained all that Region betweene the Mountaines of *Olympus* and *Hemus*, to be vnited to the Kingdome of *Macedon*. Yet could not these benefits buy his affection from the *Greekes*. For *Xerxes* being returned into *Asia*, and *Mardonius* made Generall of the *Persian* Armie, *Alexander* acquainted the *Greeks* with all his intents and purposes against them. He had three sonnes, *Perdiccas*, *Alcetas*, and *Philip*.

Her. lib. 8. Plut. Euseb. Iust. &c.

Perdiccas the second, the sonne of *Alexander*, liued in the time of the *Peloponnesian* Warre, and raigned in all eight and twentie yeeres. The Warres which he made were not much remarkeable: the Storie of them is found heere and there by pieces in *Thucydides* his first six bookes. He left behind him two sonnes, *Perdiccas*, who was very yong, and *Archelaus*, who was base borne.

Perdiccas the third, being deliuered to the custody and care of *Archelaus*, was at seuen yeeres of age cast into a Well and drowned by his false Guardian: who excusing this fact to *Cleopatra* the mother of the young King, said, That the child in following a Goose hastily, fell thereinto by misaduenture. But *Archelaus* stayed not here: for hauing thus dispatched his brother, he slew both his Vncle *Alcetas* the sonne of *Alexander* the Rich, and *Alexander* the sonne of this *Alcetas*, his Cosen Germaine, & enioyed the Kingdome of *Macedon* himselfe foure and twentie yeeres.

Plat. in Gorg. Arist. in Pol. 5.

This *Archelaus*, of whom both *Plato* and *Aristotle* make mention, though he made himselfe King by wicked murder, yet he performed many things greatly to the profit of his Nation. It is said, That he sought by all meanes to draw *Socrates* vnto him, and that he greatly loued and honored *Eurypides* the *Tragedian*. He had two sons, *Archelaus* and *Orestes*.

Archelaus the second succeeded his Father, and hauing raigned seuen yeeres, hee was slaine in hunting, either by chance, or of purpose by *Crataeus*.

Orestes his younger sonne was committed to the education of *Aeropus*, of the royall bloud of *Macedon*, and had the same measure which *Archelaus* had measured to his Pupill; for *Aeropus* murdered him and vsurped the Kingdome, which hee held some six yeeres: the same who denied passage to *Agesilaus* King of *Sparta*, who desired after his returne from the *Asian* expedition, to passe by the way of *Macedon* into *Greece*.

Diod. Polyaen. Plut. in Demetr.

This Vsurper left three sonnes, *Pausanias*, *Argaeus*, and *Alexander*. *Pausanias* succeeded his father *Aeropus*, and hauing raigned one yeere, hee was driuen out by *Amyntas* the son of *Philip*, the son of the first *Perdiccas*, the son of *Alexander* the Rich, which *Philip* was then preserued, when *Archelaus* the Bastard slew his brother *Perdiccas*, his Vncle *Alcetas*, and his sonne *Alexander*. This *Amyntas* raigned (though very vnquietly) foure and twentie yeeres, for he was not only infested by *Pausanias*, assisted by the *Thracians*, and by his brother *Argaeus*, incouraged by the *Illyrians*; and by the said *Argaeus*, for two yeeres dispossest of *Macedon*: but on the other side, the *Olynthians*, his Neighbors neare the *Aegean* Sea, made themselues for a while Masters of *Pella*, the chiefe Citie of *Macedon*.

Amyntas the second had by his Wife *Eurydice* the *Illyrian*, three Sonnes; *Alexander* the second, *Perdiccas* the third, and *Philip* the second, Father of *Alexander* the Great; and one Daughter called *Eurynone* or *Eurione*: Hee had also by his second Wife *Gygea*, three Sonnes; *Archelaus*, *Argaeus*, and *Menelaus*, afterward slaine by their brother *Philip*: He had more by a Concubine, *Ptolomie*, surnamed *Alorites*, of the Citie *Alorus*, wherein he was borne.

Alexander the second raigned not much aboue one yeere, in which time he was inuaded by *Pausanias*, the sonne of *Aeropus*, but defended by *Iphicrates* the *Athenian*, while hee was at that time about *Amphipolis*. He was also constrained (for the payment of a great summe of mony) to leaue his yongest brother *Philip* in Hostage with the *Illyrians*, who had subiected his father *Amyntas* to the payment of tribute. After this, *Alexander*, being inuited by the *Aleuadæ* against *Alexander* the Tyrant of *Pheres* in *Thessaly*, hauing redeemed his brother *Philip*, to draw the *Thebans* to his assistance, entred into confederacie with *Pelopidas*, being at that time in the same Countrey, with whom he also left *Philip* with diuers other principall persons for the gage of his promises to *Pelopidas*. But *Eurydice* his mother falling in loue with her Sonne-in-law, who had married her

Daughter *Euryone* or *Exione*, practized the death of *Alexander* her ſonne, with a purpoſe to conferre the Kingdome on her Paramour, which *Ptolomy Alorites* did put in execution: by meanes whereof hee held *Macedon* for three yeeres, but was ſoone after ſlaine by *Perdiccas* the brother of *Alexander*. *Diodore* hath it otherwiſe of *Philip* being made pledge; and ſayth, That *Amyntas* his Father deliuered him for hoſtage to the *Illyrians*, by whom he was conueyed to *Thebes*, there to be kept: others report that *Philip* (while his father was yet liuing) was firſt ingaged to the *Thebans*, and deliuered for hoſtage a ſecond time by *Alexander* his brother. *Diod. li. 15. & 16.*

Perdiccas the third, after hee had ſlaine *Alorites* his baſe brother, gouerned *Macedon* fiue yeeres, and was then ſlaine in a battaile againſt the *Illyrians*, according to *Diodorus*; but *Iuſtine* affirmeth, that he periſhed by the practice of *Eurydice* his mother, as *Alexander* did. *Iuſt. li. 7.*

§. II.

The beginning of Philips *reigne; and how he deliuered Macedon from the troubles wherein he found it entangled.*

PHilip the ſecond, the yongeſt ſonne of *Amyntas* by *Eurydice*, hauing beene inſtructed in all knowledge requiſite vnto the gouernment of a Kingdome, in that excellent education which he had vnder *Epaminondas*, making an eſcape from *Thebes*, returned into *Macedon*, in the firſt yeere of the hundred and fifth *Olympiad*; which was after the building of *Rome* three hundred fourſcore and thirteene yeeres: and finding the many enemies and dangers wherewith the Kingdome was enuironed, hee tooke on him, not as King (for *Perdiccas* left a ſonne, though but an infant) but as the Protector of his Nephew, and Commander of the men of Warre. Yet his fruitfull ambition ſoone ouer-grew his modeſtie, and hee was eaſily perſwaded by the people to accept both the Title of King, and withall, the abſolute Rule of the Kingdome. And to ſay the truth, The neceſſitie of the State of *Macedon* at that time required a King both prudent and actiue. For, beſides the incurſions of the *Illyrians* and *Pannonians*, the King of *Thrace* did ſet vp in oppoſition *Pauſanias*, the *Athenians*, *Argæus*, ſonnes of the late Vſurper *Æropus*: each of theſe labouring to place in *Macedon* a King of their owne Election. Theſe heauie burdens when *Philip* could not well beare, hee bought off the weightieſt by money, and by faire promiſes vnloded himſelfe of ſo many of the reſt, as hee ranne vnder the remainder happily enough. For, notwithſtanding that his brother *Perdiccas* had his death accompanied with foure thouſand *Macedonians*, beſide theſe that were wounded and taken priſoners; and that the *Pannonians* were deſtroying all before them in *Macedon*; and that the *Athenians* with a fleete by Sea, and three thouſand Souldiers by Land vnder *Mantias*, did beate vpon him on all ſides and quarters of his Country: Yet after he had practiſed the men of warre of *Pannonia*; and corrupted them with gifts; and had alſo bought the King of *Thrace* from *Pauſanias*, hee forthwith made head againſt the *Athenians* his ſtiffeſt enemies; and, for the firſt, he preuented their recouerie of *Amphipolis*, a Citie on the frontier of *Macedon*: and did then purſue *Argæus* the ſonne of *Æropus*, ſet againſt him by the *Athenians*, and followed him ſo hard at the heeles, in his retrait from *Æges*, that hee forced him to abide the battaile: which *Argæus* loſt, hauing the greateſt part of his Army ſlaine in the place. Thoſe of the *Athenians*, and others which remayned vnbroken, tooke the aduantage of a ſtrong peece of ground at hand, which though they could not long defend, yet auoyding thereby the preſent furie of the Souldiers, they obtained of the vanquiſhers life and libertie to returne into *Attica*. Whereupon a peace was concluded betweene him and the *Athenians* for that preſent, and for this elemencie hee was greatly renowned and honoured by all the *Greekes*.

§. III.

The good ſucceſſe which Philip *had in many enterpriſes.*

NOw had *Philip* leiſure to looke Northward, and to attend the *Illyrians* and *Pæonians*, his irreconciliable enemies and borderers: both which he inuaded with

so prosperous successe, as he slew *Bardillis*, King of the *Illyrians*, with seuen thousand of his Nation, and thereby recouered all those places which the *Illyrians* held in *Macedon*: and withall, vpon the death of the King of *Pannonia*, he pierst that Countrey, and after a maine victory obtained, he enforst them to pay him tribute. This was no sooner done, than (without staying to take longer breath) he hasted speedily towards *Larissa*, vpon the Riuer *Peneus* in *Thessalie*, of which Towne he soone made himselfe master; and thereby he got good footing in that Country, whereof he made vse in time following. Now although he resolued either to subdue the *Thessalians*, or to make them his owne against all others, because the horse-men of that Countrey were the best, and most feared in that part of *Europa*; yet hee thought it most for his safety to close vp the entrances out of *Thrace*, least, while he inuaded *Thessalie* and *Greece* towards the South, those ample Nations, lying towards the North, should either withdraw him, or ouer-runne *Macedon*, as in former times. He therefore attempted *Amphipolis*, seated on the famous Riuer of *Strimon*, which parteth *Thrace* from *Macedon*, and wonne it. He also recouered *Pydna*; and (to the North of *Amphipolis*) the City of *Crenides* (sometime *Datus*,) and called it after his name *Philippi*: to the people whereof Saint *Paul* afterward directed one of his *Epistles*. This place, wherein *Philippi* stood, is very rich in mines of gold, out of which greatly to the aduancement of *Philips* affaires, he drew yeerely a thousand talents, which make sixe hundred thousand *French* Crownes.

And that he might with the more ease disburden the *Thracian*-shores of the *Athenian* Garrisons, to which he had giuen a great blow by the taking in of *Amphipolis*; he entred into league with his Fathers malicious enemies the *Olynthians*; whom the better to fasten vnto him, he gaue them the Citie of *Pydna* with the Territory, meaning nothing lesse than that they should enioy it, or their owne Estate, many yeeres.

Now that he might by degrees winne ground vpon the *Greekes*, he tooke the faire occasion to deliuer the City of *Pheres* in *Thessalie*, from the tyrants *Lycophron* and *Tisiphonus*: who, after they had conspired with *Thebe* the wife of *Alexander*, who vsurped vpon the liberty of that State, they themselues (*Alexander* being murdered) held it also by the same strong hand and oppression that *Alexander* did, till by the assistance of *Philip* they were beaten out, and *Pheres* restored to her former liberty. Which act of *Philip* did for-euer after fasten the *Thessalians* vnto him, and, to his exceeding great aduantage, binde them to his seruice.

§. IIII.

Of the Phocian Warre which first drew Philip *into Greece.*

ABout this time, to wit, in the second yeere of the hundred and sixth *Olympiad*, eight yeeres after the battaile of *Mantinea*, and about the eighth yeere of *Artaxerxes Ochus*, beganne that Warre, called *Sacred*. Now, as all occasions concurre towards the execution of eternall prouidence, and of euery great alteration in the World there is some preceding preparation, though not at the first easily discerned; so did this reuengefull hatred by the *Thebans*, *Thessalians*, and *Locrians*, conceiued against the *Phocians*, not onely teach *Philip* how he might with halfe a hand wrest the sword out of their fingers; but the *Greekes* themselues, beating downe their owne defences, to giue him an easie passage; and beating themselues, to giue him victory without perill, left nothing vnperformed towards their owne slauery, sauing the title and imposition. Of this Warre the *Thebans* (made ouer-proude by their victory at *Leuctres*) were the inflamers. For at the Councell of the *Amphyctiones*, or of the generall Estates of *Greece*, in which, at that time, they swayed most, they caused both the *Lacedemonians* and *Phocians* to bee condemned in greater summes of money than they could well beare; the one for surprizing the Castle of *Cadmea* in the time of peace, the other for ploughing vp a peece of ground belonging to the Temple of *Delphos*. The *Phocians* being resolued not to obey this Edict, were secretly set on and incouraged by the *Lacedemonians*: and for refusall were exposed as *Sacrilegers*, and accursed to all their Neighbour-Nations, for whom it was then lawfull to inuade, and destroy them at their pleasures.

The *Phocians* perswaded thereunto by *Philomelus*, a Captaine of their owne, cast the same dice of hazzard that *Cæsar* after many Ages following did; but had not the same

chance.

chance. Yet they dealt well enough with all the enemies of their owne Nation. And the better to beare out an vngracious quarrell, of which there was left no hope of compoſition, they reſolued to ſacke the Temple it ſelfe. For ſeeing that for the ploughing of a piece of *Apollo's* ground, they had ſo much offended their Neighbour-God, and their Neighbour-Nations, as worſe could not befall them than alreadie was intended; they reſolued to take the gold with the ground, and either to periſh for all, or to preuaile againſt all that had commiſſion to call them to account. The treaſure which they tooke out of the Temple in the beginning of the Warre, was tenne thouſand talents, which in thoſe dayes ſerued them to wage a great many men; and ſuch was their ſucceſſe in the beginning of the warre, as they wonne three great battailes againſt the *Thebans*, *Theſſalians*, and *Locrians*; but being beaten in the fourth, their Leader *Philomelus* caſt himſelfe head-long ouer the Rockes.

In the meane while the Cities of *Cherſoneſus*, both to defend themſelues againſt their bad neighbour *Philip*, who encroched vpon them, and to draw others into their quarrell, rendred themſelues to the *Athenians*. *Philip* prepareth to get them into his hands, and at the ſiege of *Methone* loſt one of his eyes. It is ſaid, That hee that ſhot him, did purpoſely direct his arrow towards him, and that it was written on the ſhaft thereof: *After Philippo; After to Philip*; for ſo hee was called that gaue him the wound. This Citie he euened with the ſoile. *Plut. Vlpian. Strab. l. 8.*

The Tyrant *Lycophron* before mentioned, while *Philip* was buſied on the border of *Thrace*, and the *Theſſalians* ingaged in the holy warre, entred *Theſſalie* with new forces, being aſſiſted by *Onomarchus*, Commander of the *Phocian* Armie, in place of *Philomelus*. For hereby the *Phocians* hoped ſo to entertaine the *Theſſalians* at home, as they ſhould not find leiſure to inuade them. Hereupon was *Philip* the ſecond time called into *Theſſalie*; but both the *Theſſalians*, and *Macedonians*, (*Philip* being preſent) were vtterly ouerthrowne by *Onomarchus*; and great numbers of both Nations loſt. From *Theſſalie*, *Onomarchus* drew ſpeedily towards *Bœotia*, and with the ſame victorious Armie brake the forces of the *Bœotians*, and tooke from them their Citie of *Coronea*. But *Philip* impatient of his late miſaduenture, after hee had re-enforced his Armie, returned with all ſpeed into *Theſſalie*, there to find againe the honour which hee lately loſt: and was the ſecond time encountred by *Onomarchus*, who brought into the field twentie thouſand foot, and fiue hundred horſe. All this great preparation ſufficed not, for *Onomarchus* was by *Philip* ſurmounted, both in numbers and in good fortune, his Armie ouerturned, ſixe thouſand ſlaine, and three thouſand taken: of which number himſelfe being one, was among others hanged by *Philip*. Thoſe that fled, were in part receiued by the *Athenian* Gallies, which ſailed alongſt the coaſt, commanded by *Chares*; but the greateſt number of thoſe that tooke the Sea, were therein deuoured ere they recouered them. *Lycophron* was now againe driuen out of *Theſſalie*, and *Pheres* made free as before.

§. V.

Of the Olynthian Warre. The ambitious practiſes of Philip.

FRom hence *Philip* reſolued to inuade *Phocis* it ſelfe, but the Athenians did not fauour his enterance into thoſe parts, and therefore with the helpe of the *Lacedæmonians*, they retrencht his paſſage at the Streits of *Thermopylis*. Whereupon he returned into *Macedon*, and after the taking of *Micyberne*, *Torone*, and other Townes, he quarrelled with the *Olynthians*, whom not long before he had wooed to his alliance, and bought his peace of them. For the *Olynthians* were very ſtrong, and had euermore both braued and beaten the *Macedonians*. It is ſaid, that *Philip* hauing put to death *Archelaus* his halfe brother (for *Amyntas* had three ſonnes by *Eurydice* the Mother of *Philip*, and three other ſonnes by *Gygæa*: but *Philips* elder brothers by the ſame Mother being dead, he determined to rid himſelfe alſo of the reſt) the two yonger held themſelues within *Olynthus*; and that the receiuing of them by the *Olynthians* was the cauſe of the war, *Iuſtine* affirmeth. But iuſt quarrels are ballanced by iuſt Princes, for to this King all things were lawfull that might ſerue his turne; all his affections, & paſſions, how diuers ſoeuer in other men, were in his ambition ſwallowed vp, and thereinto conuerted. *Iuſt. l. 8.*

For

For he neither forbare the murder of his owne brothers, the breach of faith, the buying of other mens fidelitie; he esteemed no place strong where his Asse loaden with gold might enter: Nor any Citie or State vnconquerable, where a few of the greatest, to be made greater, could lose the sense of other mens sorrow and subiection. And because he thought it vaine to practise the winning of *Olynthus*, till he had inclosed all the power they had within their owne walls, he entred their Territorie, and by the aduantage of a well-compounded and trained Armie, he gaue them two ouerthrowes ere he sate downe before the Citie it selfe: which done, he bought *Euthicrates* and *Lasthenes* from their people, and from the seruice of their Countrie and Common-weale, by whose treason he entred the Towne, slew his brothers therein, sackt it, and sold the inhabitans for slaues by the drum. By the spoile of this place he greatly enriched himselfe, and had treasure sufficient to buy in other Cities withall, which he daily did. For so was hee aduised by the Oracle in the beginning of his vndertaking, *That he should make his assaults with siluer speares:* Whereupon *Horace* well and truely said,

Hor. carm. Od. 16.

——— Diffidit Vrbium
Portas vir Macedo, & subruit æmulos
Reges muneribus.———

By gifts the *Macedon* claue gates asunder,
And Kings enuying his estate brought vnder.

And it is true that he wonne more by corruption and fraude, then he did by force. For as he had in all the principall Cities of *Greece* his secret workers (which way of Conquest was well followed by *Philip* the second of *Spaine*:) So when in the contention betweene the Competitors, for the kingdome of *Thrace*, he was chosen the Arbitrator, he came not to the Counsell accompanied with Pietie and Iustice, but with a powerfull Armie, and hauing beaten and slaine both Kings, gaue sentence for himselfe, and made the Kingdome his owne.

§. VI.

How Philip ended the Phocian Warre.

THe warre still continued betweene the *Phocians*, and the Associates of the holy warre, the *Bœotians*, finding themselues vnable to subsist without some present aide, sent vnto *Philip* for succour, who willingly yeelded to their necessities, and sent them such a proportion of men, as were neither sufficient to master their enemies, nor to assure themselues; but yet to inable them to continue the warre, and to waste the strength of *Greece*. They also sent to *Artaxerxes Ochus* for supply of treasure, who lent them thirtie talents, which makes a hundred & fourescore thousand Crownes: but when with these supplies they had still the worst against the *Phocians*, who held from them three of the strongest Cities within *Bœotia* it selfe, they then besought *Philip* of *Macedon* that he would assist them in person, to whom they would giue an enterance into their Territory, and in all things obey his Commandements in Warre.

Now had Philip what he longed for; for he knew himselfe in state to giue the law to both, and so quitting all his other purposes towards the North, he marched with a speedie pace towards *Bœotia*, where being arriued, *Phallechus* who commanded the *Phocian* Armie, fearing to shock with this victorious King, made his owne peace, and withdrew himselfe with a Regiment of eight thousand Souldiers into *Peloponnesus*, leauing the *Phocians* to the mercy of the Conquerour; and for conclusion he had the glorie of that warre called *Sacred*, which the *Græcians* with so many mutuall slaughters had continued for ten yeeres; and, besides the glorie, he possest himselfe of *Orchomene*, *Coronea*, and *Corsia*, in the Country of the *Bœotians*, who inuited him to be victorious ouer themselues. He brought the *Phocians* into seruitude, & wasted their Cities, and gaue them but their Villages to inhabite, reseruing vnto himselfe the yerely tribute of threescore talents, which make sixe and thirtie thousand *French* Crownes. He also hereby (besides the fame of pietie for seruice of the Gods) obtained the same double voice in the Councell of the *Amphyctions*,

phoriens, which the *Phocians* had, with the superintendencie of the *Pythian* games, forfeited by the *Corinthians*, by being partakers in the *Phocian* sacrilege.

§. VII.

How Philip with ill successe attempted vpon Perinthus, Byzantium, and the Scythians.

PHilip, after his triumphant returne into *Macedon*, by the Lieutenant of his Armie *Parmenio*, slaughtered many thousands of the *Illyrians* and *Dardanians*, and brought the *Thracians* to pay him the tenth part of all their reuenues. But his next enterprise against the *Perinthians* staied his fury. *Perinthus* was a City of *Thrace*, seated vpon *Propontis*, in the mid-way betweene *Sestos* and *Byzantium*, a place of great strength, and a people resolued to defend their libertie against *Philip*, whete the *Athenians* incouraged and assisted them. *Philip* sate downe before it with a puissant Armie, made many faire breaches, gaue many furious assaults, built many ouer topping and commanding Towers about it. But he was repell'd with equall violence. For whereas *Philip* thought by his continuall assaults to wearie them, and waste both their men and munition, they were supplied, not only from the *Persian* with men and money, and succoured from *Byzantium* which stood vpon the same Sea-coast, but they were relieued from *Athens*, *Chio*, and *Rhodes*, by the conduction of *Phocion*, with whatsoeuer was wanting to their necessitie. But because those of *Byzantium*, by reason of their neighbourhood, and easie passage by water, gaue them often and ready helpe; *Philip* remoued the one halfe of his Armie and besieged it, leauing fifteene thousand foot before *Perinthus*, to force it if they could; But to be short, he failed in both attempts, (as all Princes commonly doe that vndertake diuers enterprises at one time) and returned into *Macedon* with no lesse dishonour than losse: whereupon he made an Ouerture of peace with the *Athenians*, and greatly desired it, to which though *Phocion* perswaded them in all he could, and that by the occasion offered they might greatly aduantage their conditions; Yet *Demosthenes* with his eloquence preuailed in the refusall. In the meane while, *Philip* hauing digested his late affront, and supplied his expence, by the taking of an hundred and threescore and ten Merchants ships, he gathered new forces, and being accompanied with his sonne *Alexander*, led them into *Scythia*; but he was also vnprosperous in this enterprise: For the *Triballi*, a people of *Mœsia* set on him in his returne, wounded him, and tooke from him the greatest part of the spoiles, which he had gathered.

§. VIII.

How Philip ouerthrowing the Greekes in the battaile of Chæronea, was chosen Captaine-Generall of Greece. The death of Philip.

AMong these Northren Nations (part of which he suppresst, and part quieted) he spent some eight yeeres; and in the ninth yeere, after the end of the holy warre, he was by his great aduantage inuited againe by the *Grecians* to their assistance. For the Citizens of *Amphissa* hauing disobeyed the decree of the *Amphyctiones*, in which *Philip* had a double voice, and who by reason that the *Thebans* and *Locrians* gaue countenance and aide to the *Amphissenians*, the rest were not of themselues able to constraine them, they besought *Philip* to come in person to their assistance. Now you must thinke that *Philip* was not long in resoluing vpon this enterprise; he needed no drawing on, whom nothing could keepe backe; nor other dissuasion than a masting power could hold thence. He therefore commanded his Army forthwith to march; the same being compounded of thirty thousand foot, and two thousand horse; and with as much expedition as could be made, he entred *Phocis*, wanne *Platæa*, and brought into subiection all that Region.

The rest, and especially the *Athenians*, although they had good cause to feare that a great part of this storme would fall on themselues, yet were they dissuaded by *Demosthenes* from accepting such reasonable conditions of peace as *Philip* offered, and rather made choise (hauing drawne the *Thebans* to ioyne with them) to leaue the enioying of their

estates

eſtates and their freedome to the chance of one battaile, than to hold it either by compoſition, or by the grace of *Philip*. But this their Oratours eloquence coſt them deare. It is true that he could farre more eaſily minde them of the vertue of their Anceſtors, than make them ſuch as they were. He might repeat vnto them (with words mouing paſſion) the wonders they wrought at *Marathon*, but he could not transforme the *Macedonians* into *Perſians*, nor draw from the dead, a *Miltiades*, an *Ariſtides*, a *Themiſtocles*, or a *Cimon*, or any of thoſe famous Commanders, whoſe great vertues they had payed with the greateſt ingratitude that euer Nation did. A *Phocion* they had, but by the ſtrength of a contrary faction he was at this time in diſgrace, and not imployed: in ſo much as when the Armies of *Philip* and the Confederates incountred, although ſome thouſand of the *Athenians* did abide the killing, and the like number well-neere of the *Thebans* died with them; yet the want of the worthie men on that ſide to holde vp the reſt, and to draw them on, and the many choiſe Captains of the *Macedonians*, incouraged by a King of a growing fortune, as it gaue to *Philip* ſo ſtaining a victorie that *Alexander* by the light thereof found his way (in deſpight of all the Nations interiacent) into *Perſia*, *India*, and *Ægypt*; ſo it cut to the ground, and gaue ende and date to all the *Grecian* glory: Yea their libertie (ſaith *Curtius*) with their large Dominion wonne with ſo many difficulties, continued for ſo many Ages, and ſo often defended againſt the greateſt Kings, was now loſt in a moment, and for euer loſt.

Now this aduiſed King (neuer paſſionate to his diſaduantage) to the ende hee might obtaine the Soueraignetie ouer all *Greece*, and be acknowledged for their Captaine-Generall againſt the *Perſians*, without any further hazard or trouble, was content to let goe thoſe *Athenians* that were taken at this battaile of *Cheronæa*, as he alſo forbare to attempt any thing againſt their Citie: but in *Thebes* (which lately by the vertue of *Epaminondas* triumphed ouer the reſt) hee lodged a Garriſon of *Macedonians*. And being ſoone after (according vnto the long deſire which he had nouriſhed of this Soueraignetie) by the generall States at *Corinth*, ſtiled the firſt Commander of all the *Gracians*, and contribution of men and money granted him, he compounded an Armie of great ſtrength, and vnder the Commandement of *Attalus* and *Parmenio*, tranſported the ſame ouer the *Helleſpont* into *Aſia*, to begin the warre. Of his enterpriſe againſt *Perſia*, hee ſought the ſucceſſe from the Oracle at *Delphos*, from whence he receiued ſuch another conuertible riddle, as *Græſus* did when he attempted *Cyrus*, and was in like ſort miſtaken in the expoſition.

But as it is hard to diſcerne and withſtand the flatteries of our owne appetites, ſo did *Philips* ambitious deſire to inuade *Perſia*, abuſe his iudgement, ſo farre, that the death, wherewith himſelfe was threatned, he vnderſtood to be deliuered of his enemie, whom he intended preſently to inuade. Before his purpoſed departure into *Aſia*, hee prepared for the marriage of his Daughter *Cleopatra*, with *Alexander* King of *Epirus*, to which feaſt and paſtimes thereat appointed, he inuited all his Friendes, and Alleis, with the principall perſons of the *Grecian* Cities, from whom he receiued much honour and many rich preſents; but this was indeed the feaſt of his Funerall. For hauing refuſed to doe iuſtice to one *Pauſanias* a Gentleman of his Guard, whom *Attalus* (greatly fauoured by *Philip*) had firſt made drunke, and then left to be carnally abuſed by diuers baſe perſons. This *Pauſanias* grew into ſo great deteſtation of the Kings partiality in ſo foule a fact, as when *Philip* was paſſing towards the *Theater*, he drew a ſword from vnder his long garment and wounded him to death, when he had liued fiue and fortie yeeres, and reigned fiue and twenty. *Iuſtine* reports it, that *Olympias* incouraged *Pauſanias* to murder the King her huſband, which after his death ſhe boldly auowed, by the honor ſhe did vnto *Pauſanias*, in crowning his dead body, in conſecrating his ſword vnto *Apollo*, by building for him a monument, and other like Graces. *Iuſt. l. 9.*

§. IX

What good foundations of Alexanders greatneſſe were laid by Philip. Of his laudable qualities, and iſſue.

NOw although he were then taken from the World, when he had maſtred all oppoſition on that ſide of the Sea, and had ſeene the fruits of his hopes, and labours, changing colour towards ripeneſſe and perfection; yet hee was her-

herein happy that he liued to see his sonne *Alexander* at mans estate, and had himselfe been an eye-witnesse of his resolution, and singular valour in this last battaile.

The foundation of whose future greatnesse he had laid so soundly for him, with so plaine a patterne of the buildings which himselfe meant to erect, as the performance and finishing was farre more easie to *Alexander*, though more glorious than the beginnings vnto *Philip*, though lesse famous. For besides the recouery of *Macedon* it selfe, in competition betweene him and the sonnes of *Aropus*, the one assisted by the *Thracians*, the other by the *Athenians*, and besides the regaining of many places possest by the *Illyrians*, the crushing of all those Northren Kings his Neighbours, the ouer-throw of *Olynthus*, a State that despised the power of his Father, the many Maritimate Cities taken, of great strength and ancient freedome, and the subiection of that famous Nation of *Greece*, which for so many Ages had defended it selfe against the greatest Kings of the World, and wonne vpon them; He left vnto his sonne, and had bred vp for him, so many choise Commanders, as the most of them, both for their valour and iudgement in the Warre, were no lesse worthy of Crownes, than himselfe was that ware a Crowne. For it was said of *Parmenio* (whom *Alexander*, vngratefull to so great vertue, impiously murdered) That *Parmenio* had performed many things challenging eternall fame, without the King, but the King, without *Parmenio* neuer did any thing worthy of renowne: as for the rest of his Captaines, though content to obey the Sonne of their Father, yet did they not after *Alexanders* death endure to acknowledge any man Superiour to themselues.

Of this Prince it is hard to iudge, whether his ambition had taught him the exercise of more vices, than Nature and his excellent Education had inriched him with vertues. For besides that he was Valiant, Wise, Learned, and Master of his Affections, he had this fauour of Piety, that he rather laboured to satisfie those that were grieued, than to suppresse them. Whereof (among many other) we finde a good example in his dealing with *Arcadion*, and *Nicanor*; whom, when for their euill speech of *Philip*, his familiars perswaded him to put to death; He answered them, That first it ought to be considered, whether the fault were in them that gaue him ill language, or in himselfe: Secondly, that it was in euery mans owne power to be well spoken off; and this was shortly prooued, for after *Philip* relieued their necessities, there were none within his Kingdome that did him more honour than they did. Whereupon he told those that had perswaded him to vse violence, that he was a better Phisition for euill speech than they were.

His *Epistles* to *Alexander* his sonne are remembred to *Cicero*, and *Gellius*; and by *Dion*: and *Chrysostome* exceedingly commended. His Stratagems are gathered by *Polyænus* and *Frontinus*, his wise sayings by *Plutarch*; And albeit he held *Macedon* as in his owne right, all the time of his reigne, yet was he not the true and next Heire thereof: for *Amyntas* the sonne of his brother *Perdiccas* (of whom he had the protection during his infancy) had the right. This *Amyntas* he married to his Daughter *Cyna*, who had by him a Daughter called *Eurydice*, who was married to *Philips* base sonne *Aridæus*, her Vncle by the Mothers-side: both which *Olympias*, *Philips* first Wife, and mother to *Alexander the* Great, put to death; *Aridæus* by extreame torments: *Eurydice* she strangled.

Cic. Off. 2. Gel. l. 9. c. 3. Dion. 2 de Rep.

Philip had by this *Olympias*, the Daughter of *Neoptolemus*, King of the *Molossians* (of the race of *Achilles*) *Alexander* the Great, and *Cleopatra*. *Cleopatra* was married to her Vncle *Alexander*, King of *Epirus*, and was after her brother *Alexanders* death slaine at *Sardis*, by the commandement of *Antigonus*.

By *Audata*, an *Illyrian*, his second Wife, he had *Cyna*, married as is shewed before.

By *Nicasipolis*, the Sister of *Iason*, Tyrant of *Pheres*, he had *Thessalonica*, whom *Cassander*, after he had taken *Pidna*, married, but she was afterward by her Father-in-law *Antipater* put to death.

By *Cleopatra* the Neece of *Attalus*, he had *Caranus*, whom others call *Philip*: him, *Olympias*, the Mother of *Alexander* the Great, caused to be rosted to death in a copper Pan. Others lay this murder to *Alexander* himselfe. By the same *Cleopatra* he had likewise a Daughter, called *Europa*, whom *Olympias* also murdered at the Mothers brest.

Athen. l. 13. c. 2. Iust. l. 3.

By *Phila* and *Meda* he had no issue.

He had also two Concubines, *Arsinoe*, whom after he had gotten with childe, he married to an obscure man, called *Lagus*, who bare *Ptolomie*, King of *Ægypt*, called the sonne of *Lagus*, but esteemed the sonne of *Philip*: by *Philinna*, his second Concubine, a pub-

a publike Dancer, hee had *Aridæus*, of whom wee shall haue much occasion to speake hereafter.

CHAP. II.

Of Alexander *the Great.*

§. I.

A briefe rehearsall of Alexanders *doings, before he inuaded Asia.*

ALexander, afterward called the Great, succeeded vnto *Philip* his Father; being a Prince no lesse valiant by Nature, than by Education, well instructed, and inriched in all sorts of Learning and good Arts. He began his reigne ouer the *Macedonians* foure hundred and seuenteene yeeres after *Rome* built, and after his owne birth twenty yeares. The strange dreames of *Philip* his Father, and that one of the gods in the shape of a Snake, begat him on *Olympias* his Mother, I omit as foolish tales; but that the Temple of *Diana* (a worke the most magnificent of the World) was burnt vpon the day of his birth, and that so strange an accident was accompanied with the newes of three seuerall victories, obtained by the *Macedonians*, it was very remarkeable, and might with the reason of those times be interpreted for ominous, and fore-shewing the great things by *Alexander* afterward performed. Vpon the change of the King, the Neighbor-Nations, whom *Philip* had oppresst, began to consult about the recouery of their former liberty, and to aduenture it by force of Armes. *Alexanders* yong-yeeres gaue them hope of preuailing, and his suspected seuerity increased courage in those, who could better resolue to die, than to liue slauishly. But *Alexander* gaue no time to those swelling humours, which might speedily haue endangered the health of his Estate. For after reuenge taken vpon the Conspirators against his Father, whom he slew vpon his Tombe; & the celebration of his Funerals, he first fastened vnto him his owne Nation, by freeing them from all exactions and bodily slauery, other than their seruice in his Warres; and vsed such kingly austerity towards those that contemned his young yeares, and such clemency to the rest that perswaded themselues of the cruelty of his disposition, as all affections being passed at home, hee made a present iourney into *Peloponnesus*, and so well exercised his spirits among them, as by the Councell of the States of *Greece*, he was according to the great desire of his heart, elected Captaine-Generall against the *Persians*, vpon which warre *Philip* had not onely resolued, (who had obtained the same title of Generall Commander) but had transported vnder the leading of *Parmenio*, and *Attalus*, a part of his Army, to recouer some places on *Asia*-side, for the safe descent of the rest.

This enterprise against the *Persian* occupied all *Alexanders* affections; those faire marks of Riches, Honour, and large Dominion, he now shot at both sleeping and waking: all other thoughts and imaginations were either grieuous or hatefull. But a contrary wind ariseth; for he receiueth aduertisement that the *Athenians*, *Thebans*, and *Lacedæmonians*, had vnited themselues against him, and, by assistance from the *Persian*, hoped for the recouery of their former freedome. Hereto they were perswaded by *Demosthenes*, himselfe being thereto perswaded by the gold of *Persia*; the deuice he vsed was more subtile then profitable, for hee caused it to be bruted that *Alexander* was slaine in a battaile against the *Triballes*, and brought into the assembly a Companion whom he had corrupted to affirme, That himselfe was present and wounded in the battaile. There is indeed a certaine Doctrine of Policy (as Policy is now a-daies defined by falshood and knauery) that deuised rumors & lies, if they serue the turne, but for a day or two, are greatly auaileable. It is true that common people are sometime mockt by them, as Souldiers are by false alarums in the Wars; but in all that I haue obserued, I haue found the successe as ridiculous as the inuention. For as those that find themselues at one time abused by such like brutes, doe at other times neglect their duties, when they are vpon true reports, and in

in occasions perilous, summoned to assemble; so doe all men in generall condemne the Venters of such trumperie, and for them, feare vpon necessary occasions to entertaine the truth it selfe. This labour vnlooked for, and losse of time, was not onely very grieuous to *Alexander*, but by turning his sword from the ignoble and effeminate *Persians*, against which he had directed it, towards the manly and famous *Gracians*, of whose assistance he thought himselfe assured, his present vndertaking was greatly disordered. But he that cannot endure to striue against the winde, shall hardly attaine the Port which he purposeth to recouer: and it no lesse becommeth the worthiest men to oppose misfortunes, than it doth the weakest children to bewaile them.

He therefore made such expedition towards these Reuolters, as that himselfe, with the Armie that followed him, brought them the first newes of his preparation. Hereupon all stagger, and the *Athenians*, as they were the first that moued, so were they the first that fainted, seeking by their Embassadours to pacifie the King, and to be receiued againe into his grace. *Alexander* was not long in resoluing; for the *Persians* perswaded him to pardon the *Grecians*. Wise men are not easily drawne from great purposes by such occasions as may easily be taken off, neither hath any King euer brought to effect any great affaire, who hath intangled himselfe in many enterprises at once, not tending to one and the same certaine end.

And hauing now quieted his borderers towards the South, he resolued to assure those Nations which lay on the North-side of *Macedon*, to wit, the *Tracians*, *Triballes*, *Peones*, *Getes*, *Agrians*, and other saluage people, which had greatly vexed with incursions, not onely other of his Predecessours, but euen *Philip* his Father: with all which, after diuers ouerthrowes giuen them, he made peace, or else brought them into subiection. Notwithstanding this good successe, he could not yet finde the way out of *Europe*. There is nothing more naturall to man than liberty, the *Greekes* had enioyed it ouer-long, and lost it too late to forget it; they therefore shake off the yoke once againe. The *Thebans*, who had in their Citadell a Garrison of a thousand *Macedons*, attempt to force it; *Alexander* hasteneth to their succour, and presents himselfe with thirty thousand foot, all old Souldiers, & three thousand horse, before the Citie, & gaue the Inhabitants some daies to resolue, being euen heart-sicke with the desire of passing into *Asia*. So vnwilling, indeed, he was to draw bloud of the *Gracians*, by whom he hoped to serue himselfe elsewhere, that he offered the *Thebans* remission, if they would onely deliuer into his hands *Phœnix* and *Prothytes*, the stirrers vp of the Rebellion. But they, opposing the mounting fortune of *Alexander*, (which bare all resistance before it, like the breaking-in of the Ocean-Sea) in stead of such an answere, as men besieged and abandoned should haue made, demanded *Philotas* and *Antipater* to be deliuered vnto them; as if *Thebes* alone, then layed in the ballance of Fortune with the Kingdome of *Macedon*, and many other Prouinces, could either haue cuened the scale or swaied it. Therefore in the end they perished in their obstinacie. For while the *Thebans* oppose the Armie assailant, they are charged at the backe by the *Macedonian* Garrison, their Citie taken and razed to the ground, sixe thousand slaine, and thirty thousand sold for slaues, at the price of foure hundred and fortie talents. This the King did to the terrour of the other *Gracian* Cities.

Many Arguments were vsed by *Cleadas* one of the prisoners, to perswade *Alexander* to forbeare the destruction of *Thebes*. He prayed the King to belieue that they were rather misse-led by giuing hasty credit to false reports, than any way malicious; for being perswaded of *Alexanders* death, they rebelled but against his Successour. He also besought the King to remember, that his father *Philip* had his education in that Citie, yea that his Ancestor *Hercules* was borne therein: but all perswasions were fruitlesse; the times wherein offences are committed, doe greatly aggrauate them. Yet for the honour he bare to learning, he pardoned all of the race of *Pindarus* the Poet, and spared, and set at liberty *Timoclea*, the sister of *Theagenes*, who died in defence of the liberty of *Greece* against his Father *Philip*. This Noble woman being taken by a *Thracian*, and by him ruished, he threatned to take her life vnlesse she would confesse her treasure: she led that *Thracian* to a Well, and told him that she had therein cast it: and when the *Thracian* stooped to looke into the Well, she suddenly thrust him into the mouth thereof, and stoned him to death.

Now because the *Athenians* had receiued into their City so many of the *Thebans*, as had

escaped and fled vnto them for succour, *Alexander* would not grant them peace, but vpon condition to deliuer into his hands both their Orators which perswaded this second reuolt, and their Captaines; yet in the end it being a torment vnto him to retard the enterprise of *Persia*, he was content that the Orators should remaine, and accepted of the banishment of the Captaines, wherein he was exceeding ill aduised, had not his fortune, or rather the prouidence of God, made all the resistance against him vnprofitable: for these good Leaders of the *Gracians* betook themselues to the seruice of the *Persian*, whom after a few dayes he inuaded.

§. II.

How Alexander *passing into Asia, fought with the Persians vpon the Riuer of Granicus.*

When all was now quieted at home, *Alexander*, committing to the trust of *Antipater* both *Greece* & *Macedon*, in the first of the Spring did passe the *Hellespont*, and being ready to dis-imbarke, he threw a Dart towards the *Asian* shore, as a token of defiance, commanding his Souldiers not to make any waste in their owne Territorie, or to burne, or defaee those buildings which themselues were presently, and in the future to possesse. He landed his Armie, consisting of two and thirty thousand foot, & fiue thousand horse, all old Souldiers, neere vnto *Troy*, where he offered a solemne sacrifice vpon *Achilles* Tombe, his maternall Ancestor.

But before he left his owne coast, he put to death, without any offence giuen him, all his Mother-in-lawes Kinsmen, whom *Philip* his Father had greatly aduanced, not sparing such of his owne as he suspected. He also tooke with him many of his tributarie Princes, of whose fidelity he doubted; thinking by vniust crueltie to assure all things, both in the present and future. Yet the end of all fell out contrary to the policy which his Ambition had commended vnto him, though agreeing very well with the iustice of God; for al that he had planted, was soone after withered, and rooted vp; those, whom he most trusted, were the most traiterous; his mother, friends, and children, fell by such another mercilesse sword as his owne, and all manner of confusion followed his dead body to the graue, and left him there.

When the knowledge of *Alexanders* landing on *Asia* side was brought to *Darius*, he so much scorned the Armie of *Macedon*, and had so contemptible an opinion of *Alexander* himselfe, as hauing stiled him his seruant on a letter which he wrote vnto him, reprehending his disloyaltie and audacitie (for *Darius* intitled himselfe King of Kings, and the Kinsman of the gods) he gaue order withall to his Lieutenants of the lesser *Asia*, that they should take *Alexander* aliue, whip him with rods, and then conuay him to his presence: that they should sinke his ships, and send the *Macedons* taken prisoners beyond the Red-Sea, belike into *Æthiopia*, or some other vnhealthfull part of *Affrica*.

In this sort did this glorious King, confident in the glittering, but heartlesse, multitude which he commanded, dispose of the already-vanquished *Macedonians*; But the ill destinies of men beare them to the ground, by what strong confidence soeuer armed. The great numbers which he gathered together, and brought in one heape into the field, gaue rather an exceeding aduantage to his enemies, than any discouragement at all. For besides that they were men vtterly vnacquainted with dangers, men who by the name and countenance of their King were wont to preuaile against those of lesse courage than themselues, men that tooke more care how to embroder with gold and siluer their vpper garments, as if they attended the inuasion but of the Sunne-beames, than they did to arme themselues with yron and steele against the sharpe pikes, swords and darts of the hardie *Macedonians*; I say, besides all these, euen the opinion they had of their own numbers, of which euery one in particular hoped that it would not fall to his turne to fight, filled euery of them with the care of their owne safetie, without any intent at all to hazard any thing but their owne breath, and that of their horses, in running away. The *Macedonians* as they came to fight, and thereby to enrich themselues with the gold and iewels of *Persia*, both which they needed; so the *Persians*, who expected nothing in that Warre but blowes and wounds, which they needed not, obeyed the King, who had power to constraine them in assembling themselues for his seruice; but their owne feares and cowardice, which in time of danger had most power ouer them,

they

they onely then obeyed, when their rebellion against so seruile a passion did iustly and violently require it. For saith *Vegetius*: *Quemadmodum bene exercitatus miles prælium cupit, ita formidat indoctus; nam sciendum est in pugnâ vsum amplius prodesse quàm vires; As the well-practised Souldier desires to come to battaile, so the raw one feares it: for we must vnderstand, that in fight it more auailes to haue beene accustomed vnto the like, than onely to haue rude strength.* What manner of men the *Persians* were, *Alexander* discouered in the first encounter, before which time it is said, by those that writ his Storie, That it was hard to iudge, whether his daring to vndertake the conquest of an Empire so well peopled, with a handfull of men, or the successe he had, were more to be wondred at. For at the Riuer of *Granick*, which seuereth the Territorie of *Troy* from *Propontis*, the *Persians* sought to stop his passage, taking the higher ground and banke of the Riuer to defend, which *Alexander* was forced (as it were) to clime vp vnto, and scale from the Leuel of the water; Great resistance (saith *Curtius*) was made by the *Persians*, yet in the end *Alexander* preuailed. But it seemes to me, that the victory then gotten was exceeding easie, and that the twenty thousand *Persian* foot-men, said to be slaine, were rather kil'd in the backe, in running away, than hurt in the bosomes by resisting. For had those twenty thousand foot, and two hundred and fiftie horse-men, or after *Plutarch*, two thousand and fiue hundred horse-men, dyed with their faces towards the *Macedonians*, *Alexander* could not haue bought their liues at so small a rate, as with the losse of foure and thirtie of all sorts of his owne. And if it were also true, that *Plutarch* doth report, how *Alexander* encountred two of the *Persian* Commanders, *Spithridates* and *Rhœsaces*, and that the *Persian* horse-men fought with great furie, though in the end scattered; and lastly, how those *Grecians* in *Darius* his pay, holding themselues in one body vpon a piece of ground of aduantage, did (after mercy was refused them) fight it out to the last; how doth it then resemble truth, that such resistance hauing beene made, yet of *Alexanders* Armie there fell but twelue Foot-men, and two and twenty Horse-men?

§. III.

A digression concerning the defence of hard passages. Of things following the battaile of Granicke.

THe winning of this passage did greatly encourage the *Macedonians*, and brought such terrour vpon all those of the lesser *Asia*, as he obtained all the Kingdomes thereof without a blow, some one or two Townes excepted. For in all inuasions, where the Nations inuaded haue once beene beaten vpon a great aduantage of the place, as in defence of Riuers, Streights, and Mountaines; they will soone haue perswaded themselues, that such an enemy vpon equall tearmes and euen ground, can hardly be resisted. It was therefore *Machiauels* counsell, that he which resolueth to defend a passage, should with his ablest force oppose the Assailant. And to say truth, few Regions of any great circuit are so well fenced, that Armies of such force as may be thought sufficient to conquer them, can be debarred all entrance, by the naturall difficultie of the wayes. One passage or other is commonly left vnguarded: if all be defended, then must the forces of the Country be distracted, and yet lightly, some one place will be found that is defended very weakely. How often haue the *Alpes* giuen way to Armies, breaking into *Italie*? Yea, where shall we finde that euer they kept out an inuadour? Yet are they such, as (to speake briefly) afflict with all difficulties those that trauaile ouer them; but they giue no security to those that lye behinde them: for they are of too large extent. The Townes of *Lombardie* perswaded themselues that they might enioy their quiet, when the Warlike Nation of the *Switzers* had vndertaken to hinder *Francis* the *French* King from descending into the Duchie of *Milan*: but whilest these Pattons of *Milan*, whom their owne dwelling in those Mountaines had made fittest of all other for such a seruice, were busied in custodie of the *Alpes*; *Francis* appeared in *Lombardie*; to so much the greater terrour of the Inhabitants, by how much the lesse they had expected his arriuall. What shall we say of those Mountaines, which locke vp whole Regions in such sort, as they leaue but one gate open? The Streights, or (as they were called) the gates of *Taurus* in *Cilicia*, and those of *Thermopylæ*, haue seldome beene attempted, perhaps because they were thought impregnable: but how seldome (if euer) haue they beene attempted in vaine? *Xerxes* and long after him, the *Romans*, forced the entrance of

Thermopylæ; *Cyrus* the yonger, and after him *Alexander*, found the Gates of *Cilicia* wide open; how strongly soeuer they had beene locked and barred, yet were those Countries open enough to a fleet that should enter on the backe-side. The defence of Riuers how hard a thing it is, we finde examples in all histories that beare good witnesse. The deepest haue many Foords; the swiftest and broadest may be passed by Boates, In case it be found a matter of difficultie to make a bridge. He that hath men enough to defend all the length of his owne banke, hath also enough to beate his enemie; and may therefore doe better to let him come ouer, to his losse, than by striuing in vaine to hinder the passage, as a matter tending to his owne disaduantage, fill the heads of his Souldiers with an opinion, that they are in ill case, hauing their meanes of safeguard taken from them, by the skill or valour of such as are too good for them. Certainely, if a Riuer were sufficient defence against an Armie, the Isle of *Mona*, now called *Anglesey*, which is diuided from North-Wales by an arme of the Sea, had beene safe enough against the *Romans*, inuading it vnder conduct of *Iulius Agricola*. But he wanting, & not meaning to spend the time in making vessels to transport his forces, did assay the foords. Wherby he so amazed the enemies attending for ships and such like prouision by Sea, that surely beleeuing nothing could be hard or inuincible to men, which came so minded to Warre, they humbly intreated for peace, and yeelded the Iland. Yet the *Britaines* were men stout enough; the *Persians* were very dastards.

It was therefore wisely done of *Alexander*, to passe the Riuer of *Granicke* in face of the enemy; not marching higher to seeke an easier way, nor labouring to conuey his men ouer it by some safer meanes. For hauing beaten them vpon their owne ground, he did thereby cut off no lesse of their reputation, than of their strength, leauing no hope of succour to the partakers and followers of such vnable Protectors.

Soone after this victory he recouered *Sardis*, *Ephesus*, the Cities of the *Trallians* and *Magnesia*, which were rendred vnto him. The Inhabitants of which, with the people of the Countrie, he receiued with great grace, suffering them to be gouerned by their owne lawes. For he obserued it well; *Nouum Imperium inchoantibus vtilis clementia sima*; *It is commodious vnto such as lay the foundations of a new Soueraignty, to haue the fame of being mercifull.* He then by *Parmenio* wan *Miletus*, and by force mastred *Halicarnassus*, which because it resisted obstinately, he razed to the ground. From whence he entred into *Caria*, where *Ada* the Queene, who had beene cast out of all that she held (except the Citie of *Alinda*) by *Darius* his Lieutenants, presented her selfe vnto him, and adopted him her sonne and successour; which *Alexander* accepted in so gracious part, as he left the whole Kingdome to her disposing. He then entred into *Lycia*, and *Pamphylia*, and obtained all the Sea-coasts, and subiecting vnto him *Pisidia*, he directed himselfe towards *Darius* (who was said to be aduanced towards him with a maruellous Armie) by the way of *Phrygia*: For all the Prouince of *Asia* the lesse, bordering vpon the Sea, his first victory layed vnder his feet.

While he gaue order for the gouernment and setling of *Lycia*, and *Pamphylia*, they sent *Cleander* to raise some new Captaines in *Peloponnesus*, and marching towards the North, he entred *Celenas* seated on the Riuer *Meander*, which was abandoned vnto him, the Castle onely holding out, which also after forty dayes was giuen vp: for so long time he gaue them to attend succour from *Darius*. From *Celenas* he past on through *Phrygia* towards the *Euxine* Sea, till he came to a City called *Gordium*, the Regall-seate, in former times, of King *Midas*. In this City it was that he found the *Gordian*-knot, which when he knew not how to vndoe, he cut it a sunder with his sword. For there was an ancient prophecie did promise to him that could vntie it, the Lordship of all *Asia*; whereupon *Alexander*, not respecting the manner how, so it were done, assumed to himselfe the fulfilling of the prophesie, by hewing it in pieces.

But before he turned from this part of *Asia* the lesse towards the east, he tooke care to cleare the Sea-coast on his backe, and to thrust the *Persians* out of the Ilands of *Lesbos*, *Chio*, and *Coos*: the charge whereof he committed vnto two of his Captaines, giuing them such order as he thought to be most conuenient for that seruice; and deliuering vnto them fiftie Talents to defray the charge; and withall out of his first spoyle gotten, he sent threescore Talents more to *Antipater* his Lieutenant in *Greece* and *Macedon*. From *Celenas* he remoued to *Ancira*, now called *Anguori*, standing on the same Riuer of *Sangarius*, which runneth through *Gordium*: there he mustered his Armie, and then

then entred *Paphlagonia*, whoſe people ſubmitted themſelues vnto him, and obtained freedome of tribute: where he left *Catus* Gouernour with one Regiment of *Macedonians* lately arriued.

Here he vnderſtood of the death of *Memnon*, *Darius* Lieutenant, which hartned him greatly to paſſe on towards him; for of this onely Captaine he had more reſpect than of all the multitude by *Darius* aſſembled, and of all the Commanders he had beſides. For ſo much hath the ſpirit of ſome one man excelled, as it hath vndertaken and effected the alteration of the greateſt States and Common-weales, the erection of Monarchies, the conqueſt of Kingdomes and Empires, guided handfuls of men againſt multitudes of equall bodily ſtrength, contriued victories beyond all hope and diſcourſe of reaſon, conuerted the fearefull paſſions of his owne followers into magnanimitie, and the valour of his enemies into cowardize; ſuch ſpirits haue beene ſtirred vp in ſundry Ages of the world, and in diuers parts thereof, to erect and caſt downe againe, to eſtabliſh and to deſtroy, and to bring all things, Perſons and States, to the ſame certaine ends, which the infinite Spirit of the *Vniuerſall*, piercing, mouing, and gouerning all things, hath ordained. Certainely the things that this King did were maruellous, and would hardly haue beene vndertaken by any man elſe: and though his Father had determined to haue inuaded the leſſer *Aſia*, it is like enough that he would haue contented himſelfe with ſome part thereof, and not haue diſcouered the Riuer of *Indus*: as this man did. The ſwift courſe of victory, wherewith he ran ouer ſo large a portion of the World, in ſo ſhort a ſpace, may iuſtly be imputed vnto this, that he was neuer encountred by an equall ſpirit, concurring with equall power againſt him. Hereby it came to paſſe that his actions being limited by no greater oppoſition, then deſert places, and the meere length of tedious iournies could make, were like the *Coloſſus* of *Rhodes*, not ſo much to be admired for the workemanſhip, though therein alſo praiſe-worthy, as for the huge bulke. For certainely the things performed by *Xenophon*, diſcouer as braue a ſpirit as *Alexanders*, and working no leſſe exquiſitely, though the effects were leſſe materiall, as were alſo the forces and power of command, by which it wrought. But he that would finde the exact patterne of a noble Commander, muſt looke vpon ſuch as *Epaminondas*, that encountring worthy Captaines, and thoſe better followed than themſelues, haue by their ſingular vertue ouer-topped their valiant enemies, and ſtill preuailed ouer thoſe, that would not haue yeelded one foot to any other. Such as theſe are, doe ſeldome liue to obtaine great Empires. For it is a worke of more labour and longer time, to maſter the equall forces of one hardy & well-ordered State, than to tread down and vtterly ſubdue a multitude of ſeruile Nations, compounding the body of a groſſe vnweildie Empire. Wherefore theſe *Parua Potentes*, men that with little haue done much vpon enemies of like abiliy, are to be regarded as choiſe examples of worth; but great Conquerours, to be rather admired for the ſubſtance of their actions, than the exquiſite managing: exactneſſe and greatnes concurring ſo ſeldome, that I can finde no inſtance of both in one, ſaue onely that braue *Roman*, *Caſar*.

Hauing thus farre digreſſed, it is now time that we returne vnto our Eaſterne Conqueror; who is trauailing haſtily towards *Cilicia*, with a deſire to recouer the Streights thereof before *Darius* ſhould arriue there. But firſt making a diſpatch into *Greece*, he ſent to thoſe Cities, in which he repoſed moſt truſt, ſome of the *Perſian* Targets which he had recouered in his firſt battaile; vpon which, by certaine inſcriptions, he made them partakers of his victory. Herein he well aduiſed himſelfe; for he that doth not as well impart of the honour which he gaines in the Warres, as he doth of the ſpoiles, ſhall neuer be long followed of thoſe of the better ſort. For men which are either well borne or well bred, and haue more of wealth than of reputation, doe as often ſatisfie themſelues with the purchaſe of glory, as the weake in fortune, and ſtrong in courage, doe with the gaine of gold and ſiluer.

The Gouernour of *Cilicia* hearing of *Alexander* comming on, left ſome Companies to keepe the Streights, which were indeede very defencible; and withall, as *Curtius* noteth, he began ouer-late to priſe and put in execution the Counſell of *Memnon*: who in the beginning of the Warres aduiſed him to waſte all the prouiſions for Men and Horſe, that could not be lodged in ſtrong places, & alwayes to giue ground to the Inuader, till he found ſome ſuch notable aduantage as might aſſuredly promiſe him the obtaining of victory. For the fury of an inuading Army is beſt broken, by delaies, change

of diet, and want, eating sometimes too little, and sometimes too much, sometimes reposing themselues in beds, and more oftner on the cold ground. These and the like suddaine alterations bring many diseases vpon all Nations out of their owne Countries. Therefore if *Darius* had kept the *Macedonians* but a while from meat and sleepe, and refusing to giue or take battaile, had wearied them with his light horse, as the *Parthians* afterward did the *Romans*, hee might perchance haue saued his owne life, and his estate. For it was one of the greatest incouragements giuen by *Alexander* to the *Macedonians*, in the third and last fatall battaile, that they were to fight with all the strength of *Persia* at once.

Xerxes, when he inuaded *Greece* and fought abroad, in being beaten, lost onely his men; but *Darius* being inuaded by the *Greekes*, and fighting at home, by being beaten, lost his Kingdome. *Pericles*, though the *Lacedæmonians* burnt all in *Attica* to the Gates of *Athens*, yet could not be drawne to hazard a battaile: for the inuaded ought euermore to fight vpon the aduantage of time and place. Because we reade Histories to informe our vnderstanding by the examples therein found, wee will giue some instances of those that haue perished by aduenturing in their owne countries, to charge an inuading Armie. The *Romans*, by fighting with *Hannibal*, were brought to the brinke of their destruction.

Pompey was well aduised for a while, when he gaue *Cæsar* ground, but when by the importunity of his Captaines he aduentured to fight at *Pharsalia*, he lost the battaile, lost the freedome of *Rome*, and his owne life.

Ferdinand, in the Conquest of *Naples*, would needs fight a battaile with the *French* to his confusion, though it was told him by a man of sound iudgement, that those Counsels which promise suretie in all things, are honourable enough.

The Constable of *France* made frustrate the mighty preparation of *Charles* the Fift, when he inuaded *Prouence*, by wasting the Countrie, and forbearing to fight; so did the Duke of *Alua* wearie the *French* in *Naples*, and dissolue the boisterous Armie of the Prince of *Orange* in the low-Countries.

The *Ixigers*, contrarie to the aduice of their Generall, would needs fight a battaile with the *Bourgonians*, inuading their Countrie, and could not be perswaded to linger the time, and stay their aduantage; but they lost eight and twenty thousand vpon the place. *Philip* of *Valois* set vpon King *Edward* at *Chesse*; and King *Iohn* (when the *English* were well-neere tired out, and would in short time by an orderly pursuit haue beene wasted to nothing) constrained the blacke Prince with great furie, neere *Poitiers*, to ioyne battaile with him: But all men know what lamentable successe these two *French* Kings found. *Charles* the fift of *France* made another kinde of *Fabian*-Warfare; and though the *English* burnt and wasted many places, yet this King held his resolution to forbeare blowes, and followed his aduice which told him, That the *English* could neuer get his inheritance by smoake; and it is reported by *Bellay* and *Herrault*, that King *Edward* was wont to say of this *Charles*, that he wan from him the Dutchie of *Guien* without euer putting on his Armour.

But where God hath a purpose to destroy, wise men grow short-liued, and the charge of things is committed vnto such as either cannot see what is for their good, or know not how to put in execution any sound aduice. The course which *Memnon* had propounded, must in all appearance of reason haue brought the *Macedonian* to a great perplexity, and made him stand still a while at the Streights of *Cilicia*, doubting whether it were more shamefull to returne, or dangerous to proceede. For had *Cappadocia* and *Paphlagonia* been wasted whilest *Alexander* was farre off; and the Streights of *Cilicia* beene defended by *Arsenes*, Gouernor of that Prouince, with the best of his forces: hunger would not haue suffered the enemy, to stay the triall of all meanes that might be thought vpon, of forcing that passage; or if the place could not haue beene maintained, yet might *Cilicia*, at better leisure haue beene so throughly spoiled, that the heart of his Armie should haue beene broken, by seeking out miseries by painfull trauaile.

But *Arsenes* leauing a small number to defend the Streights, tooke the best of his Armie with him, to waste and spoile the Countrie; or rather, as may seeme, to finde himselfe some worke, by pretence of which he might honestly run further away from *Alexander*. He should rather haue aduentured his person in custody of the Streights, whereby he might perhaps haue saued the Prouince; and in the meane time, all that was in the fields,

would

would haue beene conueighed into ſtrong Townes. So ſhould his Armie, if it were driuen from the place of aduantage, haue found good entertainment within walled Cities, and himſelfe with his horſe-men haue had the leſſe worke in deſtroying that little which was left abroad. Handling the matter as he did, he gaue the *Cilicians* cauſe to wiſh for *Alexanders* comming, and as great cauſe to the Keepers of the paſſage not to hinder it. For cowards are wiſe in apprehending all formes of danger. Theſe Guardians of the Streights, hearing that *Arſenes* made all haſte to ioyne himſelfe with *Darius*, burning downe all as he went, like one deſpairing of the defence, began to grow circumſpect, and to thinke that ſurely their Generall, who gaue as loſt the Countrie behinde their backes, had expoſed themſelues vnto certaine death, as men that were good for nothing elſe, but to dull the *Macedonian* ſwords. Wherefore, not affecting to die for their Prince and Countrie (which honour they ſaw that *Arſenes* himſelfe could well forbeare) they ſpeedily followed the foot-ſteps of their Generall, gleaning after his Harueſt. Thus *Alexander* without labour got both the entrance of *Cilicia*, abandoned by the cowardiſe of his Enemies, and the whole Prouince that had beene alienated from the *Perſian* ſide by their indiſcretion.

§. IIII.

Of the vnwarlike Armie leuied by Darius *againſt Alexander. The vnaduiſed courſes which* Darius *took in this Expedition. He is vanquiſhed at Iſſus; where his Mother, Wife, and Children are made priſoners. Of ſome things following the battaile of Iſſus.*

IN the meane ſeaſon *Darius* approched; who (as *Curtius* reports) had compounded an Armie of more than two hundred and ninetie thouſand Souldiers, out of diuers Nations; *Iuſtine* muſters them at three hundred thouſand Foot, and a hundred thouſand Horſe; *Plutarch* at ſixe hundred thouſand.

The manner of his comming on, as *Curtius* deſcribes it, was rather like a masker than a man of Warre, and like one that tooke more care to ſet out his glorie and riches, than to prouide for his owne ſafety, perſwading himſelfe, as it ſeemed, to beat *Alexander* with pompe and ſumptuous Pageants. For, before the Armie there was carried the holy fire which the *Perſians* worſhipped, attended by their *Prieſts*, and after them three hundred and threeſcore and fiue yong-men, anſwering the number of the daies of the yeere, couered with Scarlet; then the Chariot of *Iupiter* drawne with white Horſes, with their Riders cloathed in the ſame colour, with rods of gold in their hands; And after it, the Horſe of the *Sunne*: Next after theſe follow ten ſumptuous Chariots, in-laied and garniſht with ſiluer and gold; and then the Vantguard of their horſe, compounded of twelue ſeuerall Nations, which the better to auoid confuſion, did hardly vnderſtand each others language, and theſe marſhalled in the head of the reſt, being beaten, might ſerue very fitly to diſorder all that followed them; in the taile of theſe Horſes the Regiment of foot marched, with the *Perſians* called immortall, becauſe if any died, the number was preſently ſupplied: and theſe were armed with chaines of gold, & their coates with the ſame mettall imbrodered, whereof the ſleeues were garniſhed with pearle; baites, either to catch the hungrie *Macedonians* withall, or to perſwade them that it were great inciuilitie to cut and to deface ſuch glorious garments. But it was well ſaid: *Sumptuosè induƈtus miles, ſe virtute ſuperiorem alijs non exiſtimet, cum in prælijs oporteat fortitudine animi, & non veſtimentis muniri, quoniam hoſtes veſtibus non debellantur; Let no man thinke that hee exceedeth thoſe in valour, whom hee exceedeth in gay garments; for it is by men armed with fortitude of minde, and not by the apparell they put on, that enemies are beaten.* And it was perchance from the *Roman Papyrius* that this aduice was borrowed, who when he fought againſt the *Samnites* in that fatall battaile, wherein they all ſware eyther to preuaile or die, thirty thouſand of them hauing apparelled themſelues in white garments, with high creſts and great plumes of feathers, bade the *Roman* Souldiers to lay aſide all feare: *Non eximcriſtas vulnera facere, & per picta atque aurata ſcuta tranſire Romanum pilum; For theſe plumed creſts would wound no body, and the Romane pile would bore holes in painted and gilded ſhields.*

To ſecond this Court-like company, fifteene thouſand were appointed more rich and glittering than the former, but apparelled like Women (belike to breede the more terrour) & theſe were honoured with the Title of the Kings Kinſmen. Then came *Darius* himſelfe,

himselfe, the Gentle-men of his Guard-robe, riding before his Chariot, which was supported with the gods of his Nation, cast and cut in pure gold; these the *Macedonians* did not serue, but they serued their turnes of these, by changing their massie-bodies into thin portable and currant coyne. The head of this Chariot was set with precious stones, with two little golden Idols, couered with an open-winged-Eagle of the same mettall: The hinder part being raised high wheron *Darius* sate, had a couering of inestimable value. This Chariot of the King was followed with ten thousand Horse-men, their Lances plated with siluer, and their heads guilt; which they meant not to imbrew in the *Macedonian* bloud, for feare of marring their beautie. Hee had for the proper Guard of his owne person, two hundred of the bloud Royall, bloud too Royall and precious to bee spilt by any valorous aduenture, (I am of opinion that two hundred sturdy fellowes, like the *Switzers*, would haue done him more seruice) and these were backt with thirtie thousand foot-men, after whom againe were led foure hundred spare horses for the King, which if he had meant to haue vsed, hee would haue marshalled somewhat nearer him.

Now followed the Reareward, the same being led by *Sisygambis* the Kings Mother, and by his Wife, drawn in glorious Chariots, followed by a great traine of Ladies their attendants on horse-backe, with fifteene Wagons of the Kings children, and the wiues of the Nobility, waited on by two hundred and fiftie Concubines, and a world of Nurses and *Eunuchs*, most sumptuously apparelled. By which it should seeme that *Darius* thought that the *Macedonians* had beene *Comedians* or *Tumblers*; for this troope was far fitter to behold those sports than to be present at battailes. Betweene these and a company of slight-armed slaues, with a world of Vallets, was the Kings treasure, charged on sixe hundred Mules, and three hundred Camels, brought, as it proued, to pay the *Macedonians*. In this sort came the *Maygame-King* into the field, incumbred with a most vnnecessary traine of Strumpets, attended with troupes of diuers Nations, speaking diuers languages, and for their numbers impossible to be marshalled; and for the most part so effeminate, and so rich in gold and in garments, as the same could not but haue encouraged the nakedest Nation of the world against them. Wee finde it in daily experience, that all discourse of magnanimitie, of Nationall Vertue, of Religion, of Libertie, and whatsoeuer else hath beene wont to moue and incourage vertuous men, hath no force at all with the common-Souldier, in comparison of spoyle and riches. The rich ships are boorded vpon all disaduantages, the rich Townes are furiously assaulted, and the plentifull Countries willingly inuaded. Our *English* Nation haue attempted many places in the *Indies*, and runne vpon the *Spaniards* head-long, in hope of their Royals of plate, and Pistolets; which, had they beene put to it vpon the like disaduantages in *Ireland*, or in any poore Countrie, they would haue turned their Peeces and Pikes against their Commanders, contesting that they had beene brought without reason to the Butchery & slaughter. It is true that the warre is made willingly, and for the most part with good successe, that is ordained against the richest Nations; for as the needie are alwaies aduenturous, so plentie is wont to shunne perill, and men that haue well to liue, doe rather studie how to liue well, I meane wealthily, than care to die (as they call it) honourably. *Car on il n'y a rien a gaigner que des coups, volontiers il n'y va pas. No man makes haste to the market, where there is nothing to be bought but blowes.*

Now if *Alexander* had beheld this preparation before his consultation with his Soothsaiers, hee would haue satisfied himselfe by the out-sides of the *Persians*, and neuer haue looked into the intrailes of Beasts for successe. For leauing the description of this second battell (which is indeed no-where wel described, neither for the confusion & hastie running away of the *Asians* could it be) we haue enough by the slaughter that was made of them, & by the few that fell of the *Macedonians*, to informe vs what manner of resistance was made. For if it be true that threescore thousand *Persian* footmen were slaine in this battaile, with ten thousand of their horsemen: Or (as *Curtius* saith) an hundred thousand footmen, with the same number of horsemen, and besides this slaughter, fortie thousand taken prisoners, while of *Alexanders* Armie there miscarried but two hundred & fourescore of all sorts, of which numbers *Arianus* and other Historians cut off almost the one halfe: I doe verily beleeue, that this small number rather died with the ouer-trauaile and paines-taking in killing their enemies, than by any strokes receiued from them. And surely if the *Persian* Nation (at this time degenerate and the baasest of the World) had had

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any ſauour remaining of the ancient valour of their fore-fathers; they would neuer haue ſold ſo good cheape, and at ſo vile a price, the Mother, the Wife, the Daughters, and other the Kings children; had their owne honour beene valued by them at nothing, and the Kings ſafetie and his eſtate at leſſe. *Darius* by this time found it true, that *Charidemus* a baniſhed *Grecian* of *Athens* had told him, when he made a view of his Army about *Babylon*, to wit, That the multitude which he had aſſembled of diuers Nations, richly attired, but poorely armed, would be found more terrible to the Inhabitants of the countrey, whom in paſſing by they would deuoure, than to the *Macedonians*, whom they meant to aſſaile; who being all old and obedient Souldiers, imbattailed in groſſe ſquadrons, which they call their *Phalanx*, well couered with Armour for defence, and furniſhed with weapons for offence of great aduantage, would make ſo little accompt of his delicate *Perſians*, louing their eaſe and their palat, being withall ill armed and worſe diſciplined, as except it would pleaſe him to entertain (hauing ſo great aboundance of treaſure to doe it withall) a ſufficient number of the ſame *Grecians*, and ſo to encounter the *Macedonians* with men of equall courage, he would repent him ouerlate, as taught by the miſerable ſucceſſe like to follow.

But this diſcourſe was ſo vnpleaſing to *Darius* (who had beene accuſtomed to nothing ſo much as to his owne praiſes, and to nothing ſo little as to heare truth;) as he commanded that this poore *Grecian* ſhould be preſently ſlaine: who while hee was a ſundring in the Tormentors hand, vſed this ſpeech to the King, That *Alexander*, againſt whom hee had giuen this good counſell, ſhould aſſuredly reuenge his death, and lay deſerued puniſhment vpon *Darius* for deſpiſing his aduice.

It was the ſaying of a Wiſe man: *Deſperata eius Principis ſalus eſt, cuius aures ita formatæ ſunt, vt aſpera quæ vtilia, nec quicquam niſi iucundum accipiat; That Princes ſafetie is in a deſperate caſe, whoſe eares iudge all that is profitable to be too ſharpe, and will entertaine nothing that is vnpleaſant.*

For libertie in counſell is the life and eſſence of counſell; Libertas conſilij eſt eius vita, & eſſentia, qua erepta conſilium euaneſcit.

Darius did likewiſe value at nothing the Aduice giuen him by the *Grecian* Souldiers that ſerued him, who intreated him not to fight in the Streights: But had they beene Counſellers and directors in that Warre, as they were vnderlings and commanded by others, they had with the helpe of a good troupe of horſe-men beene able to haue oppoſed the furie of *Alexander*, without any aſſiſtance of the *Perſian* foot-men. For when *Darius* was ouerthrowne with all his cowardly and confuſed rabble, thoſe *Grecians*, vnder their Captaine *Amyntas*, held firme, and marched away in order, in deſpight of the vanquiſhers. Old Souldiers are not eaſily diſmayed: wee reade in Hiſtories ancient and moderne, what braue retraits haue beene made by them, though the reſt of the Army in which they haue ſerued, hath beene broken.

At the battaile of *Rauenna*, where the Imperialls were beaten by the *French*, a ſquadron of *Spaniards*, old Souldiers, came off vnbroken and vndiſmayed; whom when *Gaſton de Foix*, Duke of *Nemures*, and Nephew to *Lewis* the twelfth, charged, as holding the victorie not entire by their eſcape, he was ouer-turned and ſlaine in the place. For it is truely ſaid of thoſe men, who, by being acquainted with dangers feare them not, That, *Neglecto periculo imminenti is mali opus ipſum quantumuis difficile aggrediuntur; They goe about the buſineſſe it ſelfe, how hard ſoeuer it be, not ſtanding to conſider of the danger, which the miſchiefe hanging ouer their heads may bring:* and as truely of thoſe that know the warres but by heare-ſay. *Quòd valentes ſunt & præualentes ante pericula, in ipſis tamen periculis diſcedunt; They haue abilitie enough, and to ſpare, till dangers appeare; but when perill indeed comes, they get them gone.*

Theſe *Grecians* alſo that made the retract, aduiſed *Darius* to retire his Army into the plaine of *Meſopotamia*, to the end that *Alexander* being entred into thoſe large fields and great Champions, hee might haue inuironed the *Macedonians* on all ſides with his multitude; and withall they counſelled him to diuide that his huge Armie into parts, not committing the whole to one ſtroke of Fortune, whereby hee might haue fought many battailes, and haue brought no greater numbers at once than might haue been well marſhalled & conducted. But this counſell was ſo contrary to the cowardly affections of the *Perſians*, as they perſwaded *Darius* to inuirone the *Grecians* which gaue the aduice, and to cut them in pieces as Traitors. The infinite wiſedome of God doth not work alwaies

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by one and the same way, but very often in the alteration of Kingdomes and Estates, by taking vnderstanding from the Gouernours, so as they can neither giue nor discerne of Counsels. For *Darius* that would needs fight with *Alexander* vpon a streightned piece of ground, neere vnto the Citie of *Issus*, where he could bring no more hands to fight than *Alexander* could, (who by the aduice of *Parmenio* staied there, as in a place of best aduantage) was vtterly ouerthrowne, his Treasure lost, his Wife, Mother, and Children (whom the *Grecians* his followers had perswaded him to leaue in *Babylon*, or elsewhere) taken prisoners, and all their traine of Ladies spoiled of their rich Garments, Iewels, and Honour. It is true, that both the Queene, with her Daughters, who had the good hap to be brought to *Alexanders* presence, were entertained with all respect due vnto their birth, their Honours preserued, and their Iewels and rich Garments restored vnto them; and though *Darius* Wife was a most beautifull Lady, and his Daughters of excellent forme, yet *Alexander* mastred his affections towards them all: onely it is reported out of *Aristobulus* the Historian, that he imbraced the Wife of the valiant *Memnon*, her Husband lately dead, who was taken flying from *Damascus* by *Parmenio*, at which time the Daughters of *Ochus*, who reigned before *Darius*, and the Wiues and Children of all the Nobility of *Persia* in effect, fell into captiuitie; at which time also *Darius* Treasure (not lost at *Issus*) was seized, amounting to sixe thousand and two hundred talents of coine, and of *Bullion* fiue hundred talents, with a world of riches besides.

Darius himselfe leauing his brother dead, with diuers other of his chiefe Captaines, (casting the Crowne from his head) hardly escaped.

After this ouerthrow giuen vnto *Darius*, all *Phœnicia* (the Citie of *Tyre* excepted) was yeelded to *Alexander*, of which *Parmenio* was made Gouernour.

Aradus, *Zidon*, and *Biblos*, maritimate Cities of great importance, of which one *Strato* was King (but hated of the people) acknowledged *Alexander*. Good fortune followed him so fast that it trod on his heeles; for *Antigonus*, *Alexanders* Lieutenant in *Asia* the lesse, ouerthrew the *Cappadocians*, *Paphlagonians*, and others lately reuolted; *Aristodemus*, *Darius* Admirall, had his Fleet partly taken, and in part drowned by the *Macedonians* newly leauied; the *Lacedæmonians* that warred against *Antipater* were beaten; foure thousand of those *Greeks* which made the retrait at the last battaile, forsaking both the party of *Darius* and of *Alexander*, and led by *Amyntas* into *Ægypt*, to hold it for themselues, were buried there; for the time was not yet come to diuide Kingdomes.

Alexander to honour *Ephestion*, whom he loued most, gaue him power to dispose of the Kingdome of *Zidon*. A man of a most poore estate, that laboured to sustaine his life, being of the Royall bloud, was commended by the people vnto him, who changed his Spade into a Scepter, so as he was beheld both a Begger and a King in one and the same houre.

It was a good desire of this new King, when speaking to *Alexander*, he wisht that he could beare his prosperity with the same moderation, and quietnesse of heart, that he had done his aduersitie; but ill done of *Alexander*, in that he would not performe in himselfe that which he commended in another mans desire: for it was a signe that he did but accompany, and could not gouerne his felicitie.

While he made some stay in those parts, he receiued a letter from *Darius*, importing the ransome of his Wife, his Mother, and his Children, with some other conditions of peace, but such as rather became a Conqueror, than one that had now been twice shamefully beaten, not vouchsafing, in his direction, to stile *Alexander* King. It is true, that the *Romans* after that they had receiued an ouerthrow by *Pyrrhus*, returned him a more scornefull answer vpon the offer of peace, than they did before the triall of his force. But as their fortunes were then in the Spring, so that of *Darius* had already cast leafe; the one a resolued well armed and disciplined Nation, the other cowardly and effeminate. *Alexander* disdained the offers of *Darius*, and sent him word that he not onely directed his letter to a King, but to the King of *Darius* himselfe.

§. V.

How Alexander *besieged and wan the Citie of Tyre.*

ALexander comming neere to the Citie of *Tyre*, receiued from them the present of a golden Crowne, with great store of victuals, and other presents, which he tooke very thankefully, returning them answere, That he desired to offer a sacrifice

sacrifice to *Hercules*, the Protector of their Citie, from whom he was descended. But the *Tyrians* like not his companie within their Walls, but tell him that the Temple of *Hercules* was seated in the old City adioyning, now abandoned and desolate. To be short, *Alexander* resolued to enter it by force: and though it were a place in all mens opinion impregnable, because the Iland whereon it was built, was eight hundred furlongs from the Maine, yet with the labour of many hands, hauing great store of stone from the old *Tyre*, and timber sufficient from *Libanus*, he filled the passage of the Sea betweene the Iland and the Maine, which being more then once carried away by the strength of the Sea vpon a storme of winde, sometime by the *Tyrians* fired, and sometime torne asunder; yet with the helpe of his Nauie which arriued (during the siege) from *Cyprus*, he ouercame all difficulties and preuailed, after he had spent seauen moneths in that attempt. The *Tyrians* in the beginning of the siege had barbarously drowned the messengers sent by *Alexander*, perswading them to render the City, in respect whereof, and of the great losse of time and men, he put eight thousand to the sword, and caused two thousand of those, that escaped the first furie, to be hanged on Crosses on the Sea-shore, and reserued for slaues (saith *Diodore*) thirteene thousand; *Arrianus* reckons them at thirty thousand. Many more had died, had not the *Zidonians*, that serued *Alexander*, conueied great numbers away by shipping vnto their owne Citie. *Arrian.* *Iustin. l. 11.*

Happy it was for *Apollo* that the Towne was taken, for one of the *Tyrians* hauing dreamt, that this god meant to forsake the Citie, they bound him fast with a golden chaine to the Idoll of *Hercules*; but *Alexander* like a gracious Prince loosened him againe.

It is true, that it was a notable enterprise and a difficult, but great things are made greater. For *Nabuchodonosor* had taken it before, and filled vp the channell, that lay betweene the Iland and the Maine.

The gouernement of this Territorie he gaue to *Philetas*, the Sonne of *Parmenio*; *Cilicia*, he committed to *Socrates*, and *Andromachus* Lieutenant vnder *Parmenio*, *Ephestion* had the charge of the Fleet, and was directed to finde *Alexander* at *Gaza* towards *Ægypt*.

§. VI.

How Darius *offered conditions of peace to* Alexander. Alexander *wins* Gaza; *and deales graciously with the Iewes.*

IN the meane while *Darius* sends againe to *Alexander*, sets before him all the difficulties of passing on towards the East, and laieth the losse of the last battaile to the streightnesse of the place: he hoped to terrifie him, by threatning to encompasse him in the plaine Countries, he bids him to consider, how impossible it was to passe the Riuers of *Euphrates*, *Tigris*, *Araxes*, and the rest, with all such other feareful things: for he that was now filled with nothing but feare, had arguments enough of that nature to present vnto another. All the Kingdomes betweene the Riuer of *Alys*, and the *Hellespont*, he offered him in Dower with his beloued daughter. But *Alexander* answered, That he offered him nothing but his owne, and that which victory and his own vertue had possest him of; That he was to giue conditions, and not to receiue any, & that he hauing passed the Sea it selfe, disdained to thinke of resistance in transporting himselfe ouer Riuers. It is said, that *Parmenio*, who was now old and full of honour and riches, told the King, that were he *Alexander*, he would accept of *Darius* his offers; to which *Alexander* answered, That so would he, if he were *Parmenio*.

But he goes on towards *Ægypt*, and comming before *Gaza*, *Betis* a faithfull seruant to *Darius*, shuts the Gate against him, and defends the Towne with an obstinate resolution, at the siege whereof *Alexander* receiued a wound in the shoulder, which was dangerous, and a blow on his legge with a stone; He found better men in this place then he did at the former battailes, for he left so many of his *Macedonians* buried in the sands of *Gaza*, that he was forst to send for a new supply into *Greece*. Here it was that *Alexander* first began to change condition, and to exercise cruelty. For after that he had entred *Gaza* by assault, and taken *Betis* (whom *Iosephus* calleth *Babemesis*) that was weakened with many wounds, and who neuer gaue ground to the Assailants, he bored holes through his feete, and caused him to be drawne about the streets, whilest he was as yet aliue; who being as

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valiant a man as himselfe, disdained to aske him either life or remission of his torments. And what had he to countenance this his tyrannie, but the imitation of his Ancestor *Achilles*, who did the like to *Hector*? It is true, that cruelty hath alwayes somewhat to couer her deformity.

Lib. 11. c. 16. From *Gaza* (saith *Iosephus*) he led his Army towards *Ierusalem*, a Citie, for the antiquitie and great fame thereof, well knowne vnto him while he lay before *Tyre*; He had sent for some supply thither, which *Iaddus* the high Priest, being subiect and sworne to *Darius*, had refused him. The *Iewes* therefore fearing his reuenge, and vnable to resist, committed the care of their estates and safetie to *Iaddus*, who, being taught by God, issued out of the Citie couered with his Pontificall Robes, to wit, an vpper garment of purple, embrodered with gold, with his Miter, and the plate of gold wherein the name of God was written, the Priests and Leuites in their rich ornaments, and the people in white garments, in a manner so vnusuall, stately and graue, as *Alexander* greatly admired it. *Iosephus* reports it, that he fell to the ground before the high Priest, as reuerencing the name of God, and that *Parmenio* reprehended him for it; Howsoeuer it was, I am of opinion, that he became so confident in his enterprise, and so assured of the successe after the prophesie of *Daniel* had beene read vnto him, wherein he saw himselfe, and the conquest of *Persia* so directly pointed at, as nothing thence-forth could discourage him or feare him. He confessed to *Parmenio* (saith *Iosephus*) That in *Dio* a Citie of *Macedon*, when his mind laboured the conquest of *Asia*, he saw in his sleepe such a person as *Iaddus*, and so apparelled, professing one and the same God, by whom he was incouraged to pursue the purpose he had in hand with assurance of victorie. This apparition, formerly apprehended onely by the light of his fantasie, he now beheld with his bodily eies, wherewith he was so exceedingly pleased and imboldened, as contrarie to the practice of the *Phenicians*, (who hoped to haue sackt and destroyed *Ierusalem*) he gaue the *Iewes* all, and more than they desired, both of libertie and immunitie, with permission to liue vnder their owne lawes, and to exercise and enioy their owne Religion.

§. VII.

Alexander *winnes Ægypt: and makes a iournie to the Temple of* Hammon.

FRom *Ierusalem Alexander* turned againe towards *Ægypt*, and entred it, where *Darius* his Lieutenant, *Asiaces*, receiued him and deliuered into his hand the Citie of *Memphis*, with eight hundred talents of treasure, and all other the Kings riches. By this we see that the King of *Persia*, who had more of affection than of iudgement, gaue to the valianteſt man he had but the command of one Citie, and to the veriest coward the gouernment of all *Ægypt*. When hee had set things in order in *Ægypt*, he began to trauaile after *God-head*, towards *Iupiter Hammon*, so fooliſh had prosperitie made him. He was to passe ouer the dangerous and drie sands, where, when the water which he brought on his Camels backe was spent, he could not but haue perished, had not a maruellous showre of raine fallen vpon him, when his Armie was in extreame despaire. All men that know *Ægypt*, and haue written thereof, affirm, That it neuer raines there; but the purposes of the Almighty God are secret, and he bringeth to passe what it pleaseth him; for it is also said, That when he had lost his way in those vast deserts, that a flight of Crowes flew before the Armie; who making faster wing when they were followed, and fluttering slowly when the Army was cast backe, guided them ouer those pathlesse sands to *Iupiters* Temple.

Arrian. l. 3. *Arrianus* from the report of *Ptolomie*, the sonne of *Lagus*, saies, That hee was led by two Dragons, both which reports may bee a-like true. But many of those wonders and things prodigious, are fained by those that haue written the Storie of *Alexander*, as that an Eagle lay houering directly ouer his head at the battell of *Issus*; That a Swallow flew about his head when he slept, and could not be feared from him, till it had wakened him at *Halicarnasseus*, fore-shewing the treason of *Æropus*, practised by *Darius* to haue slaine him; That from the yron barres of which the *Tyrians*, made their defensiue engines, when *Alexander* besieged them, there fell drops of bloud; and that the like drops were found in a loafe of bread, broken by a *Macedonian* Souldier, at the same time; That a Turfe of earth fell on his shoulder, when he lay before *Gaza*, out of which there flew a Bird into the aire. The *Spaniards* in the conquest of the West *Indies* haue many such

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pretie tales; telling how they haue beene assisted in battaile, by the presence of our *Lady*, and by *Angels* riding on white horses, with the like *Romish* miracles, which I thinke themselues doe hardly beleeue. The strangest thing that I haue read of in this kinde being certainly true, was, That the night before the battaile at *Nouara*, all the Dogges which followed the *French* Armie, ranne from them to the *Switzers*, leaping and fawning vpon them, as if they had beene bred and fed by them all their liues, and in the morning following, *Triuulzi* and *Tremouille*, Generals for *Lewis* the twelfth, were by these *Imperiall Switzers* vtterly broken and put to ruine.

The place of this Idol of *Iupiter Hammon* is ill described by *Curtius*, for hee bounds it by the *Arabian Troglodites* on the South, betweene whom and the Territorie of *Hammon*, the Region *Thebais*, or the superiour *Ægypt*, with the Mountaines of *Lybia*, and the Riuer of *Nilus*, are interiacent; and on the North hee ioynes it to a Nation, called *Nassamones*, who bordering the Sea-shore, liue (saith he) vpon the spoyles of shipwracke: whereas the Temple or groue of this Idoll hath no Sea neere it by two hundred miles and more, being found on the South part of *Lybia*; these *Nassamones* being due West from it, in the South part of *Marmarica*. *Ptol. Af. Tab. 3*

When *Alexander* came neere the place, hee sent some of his Parasites before him to practise the Priests attending the Oracle, That their answer might be giuen in all things, agreeable to his madde ambition, who affected the title of *Iupiters* sonne. And so he was saluted, *Sonne of Iupiter*, by the Deuils Prophet, whether prepared before to flatter him, or rather (as some thinke) defectiue in the *Greeke* tongue; For whereas hee meant to say *Opaidion*, he said *Opai dios*, that is; *O sonne of Iupiter*, in stead of, *O deare sonne*: for which Grammaticall error he was richly rewarded; and a rumour presently spred, that the great *Iupiter* had acknowledged *Alexander* for his owne.

He had heard that *Perseus* and *Hercules* had formerly consulted with this Oracle, The one, when he was imployed against *Gorgon*, The other, against *Anteus* and *Busiris*; and seeing these men had deriued themselues from the gods, why might not hee? By this it seemes, that hee hoped to make his followers and the world fooles, though indeed hee made himselfe one, by thinking to couer from the Worlds knowledge his vanities and vices; and the better to confirme his followers in the beleefe of his *Deitie*, he had practized the Priests to giue answere to such as consulted with the Oracle, that it should bee pleasing to *Iupiter* to honour *Alexander* as his Sonne. *Curt. li. 4.*

Who this *Ammon* was, and how represented, either by a bosse carried in a Boat, or by a *Ram*, or a *Rams*-head; I see that many wise men haue troubled themselues to finde out; but, as *Arrianus* speakes of *Dionysius*, or *Liber Pater* (who liued, saith S. *Augustine*, in *Moses* time) *Ea quæ de diis veteres fabulis suis conscripsere, non sunt nimium curiosè perue-stiganda; Wee must not ouer-curiously search into the fables, which the Ancients haue written of their gods.*

But this is certaine and notable, that after the Gospell beganne to bee preached in the world, the Deuill in this and all other Idols became speechlesse. For that this *Hammon* was neglected in the time of *Tiberius Cæsar*, and in the time of *Traian* altogether forgotten, *Strabo* and *Plutarch* witnesse.

There is found neere his Temple a Fountaine called *Fons solis* (though *Ptolomie* in his third *African* Table sets it farther off) that at mid-night is as hot as boyling water, and at Noone as cold as any yce: to which I cannot but giue credit, because I haue heard of some other Wells of like nature, and because it is reported by S. *Augustine*, by *Diodore*, *Herodotus*, *Plinie*, *Mela*, *Solinus*, *Arrianus*, *Curtius*, and others; and indeed our Bathes in *England* are much warmer in the night, than in the day.

§. VIII.

How Alexander *marching against* Darius, *was opposed very vnskilfully by the Enemy.*

FRom the Temple of *Hammon* hee returned to *Memphis*, where among many other learned men, he heard the Philosopher *Psammones*, who, belike vnderstanding that he affected the Title of *Iupiters* Sonne, told him that God was the Father-King of all men in generall; and refining the pride of this haughtie King, brought him to say, That God was the Father of all mortall men, but that he acknowledged none for his children saue good men.

He gaue the charge of the seuerall Prouinces of *Ægypt* to seuerall Gouernours, fol-
Arist. Pol. l. 5. lowing the rule of his Master *Aristotle*, That *a great Dominion should not be continued in the hands of any one*: whom therein the *Romane* Emperours also followed, not daring to commit the gouernment of *Ægypt* to any of their *Senators*, but to men of meaner ranke and degree. He then gaue order for the founding of *Alexandria* vpon the Wester-most branch of *Nilus*. And hauing now setled (as he could) the estate of *Ægypt*, with the Kingdomes of the lesser *Asia*, *Phœnicia*, and *Syria*, (which being but the pawnes of *Darius* his ill fortune, one happie victory would readily haue redeemed,) he led his Army towards *Euphrates*, which passage though the same was committed to *Mazeus* to defend, yet was it abandoned, and *Alexander* without resistance past it. From thence hee marched towards *Tigris*, a Riuer for the swiftnesse thereof called by the *Persians* The Arrow. Heere, as
Curt. l. 4. *Curtius*, and Reason it selfe tells vs, might *Darius* easily haue repelled the inuading *Macedonian*: for the violent course of the streame was such, as it draue before it many waighty stones, and those that moued not but lay in the bottome, were so round and well polished by continuall rolling, that no man was able to fight on so slipperie a footing; nor the *Macedonian* foot-men to wade the Riuer, otherwise then by ioyning their hands and enterlacing their armes together, making one waighty and entire body to resist the swift passage and furious race of the streame. Besides this notable helpe, the Channell was so deepe towards the Easterne shore, where *Darius* should haue made head, as the footmen were inforst to lift their Bowes and Arrowes, and Darts ouer their heads to keepe them from being moistned, and made vnseruiceable by the Waters. But it was truely and vnderstandingly said of *Homer*,

Talis est hominum terrestrium mens,
Qualem quotidie ducit pater virorumq; Deorumq;.

The mindes of men are euer so affected,
As by Gods will they daily are directed.

And it cannot be denied, that as all Estates of the World, by the surfet of misgouernement haue beene subiect to many grieuous, and sometimes mortall diseases: So had the Empire of *Persia* at this time brought it selfe into a burning and consuming Feauer, and thereby become franticke and without vnderstanding, forshewing manifestly the dissolution and death thereof.

But *Alexander* hath now recouered the Easterne shores of *Tygris*, without any other difficultie, than that of the nature of the place; where *Mazeus* (who had charge to defend the passage both of *Euphrates* and it) presented himselfe to the *Macedonians*, followed with certaine companies of Horse-men, as if with vneuen forces hee durst haue charged them on euen ground, when as with a multitude farre exceeding them, hee forsooke the aduantage which no valour of his enemies could easily haue ouercome. But it is commonly seene, that fearefull and cowardly men doe euer follow those waies and counsels, whereof the opportunity is already lost.

It is true that he set all prouisions a fire wherewith the *Macedonians* might serue themselues ouer *Tygris*, thinking thereby greatly to haue distressed them; but the execution of good counsell is fruitlesse, when vnseasonable. For now was *Alexander* so well furnished with carriages, as nothing was wanting to the competencie of the Armie which hee conducted. Those things also which he sought to waste, *Alexander* being now in sight, were by his Horse-men saued and recouered. This, *Mazeus* might haue done some daies before at good leisure; or at this time with so great a strength of horse-men, as the *Macedonians* durst not haue pursued them, leauing the strength of their foote out of sight, and far behinde.

§. IX.

The new prouisions of Darius. *Accidents foregoing the battaile of Arbela.*

DArius, vpon *Alexanders* first returne out of *Ægypt*, had assembled all the forces which those Regions next him could furnish, and now also were the *Arians*, *Scythians*, *Indians*, and other Nations arriued; Nations (saith *Curtius*) that rather serued to make vp the names of men, than to make resistance. *Arrianus* hath numbred

numbred them with their Leaders; and findes of foot-men of all sorts ten hundred thousand, and of horse foure hundred thousand, besides armed Chariots, and some few Elephants. *Curtius* who musters the Armie of *Darius* at two hundred thousand foote, and neere fiftie thousand horse, comes (I thinke) neerer to the true number; and yet seeing hee had more confidence in the multitude than in the valour of his Vassalls, it is like enough that hee had gathered together of all sorts some three or foure hundred thousand, with which hee hoped in those faire plaines of *Assyria*, to haue ouer-borne the few numbers of the inuading Armie. But it is a Rule in the Philosophie of the Warre:

In omni prælio non tam multitudo, & virtus indocta, quàm ars & exercitium solent præstare victoriam; *In euery battaile skill and practice doe more towards the victory, than multitude and rude audacitie.* *Veget.*

While *Alexander* gaue rest to his Armie after the passage ouer *Tigris*; there happened an Eclipse of the Moone, of which the *Macedonians*, not knowing the cause and reason, were greatly affrighted. All that were ignorant (as the multitude alwaies are) tooke it for a certaine presage of their ouerthrow and destruction, in so much as they began not only to murmur, but to speake it boldly, That for the ambition of one man, a man that disdained *Philip* for his Father, and would needs be called the Son of *Iupiter*, they should all perish; For he not onely inforst them to make warre against Worlds of enemies, but against Riuers, Mountaines, and the Heauens themselues.

Hereupon *Alexander* being ready to march forward made a *halt*, and to quiet the mindes of the multitude, he called before him the *Ægyptian Astrologers*, which followed him thence, that by them the Souldiers might bee assured that this defection of the Moone was a certaine presage of good successe; for that it was naturall they neuer imparted to the common people, but reserued the knowledge to themselues, so as a sorry Almanack-maker had beene no small foole in those daies.

Of this kind of superstitious obseruation *Cæsar* made good vse, when he fought against *Ariouistus* and the *Germans*: for they being perswaded by the casting of lots, that if they fought before the change of the Moone, they should certainely lose the battaile, *Cæsar* forst them to abide it, though they durst not giue it; wherein hauing their mindes already beaten by their owne superstition, and being resolutely charged by the *Romanes*, the whole armie in effect perished.

These *Ægyptians* gaue no other reason than this, That the *Grecians* were vnder the aspect of the *Sunne*, the *Persians*, of the *Moone*; and therefore the Moone failing and being darkened, the state of *Persia* was now in danger of falling, and their glory of being obscured. This iudgement of the *Ægyptian* Priests being noysed through all the Armie, all were satisfied, and their courage redoubled. It is a principle in the Warre, which, though deuised since, was well obserued then: *Exercitum terrore plenum Dux ad pugnam non ducat*; *Let not a Captaine leade his Armie to the fight, when it is possessed with matter of terrour.*

It is truely obserued by *Curtius*, that the people are ledde by nothing so much as by superstition; yea, wee finde it in all stories, and often in our owne, that by such inuentions, deuised tales, dreames, and propheſies, the people of this Land haue beene carried head-long into many dangerous tumults and insurrections, and still to their own losse and ruine.

As *Alexander* drew neere the *Persian* Armie, certaine letters were surprized, written by *Darius* to the *Grecians*, perswading them for great summes of money, either to kill or betray *Alexander*. But these by the aduice of *Parmenio* he suppressed.

At this time also *Darius* his faire Wife, oppresst with sorrow, and wearied with trauell, died. Which accident *Alexander* seemed no lesse to bewaile than *Darius*, who vpon the first bruit, suspected that some dishonourable violence had beene offered her; but being satisfied by an *Eunuch* of his owne that attended her, of *Alexanders* Kingly respect towards her, from the day of her being taken, he desired the immortall Gods, That if they had decreed to make a new Master of the *Persian Empire*, then it would please them to conferre on so iust and continent an enemy as *Alexander*, to whom he once againe before the last triall by battell offered these conditions of peace.

That with his Daughter in marriage he would deliuer vp and resigne all *Asia* the lesse, and with *Ægypt*, all those Kingdoms between the *Phœnician* Sea, & the Riuer of *Euphrates*; That he would pay him for the ransome of his Mother, and his other Daughters 30.

thousand talents, and that for the performance thereof, hee would leaue his son *Occhus* in hostage: To this they sought to perswade *Alexander* by such arguments as they had. *Alexander* causing the Embassadors to be remoued, aduised with his Counsel, but heard no man speak but *Parmenio*, the very right hand of his good fortune, who perswaded him to accept of these faire conditions. He told him, that the Empire between *Euphrates* and *Hellespont* was a faire addition to *Macedon*; that the retaining of the *Persian* prisoners was a great cumber, and the treasure offered for them of farre better vse then their persons, with diuers other arguments; all which *Alexander* reiected. And yet it is probable that if he had followed his aduice, and bounded his ambition within those limits, hee might haue liued as famous for vertue as for fortune, and left himselfe a Successor of able age to haue enioyed his estate, which afterward, indeede, hee much inlarged, rather to the greatning of others than himselfe: who to assure themselues of what they had vsurped vpon his issues, left not one of them to draw breath in the world within a few yeeres after. The truth is, That *Alexander* in going so farre into the East, left behinde him the reputation which he brought out of *Macedon*; the reputation of a iust and prudent Prince, a Prince temperate, aduised and gratefull: and being taught new lessons by abundance of prosperitie, became a louer of wine, of his owne flatterie, and of extream cruelty. Yea, as *Seneca* hath obserued, the taint of one vniust slaughter, amongst many, defaced and withered the flourishing beauty of all his great acts and glorious victories obtained. But the *Persian* Embassadors stay his answere, which was to this effect, That whatsoeuer hee had bestowed on the Wife and children of *Darius*, proceeded from his owne naturall clemencie and magnanimitie, without all respect to their Master, but thankes to an enemie was improper; that he made no warres against aduersitie, but against those that resisted him; not against Women and Children, but against armed enemies: and although by the reiterated practice of *Darius*, to corrupt his Souldiers, and by great summes of money to perswade his friends to attempt vpon his person, he had reason to doubt that the peace offered was rather pretended then meant, yet he could not (were it otherwise & faithfull) resolue in haste to accept the same, seeing *Darius* had made the Warre against him, not as a King with Royall and ouert-force, but as a Traitor by secret and base practice; That for the Territorie offered him, it was already his owne, and if *Darius* could beat him back againe ouer *Euphrates*, which he had already past, he would then beleeue that hee offered him somewhat in his owne power: Otherwise he propounded to himselfe for the reward of the Warre which hee had made, all those Kingdomes as yet in *Darius* possession; wherein, whether hee were abused by his owne hopes or no, the battaile which hee meant to fight in the day following should determine. For in conclusion, he told them, that he came into *Asia* to giue, and not to receiue; That the Heauens could not hold two Sunnes: and therefore if *Darius* could be content to acknowledge *Alexander* for his Superiour, hee might perchance be perswaded to giue him conditions fit for a second Person, and his Inferiour.

§. X.

The battaile of Arbela: and that it could not bee so strongly fought as report hath made it.

WIth this answere the Embassadors returne; *Darius* prepares to fight, and sends *Mazæus* to defend a passage, which hee neuer yet dared so much as to hazard. *Alexander* consults with his Captaines, *Parmenio* perswades him to force *Darius* his Campe by night; so that the multitude of enemies might not moue terrour in the *Macedonians*, being but few. *Alexander* disdaines to steale the victorie, and resolues to bring with him the day-light, to witnesse his valour. But it was the successe that made good *Alexanders* resolution, though the counsell giuen by *Parmenio* was more sound: For it is a ground in Warre, *Si pauci necessariò cum multitudine pugnare cogantur, consilium est nocti tempore belli fortunam tentare.* Notwithstanding vpon the view of the multitude at hand, hee staggers and trenches himselfe vpon a ground of aduantage, which the *Persian* had abandoned: And whereas *Darius* for feare of surprise had stood with his Armie in armour all the day, and forborne sleepe all the night; *Alexander* gaue his men rest and store of foode, for reason had taught him this Rule in the Warre, *In pugna Milites validiùs resistunt, si cibo potuque refecti fuerint, nam fames intrinsecus magis*

magis pugnat, quàm ferrum exterius; Souldiers doe the better ſtand to it in fight, if they haue their bellies full of meate and drinke; for hunger within, fights more eagerly than ſteele without.

The numbers which *Alexander* had, ſaith *Arrianus*, were fortie thouſand foot, and ſeuen thouſand horſe; theſe belike were of the *Europaan* Armie; for hee had beſides both *Syrians, Indians, Ægyptians*, and *Arabians*, that followed him out of thoſe Regions. He vſed but a ſhort ſpeech to his Souldiers to incourage them; and I thinke that hee needed little Rhetoricke; for by the two former battailes vpon the Riuer of *Granick* and in *Cilicia*, the *Macedonians* were beſt taught with what men they were to encounter. And it is a true ſaying, *Victoria Victoriam parat, animumque victoribus auget, & aduerſarijs aufert; One victorie begets another, and puts courage into thoſe that haue alreadie had the better, taking ſpirit away from thoſe that haue beene beaten.*

Arrianus and *Curtius* make large deſcriptions of this battaile, fought at *Gaugamela*; They tell vs of many charges and re-charges; That the victory inclined ſometime to the *Perſians*, ſometime to the *Macedonians*; That *Parmenio* was in danger of being ouerthrowne, who led the left wing; That *Alexanders* Reare-guard was broken, and his carriages loſt; That for the fierce and valorous encounters on both ſides, *Fortune* her ſelfe was long vnreſolued on whom to beſtow the Garland: And laſtly, That *Alexander* in perſon wrought wonders, being charged in his retrait. But, in concluſion, *Curtius* deliuers vs in account but three hundred dead *Macedonians*, in all this terrible daies worke, ſaying, That *Epheſtion*, *Perdiccas* and others of name were wounded. *Arrianus* findes not a third part of this number ſlaine; of the *Perſians* there fell fortie thouſand (ſaith *Curtius*,) thirty thouſand according to *Arrianus*: Ninety thouſand, if wee beleeue *Diodore*. But what can we iudge of this great encounter, other than that, as in the two former battailes, the *Perſians* vpon the firſt charge ranne away, and that the *Macedonians* purſued? For if of theſe foure or fiue hundred thouſand *Aſians* brought into the field by *Darius*, euery man had caſt but a Dart, or a Stone, the *Macedonians* could not haue bought the Empire of the Eaſt at ſo eaſie a rate, as ſixe or ſeuen hundred men in three notorious battailes. Certainely, if *Darius* had fought with *Alexander* vpon the bankes of *Euphrates*, & had armed but fiftie or threeſcore thouſand of this great multitude, onelie with Spades (for the moſt of all hee had were fit for no other weapon) it had beene impoſſible for *Alexander* to haue paſt that Riuer ſo eaſily, much leſſe the Riuer of *Tygris*. But as a man whoſe Empire God in his prouidence had *determined*, hee abandoned all places of aduantage, and ſuffered *Alexander* to enter ſo farre into the bowells of his kingdome, as all hope and poſſibilitie of eſcape by retrait being taken from the *Macedonians*, they had preſented vnto them the choiſe, either of death or victorie; to which election *Darius* could no way conſtraine his owne, ſeeing they had many large Regions to runne into from thoſe that inuaded them.

§. XI.

Of things following the battaile of Arbela. The yeelding of Babylon and Suſa.

DArius after the rout of his Armie recouered *Arbela* the ſame night, better followed in his flight, than in the fight. He propounded vnto them that ranne after him his purpoſe of making a retrait into *Media*, perſwading them that the *Macedonians*, greedy of ſpoyle and riches, would rather attempt *Babylon*, *Suſa*, and other Cities, filled with treaſure, than purſue the vanquiſhed. This miſerable reſolution his Nobilitie rather obeyed than approued.

Alexander ſoone after *Darius* his departure arriues at *Arbela*, which with a great maſſe of treaſure, and Princely ornaments, was rendred to him: for the feare which conducted *Darius*, tooke nothing with it but ſhame and diſhonour. Hee that had beene twice beaten, ſhould rather haue ſent his treaſure into *Media*, than brought it to *Arbela*, ſo neer the place where he abid the comming of his enemies; if he had beene victorious, hee might haue brought it after him at leiſure; but being ouer-come, he knew it vnpoſſible to driue Mules and Camels laden with gold from the purſuing Enemie, ſeeing himſelfe, at the ouerthrow hee had in *Cilicia*, caſt the Crowne from his head, to runne away with the more ſpeed. But errors are then beſt diſcerned when moſt incurable. *Et præterita magis reprehendi poſſunt quàm corrigi; It is eaſier to reprehend than amend what is paſt.*

From *Arbela Alexander* tooke his way towards *Babylon*, where *Mazeus* in whom *Darius* had most confidence rendred himselfe, his children and the Citie. Also the Captaine of the Castle, who was keeper of the treasure, strewed the streets with flowres, burnt frankincence vpon Altars of siluer as *Alexander* passed by, and deliuered vnto him whatsouer was committed to his trust. The *Magi* (the *Chaldean* Astrologers) followed this Captaine in great solemnitie to entertaine their new King: after these came the *Babylonian* horsemen, infinite rich in attire, but exceeding poore in warlike furniture. Betweene these (though not greatly to be feared) and himselfe, *Alexander* caused his *Macedonian* foote-men to march. When he entred the Castle, hee admired the glory thereof, and the aboundance of treasure therein found, amounting to fiftie thousand talents of siluer vncoyned. The Citie it selfe I haue elsewhere described with the Walles, the Towers, the Gates and Circuite, with the wonderfull place of pleasure about two miles in Circuite, surrounded with a Wall of fourescore foote high, and on the top thereof (being vnder-borne with Pillars) a Groue of beautifull and fruitfull trees, which it is said that one of the Kings of *Babylon* caused to be built, that the Queene and other Princesses might walke priuately therein. In this Citie, rich in all things, but most of all in voluptuous pleasures, the King rested himselfe and the whole Army foure and thirty daies, consuming that time in banqueting and in all sorts of effeminate exercise, which so much softned the mindes of the *Macedonians*, not acquainted till now with the like delicacies, as the seuere discipline of warre which taught them the sufferances of hunger and thirst, of painefull trauaile, and hard lodging, began rather to bee forgotten, than neglected.

An. b. Alex.

Heere it was that those bands of a thousand Soldiers were erected, and Commanders appointed ouer them, who thereupon were stiled *Chiliarchi*. This new order *Alexander* brought in, was to honor those Captaines which were found by certaine selected Iudges to haue deserued best in the late warre. For before this time the *Macedonian* companies consisted but of fiue hundred. Certainely the drawing downe of the foot-bands in this latter age hath beene the cause (saith the *Marshal Monluct*) that the title and charge of a Captaine hath been bestowed on euery *Picque Bœuf* or Spurn-Cow; for when the Captaines of foote had a thousand Souldiers vnder one Ensigne, and after that fiue hundred, as in the time of *Francis* the first, the title was honorable, and the Kings were lesse charged, and farre better serued. K. *Henry* the eight of *England* neuer gaue the commandement of any of his good ships, but to men of known valour, and of great estate, nay sometime he made two Gentlemen of qualitie Commanders in one ship: but all orders and degrees are fallen from the reputation they had.

While *Alexander* was yet in *Babylon*, there came to him a great supply out of *Europe*, for *Antipater* sent him sixe thousand foote and fiue hundred horse, out of *Macedon*; of *Thracians* three thousand foot, and the like number of horse; and out of *Greece* foure thousand and foure hundred horse, by which his Armie was greatly strengthened: for those that were infected with the pleasures of *Babylon*, could hardly bee brought againe, *De quitter la plume pour dormir sur la dure*; *To change from soft beds to hard boords.*

Hee left the Castle and Citie of *Babylon* with the Territories about it in charge with three of his owne Captaines, to wit, *Agathon*, *Minetus*, and *Appolidorus*; to supply all wants, a thousand talents: but to grace *Mazeus*, who rendred the Citie vnto him, hee gaue him the title of his Lieutenant ouer all, and tooke with him *Bagistines* that gaue vp the Castle, and hauing distributed to euery Souldier a part of the Treasure, he left *Babylon*, and entred into the Prouince *Satrapene*: from thence hee went on towards *Susa* in *Persia*, the same which *Ptolomie*, *Herodotus*, and *Elianus* call *Memnonia*, situate on the Riuer *Euleus*, a Citie sometime gouerned by *Daniel* the Prophet. *Abulites* also, gouernour of this famous Citie, gaue it vp to the Conqueror, with fifty thousand talents of siluer in bullion, and twelue *Elephants* for the warre, with all other the treasures of *Darius*. In this sort did those Vassalls of fortune, louers of the Kings prosperity, not of his person (for so all ambitious men are) purchase their owne peace and safetie with the Kings treasures. And heerein was *Alexander* well aduised, that whatsoeuer titles hee gaue to the *Persians*, yet hee left all places of importance in trust with his owne Captaines, to witte, *Babylon*, *Susa*, and *Persepolis*, with other Cities and Prouinces by him conquered; for if *Darius* (as yet liuing) had beaten the *Macedonians* but in one battell, all the Nobilitie of *Persia* would haue returned vnto their naturall Lord. Those that are Traitors

Diodor speaketh of more than fortie thousand talents in bullion, and of nine Millions of gold. *sub dorrica forma excusi*

to

to their owne Kings, are neuer to be vſed alone in great enterpriſes by thoſe Princes that entertaine them, nor euer to be truſted with the defences of any frontier-Towne, or Fortreſſe of waight, by the rendring whereof they may redeeme their liberty and eſtates loſt. Hereof the *French* had experience, when *Don Pedro de Nauarra*, being baniſhed out of *Spaine*, was truſted with *Fonterabe*, in the yeere 1523.

While *Alexander* ſpoiled *Arbela*, *Mazeus* might haue furniſht the King from *Babylon*; and while he ſtayed foure and thirty daies at *Babylon*, *Abulites* might haue holpen him from *Suſa*: and while he feaſted there, *Tiridates* from *Perſepolis* might haue relieued him, for the great maſſe of treaſure was laied vp in that Citie. But who hath ſought out and friended fearefull aduerſitie? It is certaine, that benefits binde not the ambitious, but the honeſt: for thoſe that are but greedy of themſelues, doe in all changes of fortune onely conſult the conſeruation of their owne greatneſſe.

The gouernment of *Suſa*, with the Caſtle and Treaſure, he committed to his own *Macedonians*, making *Abulites* who rendred it vnto him his Lieutenant, as he had done *Mazeus* and others, in giuing them Titles, but neither truſt nor power; for he left three thouſand old Souldiers in Garriſon to aſſure the place; and *Darius* Mother and her children to repoſe themſelues.

It is ſaid, that *Charles* the fift hauing promiſed *Charles* of *Bourbon* the gouernement of *Marſeilles*, if he could haue forſt it, and whereof he made ſure accompt, told ſome of his neereſt Counſellers, that he meant nothing leſſe than the performance of that promiſe, becauſe hee ſhould thereby haue left the Duke (reuolted from his Maſter) very well wherewithall to haue recouered his fauour.

§. XII.

How Alexander *came to Perſepolis, and burnt it.*

FRom *Suſa Alexander* leadeth his Armie toward *Perſepolis*, and when he ſought to paſſe thoſe mountains which ſunder *Suſiana* and *Perſia*, he was ſoundly beaten by *Ariobarzanes*, who defended againſt him thoſe Steights, called *Pylæ Perſidis*, or *Suſcidæ*, and after the loſſe of many Companies of his *Macedonians*; he was forſt to ſaue himſelfe by retrait, cauſing his foote to march cloſe together, and to couer themſelues with their Targets from the ſtones tumbled on them from the Mountaine top. Yet in the end he found out another path, which a *Lycian*, liuing in that Countrie, diſcouered vnto him, and came thereby ſuddenly in view of *Ariobarzanes*, who being inforſt to fight vpon euen ground, was by *Alexander* broken, whereupon he fled to *Perſepolis*; but (after that they of *Perſepolis* had refuſed to receiue him) he returned and gaue a ſecond charge vpon the *Macedonians*, wherein he was ſlaine. In like manner did King *Francis* the firſt, in the yeere 1515. finde a way ouer the *Alpes*, the *Switzers* vndertaking to defend all the paſſages, who, if their footmanſhip had not ſaued them vpon the Kings deſcent on the other ſide, they had beene ill paied for their hard lodging on thoſe Hils.

Foure thouſand *Greekes*, ſaith *Curtius* (*Iuſtine* numbers them but at eight hundred) hauing beene taken priſoners by the *Perſians*, preſented themſelues to *Alexander* now in ſight of *Perſepolis*. Theſe had the barbarous *Perſians* ſo maimed and defaced, by cutting off their Hands, Noſes, Eares, and other Members, as they could no way haue beene knowne to their Countrey-men, but by their voices; to each of theſe *Alexander* gaue three hundred Crownes, with new garments, and ſuch Lands as they liked to liue vpon.

Tiridates, one of *Darius* his falſe-hearted *Grandes*, hearing of *Alexanders* approach, made him know that *Perſepolis* was ready to receiue him, and prayed him to double his pace, becauſe there was a determination in the people to ſpoyle the Kings treaſure. This Citie was abandoned by many of her Inhabitants vpon *Alexanders* arriuall, and they that ſtaied followed the worſt counſell, for all was left to the liberty of the Souldiers, to ſpoyle and kill at their pleaſure. There was no place in the world at that time, which, if it had beene layed in the ballance with *Perſepolis*, would haue waighed it downe. *Babylon*, indeede, and *Suſa*, were very rich; but in *Perſepolis* lay the bulke and maine ſtore of the *Perſians*. For after the ſpoyle that had beene made of money, curious plate, bullion, Images of gold and ſiluer, and other Iewells; there remained to *Alexander* himſelfe one hundred and twenty thouſand talents. Hee left the ſame number of three thouſand

Macedonians

Macedonians in *Persepolis*, which he had done in *Susa*, and gaue the same formall honour to the Traitor *Tiridates*, that he had done to *Abulites*; but he that had the trust of the place was *Nicarides*, a creature of his owne. The body of his Armie hee left here for thirtie dayes, of which the Commanders were *Parmenio* and *Craterus*, and with a thousand horse and certaine troopes of chosen foote, hee would needes view in the Winter-time those parts of *Persia*, which the Snow had couered, a fruitlesse and foolish enterprise, but as *Seneca* saies; *Non ille ire vult, sed non potest stare; He hath not a will to goe, but he is vnable to stand still.* It is said and spoken in his praise: That when his Souldiers cried out against him, because they could not endure the extreame frost, and make way, but with extreame difficulty, through the snow, that *Alexander* forsooke his horse, & led them the way. But what can be more ridiculous than to bring other men into extremitie, thereby to shew how well himselfe can endure it? His walking on foote did no otherwise take off their wearinesse that followed him, than his sometime forbearing to drinke did quench their thirst, that could lesse endure it. For mine owne little iudgement I shall rather commend that Captaine, that makes carefull prouision for those that follow him, and that seekes wisely to preuent extreame necessity, than those witlesse arrogant fooles, that make the vaunt of hauing endured equally with the common Souldier, as if that were a matter of great glory and importance.

We finde in all the Warres that *Cæsar* made, or the best of the *Roman* Commanders, that the prouision of victuals was their first care. For it was a true saying of *Coligni*, Admirall of *France*; *That who so will shape that beast* (meaning Warre) *must begin with his belly.*

But *Alexander* is now returned to *Persepolis*, where those Historians, that were most amorous of his vertues, complaine, that the opinion of his valour, of his liberality, of his clemencie towards the vanquished, and all other his Kingly conditions, were drowned in drinke; That he smothered in carrowsing cups all the reputation of his actions past, and that by descending, as it were, from the reuerend Throne of the greatest King, into the company and familiarity of base Harlots, he began to be despised both of his owne and all other Nations. For being perswaded, when he was enflamed with wine, by the infamous Strumpet *Thais*, he caused the most sumptuous and goodly Castle and Citie of *Persepolis*, to be consumed with fire, notwithstanding all the arguments of *Parmenio* to the contrary, who told him that it was a dishonour to destroy those things by the perswasions of others, which by his proper vertue and force he had obtained; and that it would be a most strong perswasion to the *Asians*, to thinke hardly of him, & thereby aliene their hearts: For they might well beleeue that he which demolished the goodliest Ornaments they had, meant nothing lesse than (after such vastation) to hold their possession. *Per violentiam crudelitas sequitur; Cruelty doth commonly follow drunkennesse*: For so it fell out soone after, and often, in *Alexander*.

Curt. l. 5.

Sen. Epist. 84.

§. XIII.

The Treason of Bessus *against* Darius. Darius *his death.*

ABout this time he receiued a new supply of Souldiers out of *Cilicia*, and goes on to finde *Darius* in *Media*. *Darius* had there compounded his fourth and last Armie, which he meant to haue increased in *Bactria*, had he not heard of *Alexanders* comming on, with whom (trusting to such companies as he had, which was numbred at thirty or forty thousand) he determined once againe to trie his fortune. He therefore cals together his Captaines and Commanders, and propounds vnto them his resolution, who being desperate of good successe vsed silence for a while. *Artabazus*, one of his eldest men of Warre, who had sometime liued with *Philip* of *Macedon*, brake the yce, and protesting that he could neuer be beaten by any aduersitie of the Kings, from the faith which he had euer ought him, with firme confidence, that all the rest were of the same condition (whereof they likewise assured *Darius* by the like protestation) he approued the Kings resolution. Two onely, and those the greatest, to wit, *Naburzanes*, and *Bessus*, whereof the latter was Gouernour of *Bactria*, had conspired against their Master, and therefore aduised the King to lay a new foundation for the Warre, and to pursue it by some such person for the present, against whom neither the gods nor Fortune had in all things declared themselues to be an enemy: this preamble *Naburzanes* vsed, and

and in conclusion aduised the election of his fellow Traitor *Bessus*, with promise that the warres ended, the Empire should againe be restored to *Darius*. The King swollen with disdaine prest towards *Naburzanes* to haue slain him, but *Bessus* and the *Bactrians* whom he commanded, being more in number than the rest, with-held him. In the meane while *Naburzanes* with-drew himselfe, and *Bessus* followed him, making their quarter a-part from the rest of the Armie. *Artabazus*, the Kings faithfull seruant, perswaded him to be aduised, and serue the time, seeing *Alexander* was at hand, and that he would at least make shew of forgetting the offence made; which the King being of a gentle disposition, willingly yeelded vnto. *Bessus* makes his submission and attends the King, who remoues his Armie. *Patron*, who commanded a Regiment of foure thousand *Greekes*, which had in all the former Battailes serued *Darius* with great fidelity, and alwayes made the retrait in spight of the *Macedonians*, offered himselfe to guard his person, protesting against the Treason of *Bessus*; but it was not his destinie to follow their aduice who from the beginning of the Warre gaue him faithfull counsell, but he enclined still to *Bessus*, who told him, that the *Greekes* with *Patron* their Captaine were corrupted by *Alexander*, and practised the diuision of his faithfull seruants. *Bessus* had drawne vnto him thirtie thousand of the Armie, promising them all those things, by which the louers of the World and themselues are wont to be allured, to wit, riches, safetie, and honour.

Now the day following *Darius* plainely discouered the purposes of *Bessus*, and being ouercome with passion, as thinking himselfe vnable to make head against these vngratefull and vnnaturall Traytors, he prayed *Artabazus* his faithfull seruant to depart from him, and to prouide for himselfe. In like sort he discharged the rest of his attendants, all saue a few of his *Eunuchs*, for his Guards had voluntarily abandoned him: His *Persians* being most base Cowards, durst not vndertake his defence against the *Bactrians*, notwithstanding that they had foure thousand *Greekes* to ioyne with him, who had beene able to haue beaten both Nations. But it is true, that him, which forsakes himselfe, no man followes. It had beene farre more Man-like and King-like, to haue dyed in the head of those foure thousand *Greekes*, which offered him the disposition of their liues, (to which *Artabazus* perswaded him) than to haue lien bewailing himselfe on the ground, and suffering himselfe to be bound like a Slaue by those ambitious Monsters that layd hand on him, whom neither the consideration of his former great estate, nor the honour he had giuen them, nor the trust reposed in them, nor the world of benefits bestowed on them, could moue to pittie: no, nor his present aduersitie, which aboue all things should haue moued them, could pierce their viperous and vngratefull hearts. Vaine it was indeede to hope it, for infidelitie hath no compassion.

Now *Darius*, thus forsaken, was bound & laid in a Cart, couered with Hides of Beasts, to the end that by any other ornament he might not be discouered; and to adde despight and derision to his aduersity, they fastned him with Chaines of Gold, and so drew him on among their ordinary Carriages and Carts. For *Bessus* and *Nabarzanes* perswaded themselues to redeeme their liues and the Prouinces they held, either by deliuering him a Prisoner to *Alexander*, or if that hope failed, to make themselues Kings by his slaughter, and then to defend themselues by force of Armes. But they failed in both. For it was against the nature of God, who is most iust, to pardon so strange villany, yea though against a Prince purely Heathenish and an Idolater.

Alexander hauing knowledge that *Darius* was retyred towards *Bactria*, and durst not abide his comming, hastened after him with a violent speede, and because he would not force his Foote-men beyond their powers, he mounted on horse-backe certaine selected Companies of them, and best armed, and with sixe thousand other Horse, rather ran than marched after *Darius*. Such as hated the Treason of *Bessus*, and secretly forsooke him, gaue knowledge to *Alexander* of all that had happened, informing him of the way that *Bessus* tooke, and how neere he was at hand: for many men of worth daily ran from him. Hereupon *Alexander* againe doubled his pace, and his Vant-gard being discouered by *Bessus* his Reare, *Bessus* brought a Horse to the Cart, where *Darius* lay bound, perswading him to mount thereon, and to saue himselfe. But the vnfortunate King refusing to follow those that had betrayed him, they cast Darts at him, wounded him to death, and wounded the Beasts that drew him, & slew two poore Seruants that attended his person. This done, they al fled that could, leauing the rest to the mercy of the *Macedonian* swords.

Polystratus

Polystratus a *Macedonian*, being by pursuite of the vanquished prest with thirst, as he was refreshing himselfe with some water that he had discouered, espying a Cart with a Teame of wounded beasts breathing for life, and not able to moue, searched the same, and therein found *Darius* bathing in his owne bloud: And by a *Persian* captiue which followed this *Polystratus*, he vnderstood that it was *Darius*, and was informed of this barbarous Tragedie. *Darius* also seemed greatly comforted (if dying men ignorant of the liuing God can be comforted) that he cast not out his last sorrowes vnheard, but that by this *Macedonian*, *Alexander* might know and take vengeance on those Traitors, which had dealt no lesse vnworthily than cruelly with him, recommending their reuenge to *Alexander* by this messenger, which he besought him to pursue, not because *Darius* had desired it, but for his owne honour, and for the safetie of all that did, or should after weare Crownes. He also, hauing nothing else to present, rendred thankes to *Alexander* for the Kingly grace vsed towards his Wife, Mother, and Children, desiring the immortall gods to submit vnto him the Empire of the whole World. As he was thus speaking, impatient death pressing out his few remaining spirits, he desired water, which *Polystratus* presented him, after which he liued but to tell him, that of all the best things that the world had, which were lately in his power, he had nothing remaining but his last breath, where-with to desire the gods to reward his compassion.

§. XIIII.

How Alexander *pursued* Bessus, *and tooke into his grace* Darius *his Captaines.*

IT was now hoped by the *Macedonians*, that their trauels were neere an end, euery man preparing for his returne. Hereof when *Alexander* had knowledge, he was greatly grieued; for the bounded earth sufficed not his boundlesse ambition. Many arguments he therefore vsed to draw on his Armie farther into the East, but that which had most strength was, that *Bessus*, a most cruell Traitor to his Master *Darius*, hauing at his deuotion the *Hyrcanians*, and *Bactrians*, would in short time (if the *Macedonians* should returne) make himselfe Lord of the *Persian* Empire, and enioy the fruits of all their former trauailes. In conclusion, he wan their consents to goe on: which done, leauing *Craterus* with certaine Regiments of foote, and *Amyntas* with sixe thousand Horse in *Parthenia*, he enters not without some opposition into *Hyrcania*; for the *Mardons*, and other barbarous Nations, defended certaine passages for a while. He passeth the Riuer of *Zioberis*, which taking beginning in *Parthia*, dissolues it selfe in the *Caspian* Sea: it runneth vnder the ledge of Mountaines, which bound *Parthia* & *Hyrcania*, where hiding it selfe vnder-ground for three hundred furlongs, it then riseth againe and followeth its former course. In *Zadracarta* or *Zendracarta*, the same Citie which *Ptolomie* writes *Hyrcania*, the *Metropolis* of that Region, he rested fifteene dayes, banquetting, and feasting therein.

Phataphernes, one of *Darius* his greatest Commanders, with others of his best followers, submit themselues to *Alexander*, and were restored to their places and gouernments. But of all other he graced *Artabazus* most highly for his approued and constant faith to his Master *Darius*. *Artabazus* brought with him ten thousand and fiue hundred *Greekes*, the remainder of all those that had serued *Darius*; He treats with *Alexander* for their pardon, before they were yet arriued, but in the end they render themselues simply without promise or composition: he pardons all but the *Lacedæmonians*, whom he imprisoned, their Leader hauing slaine himselfe. He was also wrought, (though to his great dishonor) to receiue *Nabarzanes* that had ioyned with *Bessus* to murder *Darius*.

§. XV.

Of Thalestris *Queene of the Amazons; where, by way of digression it is shewed, that such Amazons haue beene, and are.*

HEre it is said, that *Thalestris* or *Minothea*, a Queene of the *Amazones*, came to visite him, and her suite was, (which she easily obtained) That she might accompanie him till she were made with childe by him: which done (refusing to follow him into *India*) she returned into her owne Countrie.

Plutarch

Plutarch citeth many Historians, reporting this meeting of *Thalestris* with *Alexander*, and some contradicting it. But, indeede, the letters of *Alexander* himselfe to *Antipater*, recounting all that befell him in those parts, and yet omitting to make mention of this *Amazonian* businesse, may iustly breede suspition of the whole matter as forged. Much more iustly may we suspect it as a vaine tale, because an Historian of the same time reading one of his bookes to *Lysimachus* (then King of *Thrace*) who had followed *Alexander* in all his voyage; was laught at by the King for inserting such newes of the *Amazons*; and *Lysimachus* himselfe had neuer heard of. One that accompanied *Alexander* tooke vpon him to write his acts; which to amplifie, He told how the King had fought single with an Elephant, and slaine it. The King hearing such stuffe, caught the booke, and threw it into the Riuer of *Indus*; saying, that it were well done to throw the writer after it, who by inserting such fables, disparaged the truth of his great exploits. Yet as we beleeue and know that there are Elephants, though it were false that *Alexander* fought with one; so may we giue credit vnto writers, making mention of such *Amazons*, whether it were true or false that they met with *Alexander*; as *Plutarch* leaues the matter vndetermined. Therefore I will here take leaue to make digression, as well to shew the opinions of the ancient Historians, Cosmographers, and others, as also of some moderne discouerers touching these warlike Women, because not onely *Strabo*, but many others of these our times make doubt, whether, or no, there were any such kinde of people. *Iulius Solinus* seates them in the North parts of *Asia* the lesse. *Pom. Mela* finds two Regions filled with them; the one, on the Riuer *Thermodoon*; the other, neere the *Caspian* Sea; *Quas* (saith he) *Sauromatidas appellant*; *Which the people call Sauromatidas.* The former of these two had the *Cimerians* for their Neighbours; *Certum est*, (saith *Vadianus*, who hath Commented vpon *Mela*) *illos proximos Amazonibus fuisse*; *It is certaine that the Cimmerians were the next Nations to the Amazones. Ptolomie* sets them farther into the Land North-wards, neere the Mountaines *Hippaci*, not farre from the Pillars of *Alexander*. And that they had Dominion in *Asia* it selfe toward *India*, *Solinus* and *Pliny* tels vs; Where they gouerned a people called the *Pandeans*, or *Padeans*, so called after *Pandea* the Daughter of *Hercules*, from whom all the rest derite themselues. *Claudian* affirmes, That they commanded many Nations: For he speakes (largely perhaps as a Poet) thus:

Sol. c. 27. & 65. Lib. 1. pt. 16. Asia Tab. 2. Plin l. 6. c. 20.

Medis leuibusq; Sabæis
Imperat hic sexus: Reginarúmq; sub armis,
Barbariæ pars magna iacet.

Claud. de 4. Cons. Honor.

Ouer the Medes, and light Sabæans, raignes
This female sexe: and vnder armes of Queene,
Great part of the Barbarian Land remaines.

Diodorus Siculus hath hard of them in *Lybia*, who were more ancient (saith he) than those which kept the banks of *Thermodoon*, a Riuer falling into the *Euxine* Sea, neere *Heraclium*. L. 2.

Herodotus doth also make report of these *Amazons*, whom he tels vs that the *Scythians* call *Æorpatas*, which is as much as *Viricidas*, or Men-killers. And that they made incursion into *Asia* the lesse, sackt *Ephesus*, and burnt the Temple of *Diana*, *Manethon* & *Auentinus* report, which they performed fortie yeeres after *Troy* was taken. At the siege of *Troy* it selfe we reade of *Penthesilea*, That she came to the succour of *Priamus*. AEneiad. 1. l. 3

Am. Marcellinus giues the cause of their inhabiting vpon the Riuer of *Thermodoon*, speaking confidently of the Warres they made with diuers Nations, and of their ouerthrow. L. 22 c. 7.

Plutarch in the life of *Theseus*, out of *Philochorus*, *Hellenicus*, and other ancient Historians, reports the taking of *Antiopa* Queene of the *Amazons* by *Hercules*, and by him giuen to *Theseus*, though some affirme, That *Theseus* himselfe got her by stealth, when she came to visit him aboord his ship. But in substance there is little difference; all confessing, That such *Amazons* there were. The same Author in the life of *Pompey* speakes of certaine companies of the *Amazons*, that came to aide the *Albanians* against the *Romans*, by whom after the battaile, many Targets and Buskins of theirs were taken vp: and he saith farther, That these women entertaine the *Gelæ* and *Lelages* once a yeere, Nations inhabiting betweene them and the *Albanians*.

But

But to omit the many Authors, making mention of *Amazons* that were in the old times; *Pran. Lopez* who hath written the nauigation of *Orellana*, which he made down the Riuer of *Amazons* from *Peru*, in the yeere 1542. (vpon which Riuer, for the diuers turnings, he is said to haue sailed sixe thousand miles) reports from the relation of the said *Orellana*, to the Councell of the *Indies*, That he both saw those women and fought with them, where they sought to impeach his passage towards the East-Sea.

Histor. Ind. part. 3. c. 28.

It is also reported by *Vlricus Schmidel*, that in the yeere 1542. when he sailed vp the Riuers of *Paragna* and *Parabol*, that he came to a King of that Countrey, called *Scherues*, inhabiting vnder the *Tropick* of *Capricorne*, who gaue his Captaine *Ernando Rieffere*, a Crowne of siluer, which he had gotten in fight from a Queene of the *Amazons* in those parts.

Ed. Lopes, in his description of the Kingdome of *Congo*, makes relation of such *Amazons*, telling vs, That (agreeable to the reports of elder times) they burne off their right brests, and liue a-part from men, saue at one time of the yeere, when they feast and accompany them for one moneth. These (saith he) possesse a part of the Kingdome of *Monomotapa* in *Africa*, ninteene degrees to the Southward of the line: and that these women are the strongest guards of this Emperour, all the East *Indian Portugals* know.

I haue produced these authorities in part, to iustifie mine owne relation of these *Amazons*, because that which was deliuered me for truth by an ancient *Cacique* of *Guiana*, how vpon the Riuer of *Papamena* (since the *Spanish* discoueries called *Amazons*) that these women still liue and gouerne, was held for a vaine and vnprobable report.

§. XVI.

How Alexander *fell into the Persian Luxurie: and how he further pursued* Bessus.

NOw as *Alexander* had begun to change his conditions after the taking of *Persepolis*: so at this time his prosperity had so much ouer-wrought his vertue, as he accompted clemency to be but baseneſſe, & the temperance which he had vsed all his life time, but a poore and deiected humour, rather becomming the instructers of his youth, than the condition and state of so mighty a King, as the world could not equall. For he perswaded himselfe that he now represented the greatnesse of the gods; he was pleased that those that came before him, should fall to the ground, & adore him; he ware the Robes and garments of the *Persians*, & commanded that his Nobility should doe the like; he entertained in his Court and Campe, the same shameleſſe rabble of Curtisans, and *Sodomiticall Eunuches*, that *Darius* had done, & imitated in all things the proud, voluptuous, & detested manners of the *Persians*, whom he had vanquished. So licentious is felicity, as notwithstanding that he was fully perswaded, that the gods whom he serued (detesting the vices of the inuaded) assisted him in all attempts against them, he himselfe, contrary to the Religion he profest (which how Idolatrous soeuer it were, could not be but fearfull vnto him by neglecting it) became by imitation, & not by ignorance or education, a more foule and fearefull Monster than *Darius*, from whose tyranny he vaunted to haue deliuered so many Nations. Yea, those that were dearest and neerest vnto him, began to be ashamed of him, entertaining each other with this, and the like scornefull discourse; That *Alexander* of *Macedon* was become one of *Darius* his licentious Courtiers; That by his example, the *Macedonians* were in the end of so many trauailes, more impouerished in their vertues, than inriched by their victories; and that it was hard to iudge whether the Conquerors, or the Conquered were the baser slaues. Neither were these opinions so reserued, but that the noise of them came to his eares. Hee therefore with great gifts sought to pacifie the better sort, and those of whose iudgements he was most iealous; and making it knowne to the Armie, that *Bessus* had assumed the title of a King, and called himselfe *Artaxerxes*, and that he had compounded a great Armie of the *Bactrians*, and other Nations, he had arguments enow to perswade them to goe on, to the end that all already gotten, might not with themselues (so farre ingaged) be cast away. And because they were pestered with the spoiles of so many Cities, as the whole Armie seemed but the guard of their carriages, (not much vnlike the warfare of the *French*) hauing commanded euery mans fardels to be brought into the market-place, he together with his owne, caused all to be consumed with fire. Certainely, this could not but haue prooued

most

most dangerous vnto him, seeing the common-Souldiers had more interest in these things which they had bought with their painefull trauailes, and with their bloud; than in the Kings ambition; had not (as *Seneca* often obserued) his happy temeritie ouercome all things. As he was in his way, newes came to him, that *Satribarzanes*, whom he had established in his former gouernment ouer the *Arrians*, was reuolted; whereupon leauing the way of *Bactria*, he sought him out; but the Rebell, hearing of his comming, fled to *Bessus*, with two thousand Horse. He then went on towards *Bessus*, and by setting a great pile of wood on fire, with the aduantage of a strong winde, won the passage ouer an high and vnaccessable Rocke, which was defended against him, with thirteene thousand foote. For the extremitie of the Flame and smoake, forced them from the place, otherwise inuincible. I saw in the third ciuill warre of *France*, certaine Caues in *Languedoc*, which had but one entrance, and that very narrow, cut out in the mid-way of high Rockes, which we knew not how to enter by any ladder or engine, till at last, by certaine bundels of straw, let downe by an yron chaine, and a waighty stone in the middest, those that defended it, were so smothered, as they rendred themselues with their plate, monie, and other goods therein hidden. There were also some three yeeres before my arriuall in *Guiana*, three hundred *Spaniards* well mounted, smothered to death, together with their Horses, by the Countrie-people, who did set the long dry grasse on fire to the Eastward of them, (the winde in those parts being alwayes East) so as notwithstanding their flying from the smoake, there was not any one that escaped. Sir *Iohn Borrowes* also, with a hundred *English*, was in great danger of being lost at *Margarita*, in the *West-Indies*, by hauing the grasse fired behinde him, but the smoake being timefully discouered, he recouered the Sea-shore with the losse of sixteene of his men. I remember these things, but to giue caution to those that shall in times to come inuade any part of those Countries, that they alwayes, before they passe into the Land, burne downe the grasse and sedge to the East of them; they may otherwise, without any other enemy, than a handfull of straw set on fire, dye the death of hony-Bees, burnt out of the Hiue.

§. XVII.

A Conspiracie against Alexander. *The death of* Philotas *and* Parmenio.

ALexander was, after he parted hence, no where resisted, till he came into *Aria*, to the East of *Bactria*, where the chiefe Citie of that Prouince, called *Artacoana*, was a while defended against him, by the reuolt of *Satribarzanes*, but in the end he receiued the Inhabitants to mercy. At this place his Armie was re-enforced with a new supply of fiue thousand and fiue hundred foote, and neere fiue hundred Horse, out of *Greece*, *Thessalie*, and other places. His iournie out of *Persis* into these parts, is very confusedly described. For hauing (as all his Historians tell vs) a determination to finde *Bessus* in *Bactria*, he leaues it at the very entrance, & takes the way of *Hyrcania*, from thence he wanders Northwards towards the obscure *Mardi*, vpon the *Caspian*-Sea, and thence ouer the Mountaine *Coronus* into *Aria*, and *Drangiana*.

At this time it was that the treason of *Dimnus* brake out, of which *Philotas* the sonne of *Parmenio* was accused, as accessarie, if not principall. This *Dimnus*, hauing (I know not vpon what ground) conspired with some others against the life of *Alexander*, went about to draw *Nicomachus*, a young man whom he loued, into the same treason. The Youth, although he was first bound by oath to secrecie, when he heard so foule a matter vttered, began to protest against it so vehemently, that his friend was like to haue slaine him for security of his owne life. So, constrained by feare, he made shew as if he had beene won by perswasion; and by seeming at length to like well of the businesse, he was told more at large what they were, that had vndertaken it. There were nine or ten of them, all men of ranke, whose names *Dimnus* (to countenance the enterprise) reckoned vp to *Nicomachus*. *Nicomachus* had no sooner freed himselfe from the company of this Traitor *Dimnus*, than he acquainted his owne brother *Ceballinus* with the whole Historie: whereupon it was agreed betwee e them, that *Ceballinus* (who might with least suspition) should goe to the Court, and vtter all. *Ceballinus*, meeting with *Philotas*, told him the whole businesse, desiring him to acquaint the King therewith: which he promised to doe,

but did not. Two dayes passed, and *Philotas* neuer brake with the King about the matter, but still excused himselfe to *Ceballinus* by the Kings want of leisure. This his coldnesse bred suspition, and caused *Ceballinus* to addresse himselfe to another, one *Metron*, Keeper of the Kings Armorie, who forth-with brought him to *Alexanders* presence. *Alexander*, finding by examination what had passed betweene *Ceballinus* and *Philotas*, did fully perswade himselfe that this concealement of the treason, argued his hand to haue beene in the businesse. Therefore when *Dimnus* was brought before him, he asked the Traitor no other question than this: *Wherein haue I so offended thee, that thou shouldst thinke* Philotas *more worthy to be King than I? Dimnus* perceiuing when he was apprehended, how the matter went, had so wounded himselfe, that he liued no longer, than to giue his last groane in the Kings presence. Then was *Philotas* called, and charged with the suspition, which his silence might iustly breede. His answere was, That when the practice was reuealed vnto him by *Nichomachus*, he iudging it to be but friuolous, did forbeare to acquaint *Alexander* therewithall, vntill he might haue better information. This errour of his, (if it were onely an errour) although *Alexander*, for the notorious seruices of his Father *Parmenio*, of his brother *Nicanor* lately dead, and of *Philotas* himselfe, had freely pardoned and giuen him his hand for assurance; yet by the instigation of *Craterus*, he againe swallowed his Princely promise, & made his enemies his Iudges: *Curtius* giues a note of *Craterus* in this businesse; How he perswaded himselfe, that he could neuer finde a better occasion to oppresse his priuate enemie, than by pretending pietie, and dutie towards the King. Hereof a Poet of our owne hath giuen a note as much better, as it is more generall in his *Philotas*:

See how these great men cloathe their priuate hate,
In these faire colours of the publike good,
And to effect their ends, pretend the State,
As if the State by their affection stood:
And arm'd with power and Princes iealousies,
Will put the least conceit of discontent
Into the greatest ranke of treacheries,
That no one action shall seeme innocent;
Yea valour, honour, bountie, shall be made
As accessaries vnto ends vniust:
And euen the seruice of the State must lade
The needfull'st vndertaking with distrust;
So that base vilenesse, idle Luxurie,
Seeme safer farre, than to doe worthily, &c.

Now although it were so, that the King, following the aduice of *Craterus*, had resolued the next day to put *Philotas* to torment, yet in the very euening of the same night in which he was apprehended, he called him to a banquet, and discoursed as familiarly with him as at any other time. But when in the dead of the night *Philotas* was taken in his lodging, and that they which hated him began to binde him; he cryed out vpon the King in these words: *O* Alexander, *the malice of mine Enemies hath surmounted thy mercy, and their hatred is farre more constant than the word of a King.* Many circumstances were vrged against him by *Alexander* himselfe, (for the Kings of *Macedon* did in person examine the accusations of treason) and this was not the least (not the least offence, indeede, against the Kings humour, who desired to be glorified as a God) That when *Alexander* wrote vnto him concerning the title giuen him by *Iupiter Hammon*; He answered, That he could not but reioyce that he was admitted into that sacred Fellowship of the gods, and yet he could not but withall grieue for those that should liue vnder such a one as would exceede the nature of man. This was (saith *Alexander*) a firme perswasion vnto me, that his heart was changed, and that he held my glory in despight. See what a strange Monster Flatterie is, that can perswade Kings to kill those that doe not praise and allow those things in them, which are of all other most to be abhorred. *Philotas* was brought before the multitude, to heare the Kings Oration against him: he was brought forth in vilde garments, and bound like a Theefe; where he heard himselfe, and his absent Father the greatest Captaine of the World, accused, his two other Brothers, *Hector* and *Nicanor* hauing beene lost in the present Warre. He was so greatly oppresst with griefe,

as for a while he could vtter nothing but teares, and ſorrow had ſo waſted his ſpirits, as he ſanke vnder thoſe that led him. In the end, the King asked him, In what language he would make his defence; he answered, In the ſame wherein it had pleaſed the King to accuſe him, which he did, to the end that the *Perſians*, as well as the *Macedonians*, might vnderſtand him. But hereof the King made his aduantage, perſwading the aſſembly, that he diſdained the language of his owne Countrie, and ſo with-drawing himſelfe, left him to his mercileſſe enemies.

This proceeding of the Kings, *Philotas* greatly lamented, ſeeing the King, who had ſo ſharpely inueyed againſt him, would not vouchſafe to heare his excuſe. For not his enemies onely were imboldened thereby againſt him, but all the reſt, hauing diſcouered the Kings diſpoſition and reſolution, contending among themſelues, which of them ſhould exceede in hatred towards him; Among many other arguments, which he vſed in his owne defence, this was not the weakeſt; That when *Nicomachus*, deſired to know of *Dimnus*, what men of marke and power were his partners in the conſpiracie (as ſeeming vnwilling to aduenture himſelfe with meane and baſe Companions) *Dimnus* named vnto him *Demetrius* of the Kings Chamber, *Nicanor*, *Amyntas*, and ſome others; but ſpake not a word of *Philotas*, who by being Commander of the Horſe, would greatly haue valued the party, and haue incouraged *Nicomachus*. Indeede, as *Philotas* ſaid well for himſelfe, it is likely that *Dimnus*, thereby the better to haue heartned *Nicomachus*, would haue named him, though he had neuer dealt with him in any ſuch practice. And for more certaine proofe, that he knew nothing of their intents that practiſed againſt the King, there was not any one of the Conſpirators, being many, inforc'd by torments, or otherwiſe, that could accuſe him; and it is true, that aduerſity being ſeldome able to beare her owne burden, is for the moſt part found ſo malicious, as ſhe rather deſires to draw others (not alwayes deſeruing it) into the ſame danger, than to ſpare any that it can accuſe. Yet at the laſt, howſoeuer it were, to auoide the extremity of reſiſtleſſe and vnnaturall torments, deuiſed by his profeſt enemies *Craterus*, *Cenus*, *Epheſtion*, and others, *Philotas* accuſed his owne ſelfe; being perſwaded that they would haue ſlaine him forthwith. But he failed euen in that miſerable hope; and ſuffering all that could be laid on fleſh and bloud, he was forced to deliuer, not what he knew, but whatſoeuer beſt pleaſed their eares, that were farre more mercileſſe than death it ſelfe.

Of this kinde of iudiciall proceeding S. *Auguſtine* greatly complaineth as a matter to be bewailed, ſaith he, with Fountaines of teares, *Quid cum in ſua cauſa quiſque torquetur: & cum quaritur vtrum ſit nocens, cruciatur: & innocens luit pro incerto ſcelere certiſſimas penas: non quia illud commiſiſſe detegitur, ſed quia non commiſiſſe neſcitur: what ſhall we ſay to it, when one is put to torture in his owne caſe; and tormented whileſt yet it is in queſtion whether he be guilty; and being innocent, ſuffers aſſured puniſhment for a fault, of which there is no certaintie; not becauſe he is knowne to haue committed the offence, but becauſe others doe not know that he hath not committed it?* *Aug. de Ciuit: Dei, l. 19. c. 6.*

It had beene enough for *Alexanders* ſafety, if *Philotas* had beene put to death without torment, the reſt would not much haue grieued thereat, becauſe he was greatly ſuſpected. But *Hemolaus*, who afterward conſpired againſt him, made the Kings cruelty and delight in bloud, the greateſt motiue of his owne ill intent. Therefore, *Seneca*, ſpeaking of *Alexander*, ſaith thus: *Crudelitas minime humanum malum eſt, in dignum iam mitti animo; ferina iſta rabies eſt ſanguine gaudere & vulneribus, & abiecto homine, in ſilueſtre animal tranſire; Cruelty is not a humane vice; it is vnworthy of ſo milde a ſpirit. It is euen a beaſtly rage to delight in bloud and wounds, and caſting away the nature of man, to become a ſauage Monſter.* *Sen. de Clem. l. 1.*

For the concluſion of this Tragedie, *Curtius* makes a doubt, whether the confeſſion that *Philotas* made, were to giue end to the torments which he could not any longer endure, or that the ſame was true indeede; For (ſaith he) in this caſe, they that ſpeake truely, or they that deny falſly, come to one and the ſame end. Now, while the Kings hands were yet wet in bloud, he commanded that *Lynceſtes*, ſonne-in-Law to *Antipater*, who had beene three yeeres in priſon, ſhould be ſlaine; The ſame diſpatch had all thoſe that *Nicomachus* had accuſed; others there were that were ſuſpected, becauſe they had followed *Philotas*, but when they had anſwered for themſelues that they knew no way ſo direct to winne the Kings fauour, as by louing thoſe whom the King fauoured; they were diſmiſt. But *Parmenio* was yet liuing; *Parmenio*, who had ſerued

with great fidelitie as well *Philip* of *Macedon* the Kings Father, as himselfe; *Parmenio* that first opened the way into *Asia*, That had depreſt *Attalus* the Kings enemy; that had alwayes, and in all hazards, the leading of the Kings Vant-guard, that was no lesse prudent in counsell, than fortunate in all attempts; A man beloued of the men of War, and, to say the truth, he that had made the purchase for the King of the Empire of the East, and of all the glory and fame he had: That he might not therefore reuenge the death of his Sonne, though not vpon the King, (for it was vnlikely that he would haue dishonoured his fidelity in his eldest age, hauing now liued threescore and ten yeeres) yet vpon those that by the witchcraft of flattery had possest themselues of his affection; it was resolued that he should be dispatcht. *Polydamas* was imployed in this businesse, a man whom of all other *Parmenio* trusted most, and loued best, who (to be short) finding him in *Media*, and hauing *Cleander* and other Murderers with him, slew him walking in his Garden, while he
Lib. 7. was reading the Kings letters *Hic exitus* Parmenionis *fuit, militiæ domiq; clari viri; Multa sine Rege prosperè, Rex sine illo nihil magnæ rei gesserat; This was the end of* Parmenio (saith Curtius) *who had performed many notable things without the King, but the King, without him, did neuer effect any thing worthy of praise.*

§. XVIII.

How Alexander *subdued the Bactrians, Sogdians, and other people. How* Bessus *was deliuered into his hands. How he fought with the Scythians.*

When these things had end, *Alexander* went on with his Armie, and brought vnder his obedience the *Araspians* or *Euergitans*; he made *Amenides* (sometime *Darius* his Secretarie) their Gouernour, then he subdued the *Arachosians*, and left *Menon* to command ouer them. Here the Armie, sometimes led by *Parmenio*, findes him, consisting of twelue thousand *Macedons* and *Greekes*, with whom he past through some cold Regions with difficultie enough. At length he came to the foote of the Mountaine *Taurus* towards the East, where he built a Citie which he honoured with his own name, and peopled it with seuen thousand of his old *Macedons*, worne with age and with trauailes of the warre. The *Arians*, who since he left them were reuolted, he subdued againe by the industry and valour of *Caranus* and *Erigius*; And now he resolues to finde out the new King *Bessus* in *Bactria*. *Bessus*, hearing of his comming, prepares to passe ouer the great Riuer of *Oxus* which diuides *Bactria* from *Sogdiana*; *Artabazus* is made Gouernour of *Bactria* abandoned by *Bessus*; The *Macedonian* Armie suffereth for want of Water, insomuch as when they came to the Riuer of *Oxus*, there died more of them by drinking inordinately, then *Alexander* had lost in any one battaile against the *Persians*. And it may well be; For (as *Clytus* did after obiect vnto him) he fought against women, not against men, and not against their persons, but their shadowes. He found on the bankes of this great Riuer no manner of Timber or other materials, to make either boates, bridges, or raffe, but was forst to sew together the Hides that couered his carriages, and stuffe them with straw, and on them in sixe daies to passe ouer his Armie, which *Bessus* might easily haue distrest, if he had dared but to behold the *Macedonian* Armie a farre off. He had formerly complained against *Darius* for neglecting to defend the banks of *Tigris*, and other passages, and yet now, when this traiterous slaue had styled himselfe a King, he durst not performe any thing worthy of a slaue. And therefore those that were neerest vnto him, and whom he most trusted, to wit, *Spitamenes*, *Dataphernes*, *Catanes*, and others the Commanders of his Armie, moued both by the care of their owne safety, and by the memory of *Bessus* his Treason and cruelty against *Darius*, bound him in the like manner that he had done his Master, but with this difference, that he had the chaine closed about his necke like a mastiffe Cog, and so was dragged along to be presented to his enemie.

In the meane while *Alexander* was arriued at a certaine Towne inhabited with *Greekes* of *Miletum*, brought thither by *Xerxes*, when long before he returned out of *Greece*, whose issues had well-neere forgotten their Country-language. These most cruelly (after they had receiued him with great ioy) he put to the sword, and destroyed their Citie. At this place he receiued *Bessus*, and hauing rewarded *Spitamenes* with the rest that deliuered him, he gaue the Traitor into the hands of *Oxatres*, *Darius* his brother, to be tormented.

But

But while he now thought himselfe secure, some twenty thousand Mountainers assaulted his Campe; in repelling whom he receiued a shot in the legge, the arrow head sticking in the flesh, so as he was carried in a Horse-Lytter, sometime by the horse-men, sometime by the foote.

Soone after he came vnto *Maracanda*, which *Petrus Perondinus* takes to be *Samarchand*, the regall Citie of the great *Tamerlaine*. It had in compasse threescore and ten furlongs (*Curtius* saith.) Here he receiued the Embassadors of the *Scythians* (called *Auians*) who offered to serue him.

The *Bactrians* are shortly again with the *Sogdians* stirred to Rebellion, by the same *Spitamenes* and *Catanes*, who had lately deliuered into his hands the Traitor *Bessus*. Many Cities were resoluedly defended against him, all which, after victory, he defaced and rased, killing all therein. At one of these he receiued a blow on the necke, which strucke him to the ground, and much disabled him for many dayes after. In the meane while *Spitamenes* had recouered *Maracanda*, against whom he imployed *Menedemus* with three thousand foote and eight hundred horse.

In the heate of these tumults *Alexander* marched on (if we may beleeue *Curtius* and others) till he came to the Riuer of *Tanais*, vpon whose banke he built another *Alexandria* threescore furlongs in compasse, which he beautified with houses within seuenteene daies after the wals built. The building of this Citie is said to haue beene occasion of a war betweene him and the *Scythians*; the *Scythian* King perswading himselfe, that this new Towne was fortified of purpose to keepe him vnder. I doe not well vnderstand, why the *Scythians*, offering war in such terrible manner, that *Alexander* was iudged by his owne Souldiers to counterfeit sicknesse for very feare, should neuertheless make suit for peace: neither finde I the reason why *Alexander* (not intending the conquest of those Northerne desarts, but onely the defence of his owne banke) should refuse to let them alone, with whom he could not meddle further then they should agree to suffer him. Yet hereof is made a great matter; & a victory described, in pursuit of which the *Macedons* ran beyond the bounds and monuments of *Bacchus* his expedition.

The truth is, That *Curtius* and *Trogus* haue greatly mistaken this Riuer which they call *Tanais*. For it was the Riuer of *Iaxartes*, that runs betweene *Sogdiana* and *Scythia*, which *Alexander* past ouer, while *Menedemus* was imployed in the recouery of *Samarchand*: But *Tanais* which diuides *Asia* from *Europe*, is neere two thousand miles distant from any part of *Bactria* and *Sogdiana*, and the way desart and vnknowne. So that *Alexander* had (besides *Iaxartes*) the great Riuer of *Volga* and many others to swim ouer, ere he could recouer *Tanais*: which (from the place where he was) he could hardly haue discouered with the Armie that followed him, if he had imploied all the time that he liued in *Asia* in that trauaile.

Wherefore it is enough to beleeue, that the *Asiatique Scythians*, making some offer to disturbe the erection of this new Citie, which was like to giue some hindrance to their excursions, were driuen away by the *Macedonians*; and being naked of defensiue Armes, easily chased some ten or twelue miles; which is the substance of *Curtius* his report. As for the limits of *Bacchus* his iournie; like enough it is that *Bacchus* (if in his life time he were as sober a man, as after his death he was held a drunken god) went not very far into that waste Countrie, where he could finde nothing but trees and stones, nor other businesse than to set vp a monument.

Threescore of the *Macedons* are said to haue beene slaine, and one thousand one hundred hurt in this fight, which might easily be in passing a great Riuer, defended against them by good Archers. Of *Scythian* horses one thousand eight hundred were brought into the Campe, and many prisoners. It is forbidden by some Historians, and indeede it is hardly possible, to set down the numbers of such as perish in battell: yet *Cæsar* commonly did it. And where the diligence of the victors hath beene so inquisitiue into the greatnesse of their owne successe, that writers haue beene able to deliuer such particulars by credible report, I hold it not vnlawfull to set downe what wee finde; especially when it serues to giue light to the businesse in hand. The small number which the *Macedonians* lost; the omission of the number which they slew (a thing not vsuall in *Curtius*, who forbeares nothing that may set out the greatnes of *Alexander*) & the little bootie that was gotten; doe make it probable, that this war was no better than the repulsion of a few rouing *Tartars* (the like being yeerely performed by the *Moscouite*, without

any boast) and therefore better omitted by some Historians, than so highly extolled as a great exploit by others.

While *Alexander* was assuring himselfe of those *Scythians* bordering vpon *Iaxartes*, he receiued the ill newes that *Menedemus* was slaine by *Spitamenes*, the Armie (by him led) broken, and the greatest numbers slaine, to wit, two thousand foot, and three hundred horse. He therefore, to appease the rebellion, and to take reuenge of *Spitamenes*, makes all the haste he can; but *Spitamenes* flies into *Bactria*. *Alexander* kils, burns, and layes waste all before him; not sparing the innocent children, and so departs, leaning a new Gouernour in that Prouince.

To repaire this losse he receiued a great supply of nineteene thousand Souldiers out of *Greece*, *Lycia*, and *Syria*, with all which, and the old Armie, he returnes towards the South, and passeth the Riuer of *Oxus*; on the South-side whereof he built sixe Townes neere each other for mutuall succour. But he findes a new start-vp-Rebell, called *Arimazes*, (a *Sogdian*) followed with thirty thousand Souldiers that defended against him a strong piece of ground on the top of a high Hill; whom when *Alexander* had sought in vaine to win by faire words, he made choice of three hundred yong men, and promised ten talents to the first, nine to the second, and so in proportion to the rest, that could finde a way to creepe vp to the top thereof. This they performed with the losse of some two and thirty of their men, and then made a signe to *Alexander*, that they had performed his commandement. Hereupon he sent one *Cophes* to perswade *Arimazes* to yeeld the place; who, being shewed by *Cophes* that the Armie of *Macedon* was already mounted vp, yeelded simply to *Alexanders* mercy, and was (with all his kinred) scourged and crucified to death; which punishment they well deserued for neglecting to keepe good watch in so dangerous a time. For the place, as seemes by the description, might easily haue beene defended against all the Armies of the World. But, what strength cannot doe, Mans wit, being the most forcible engine, hath often effected; Of which I will giue you an example in a place of our owne.

The Iland of *Sarke*, ioyning to *Garnsey* and of that gouernement, was in Queene *Maries* time surprised by the *French*, and could neuer haue beene recouered againe by strong hand, hauing cattell and corne enough vpon the place to feede so many men as will serue to defend it, and being euery way so inaccessible, that it might be held against the Great *Turke*. Yet by the industry of a Gentleman of the *Netherlands*, it was in this sort regained. He anchored in the roade with one Ship of small burden, and, pretending the death of his Merchant, besought the *French*, being some thirty in number, that they might burie their Merchant in hallowed Ground, and in the Chappell of that Isle; offering a present to the *French* of such Commodities as they had aboord; whereto (with condition that they should not come a-shore with any weapon, no not so much as with a Knife) the *French men* yeelded. Then did the *Flemings* put a Coffin into their Boat, not filled with a dead carkasse, but with Swords, Targets, and Harquebusses; The *French* receiued them at their landing, and searching euery of them so narrowly as they could not hide a Pen-knife, gaue them leaue to draw their Coffin vp the Rockes with great difficulty; some part of the *French* tooke the *Flemish* Boat and rowed aboord their Ship, to fetch the commodities promised, and what else they pleased, but being entred, they were taken and bound. The *Flemings* on the Land, when they had carried their Coffin into the Chappell, shut the doore to them, and taking their weapons out of the Coffin, set vpon the *French*; they run to the Cliffe and cry to their Company aboord the *Fleming* to come to their succour, but finding the Boat charged with *Flemings*, yeelded themselues and the place. Thus a Fox-taile doth sometimes helpe well to piece out the Lions-skin, that else would be too short.

§. XIX.

How Alexander *slew his owne friends.*

AFter these *Sogdian* and *Scythian* Warres, we reade of *Alexanders* killing of a Lion, and other friuolous matters, and that he committed the Gouernment of *Maracanda*, and the Country about it, to *Clytus*, and how he slew him soone after, for valuing the vertue of *Philip* the father before that of *Alexander* the son, or rather because he obiected to the King the death of *Parmeno*, and derided the Oracle of *Hammon*:

for

for the ſin hee touche him as the quicke, the ſame being deliuered in publike, and at a drunken Banquet. *Clytus*, indeed, had deſerued as much at the Kings hands, as any man liuing had done, and had in particular ſaued his life, which the King well remembred when he came to himſelfe, and when it was too late. Yet to ſay the truth, *Clytus* his inſolencie was intolerable. As he in his Cups forgat whom he offended, ſo the King in his (for neyther of them were themſelues) forgat whom he went about to ſlay, for the griefe whereof hee tare his owne face and ſorrowed ſo inordinately, as, but for the perſwaſions of *Caliſthenes*, it is thought he would haue ſlaine himſelfe.

Wine begat Furie, Furie matter of Repentance: but preceding miſchiefes are not amended by ſucceeding bewailings: *Omne vitium ebrietas & incendit, & detegit; obſtantem malis conatibus verecundiam removet, ubi poſſedit animum nimia vis vini, quicquid mali latebat, emergit: non facit ebrietas vitia, ſed protrahit; Drunkenneſſe both kindles and layes open euery vice; it remooues out of the way that ſhame which giues impediment vnto badde attempts; where wine gets the maſtrie, all the ill that before lay hidden breakes out: drunkenneſſe indeed rather diſcouers vices, than makes them.*

Soone after this, *Spitamenes*, who ſlew *Beſſus*, and had lately reuolted from *Alexander*, was murdered by his Wife, and his head preſented to *Alexander*. *Spitamenes* being taken away, the *Dahans* alſo ſeized vpon his fellow conſpirator *Dataphernes*, and deliuered him vp. So *Alexander* being now freed from all theſe pettie-Rebels, diſpoſed of the Prouinces which he paſt ouer, and went on with his Armie into *Gabaza*, where it ſuffered ſo much Hunger, Cold, Lightning, Thunder, and Storme, as he loſt in one Tempeſt a thouſand of his Traine. From hence he inuaded the *Sacans*, and deſtroyed their Countrie. Then came he into the Territorie of *Cohortanes*, who ſubmitted himſelfe vnto him, feaſted him greatly, & preſented him with thirtie beautifull Virgins, among whom *Roxane*, afterward his Wife, was one: which although all the *Macedonians* diſdained, yet none of them durſt vſe any freedome of ſpeech after *Clytus* his death. From hence he directed his courſe towards *India*, hauing ſo increaſed his numbers, as they amounted to an hundred and twenty thouſand armed men.

In the meane while he would needs be honoured as a God: whereto that hee might allure the *Macedonians*, hee imployed two pernicious Parafites, *Hagis* and *Cleo*; whom *Caliſthenes* oppoſed: For, among many other honeſt arguments vſed to the aſſembly, he told *Cleo*, That hee thought, that *Alexander* would diſdaine the gift of God-head from his Vaſſalls; That the opinion of Sanctity, though it did ſometime follow the death of thoſe, who in their life-time had done the greateſt things, yet it neuer accompanied any one as yet liuing in the world. Hee further told him, That neither *Hercules* nor *Bacchus* were Deified at a banquet, and vpon drinke, (for this matter was propounded by *Cleo* at a carouſing feaſt) but that, for the more than manly acts by them performed while they liued, they were in future and ſucceeding Ages numbred among the gods. *Alexander* ſtood behinde a partition and heard all that was ſpoken, waiting but an opportunitie, to be reuenged on *Caliſthenes*, who being a man of free ſpeech, honeſt, learned, and a louer of the Kings honour, was yet ſoone after tormented to death; not for that hee had betraied the King to others: but becauſe he neuer would condeſcend to betray the King to himſelfe, as all his deteſtable flatterers did. For in a conſpiracie againſt the King made by one *Hermolaus* and others (which they confeſt) he cauſed *Caliſthenes* without confeſſion, accuſation, or triall, to be torne aſunder vpon the racke: This deed, vnworthy of a King, *Seneca* thus cenſureth. *Hoc eſt* Alexandri *crimen æternum, quod nulla virtus, nulla bellorum felicitas redimet. Nam quotiens quis dixerit, Occidit Perſarum multa millia: opponitur, &* Caliſthenem: *Quotiens dictum erit, Occidit* Darium: *opponitur, &* Caliſthenem. *Quotiens dictum erit, Omnia Oceani tenus vicit, ipſum quoque tentauit nouis claſſibus, & Imperium ex angulo Thraciæ vſque ad Orientis terminos protulit: dicetur, ſed* Caliſthenem *occidit. Omnia licet antiqua Ducum Regumque exempla tranſierit, ex his quæ fecit nihil tam magnum erit quàm ſceleſtus* Caliſthenes; *This is the eternall crime of* Alexander, *which no vertue nor felicitie of his in Warre ſhall euer be able to redeeme. For as often as any man ſhall ſay, Hee ſlew many thouſand Perſians; it ſhall bee replied, Hee did ſo, and hee ſlew* Caliſthenes: *When it ſhall bee ſaid, Hee ſlew* Darius, *it ſhall bee replied, and* Caliſthenes; *When it ſhall be ſaid, Hee wanne all as farre as the very Ocean; thereon alſo hee aduentured with vnuſuall Ships; and extended his Empire from a corner of Thrace, to the vtmoſt bounds of the Orient, it ſhall be ſaid withall; But hee killed* Caliſthenes. *Let him haue out-gone all the ancient examples*

examples of Captaines and Kings, none of all his acts make so much to his glory, as Callisthenes *to his reproach.*

§. XX.

Of Alexanders *iourney into India. The battaile betweene him and* Porus.

WIth the Armie before remembred, of one hundred and twenty thousand foote and horse, *Alexander* did enter the borders of *India*, where such of the Princes, as submitted themselues vnto him, he entertained louingly, the rest hee constrained; killing Man, Woman, and Childe, where they resisted. He then came before *Nisa* built by *Bacchus*, which after a few daies was rendred vnto him. From thence he remoued to a Hill at hand, which on the top had goodly Gardens filled with delicate fruits and Vines, dedicated to *Bacchus*, to whom hee made feasts for ten daies together. Now when hee had drunke his fill, hee went on towards *Dedala*, and from thence to *Acadera*, Countries spoiled and abandoned by the Inhabitants, by reason whereof, victualls failing, hee diuides his Armie: *Ptolomie* led one part, *Cenon* another, and himselfe the rest. They take many Townes, whereof that of greatest fame was *Mazage*, which had in it 3. hundred thousand men; but after some resistance, it was yeelded vnto him by *Cleophe* the Queene, to whom againe he restored it; at the siege of this Citie he receiued a wound in the legge. After this, *Nora* was taken by *Polysperchon*, and a Rocke of great strength by himselfe: he wanne also a passage vpon one *Eryx*, who was slaine by his companie, and his head presented to *Alexander*. This is the summe of *Alexanders* doings in those parts, before such time as he arriued at the Riuer of *Indus*. Comming to *Indus*, he found there *Ephestion*, who (being sent before) had prepared boates for the transportation of his Army, and ere *Alexanders* arriuall, had perswaded *Omphis* King of that part of the Country, to submit himselfe to this great Conquerour. Therefore, soone vpon *Alexanders* comming, *Omphis* presented himselfe with all the strength of his Country, and fiue and fiftie Elephants, vnto him; offering him his seruice and assistance. He made *Alexander* know, that hee was an Enemie to the next two great Kings of that part of *India*, named *Abiasares* and *Porus*; wherewith *Alexander* was not a little pleased, hoping by this dis-vnion to make his owne victorie by farre the more easie. Hee presented *Alexander* with a Crowne of gold, so did hee the rest of his Commanders, and withall fourescore talents of siluer coyne; which *Alexander* not onely refused, but to shew that he was couetous of glory, not of gold, hee gaue *Omphis* a thousand talents of his owne treasure, besides other *Persian* rarities. *Abiasares*, hauing heard that *Alexander* had receiued his enemie *Omphis* into his protection, resolued to make his owne peace also: For, knowing that his owne strength did but equall that of *Omphis*, and that there was no other difference betweene them, than that which the chance of Warre gaue, hee thought it an ill match when *Alexander*, who had alreadie beaten vnder foote all the greatest Princes of *Asia*, should make himselfe a Party and Head of the quarrell. So had *Alexander* none now to stand in his way but *Porus*, to whom he sent a commandement, that hee should attend him at the border of his Kingdome, there to doe him homage. But from *Porus* he receiued this manly answere; That he would satisfie him in his first demand, which was to attend him on his borders, and that well accompanied; but for any other acknowledgement hee was resolued to take counsell of his Sword. To be short, *Alexander* resolues to passe ouer the Riuer *Hydaspes*, and to finde *Porus* at his owne home. *Porus* attends him on the farther banke with thirtie thousand foot, fourescore and ten Elephants, and three hundred armed Chariots, and a great troope of Horse. If *Darius* had done the like on *Tigris*, *Alexander* had surely stayed somewhat longer ere he had seene *India*. The Riuer was foure furlongs broad, which makes halfe a mile, and withall deep and swift. It had in it many Ilands, among which there was one well shadowed with wood, and of good capacitie. *Alexander* sent *Ptolomie* vp the Riuer with a great part of the Army, shrowding the rest from the view of *Porus*: who by this deuice being drawne from his first incamping, sets himselfe downe opposite to *Ptolomie*, supposing that the whole Armie of *Macedon* meant to force their passage there. In the meane while *Alexander* recouers the farther shore without resistance. Hee orders his troopes and aduanceth towards *Porus*, who at first rather beleeues, that *Abiasares* his Confederate (but now the Confederate of fortune) had bin come ouer *Hydaspes* to his aide, than that *Alexander* had past it.

But

But he findes it otherwise, and sends his Brother *Hago* with fourethousand horse, and a hundred armed waggons to entertaine him. Each waggon had in it foure to fight, and two to guide it; but they were at this time of little vse: for there had fallen so much raine, and thereby the fields were so moistned, as the horses could hardly trot. The *Stythians* and *Dahans* had the Vantguard, who so galled these *Indians*, as they brake their reines, & other furniture, ouerturning the waggons, and those in them. *Perdiccas* also gaue vp the *Indian* horse-men, and the one and the other were forst to recoile. *Porus* moues forward with grosse of his Armie, that those of his Vantguard scattered might recouer his Reare: *Alexander* being followed with *Ephestion*, *Ptolomie*, and *Perdiccas*, tooke on him to charge the *Indian* horsemen on the left wing; commanding *Cenus* or *Cenon* to inuade the right; *Antigonus* and *Leonatus*, he directed to breake vpon *Porus* his battaile of foot, strengthened with Elephants, *Porus* himselfe being carried vpon one of them, of the greatest stature. By these beasts the *Macedonian* foot were most offended; but the Archers and Darters being well guarded with the long & strong Pikes of the *Macedonians*, so galled them, as being inraged, they turned head, and ranne ouer the foot that followed them: In the end, and after a long and doubtfull fight, by the aduantage of weapon, and by the courage and skilfulnesse of the *Macedonian* Captaines, the victory fell to *Alexander*, who also farre exceeded *Porus* in number: for besides the *Macedonians* and other Easterne and Northerne Nations, *Porus* was assailed by his owne Confederate and Countrie people. Yet for his owne person hee neuer gaue ground otherwise than with his sword towards his enemies, till beeing weakened with many wounds, and abandoned by his Armie, he became a prisoner to the Conqueror, from whom againe hee receiued his estate with a great enlargement.

§. XXI.

How Alexander *finished his expedition, and returned out of India.*

I Forbeare to trouble my selfe and others with a friuolous discourse of Serpents, Apes and Peacocks, which the *Macedonians* found in these their trauailes: or of those pettie Warres which *Alexander* made betweene the ouerthrow of *Porus*, and his sailing downe the Riuer of *Indus*. The descriptions of places about the head and branches thereof are better knowne vnto vs in this Age, by meanes of our late Nauigations into those parts, than they were in any former times. The magnificence and riches of those Kings we could in no sort be perswaded to beleeue, till our owne experience had taught vs, that there were many stranger things in the World, than are to be seene betweene *London* and *Staines*.

Our great traueller *Mandeuile*, who died in the yeere 1372. and had seene so much of the World, and of the East *India*, we accompted the greatest fabler of the World, yet had hee another reputation among other Nations, as well able to iudge as we. Witnesse the Monument made of him in the Couent of the Friers *Guillimins* in *Liege*, where the religious of that place keep some things of his, *Comme pour honorable memoire de son Excellence*, *For an honourable memorie of his Excellencie*, saith *Guicchardine*. *Guic. in Disc. of the Low Countries.*

The Countries towards the Springs of *Indus*, and where those many Riuers of *Hydaspes*, *Zaradrus*, *Acesines*, and the rest, fall into the maine riuer, are now possest by the great *Mogor*, the ninth from *Tomberlane*, who commands all that tract betweene *Persia* and *Indus* towards the West, as also a great extent of Countrie towards *Ganges*. In the mouth of *Indus*, the *Ascension*, a shippe of *London*, suffered shipwracke, in the yeere 1609. and some of the company trauelled ouer Land till they came to *Agra*, the same great Citie (as I take it) which our later Cosmographers call *Nagra*, being named of old *Dionysiopolis*.

Philostratus in the life of *Apollonius Tyaneus*, speaking of the expedition of *Bacchus* and *Hercules* into the East *India*, tells vs, that those two great Captaines (whom *Alexander* sought by all meanes to out-fame) when they indeauored to subiect to them the *Oxydracæ*, a people inhabiting betweene the Riuers of *Hyphasis* and *Ganges*, they were beaten from the assault of their Cities with thunder and lightnings. This may well be vnderstood by the great Ordinance that those people had then in vse. For it is now certainely knowne, that the great Kings of the vtter most East, haue had the vse of the Canon many hundreds of yeeres since, and euen since their first ciuilitie and greatnesse; which was long before

Alexanders

Alexanders time. But *Alexander* pierst not so farre into the East. It sufficed, that hauing the aduice ouer-wearied his Armie, hee discouered the rest of *India* by fame. The *Indian* Kings whom he had subdued, informed him, that a Prince called *Aggramenes*, who commanded many Nations beyond the Riuer *Ganges*, was the powerfullest King of all those Regions: and that he was able to bring into the field two hundred thousand Foot, three thousand Elephants, twenty thousand Horse, and two thousand armed Chariots. With this report, though *Alexander* were more inflamed than euer to proceed in this discouery and conquest, yet all the art hee had, could not perswade the Souldiers to wander ouer those great Deserts beyond *Indus* and *Ganges*, more terrible vnto them than the greatest Armie that the East could gather. Yet at the last contented they were, after many persuasiue Orations, to follow him towards the South, to discouer such part of the Ocean Sea, as was neerer at hand, whereunto the Riuer of *Indus* was their infallible guide. *Alexander* seeing that it would be no otherwise, deuised a prettie tricke, wherewith hee hoped to beguile posteritie, and make himselfe seeme greater than he was. Hee enlarged his Campe, made greater trenches, greater cabbines for Souldiers, greater Horse-stalles, and higher mangers than Horses could feede in. Hee caused all furniture of Men and Horses to bee made larger than would serue for vse; and scattered these Armours and Bridles about his Campe, to be kept as reliques, and wondred at by the Sauages. Proportionable to these he raised vp twelue great Altars to be the monument of his iournies end. This was a readie way to encrease the fame of his bignesse; to his greatnesse it could adde nothing saue a suspition, that it was lesse than is thought, seeing he strouе so earnestlie to make it thought more than it was.

This done, he returned againe to the banke of *Acesines*, and there determined to set vp his fleet where *Acesines* and *Hydaspis* incounter, where to testifie by a surer monument, how far he had past towards the East, he built by those riuers two Cities: the one he called *Nicæa*, & the other *Bucephalon*, after the name of his beloued Horse *Bucephalus*. Here againe he receiued a fourth supply of sixe thousand *Thracian* Horse-men, seuen thousand Foot, and from his Lieutenant at *Babylon* fiue and twenty thousand Armours, garnished with siluer and gold, which he distributed among his Souldiers. About these Riuers he wanne many Townes, and committed great slaughter on those that resisted; It is then written of him, that assaulting a Citie of the *Oxidracans*, he lept from the top of the wall into it, and fought, I know not how long, against all the Inhabitants; tales like those of *Beuis of Southampton*, friuolous and incredible. Finally, hee past downe the Riuer with his fleete, at which time also the newes came vnto him of a rebellion in *Bactria*, and then of the arriuall of an hundred Embassadours from a King of *India*, who submitted himselfe vnto him. Hee feasted these Embassadours vpon a hundred beds of gold, with all the sumptuosity that could bee deuised, who soone after their dispatch, returned againe with a present of three hundred Horse, one hundred and thirty Waggons, and to each of them foure Horses, a thousand Targets, with many other things rare and rich.

Their entertainments ended, hee sailed towards the South, passed through many obscure Nations, which did all yeeld vnto him either quietly, or compelled by force: among these he builded another *Alexandria*. Of many places which he tooke in this passage, *Sarnus* was one, the Inhabitants whereof fought against him with poysoned Swords, with one of which *Ptolomie* (afterward King of *Egypt*) was wounded, and cured by an herb which *Alexander* dreamt he had seene in the mouth of a Serpent.

When he came neere the out-let of *Indus* (being ignorant of the tides of the Sea) his Gallies as they were on a sudden shuffled one vpon another by the Floud, so on the Ebbe they were left on the drie ground, and on the sandie bankes of the Riuer, wherewith the *Macedonians* were much amazed; but after he had a few daies obserued well the course of the Sea, he past out of the riuers mouth some few miles, and after Sacrifices offered to *Neptune*, returned: and the better to informe himselfe, hee sent *Nearchus* and *Onesicritus*, to discouer the coast towards the mouth of *Euphrates*. *Arrianus* in the beginning of his sixt Booke hath written this passage downe the Riuer of *Indus* at length, with the manner of the Vessels in which he transported his Army, the Commanders that were vsed therein, and other the marueilous prouisions made.

Neere the out-lets of this Riuer, he spent some part of the Winter, and in eighteene daies march from thence recouered *Gedrosia*, in which passage his Armie suffered such miserie

miſerie for want of food, that of a hundred and twenty thouſand foot, and twelue thouſand horſe, which he carried into *India*, not the fourth part returned aliue.

§. XXII.

Of Alexanders *Riot, Crueltie, and death.*

From *Gedroſia*, *Alexander* led his Armie into *Carmania*, and ſo drawing neere to *Perſia*, hee gaue himſelfe wholly to feaſting and drinking, imitating the triumphs of *Bacchus*. And though this Swiniſh vice be hatefull enough in it ſelfe, yet it alwaies inflamed this King to Crueltie. *For* (ſaith *Curtius*) *the Hang-man followed the feaſt, for* Aſpaſtes *one of his Prouinciall Gouernors he commanded to bee ſlaine, ſo as neither did the exceſſe of voluptuouſneſſe qualifie his crueltie, nor his crueltie hinder in ought his voluptuouſneſſe.*

While he refreſhed his Army in theſe parts, a new ſupply of fiue thouſand foote and a thouſand horſe, was brought him by *Cleander*, and his fellows, that had been imployed in the killing of *Parmenio*. Againſt theſe Murderers great complaint was made by the Deputies of the Prouinces, in which they had commanded; and their offences were ſo outragious, as *Alexander* was perſwaded, that, had they not altogether deſpaired of his returne out of *India*, they durſt not haue committed them. All men were glad of the occaſion, remembring the vertue of him, whom they had ſlaughtered. The end was, That *Cleander*, and the other chiefe, with ſixe hundred Souldiers by them imployed, were deliuered ouer to the Hang-man: euery one reioycing that the Ire of the King was at laſt executed on the miniſters of his Ire.

Nearchus and *Oneſicritus* were now returned from the coaſt, and made report of an Iland rich in gold, and of other ſtrange things; whereupon they were commanded to make ſome farther diſcouerie: which done, that they ſhould enter the mouth of *Euphrates*, and finde the King at *Babylon*.

As he drew neere to *Babylon*, he viſited the Sepulchre of *Cyrus* in *Paſargada*, now called *Chalquera*: where he was preſented with many rich gifts by *Orſines*, one of the Princes of *Perſia*, of the race of *Cyrus*. But becauſe *Bagoas*, an *Eunuch* in eſpeciall fauour with the King, was neglected, he not onely practiſed certaine looſe fellowes to witneſs againſt *Orſines*, that he had robbed *Cyrus* tombe, for which hee was condemned to die; but hee aſſiſted the Hang-man with his own hands in tormenting him. At which time alſo *Alexander* cauſed *Phradites* to be ſlaine, ſuſpecting his greatneſſe. *Caperat* (ſaith *Curtius*) *eſſe præceps ad repræſentanda ſupplicia, item ad deteriora credenda; Hee began head-longly to ſhed bloud, and to beleeue falſe reports.* It is true, that he tooke a way to make all men weary of his gouernement, ſeeing crueltie is more fearefull, than all aduentures that can bee made againſt it.

Arrianus hath a farre different deſcription of *Cyrus* Tombe.

At this time it is ſaid, that *Calanus* the Philoſopher burnt himſelfe, when hee had liued threeſcore and thirteene yeeres. Whether herein he followed the cuſtome of his Countrie, being an *Indian*, Or ſought to preuent the griefe and incommoditie of elder age, it is vncertaine: but in this the Hiſtorians agree, that fore-ſeeing and fore-ſhewing *Alexanders* death, he promiſed to meet him ſhortly after at *Babylon*.

From *Paſargada* hee came to *Suſa*, where he married *Statira*, *Darius* his eldeſt Daughter, giuing her younger ſiſter to his beloued *Epheſtion*, and foureſcore other *Perſian* Ladies to his Captaines. There were ſixe thouſand gueſts inuited to the feaſt, to each of which he gaue a cup of gold. Here there came vnto him three thouſand yong ſouldiers, out of his conquered Prouinces, whereat the *Macedonians* greatly murmured, *Harpalus*, his Treaſurer in *Babylon*, hauing lauiſhly conſumed the monies in his keeping, got him going with fiue thouſand Talents, and ſixe thouſand hired Souldiers, but hee was reiected in *Greece*, and there ſlaine. *Alexander* greatly reioyced at the fidelity of the *Greeks*, whom *Harpalus* with theſe forces and treaſures could not ſtirre: yet hee ſent commandement, that they ſhould againe receiue their baniſhed men, whereunto (fearefull of his indignation) all ſubmitted themſelues (except the *Athenians*) though they reſolued, that it was a manifeſt preparation towards their bondage. After this there followed a maruellous diſcontentment in his Army, becauſe he had reſolued to ſend into *Macedon* all thoſe olde Souldiers, which could no longer endure the trauell of Warre, and to keepe the reſt in *Aſia*. Hee vſed many Orations to ſatisfie them, but it was in vaine during the tempeſt

tempest of their fury. But afterward, as Whales are drawne to the Land with a twine-threed, when they haue tumbled a while, so are the vnconsiderate multitude easily conducted when their first passions are evaporate. With such as were licenced to depart, he sent *Craterus*, to whom he gaue the Lieutenantship of *Macedon*, *Thessaly*, and *Thrace*, which *Antipater* had held from his first departure out of *Europe*, who had beaten the rebellious *Greekes* in his absence, discharged the trust committed vnto him with great fidelitie, and sent him so many strong supplies into *Asia* from time to time. Certainely if *Alexander* had not taken counsell of his cups, hee would haue cast some better colour on this alteration, and giuen *Antipater* a stronger reason for his remooue, than to haue imployed him in the conduction of a new supply to be brought him to *Babylon*, the Warre being now at an end. For *Antipater* saw nothing in this remoue, but the Kings disposition to send him after *Parmenio*, and the rest. With this *Antipater*, the King, notwithstanding his great courage, had no great appetite to grapple: Princes, though iealous, doe not stand in doubt of euery man ill affected, though valiant: but there is a kinde of Kingly courage, compounded of hardinesse and vnderstanding, which is many times so fearefull vnto them, as they take leaue both of Law and Religion, to free themselues thereof.

After hee had sent for *Antipater*, hee made a iourney into *Media* to settle things there; where *Ephestion*, whom hee fauoured most of all men, dies. The King according to the greatnesse of his loue, laments his losse; hangs his Physicion; and bestowes vpon his Monument twelue thousand talents: After which he returnes to *Babylon*. Thither *Antipater* came not, but sent; and not to excuse himselfe, but to free himselfe. For if wee beleeue *Curtius* (whom *Plutarch* and others gaine-say) *Antipater* by his sonnes, *Cassander*, *Philip*, and *Iolla*, who waited on *Alexanders* cup, gaue him poyson; *Thessalus* (who was of the conspiracie) hauing inuited him to a drinking feast of purpose. For after hee had taken a carouse in *Hercules* his cup, a draught of drinke stronger than *Hercules* himselfe, hee quitted the World within a few daies.

Certainely the Princes of the World haue seldome found good, by making their Ministers ouer-great, and thereby suspicious to themselues. For hee that doth not acknowledge fidelitie to be a debt, but is perswaded, that Kings ought to purchase it from their Vassalls, will neuer please himselfe with the price giuen. The onely restoratiue, indeed, that strengthens it, is the goodnesse and vertue of the Prince, and his liberality makes it more diligent; so as proportion and distance be obserued. It may bee that *Antipater* hauing commanded two or three Kingdomes ten or twelue yeeres, knew not how to play any other part; no more than *Cæsar* did, after he had so long a time gouerned the *Gaules*, where he vtterly forgat the art of obedience. A most cruell and vngratefull traitor *Antipater* was, if *Curtius* doe not belie him: For though he feared some ill measure vpon his remoue (the Tragedies of *Parmenio*, *Clytus*, and *Callisthenes*, hauing beene so lately acted) yet hee knew nothing to the contrary, but that the King had resolued to haue giuen him some other great gouernment in *Asia*: The old Souldiers thence returned, hauing perchance desired to be gouerned by *Craterus*, whom they had followed in all the former Warre.

§. XXIII.

Of Alexanders *person and qualities.*

HOwsoeuer it were, *Alexanders* former cruelties cannot be excused, no more than his vanitie to be esteemed the sonne of *Iupiter*, with his excessiue delight in drinke and drunkennesse, which others make the cause of his feuer and death. In that he lamented his want of enterprising, and grieued to consider what hee should doe when hee had conquered the World, *Augustus Cæsar* found iust cause to deride him, as if the well-gouerning of so many Nations and Kingdomes, as he had already conquered, could not haue offered him matter more than aboundant, to busie his braines withall. That hee was both learned and a louer of learning, it cannot bee doubted. Sir *Francis Bacon*, in his first booke of the Aduancement of Learning, hath prooued it sufficiently. His liberalitie I know not how to praise, because it exceeded proportion. It is said, That when he gaue a whole Citie to one of his Seruants, He, to whom it was giuen, did out of modestie refuse it, as disproportionable to his fortune: to whom *Alexander* replied, That he did not enquire what became him to accept, but the King to giue: of which *Seneca*;

Animosa

Animosa vox videtur & regia, cum sit stultissima. Nihil enim per se quenquam decet. Refert, quid, cui, quando, quare, vbi, &c. sine quibus facti ratio non constabit; habeatur personarum & dignitatum proportio, & cum sit vbique virtutis modus, æquè peccat quod excedit, quàm quod deficit; It seemes a braue and royall speech, whereas indeed it is very foolish. For nothing simply considered by it selfe beseemes a man. We must regard what, to whom, when, who, where, and the like; without which considerations no act can be approued. Let honours be proportioned vnto the persons: for whereas vertue is euer limited by measure, the excesse is as faultie as the defect. L. 2. de Benef. 1

For his Person, it is very apparent, That he was as valiant as any man, a disposition taken by it selfe, not much to be admired; For I am resolued that he had ten thousand in his Armie as daring as himselfe. Surely, if aduenturous natures were to be commended simply, we should confound that vertue with the hardinesse of Theeues, Ruffians, and mastiffe Dogges. For certainely it is no way praise-worthy but in daring good things, and in the performance of those lawfull enterprises, in which wee are imployed for the seruice of our Kings and Common-weales.

If we compare this great Conquerour with other troublers of the World, who haue bought their glory with so great destruction, and effusion of bloud, I thinke him farre inferiour to *Cæsar*, and many other that liued after him, seeing hee neuer vndertooke any warlike Nation, the naked *Scythians* excepted; nor was euer encountred with any Armie of which he had not a most mastring aduantage, both of weapons & Commanders, euery one of his Fathers old Captaines by far exceeding the best of his Enemies. But it seemes, Fortune and Destinies (if we may vse those termes) had found out and prepared for him, without any care of his owne, both heaps of Men, that willingly offered their neckes to the yoke, and Kingdomes, that inuited and called in their owne Conquerours. For conclusion, we will agree with *Seneca*, who speaking of *Philip* the Father; and *Alexander* the Sonne, giues this iudgement of them: *Quod non minores fuere pestes mortalium quàm inundatio, qua planum omne perfusum est, quàm conflagratio qua magna pars animantium exaruit; They were no lesse plagues to mankinde, than an ouerflow of Waters, drowning all the leuell; or some burning drought, whereby a great part of liuing creatures are scorched vp.* Natur. quæst. l. 3. 4.

CHAP. III.

The reigne of Aridæus.

§. I.

Of the question about succession to Alexander.

THE death of *Alexander* left his Armie (as *Demades* the *Athenian* then compared it) in such case, as was that monstrous Giant *Polyphemus*, hauing lost his onely eye. For, that which is reported in fables of that great *Cyclops*, might well be verified of the *Macedonians*: their force was intollerable, but for want of good guidance vneffectuall, and harmefull chiefly to themselues. The causes whereof (vnder the diuine ordinance) were, partly the vncertainty of Title to succession in the Kingdome of *Macedon*, partly the stubborne pride of *Alexander* himselfe, who thinking none worthy to bee his Heire, did refuse to establish the right in any one, leauing euery one to his owne fortune: but especially the great ambition of his followers, who all had learned of their Master to suffer no equalls; a lesson soone taught vnto spirits reflecting vpon their owne worth, when the reuerence of a greater obiect faileth.

It hath formerly beene shewed, That *Philip* (the Father of *Alexander*) gouerning in *Macedon* as Protector, assumed vnto himselfe the Kingdome, not rendring it vnto *Amyntas*, (the Sonne of his elder brother *Perdiccas*) when hee grew to mans estate; but onely bestowing vpon him in marriage a Daughter of his owne: by which bond, and much more by his owne proper strength, hee assured the Crowne vnto himselfe: *Amyntas* neuer attempting ought against *Philip*, (though with price of his life) he did against

againſt *Alexander* in the beginning of his reigne. Wherefore *Eurydice* the ſole iſſue of this marriage, ought in reaſon to haue beene acknowledged Queene after *Alexander*; as hauing better Title thereto, than either He or *Philip* had, when they liued, vnleſſe (peraduenture) ſome Law of that Nation forbade the reigne of Women. But the excellent vertue of theſe two Princes had vtterly defaced the right of all Pretenders, not claiming from their owne bodies: and ſo great were their conqueſts, that *Macedon* it ſelfe was (in regard of them) a very ſmall Appendix, and no way deſeruing to bee laid in ballance againſt the demand of their poſteritie, had they left any able to make challenge of the Royall ſeate.

Alexander hauing taken many wiues, had iſſue by none of the principall of them. *Barſine* the Daughter of *Artabazus* a *Perſian* had borne vnto him a yong Sonne: and *Roxane* the Daughter of *Oxyartes* (whom hee had more ſolemnly married) was left by him great with childe. But the baſeneſſe of the Mothers, and contempt of the conquered Nations, was generally alleaged in Barre of Plea made for them, by ſome that would (perhaps) haue wrought out their owne ends, vnder the name of *Alexanders* children.

Cleopatra a ſiſter of *Alexander*, widdow to the King of *Epirus*, & *Aridæus* his baſe brother (ſonne to *Philip* by a Concubine of no account) who had married the Lady *Eurydice* before mentioned, were next in courſe. Of *Cleopatra* there was no ſpeech, which may giue ſuſpicion, that either Law or Cuſtome had made that ſexe vncapable of the Soueraignty: *Aridæus* (beſides his baſtardie) was neither for perſon nor qualitie fit to rule as King; yet vpon him the election fell, but ſlowly, and (as happeneth often) for lacke of a better: when the Counſailors hauing ouer-laboured their diſagreeing wits in deuiſing what was beſt, were content for very wearineſſe to take what came next to hand.

Ptolomie (ſoone after King of *Ægypt*) concurring with them who reiected all mention of the halfe-*Perſian* brood, King *Alexanders* children, was of opinion, that the rule of all ſhould be giuen to the Captaines, that going for law which by the greater part of them ſhould bee decreed: ſo farre was hee from acknowledging any one as true Heire to the Crowne.

This *Ptolomie* was called the ſonne of *Lagus*, but reputed of *Philip*: who hauing vſed the company of *Arſinoë Ptolomeis* mother, deliuered her in marriage to *Lagus* being great with childe. Therefore, whether it were ſo, that hee hoped well to worke his owne fortune out of thoſe diſſenſions, which are incident vnto the conſultations of many ambitious men, equall in place, forcing them at length to redeeme their quiet with ſubiection to one, deſeruing regard by his bloud, and truſt for his euen carriage; or whether he deſired onely to get a ſhare to himſelfe, which could not haue come to paſſe, had all beene giuen to one: plaine enough it is, that he thought not on preferring *Aridæus* before himſelfe; and therefore gaue ſuch counſaile as fitted his owne and other mens purpoſes. Yea, this deuice of his tooke place indeed, though not in forme as hee had propounded it: For, it was in effect all one, to haue aſſembled at *Alexanders* empty chaire, as *Ptolomie* had conceiued the forme of their conſultations, or to ſet in the chaire ſuch a King as *Aridæus*, no wiſer then the chaire it ſelfe. Alſo the controuerſies ariſing were determined by the greater part of the Captaines; by the greater part, if not in number, yet in puiſſance.

But as theſe counterfait ſhewes of diſſembling aſpirers, doe often take checke by the plaine dealing of them, who dare to go more directly to work: ſo was it like to haue fared with *Ptolomie* & the reſt, when *Ariſtonus*, another of the Captaines, interpreted the very words of *Alexander*; ſaying, That he left his Kingdom to the worthieſt, as deſigning *Perdiccas*, to whom (lying at the point of death) he deliuered his ring. It ſeemed good in reaſon, that *Alexander* ſhould bee diſpoſer of his owne purchaſes: and thoſe tokens of *Alexanders* purpoſe appeared plain enough, ſo long as no man would interpoſe anothers conſtruction: euery one being vncertaine how the ſecret affections of the reſt might be inclined. Many therefore, either out of their loue, or becauſe they would not bee of the lateſt, vrged *Perdiccas* to take vpon him the eſtate Royall. Hee was no ſtranger to the Royall bloud; yet his birth gaue him not ſuch reputation, as the great fauour of his dead King, with whom he had bin very inward, & that eſpecially ſince the death of *Epheſtion* (a powerful Minion) into whoſe place he was choſen. For his own worth he might wel be commended, as a good man of Warre, and one that had giuen much proofe of his priuate valour. But very ſurly he was: which quality (ioyned with good fortune) carried a ſhew of

Maieſtie:

Maiestie: being checkt with misaduenture, it was called by a true name, *Rebellion*; and rewarded with death.

In the present businesse a foolish ouer-weening did him as great harme, as it had been great happinesse to haue succeeded *Alexander*. For not content to haue the acclamation of the Souldiers, approuing the sentence of *Aristobulus*, he would needs counterfait modestie, thinking that euery one of the Princes would haue intreated him to take the waighty burden of an Empire, which would be the lesse enuious, the more solemnity he vsed in the acceptance. It is truely said, He that faineth himselfe a sheepe, may chance to be eaten by a Wolfe. *Meleager*, (a man by nature enuious, and bearing a particular hatred to *Perdiccas*) tooke aduantage of his irresolute behauiour, and very bitterly enueighed against him. In conclusion, he pronounced, That whosoeuer was Heire to the Crowne, the Souldiers ought to be Heires to the treasure; and therefore he inuited them, who were nothing slow, to share it. This disturbed all the Consultation. The Captaines were left alone, farre enough from agreeing, and not able to haue brought any conclusion to good effect without consent of the Souldiers, who greedie of spoile thronged about *Meleager*.

§. II.

The Election of Aridæus, *with the troubles there-about arising; the first diuision of the Empire.*

DVring this vp-rore, mention was made of *Aridæus* by some one, and entertained with good liking of many, vntill at last it grew to the voice of the Armie. *Meleager* hauing withdrawen himselfe tumultuously from the company of the Lords, was glad of so faire an occasion to make himselfe great: therefore he produced *Aridæus*, commended him to the Souldiers, who called him by his Fathers name *Philip*, and brought him into the Palace, inuesting him in *Alexanders* Robes, and proclaiming him King. Many of the Nobles withstood this election, but in vaine: for they could not resolue what course to follow, reiecting this. Only *Python*, a hot-headed man, tooke vpon him to proclaime the Sonne of *Alexander* by *Roxane*, according to the counsaile which *Perdiccas* at first had giuen, appointing *Perdiccas* and *Leonatus* his Protectors. But this child was not yet borne, which made that attempt of *Python* vaine. Finally, *Perdiccas* with fixe hundred men, and *Ptolomie* with the Kings Pages tooke vpon them to defend the place where *Alexanders* body lay: but the Army conducted by *Meleager*, who carried the new king about whither he listed, easily brake in vpon them, and inforced them to accept *Aridæus* for their Soueraigne Lord. Then by the intercession of the ancient Captaines, a reconciliation was propounded and admitted, but on neither side faithfully meant.

Leonatus, who was of Royall bloud, a goodly Gentleman and valiant, issued out of *Babylon*, being followed by all the horse, which consisted (for the most part) of the Nobility. *Perdiccas* abode in the City (but standing vpon his guard) that he might be readie to take the opportunity of any commotion, that should happen among the infantry. The king (who was gouerned by *Meleagar*) commanded or gaue leaue to haue *Perdiccas* made away; which attempt succeeded ill, being neither secretly carried, nor committed to sure executioners. Their comming was not vnexpected: and they were by *Perdiccas* rebuked with such grauitie, that they departed honester then they came; being sorry for their bad enterprise. Vpon the rowes of this attempt the campe was in an vp-rore, which the King seeking to pacifie, wanted authority, as hauing newly got the Crowne by them, and holding it by their courtesie. The matter it selfe affoorded no good excuses, and his indiscretion made them worse. He said, that no harme was done, for *Perdiccas* was aliue: but their exclamations were against the tyrannous enterprise, which he imputed to *Meleager*, abandoning the surest of his friends to the rage of the multitude, who were not appeased, vntill the King by offering to resigne his estate vnto them, renued out of their pittie that fauourable affection, which had mooued them to set him vp at the first.

Perdiccas hauing now ioyned himselfe with *Leonatus*, kept the fields, intending to cut off all prouision of victuals from the City. But after sundry Embassies passing betweene

the King, and the Nobles, (they requiring to haue the Authors of sedition giuen vp into their handes; the King, that *Meleager* might be ioyned with *Leonatus* and *Perdiccas*, as a Third in gouernment of the Army) things were compounded according to the Kings desire. *Meleager* should haue done well to consider, that such men as had one day demanded his head, were not like the day following to giue him a principall place among them without any new occasion offered, had not some purpose of treacherie lurked vnder their great facilitie. Generall peace was renewed, and much loue protested where little was intended. The face of the Court was the same which it had beene in *Alexanders* time: but no longer now did the same heart giue it life; and windy spirits they were which mooued in the arteries. False reports were giuen out by appointment of *Perdiccas*, tending to his owne disgrace, but in such termes as might seeme to haue proceeded from *Meleager*: who finding part of the drift, but not all, tooke it as an injury done to himselfe; and (as desirous of a true friendship) desired of *Perdiccas*, that such authors of discord might be punished. *Perdiccas* (as a louer of peace) did well approue the motion; and therefore agreed that a generall Muster should be made, at which time the disturbers of the common quiet should receiue their punishment (as was the manner for Souldiers offending) in presence of the Army. The plot was mischieuously laied: Had *Meleager* giuen way to seditious rumours, he must needs haue incurred the generall hatred of al, as a sower of dissension, & ther by with a publike approbation might haue been cut off, as hauing often offended in that kinde: his Prince being too weake a Patron. Now seeking redresse of these disorders, he hastened his owne ruine, by a lesse formall, but more speedie way. This kinde of Muster was very solemne, and practised with many ceremonies, as for cleansing of the Army. The Horse-men, the Elephants, the *Macedonian* foot, the Mercenaries, were each according to their qualitie set in aray, apart from others, as if they had beene of sundrie sorts, met at aduenture: which done, the manner was to skirmish (as by way of exercise) according to direction of their seuerall Captaines. But at that time the great battaile of *Macedonian* Pikes, which they called the *Phalanx*, led by *Meleager*, was of purpose bestowed in a ground of disaduantage; and the countenance of the horse and Elephants beginning to giue charge vpon them, was such, as discouered no jesting pastime nor good intent. Kings were alwaies wont to fight among the horsemen: of which custome *Perdiccas* made great vse that day, to the vtter confusion of his enemies. For *Aridæus* was alwaies gouerned by him, which for the present had him in possession. Two or three dayes before he sought the death of *Perdiccas* at the instigation of *Meleager*: now he rides with *Perdiccas* vp and downe about the foot-men, commanding them to deliuer vnto the death all such as *Perdiccas* required. Three hundred they were who were cast vnto the Elephants, and by them slaine, in the presence of the King, who should haue defended them, and of their affrighted companions. But these three hundred were not the men whose punishment *Meleager* had expected: they were such as stad followed him, when he disturbed the first consultation that was held about the election of a new King, and some of them his especiall friends. Hauing therefore kept himselfe quiet a while, as vnwilling to giue offence to them which had the aduantage; when he saw their proceedings tend very manifestly to his destruction, he fled away into a Temple, which he found no *Sanctuary*: for thither they sent and slew him.

The Army being thus corrected was led into the City, where a new Councell of the Princes was held, who finding what maner of man their King was, diuided all the Prouinces of the Empire among themselues; leauing to *Aridæus* the office of a *Visitor*, and yet making *Perdiccas* his *Protector*, and Commander of the forces remaining with him. Then were the funerals of *Alexander* thought vpon; whose body hauing been seuen daies neglected, was opened, and embalmed by the *Ægyptians*: no signe of poison appearing, how great soeuer the suspition might be. The charge of his buriall was committed to *Aridæus*: one of the Captaines, who was two yeeres preparing of a great and costly shew, making a stately Chariot in which the corps was laid; many coarses of his friendes being layed in the ground before that of *Alexander* was bestowed in *Alexandria*, a City of his owne building, in *Ægypt*.

§. III.

§. III.

The beginning of the Lamian Warre.

WHilest these things were in doing, or presently after, *Antipater* and *Craterus*, two principall Noble-men, and inferiour to none of *Alexanders* followers, if not greater than any of the rest, were busied in *Greece* with a Warre, which the *Athenians* more bravely than wisely had begun in *Alexanders* life, but now did prosecute more boldly than before, vpon the courage which they had taken by his death. *Alexander*, not long before he died, had commanded that all the banished *Greekes* (few excepted) should be restored vnto their former places. He knew the factious quality of the *Grecian* Estates, and therefore thought so to prouide, that in euery City he would haue a sure party. But it fell out otherwise: For he lost the hearts of many more than he wan e by this proud injunction. His pleasure indeede was fulfilled; yet not without great murmuring of the whole Nation, as being against all order of Law, and a beginning of open tyranny. The *Athenians* greatly decayed in estate, but retainig more than was needfull of their ancient spirits, forbade the execution of this decree in their Dominions; so did also the *Ætolians*, who were valiant men, and inhabited a Region well fortified by nature: yet neither of them tooke Armes, but seemed to beare themselues, as men that had done no more than they might well iustifie by reason: neuertheless to preuent the worst, the *Athenians* gaue secret instructions to *Leosthenes* a Captaine of theirs, willing him to leaue an Army, but in his owne name, and to keepe it in a readinesse for their vse. This was no hard thing for *Leosthenes* to doe: great numbers of *Greeke* Souldiers being lately returned from the *Asian* Warre in poore estate, as defrauded of their pay by the Captaines. Of these he had gathered vp eight thousand, when the certaine newes were brought of *Alexanders* death: at which the Citie of *Athens* declared it selfe, and more honourably than wisely, proclaimed open War against the *Macedonians* for the libertie of *Greece*. Hereupon *Leosthenes* drew in the *Ætolians*, and some other Estates, gaue battaile to the *Bœotians*, who sided with *Antipater*, and ouerthrew them; growing so fast in reputation, and so strong in Adherents; That *Antipater* (arming in all haste, yet suspecting his owne strength) was faine to send into *Asia* to *Craterus* for succour.

Nothing is more vaine than the feares and hopes of men, shunning or pursuing their destinies afarre off, which deceiue all mortall wisedome, euen when they seeme neere at hand. One month was scarcely past, since nothing so heauily burthened the thoughs of *Antipater* as the return of *Craterus* into *Macedon*; which he then feared as death, but now desired as the most likly assurance of his life. *Craterus*, whom *Alexander* held as of al men the most assured vnto him, was sent into *Macedon* to conueigh home the old Souldiers (that was the pretence,) and to succeed *Antipater* in the gouernment of *Macedon* and *Greece*. The suspitions were strong that he had a priuy charge to put *Antipater* to death: neither did that which was commonly published sound much better; which was; That *Antipater* should be sent vnto the King, as Captaine of the yong Souldiers, newly to be leauied in *Europe*. For *Alexander* was much incensed against him by his Mother *Olympias*: and would sometimes giue out speeches testifying his owne iealousie and hatred of him; but yet he strooe to smother it, which in a cruell Prince betokeneth little good. Few of *Alexanders* Lieutenants had escaped with life: most of them indeed were meane persons in regard of those who followed him in his *Indian* expedition, and were therefore (perhaps) remoued to make place for their betters. But if the Kings rigour was such, as could finde rebellious purposes (for so he interpreted euen lewd gouernement) in base persons; little might *Antipater* hope for, who hauing sitten *Viceroy* tenne yeeres in the strongest part of the Empire, was called away to the presence of so fell a Master, and the enuy of a Court, wherein they had beene his inferiors, which would now repine to see him their equall. Therefore whether his feare drew him to preuention, working first the kings death by poison, giuen by his sonne *Iolaus*, *Alexandes* cup-bearer; or whether it brake not foorth vntill opportunitie had changed it into the passion of reuenge, which was cruell performed by his sonne *Cassander*: great cause of much feare he had, which I note in this place, as the ground of effects to be produced in very few yeeres.

At the present *Craterus* was sent for, and all the Captains of companies lying neere,

ſolicited to make haſte. Not without cauſe. For in *Macedon* there could not at that time be raiſed more than thirteene thouſand foot, and ſixe hundred horſe; which Muſter was of raw Souldiers, all the force of the Country being emptied into *Aſia*. The *Theſſalians* indeede who had long ſtood firme for *Philip* and *Alexander*, who alſo were the beſt horſe-men of *Greece*, furniſhed him with very braue troupes, that might haue done great ſeruice, had their faith held out, which they changed for the liberty of *Greece*. With theſe forces did *Antipater* in *Theſſalie* trie the fortune of a battaile with *Leoſthenes*; rather (as may ſeeme) fearing the increaſe of his enemies power and rebellion of the *Greekes*, (were they not checkt at the firſt) than preſuming on his ſtrength. For *Leoſthenes* had of *Athenians*, *Aetolians*, and Mercinaries, two and twenty thouſand foot, beſides the aſſiſtance of many petty Signories, and of ſome *Illyrians*, and *Thracians*: of horſe he brought into the field about two thouſand and fiue hundred; but ouer-ſtrong he was that way alſo, when once the *Theſſalians* had reuolted vnto him. So *Antipater* loſt the day: and his loſſe was ſuch, that he neither was able to keepe the field, nor to make a ſafe retraite into his owne Country: therefore he fled into the Towne of *Lamia*, which was well fortified, and well prouided of all things neceſſary to beare our a ſiege. Thither did *Leoſthenes* follow him, preſent him battaile againe, and vpon refuſall cloſe vp the Towne with earth-workes, and a wall. There will we leaue him for a while, trauailing in the laſt honourable enterpriſe that euer was vndertaken by that great Citie of *Athens*.

§. IIII.

How Prediccas employed his Army.

KIng *Aridæus* liuing vnder the rule of *Perdiccas*, when all the Princes were gone each to his owne Prouince, kept a naked Court: all his greatneſſe conſiſting in a bare title, ſupported by the ſtrength of his Protector, who cared not for him otherwiſe than to make vſe of him. *Perdiccas* had no Prouince of his owne peculiar, neither was he like to be welcome to any whom he ſhould viſit in his gouernement. A ſtronger Armie then any of the reſt he had, which he might eaſily hope in that vnſettled condition of things to make better worth to him, than many Prouinces could haue been. The better to accompliſh his deſires, he cloſely ſought the marriage of *Cleopatra*, the ſiſter of *Alexander*; yet about the ſame time he either married *Nicæa* the Daughter of *Antipater*, or made ſuch loue to her as blinded their eyes, who did not ſomewhat narrowly ſearch into his doings.

Ariarathes the *Cappadocian*, the ſecond of that name, and tenth King of that Country, had continued faithfull to the *Perſian* Empire as long as it ſtood: following the example of his forefathers, euen from *Pharnaces* the firſt that reigned in *Cappadocia*, who married *Atoſſa* ſiſter to the great *Cyrus*. Some of his Anceſtors had (indeede) beene oppreſſed by the *Perſians*: but what Fortune tooke from them at one time, Vertue reſtored at another, and their faithfull Princes had much increaſed all. But now in the fatall Period of ſo great an Empire, with much wiſdome, and (*Darius* being ſlaine) with ſufficient honour, he might haue acknowledged the *Macedonian* in the *Perſians* roome. This he did not; neither did *Alexander* call him to account, being occupied with great cares. But *Perdiccas*, who had no greater buſineſſe wherein to entertaine his Army, found it expedient both for the honour of the Empire, to take that in-land Kingdome, ſurrounded with Prouinces of the *Macedonian* conqueſt, and for his owne particular to haue one opportune place of ſure retrait, vnder the gouernment of a ſtedfaſt friend. Therefore he entred *Cappadocia*, fought with *Ariarathes*, who drew into the field thirty thouſand foot, and fifteene thouſand horſe (a ſtrong Army, had it not incountred a ſtronger, and better trained) wanne the victorie, and thereby the whole kingdome. But with much crueltie did he vſe the victory: for hauing taken *Ariarathes* priſoner with many others, he crucified him, and as many of his Kindred as he could light vpon: and ſo deliuered that Prouince to *Eumenes*, whom of all men liuing he truſted moſt.

Another part of his forces he had committed, to *Python* rather as to the moſt honorable of ſuch as remained about him, than as to the moſt aſſured. *Python* was to ſubdue the *Greekes*, rebelling in the high Countries of *Aſia*. About twenty thouſand foot, and three thouſand horſe they were, (all old Souldiers) who planted in Colonies by *Alexander*, to bridle the barbarous nations, were ſoon weary of their vnpleaſant habitations, & the rude people

people, among whom they liued: and therefore tooke aduantage of the present troubles to seeke vnto themselues a better fortune. Against these *Python* went, more desirous to make them his owne, than to destroy them: which intent of his *Perdiccas* discouering, did both giue him in charge to put all those Rebels to the sword, giuing the spoyles of them to his Souldiers; and further enioyned it vnto *Pythons* Captaines (his owne creatures) that they should see this commandement executed. These directions for vse of the victory might haue proued needlesse; so vncertaine was the victorie it selfe. A Captaine of the Rebels commanding ouer three thousand, corrupted by *Python*: did in the heate of the fight (which was very doubtfull) retire without necessitie to a hill not farre off. This dismaied the rest, and gaue the day to *Python*: who being farre enough from *Perdiccas*, offered composition to the vanquished, granting vnto them their liues and libertie, vnder condition of laying downe their armes; and hereupon he gaue them his faith. Being master of these companies, he might well haue a good opinion of his owne power: all power being then valued by strength in followers, when as none could vaunt himselfe as free Lord of any Territory. He had thirteene thousand foot, and eight thousand eight hundred horse, besides these new Companions, whom needlesse feare without great losse had caused to leaue the field: but in true estimation all the greatnes whereof *Python* might thinke himselfe assured, was (and soone appeared to be) inherent in *Perdiccas*. For by his command were ten thousand foot, and eight thousand horse, of those which followed *Python*, leauied; the Rulers of the Prouinces carefully obeying the letters of *Perdiccas*, by which they were enioyned to giue assistance to that businesse: and by vertue of the precept giuen vnto them by *Perdiccas*, did the *Macedonians* cut in peeces all those poore men who had yeelded themselues; leauing *Python* as naked as he came forth to returne vnto his great Master.

Now was *Perdiccas* mighty aboue the mighty, and had faire leisure to pursue his hopes of marriage with *Cleopatra*, and thereby to make himselfe Lord of all: but this must be secretly carried for feare of opposition. How it succeeded will appeare, when the *Lamian* warre taketh ending.

§. V.

The processe of the Lamian warre.

WE left *Antipater* hardly besieged, wanting meanes to free himselfe without succours from his friends in *Asia*. Those helps not appearing so soone as he expected, hee came to parley with *Leosthenes*, and would haue yeelded vnto any termes of reason, wherewith men possessed with hope of victorie, doe seldome limit their desires. *Leosthenes* willed him without further circumstance to submit himselfe to discretion. This was too much for him, that had once commanded ouer them, who now required of him such a dishonourable composition. Wherefore knowing that the extremities, from which as yet he was farre enough, could bring no worse with it, *Antipater* prepared for the defence; and the other for winning the Towne, which felt great want of victuals.

In this lingring warre, the *Ætolians* (whether weary of sitting still at a siege, or hauing businesse which they pretended at home) tooke their leaue, and returned into their owne Countrey. Their departure left the trenches so thinly manned, that *Antipater* found meanes to sally out vpon his enemies to the great losse: for many were slaine, and *Leosthenes* himselfe among them, ere he could be repulsed into the Towne. Yet hereby the *Macedonians* were nothing relieued, their victuals wasted, and they were not strong enough to deale with the *Greekes* in open fight. *Craterus* was long in comming. *Lysimachus*, who was neereſt at hand in *Thrace*, had worke too much of his owne, leading no more than foure thousand foote, and two thousand horse, against *Seuthes* the *Thracian* King, who brought into the field aboue foure times that number; and though *Lysimachus*, not without losse, had gotten one victory, yet the enemy abounding in multitude, felt not the blow so much as might abate his courage. Therefore *Leonatus* was earnestly sollicited by *Antipaters* friends, to make all haste to the rescue. He had the gouernment of *Phrygia* the lesse, and was able to raise an Army of more than twenty thousand foot, and two thousand fiue hundred horse, whether leauied out of his Prouince, or appointed vnto him out of the maine Armie, it is vncertaine. Certaine it is, that he was more willing

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ling to take in hand the iourney into *Greece*, than *Antipater* was to haue hime come. For *Cleopatra* had written vnto him, desiring his presence at *Pella*, the chiefe Citie of *Macedon*, and very kindly offering her selfe to be his wife; which letters he kept not so close as had beene requisite, and therefore brought himselfe into great suspition, that soone ended with his life. *Antiphilus*, chosen Generall by the *Athenians* in place of *Leosthenes*, hearing of his appproch, forsooke the siege of *Lamia*, and tooke the ready way to these great Conquerers of *Asia*, with purpose to giue them an euill welcome home, before *Antipater* and they should ioyne in one. He had (notwithstanding the departure of the *Ætolians*) the aduantage of *Leonatus* in horse, by the ods of 2000. *Thessalians*; in other things he was equall with him; in cause he thought himselfe Superior; in the fortune of that day he proued so: for he wan a great victorie (chiefly by vertue of the *Thessalians*) which appeared the greater by the end of *Leonatus* himselfe; who fighting valiantly, was driuen into a marish piece of ground, where he found his death, which he desperatly had sought among the *Indians*, but it waited for him at home, not far from the place of his natiuitie. He was the first of *Alexanders* Captaines which died in battaile, but all, or most of the rest, shall follow him the same way. After this day, the *Athenians* did neuer any thing surable to their ancient glory.

The vanquished *Macedonians* were too weake to renew the fight, and too proud to flie. They betooke themselues to high grounds, vnfit for seruice on horse backe, and so abode in the sight of the enemy that day; the day following *Antipater* with his men came into their campe, and tooke the charge of all. The *Athenians* perceiuing their strength to be at the greatest, and fearing lest that of the enemy should increase, did earnestly seeke to determine the matter quickely by another battaile. But still *Antipater* kept himselfe on ground of aduantage; which gaue more than reasonable confidence to the *Greekes*, many of whom departed to their homes, accounting the enemy to be vanquished. This retchlesnesse (incorrigible in an Army of voluntaries) was very inexcusable; seeing that the victories by Land were very much defaced by losses at Sea, where the *Athenians* labouring to haue made themselues once againe Masters, were put to the worst.

But now the fatall captiuitie of *Greece* came on, of which she neuer could be deliuered vnto this day. *Craterus* with a strong Army hauing made great marches from *Cilicia*, passed ouer into *Europe*, and comming into *Thessalie*, ioyned himselfe with *Antipater*. The forces of *Leonatus*, *Antipater*, and *Craterus*, being ioyned in one, contained fortie thousand waightily armed, three thousand light-armed men, and fiue thousand horse; of which numbers the *Greekes* wanted a thousand and fiue hundred in horse, in foot eighteene thousand. Carefully therefore did *Antiphilus* labour to auoide the necessitie of a battaile, vntill such time as the Townes confederate, should returne vnto the campe those bands which had straggled from it. But those companies were so slow in comming, and *Antipater* so vrgent vpon the *Greekes*, that compelled they were to put the matter in hazard without further attendance. Like enough it is, that with a little more helpe they had carried away the victorie: for the *Thessalians* had the vpper hand, and held it, vntill such time as they perceiued their battailes (ouer-laid with multitude) retire vnto the higher ground, which caused them also to fall backe. So the *Macedonians* became Lords of the field, hauing little else to boast of, considering that with the losse of an hundred and thirty men, they had onely purchased the death of some fiue hundred enemies. Yet hereof was great vse made. For the *Greekes*, as not subiect vnto the full command of one Generall, and being euery one desirous to preserue his owne estate, and City; concluded to make a treaty of peace with *Antipater*; who being a subtile artificer, and well vnderstanding their aptnesse to diuision, refused to harken to any generall composition, but willed euery City to deale apart for it selfe. The intent of his deuice was so apparent, that it was reiected; the *Greekes* choosing rather to abide the comming of their Assistants, whose vnreasonable carelesnesse betraied the cause. *Antipater* and *Craterus* besieging & winning some townes in *Thessalie*, which the Army of the Confederates wanted meanes and courage to relieue, wearied that Nation from attending any longer vpon other mens vnlikely hopes, with their owne assured and present calamity.

§. VI.

§. VI.

Of the peace granted to Athens by Antipater. *Of* Demosthenes *his death.*

THe *Thessalians* falling off, all the rest soone followed seuerally, and sued for peace; the gentle conditions giuen to the most forward, inuiting such as were slacke. Onely the *Athenians* and *Ætolians* held out. Little fauour could they hope for, hauing beene Authors of this tumult; and their feare was not great; the seate of the warre being farre from them. But the celeritie of *Antipater* confounded all their imaginations; who sate still at *Athens*, deuising vpon courses of prosecuting the Warre to come, which came to their dores, before their consultation could finde issue. He was ready to enter vpon their Frontiers; they had no abilitie to resist, and were as heartlesse as friendlesse. All that remained was to send Embassadors, desiring peace vpon some good termes: necessitie enforcing them to haue accepted euen the very worst. *Phocion*, with *Demades* the Orator, and *Xenocrates* the Philosopher, were chiefe of this Embassage; *Phocion* as the most Honorable; *Demades* a strong Perswader; (both of them well respected by *Antipater*) and *Xenocrates*, as one admired for wisedome, grauitie of manners, and vertue; but all these ornaments consisting in speculation, and therefore of lesse regard, when their admiration was to cost much in reall effects.

Antipater calling to minde the pride of *Leosthenes*, required of the *Athenians*, that they should wholly submit themselues to his pleasure; which being (perforce) granted, he commanded them to defray the charges of the warre past, to pay a fine, and entertaine a Garrison. Further, he abrogated the popular estate, committing the gouernement of the City to those of most wealth, depriuing of the right of suffrage all such as wanted a conuenient proportion of riches.

About nine thousand they were, all men of good substance, to whom the admin stration of the Common-wealth was giuen; a number great enough to retaine the name and forme of a *Democratie*. But the rascall multitude of beggerly persons, accustomed to get their liuings out of the common troubles, being now debarred from bearing offices and giuing their voices, cried out, that this was a meere *Oligarchie*, the violent vsurpation of a few incroaching vpon the publike right. These turbulent fellowes (of whom King *Philip* had been wont to say, That warre to them was peace, and peace warre) *Antipater* planted in *Thrace*, and gaue them lands to manure; leauing as few of them as he could to molest the quiet of *Athens*.

To the same end (yet withall for satisfying his owne suspitions and hatred) he caused *Demosthenes* and *Hyperides* famous Orators, with some others to be slaine. Had the death of these two, especially of *Demosthenes*, beene forborne, the rest of his proceedings in this action might well haue passed for very milde: whereas now all such, as either are delighted with the Orations of *Demosthenes*, or haue sur-rendred their iudgements to Authors iustly admiring him, as the most eloquent of all that euer did speake and write, condemne him vtterly, calling him a bloudy tyrant. Such grace and reputation doe the learned arts finde in all ciuill Nations, that the euill done to a man, famous in one of them, is able to blemish any action, how good soeuer otherwise it be, or honorably carried.

Demosthenes had taken Sanctuarie in the Temple of *Neptune*, in the Isle of *Calauria*; there did *Archias* (sent with Souldiers by *Antipater* for the purpose) finde him, and gently perswaded him to leaue the place, but not so preuailing, he threatned violence. Then *Demosthenes*, entreating a little respit as it had beene to write somewhat, secretly tooke poison, which he had kept for such a necessity, and so died; rather choosing to do the last execution vpon himselfe, than to fall into the hands of such as hated him. Only this act of his (commendable, perhaps, in a Heathen man) argued some valour in him; who was otherwise too much a coward in battaile, howsoeuer valiant in perswading to enterprises, wherein the way to very honourable ends was to be made through passages exceeding dangerous. He loued money well, and had great summes giuen him by the *Persian*, to encourage him, in finding worke for the *Macedonians* at home. Neither did hee ill (me thinkes) in taking from the *Persians* which loued not his Country, great reward, for speaking such things as tended to his Countries good; which hee did not cease

ceaſe to procure, when the *Perſians* were no longer able to giue him recompence. Such as in tender contemplation of his death can endure no honourable, though true, mention of *Antipater*, may (if they can) beleeue *Lucian*, who tells vs, That it was *Antipaters* purpoſe to haue done him great honour. Sure it is, that he was a ſtedfaſt enemy to the *Macedonians*; therefore diſcretion required that he ſhould be cut off.

The matters of *Athens* being thus ordered, the chiefe command was left in the hands of *Phocion*, a vertuous man, and louer of his Country, yet applying himſelfe to the neceſſity of the times; by which commendations he had both at other times done the City much good, and now procured this peace; which (though grieuous to free-men, yet fauourable to the vanquiſhed) he endeuoured carefully to preſerue.

§. VII.

How Craterus *and* Antipater *were drawne from their Ætolian warres into Aſia. The grounds of the firſt Ciuill Warre betweene the Macedonian Lords.*

SO *Antipater* with *Craterus* returned into *Macedonia*, where they ſtrengthned their friendſhip with a new alliance; *Craterus* taking *Phila*, the Daughter of *Antipater*, to Wife.

Shortly after they went againſt the *Ætolians*, whoſe pouerty was not ſo eaſily danted, as the luxurious wealth of the more powerfull State of *Athens* had beene. Their Country was rough and mountainous, hauing many places of great faſtneſſe, into which they conueied ſuch of their goods as they moſt eſteemed, and of their people, as were leaſt fit for warre: with the reſt they fortified the ſtrongeſt of their Cities, and ſo abode the comming of the *Macedonians*, whom they manfully reſiſted. With great obſtinacy did the *Macedonians* contend againſt the difficulties of the places, which the *Ætolians* made good as long as their victuals held out. But when *Craterus* had ſhut vp all paſſages, and vtterly debarred them of reliefe, then were they put to a miſerable choice; either to deſcend from their ſtrong holds, and fight vpon equall ground, with vnequall numbers; or to endure the miſeries of hunger and cold, againſt which they could make no long reſiſtance; or to yeeld themſelues to the *Macedonians*: who incenſed by the loſſe of many good Souldiers, were not like to leaue ſo ſtubborne enemies in places, which might giue confidence to rebellion. In caſes of extremity, much fineneſſe of wit apprehending all circumſtances of danger, commonly doth more hurt than a blunt conſideration of that only, which at the preſent is in hand. Theſe *Ætolians* did not as yet want meat; but their enemies dayly moleſted them: wherefore as yet they thought vpon nothing but fighting. Fortune was gracious to their courage. For ſuch newes came out of *Aſia* into the *Macedonian* campe, as made *Antipater* and *Craterus* thinke euery houre a month, till they had rid their hands of theſe *Ætolians*, giuing them whatſoeuer conditions they would aske: yet with purpoſe to call them to ſeuere account; yea, to roote them out of *Greece* by death, or by captiuity, when once they ſhould haue ſettled the affaires of *Aſia*; as they hoped and deſired. But of mens purpoſes God is diſpoſer: in whoſe high counſell it was ordained, that this poore Nation ſhould continue a troubleſome barre to the proceedings of *Macedon* and *Greece*, and (when time had ripened the next Monarchie) an open gate to let the *Roman* Conquerors into thoſe and other Prouinces. Likewiſe concerning the matters of *Aſia*, the reformation inteuded by *Antipater* & *Craterus*, was ſo far from taking effect, that it ſerued meerely as an introduction to all the ciuill warres enſuing.

The grounds of the *Aſiatique* expedition, which did ſet the world in an vp-rore, were theſe. *Antipater* and *Craterus* were of *Alexanders* Captaines the mightieſt in reputation: The one, in regard of his ancient precedency, and the preſent rule which he bare in the parts of *Europe*. The other, as of all men the beſt beloued, and moſt reſpected, both of *Alexander* and of the whole Army. Next vnto theſe had *Perdiccas* been; whom the aduantage of his preſence at the Kings death did make equall, or ſuperior, to either of theſe, if not to both together. The firſt intents of *Perdiccas* were, to haue conſorted with theſe two, and to haue been with them a third partner in the gouernment of all; to which purpoſe he entertained the diſcourſe of marriage with one of *Antipaters* Daughters. But feeling in ſhort ſpace the ſtrength of that gale of winde which bore him vp, he began to take wing and ſoare quite another way. *Aridæus* was a very ſimple man,

yet

yet ſerued well enough to weare the title of that Maieſtie, whereof *Perdiccas* being Adminiſtrator, and hoping to become proprietarie, the practice was more ſeuere than had beene in the dayes of *Alexander*: the deſire to ſeeme terrible, being very familiar with weake Princes, and their ambitious Officers, who know no other meanes of preſeruing themſelues from contempt, and of giuing ſuch a fiery luſtre to their actions, as may dazell the eyes of the beholders. How cruelly the poore *Greekes* in the higher *Aſia* were all put to the ſword; and how tyrannouſly the King and Princes of *Cappadocia* were crucified, hath already beene ſhewed. The *Piſidians* were the next who felt the wrath of theſe counterfait *Alexanders*. One Citie of theirs was vtterly razed; the children ſold for ſlaues, and all the reſt maſſacred. The *Iſaurians* by this example growne deſperate, when after two or three dayes triall they found themſelues vnable to continue the defence, lockt themſelues into their houſes, and ſet the Town on fire, into the flame whereof the yongmen did throw themſelues, after that they had a while repelled the *Macedonians* from the wals.

Theſe exploits being performed, the Armie had no other worke than to ſift the aſhes of the burnt Citie for gold and ſiluer; but *Perdiccas* had buſineſſe of greater importance troubling his braines. Nothing was more contrary to his ends, than to ſit ſtill without imploiment: letting his Souldiers grow idle about him, whileſt others grew great, and tooke deepe roote in their ſeuerall Prouinces. He purpoſed therefore to tranſport his forces into *Europe*, vnder pretence of bringing the King into *Macedonia*, the ſeate of his Anceſtors, and head of the Empire. The Kings preſence would make the offices of his *Vice-roies* (during the time) actually voide; *Antipater* with *Craterus* being once in caſe of priuate men, and onely *Perdiccas* holding authoritie, the match with *Cleopatra* might eaſily be made. So ſhould greatneſſe meete with a good title; and what more could be wiſhed? Some impediment the power of *Ptolomie* might giue, who held *Ægypt* well fortified with men, but much better with loue of the people; yet if the buſineſſe proſpered in *Macedonia*, like enough it was that either *Ptolomie* would follow of himſelfe, or be driuen to come to reaſon. *Antigonus* likewiſe then gouerning in *Phrygia*, a buſie-headed man, and ill affected to the ſide, was to be looked into, and made away, for feare of further trouble. So thought *Perdiccas*, and was deceiued in ſo thinking. *Antigonus* was as good a man of warre, of as deepe a iudgement, as high a ſpirit, and as great vndertaking, as any of *Alexanders* Captaines. His imploiments had beene leſſe than ſome of theirs, which made him alſo the leſſe reſpected. But his thoughts were as proud as theirs: for, he valued himſelfe by his owne worth, not by the opinions of other men; with carefull attention had he watched *Perdiccas*, and ſounded the depth of his purpoſes, which it was now high time to diſcouer. For *Perdiccas* hauing with a iealous eye pried into the demeanour of *Antigonus*, and finding him no way fit for his turne, cauſed him to be charged with ſuch accuſations, as might ſuffice to take away his life, eſpecially by a Iudge that ſought his death. This deuice *Antigonus* would not ſeeme to perceiue, but prepared himſelfe in ſhew to make anſwere, indeede, to make eſcape, which eaſily he did, putting himſelfe and his ſonne *Demetrius* aboord of ſome *Athenian* Gallies, that carried him to *Antipater*, laden with ſuch tidings, as finiſhed the *Ætolian* warre before mentioned.

As the comming of *Antigonus* made *Craterus* and *Antipater* manifeſtly perceiue their owne danger: ſo his flight gaue *Perdiccas* to vnderſtand that his intentions were laied open, and muſt now be iuſtified by the ſword. Therefore he prepared as faſt as he could, not onely for defence, but (as hauing on his ſide the Kings name) to meete with them at home, who were nothing ſlacke in prouiding to encounter him. *Ptolomie* being aduertiſed of theſe proceedings, and conſidering how neerely they concerned him, ſided with *Antipater*. To his gouernment of *Ægypt* he had annexed the Dominion of *Cyrene*, not without conſent of the chiefe Citizens; and now in the middeſt of theſe garboiles he celebrated the funerall of *Alexander* with great ſolemnitie, purchaſing thereby to himſelfe much good will and many partakers, notwithſtanding the terrible report of the Kings Armie comming againſt him.

§. VIII.

§. VIII.

Perdiccas *his voyage into Ægypt, and his death.*

PErdiccas, vncertaine which way to bend his maine power, at length resolued to set vpon *Ptolomie*; leauing *Eumenes* to keepe to his vse, against *Craterus* and *Antipater*, the parts of *Asia* bordering vpon *Europe*.

It may seeme strange, that he did not rather make head against those who were to come out of *Greece* with a great number, and of more able men than *Ptolomie* could bring. Perhaps he thought to make a quicke end with *Ptolomie*; or beleeued that *Craterus* would not be ready for him soone enough. Sure it is that he tooke a bad course, and made it worse with ill handling.

Ptolomie by his sweet behauiour allured many to his party, without helpe of any bad arts. *Perdiccas* contrariwise was full of insolencie, which neuer failed to be rewarded with hatred; that is truely defined, An affection founded vpon opinion of an vniust contempt. The whole storie of his proceedings in *Ægypt* is not worth relation: for he did nothing of importance; but (as a wilfull man) tired his followers, and wasted them in hard enterprises without successe. His most forceable attempt was vpon a little Towne, called the *Camels wall*: thither he marched by night, with more haste than good speede; for *Ptolomie* preuenting him, did put himselfe into the place, where behauing himselfe not onely as a good Commander, but as a stout Souldier, he gaue the foile to *Perdiccas*, causing him to retire with losse; after a vehement, but vaine, assault continued one whole day. The night following, *Perdiccas* made another iournie, (which was his last) and came to the diuisions of *Nilus*, ouer against *Memphis*. There with much difficulty he began to passe ouer his Armie into an Iland, where he meant to incampe. The current was strong, the water deepe, and hardly foordable. Wherefore he placed his Elephants aboue the passage, to breake the violence of the streame, and his horse-men beneath it; to take vp such as were carried away by swiftnesse of water. A great part of his Armie being arriued on the further banke, the channell began to waxe deepe; so, that whereas the former companies had waded vp to the chin, they who should haue followed could finde no footing. Whether this came by rising of the water, or flitting away of the ground; (the earth being broken with the feete of so many Men, Horse, and Elephants) no remedy there was, but such as had passed must repasse againe, as well as they might: for they were too weake for the enemy, and could not be relieued by their fellowes. With great confusion therefore they committed themselues to the Riuer, wherein aboue two thousand of them perished, a thousand were deuoured by *Crocodiles*; a miserable spectacle euen to such as were out of danger; such as were strong and could swim, recouered the Campe; many were carried downe the streame, and driuen to the contrary banke, whereby they fell into the hands of their enemies.

This misfortune exasperated the Souldiers against their Generall, giuing liberty to their tongues, which long time had concealed the euill thoughts of their hearts. While they were thus murmuring, newes came from *Ptolomie*, which did set them in an vp-rore. *Ptolomie* had not onely shewed much compassion on those who fell into his hands aliue, but performed all rights of funerall to the dead carcases, which the Riuer had cast vpon his side: and finally, sent their bones and ashes to be interred by their Kinsmen or Friends. This did not onely moue the common Souldiers, but made the Captaines fall to mutinie, thinking it vnreasonable to make warre vpon so vertuous and honourable a person, to fulfill the pleasure of a Lordly ambitious man, vsing them like slaues. The sedition growing strong wanted onely a head, which it quickly found. *Python* was there, who inwardly hated *Perdiccas*, for the disgrace which he had suffered by his procurement, after the victory vpon the rebellious *Greekes*. *Python* had liued in honourable place about *Alexander*; he was in the diuision of the Prouinces made Gouernour of *Media*; he had followed *Perdiccas*, and being in all things (the Protectorship excepted) equall to him, had neuertheless beene scornefully vsed by him, which now he requited. Drawing together a hundred of the Captaines, and a good part of the horse, which consisted of the Gentrie, (the footmen hauing declared themselues before) he entred the Tent of *Perdiccas*, where without further circumstance they all ranne vpon him, and slew him. Such end had the proud mis-gouerning authoritie of *Perdiccas*. He might haue liued

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as great as any, could he haue ſuffered any as great as himſelfe; yea, peraduenture maſter of all, had he not beene too maſterly ouer thoſe which were already his.

The next day *Ptolomie* came into the Campe, where he was ioyfully receiued; hee excuſed himſelfe of things paſt, as not hauing beene Author, or giuen cauſe of the Warre, and was eaſily beleeued: the fauour of the Armie being ſuch toward him, that needes they would haue made him Protector in the roome of *Perdiccas*. But this hee refuſed. It was an Office fit for one that would ſeeke to increaſe his greatneſſe with his trouble. *Ptolomie* was well enough already; wherefore, for his owne quiet he forbare to accept it, and for their well-deſeruing of him he procured that honourable charge to *Python*, and to *Aridæus* the Captaine, who hauing had ſome companies of Souldiers, to furniſh with their attendance the ſolemnities of *Alexanders* Funerals, did with them adhere to him againſt *Perdiccas*.

In the middeſt of theſe buſineſſes came newes of two great victories obtained by *Eumenes*; which newes, had they arriued two or three daies ſooner, had beene entertained with ioyfull acclamations; and would haue giuen ſuch reputation to *Perdiccas*, as had cauſed both his priuate maligners to continue his open flatterers, and his open enemies to haue accepted any tolerable compoſition. But theſe good tidings comming in ill time, when death had ſtopped the eares which would haue giuen them wel-come, found bad acceptance, as ſhall be ſhewed hereafter.

§. IX.

Victories of Eumenes *in the lower Aſia.*

BEfore we proceed in the relation of things, happening about the perſon of the King, it is meete that wee ſpeake of thoſe buſineſſes in the lower *Aſia*, which were handled by *Eumenes* with notable dexteritie, whileſt *Perdiccas* was occupied in the *Ægyptian* warres. *Alcetas* the brother of *Perdiccas*, and *Neoptolemus*, had receiued command from *Perdiccas* to be aſſiſtant to *Eumenes*, and to follow his directions. But *Alcetas* made flat anſwere that he would not; alleaging the backwardneſſe of his men to beare Armes againſt ſo great a perſon as *Antipater*, and a man ſo much honoured as *Craterus*. *Neoptolemus* was content to make faire ſhew, but inwardly hee repined at the Precedency giuen to *Eumenes*, as thinking himſelfe the better man. *Eumenes* diſcouering, through the counterfaited lookes of *Neoptolemus*, the miſchiefe lurking in his heart, wiſely diſſembled with him, in hope to winne him by gentle behauiour, and ſweete language, that commonly are loſt, when beſtowed vpon arrogant creatures. Yet the better to fortifie himſelfe, that he might ſtand vpon his owne ſtrength, hee raiſed out of the Counties vnder his iuriſdiction, about ſixe thouſand horſe, giuing many priuiledges to ſuch as were ſeruiceable, and training them well vp. Not without great need. For when vpon aduertiſemnt of the great preparations made by *Craterus* and *Antipater* (who had newly paſſed the *Helleſpont*) for the inuaſion of his Prouinces, he willed *Neoptolemus* to come to him with all his power; *Neoptolemus* did (indeed) aduance, but in hoſtile manner, though vnprouoked, preſented him battell. *Neoptolemus* had ſecretly couenanted with *Antipater* to lay open the way for him to the conqueſt of *Aſia*, which now intending to performe, he was ſhamefully diſappointed. For though his foot-men, being all *Macedonians*, had much the better, and preuailed farre vpon *Eumenes* his battailes; yet were his horſe driuen out of the field, and himſelfe compelled, with a few of them, to runne away, leauing naked the backes of his *Macedonian* foot-men, to bee charged by *Eumenes* who forced them in ſuch wiſe, that caſting downe their Pikes, they cried for mercie, and gladly tooke their oath to doe him faithfull ſeruice. *Antipater* and *Craterus* endeuoured with many goodly promiſes to draw *Eumenes* into their ſocietie, who contrariwiſe offered himſelfe, as a meane of reconciliation, betweene *Perdiccas* and *Craterus*, whom he dearely loued; profeſſing withall his hatred to *Antipater*, and conſtant faith to the cauſe which hee had vndertaken to maintaine.

Whileſt theſe negotiations were on foote, *Neoptolemus* came with his broken crue to *Antipater*, and his Aſſociates, vilifying *Eumenes*, and calling him a *Scribe* (at which fooliſh railing they laught,) but extolling the vertue of *Craterus* (as well he might) with high commendations; aſſuring them, that if *Craterus* did but once appeare, or that his voyce were but heard by any *Macedonian* in *Eumenes* his Campe, the victory was wonne; for

they would all forth-with reuolt vnto him. Earnestly therefore he desired them to giue him aide against *Eumenes*, and especially requested that *Craterus* might haue the leading of the Armie to be sent. Their owne affections did easily leade them to condescend to his motion; and good hope there was, that the reputation of *Craterus* might preuaile as much, as the force which he drew along. For hee had in the middest of *Alexanders* vanities, when others (imitating their King) betooke themselues to the *Persian* fashions of garments and customes, retained the ancient *Macedonian* forme of behauiour, and apparell; whereby he became very gracious with the common Souldiers, who beheld these new trickes of *Asia*, with discontented eies, as reprochfull and derogatorie to the manners of their natiue countrie. So *Antipater* tooke the way toward *Cilicia*, to hold *Perdiccas* at bay, and to ioyne with *Ptolomy*. *Craterus* vsed great celeritie, to haue taken *Eumenes* reuelling (as he hoped) according to the common fashion of Captaines, after a great victory. But he had a warie and well-aduised enemy to encounter, who kept good espiall vpon him, and with much wisedome fore-saw all that was to be feared, and the meanes of preuention, which his courage did not faile to execute. *Eumenes* was not ignorant, that *Craterus* was able to defeat him without battell, yea without stroke; him therefore hee feared more than the Army following him: (yet the Armie following him was such, as much exceeded his own in footmen, but was inferior in horse-men) & thought it more vneasie to keepe the *Macedonians* from reuolting to him, than from knowing him. Hereupon he took in hand a strange peece of worke, which desperation of all courses else taught him, & wise managing, prosperously accomplished. He gaue out reports, that *Neoptolemus* was returned with such company as he could gather together, & had gotten *Pigres* (a Captaine of no great estimation, who lay not far off) to ioyne with him. Hauing animated his men against *Neoptolemus*, whom he knew to be despised & hated among thē, (as hauing bin vanquished by some of them, & forsaken others in plain field, whilest they valiantly fought in his quarrell) he took great care to keep them from receiuing any intelligence of the enemies matters. Peremptorily he cōmanded, that no Messenger nor Trumpeter should be admitted; and not heerewith satisfied, he placed against *Craterus* no one *Macedonian*, nor any other that much would haue regarded him had he bin knowne: but *Thracians*, *Cappadocians*, and *Persians*, vnder the leading of such, as thought more highly of none, than of *Perdiccas* & himselfe. To these also he gaue in charge, that without speaking or hearkning to any word, they should run vpon the enemy, & giue him no leisure to say or do any thing, but fight. The directions which he gaue to others, he did not faile to execute in his own person: but placing himselfe in the right wing of his battaile, opposite to *Neoptolemus*, who (as he vnderstood) conducted the left wing on the contrary side, he held the *Macedonians* arranged in good order, & ready to charge the enemy as soon as the distance would giue leaue. A rising piece of ground lay between them, which hauing ascended, the Armies discouered each other: but that of *Eumenes* euery way prepared for the fight, the other wearied with long iournies, which ouer-hastily they had made, seeking the deceitfull issue of friuolous hopes. Then was it high time for *Craterus* (hauing failed in surprising them as enemies) to discouer himselfe to his old friends & fellow-souldiers, of whom he could see none. *Phœnix* a *Tenidian*, and *Artabazus* a *Persian*, had the leading of that side, who mindfull of their instructions, began to giue vpon him, with such countenance as told him his error; which to redeem, he bad his men fight & redeem the day, and take the spoyle to thēselues. But the Beare whose skin he sels is not yet caught. The ground whereon the battaile was fought gaue most aduantage to the horse, who encountred very roughly on all parts: especially about *Eumenes* & *Neoptolemus*; who as soone as they had discouered one another, could not containe themselues, but with great rage met body to body, and letting loose their bridles, grappled so violently together, that their horses ran from vnder them, leauing both of them tumbling on the ground. *Neoptolemus* rose first vp, but *Eumenes* had his sword first drawne, wherewith he houghed the other, causing him to fall downe and fight vpon one knee. In this conflict they receiued many wounds, but *Neoptolemus* giuing slight ones tooke such as were deadly, by which hee died in the place, and was there (being halfe-dead halfe-aliue) stripped by his mortall enemie, whose reuilings he requited, lying euen at the last gaspe, with one wound in the groine, dangerous had it not wanted force. The death of *Neoptolemus* caused his followers to runne away vpon the spurre, and seeke shelter behinde the battailes of their foote. They were nothing hotly pursued. For *Eumenes* pained himselfe to carrie

succour

succour to his left wing, which he suspected much to be distressed; but found accompanied with the same fortune, that had assisted him when he fought in person. *Craterus* had gallantly borne himselfe a while, and sustained the impression of *Artabazus* and *Phœnix*, with more courage than force; holding it nothing agreeable with his honour to retire and protract the fight, when he was charged by men of little estimation or note. Otherwise it is not vnlikely, that he might haue either carried the day, or preserued himselfe to a better aduenture by giuing ground, as the rest (when he and *Neoptolemus* were slaine) did. But whilest hee sought to preserue his reputation, hee lost his life by the fall of his horse, or his falling from his horse, through force of a wound receiued; vpon which accident hee was trampled vnder foote by many that knew him not, and so perished vnknowne, till it was too late to know it. *Eumenes* comming to the place where he lay, made great lamentation, as hauing alwaies loued and honoured *Craterus*, of whose death hee was now become the instrument. The vanquished Armie entertained a Treatie of peace with *Eumenes*, making shew of willingnesse to become his followers; but their intent was onely to refresh themselues, which (by his permission) hauing done, they stole away by night, and fled toward *Antipater*.

This battaile fought within ten daies of the former, wanne to *Eumenes* more reputation than good will: for his owne Souldiers tooke the death of *Craterus* heauily; and the Armies lying further off were inraged with the newes. But other matters there were which incensed men against him, besides the death of *Craterus*, whereof it manifestly appeared, that he was as sorry as any that pretended greater heauinesse. His Army wanted pay. This was a great fault; which he wisely amended, by giuing to them the spoyle of such Townes as were ill-affected to him. So he redeemed the loue of his own men, who of their meere motion appointed vnto him a guard for defence of his person. Others were not so easie to be reconciled. They who had beene Traitors to *Perdiccas*, hated him for his faithfulnesse, as greatly, as they thought he would hate them for their falshood; neither found they any fairer way of excusing their late reuolt, than by accusing and condemning the side which they had forsaken. Wherefore they proclaimed *Eumenes* a Traitor, and condemned him to die: but it was an easier matter to giue that sentence, than to put it in execution.

§. X.

Quarrels betweene Eurydice *the Queene, and* Python *the Protector.* Python *resignes his office, into which* Antipater *is chosen.*

Python and *Aridæus* being chosen Protectors of King *Aridæus* and the children of *Alexander*, tooke the way to *Asia* the lesse, conducting the Armie through *Syria*. Of these two, *Python* was the greater in reputation, yet farre too weake to sustaine so important a charge. For *Eurydice*, wife to King *Aridæus*, was come to her husband, a Ladie of a masculine spirit, well vnderstanding what she was or should be, and thinking her selfe able to support the waight which Fortune laied vpon her fooliſh husband, being due to her owne title. Her Mother *Cyna*, sister to *Alexander* by her Father King *Philip*, was married (as hath beene shewed) to *Amyntas*, who was the right Heire to the Kingdome of *Macedon*, being the onely sonne of King *Perdiccas*, *Philips* elder brother.

This *Cyna* was a warlike woman, she had led Armies, and (as a true sister of *Alexander*) fighting hand to hand with *Caria* Queene of the *Phrygians*, a *Virago* like vnto her selfe, had slaine her. Shee brought vp this *Eurydice* in the same vnwomanly Art of Warre, who now among the Souldiers beganne to put in practice the rudiments of her education, to the small contentment of *Python*, that could not brooke her too curious intermedling in his charge. Whether it were so, that *Python* had some purpose to aduance the sonne of *Alexander* by *Roxane*, to the Kingdome; (as once he had sought to doe) or whether the Queene did suspect him of some such intent; or whether only desire of rule caused her to quarrell with him; quarrell shee did, which disturbed the proceeding against *Eumenes*. The Armie hauing shaken off such a ranke-rider as *Perdiccas*, would not afterward beereined with a twined thred. *Python* beating himselfe vpon his office, tooke vpon him to giue directions in the Kings name, which the Queene did oftentimes controll, vsing the same name, with more authoritie, and better liking of the Souldiers.

Python, seeing this, would needs resigne his office, whether vpon wearinesse of the contentions daily growing, or on purpose to bring the Queene into enuie, it is vncertaine. Perhaps he thought, that now being the farre worthiest man in the Campe, hee should be intreated to retaine the place, and haue his authoritie confirmed, or (as might be) increased, were it but for want of a fit Successor. *Eurydice* was nothing sorrie at this course; for now she thought to manage the affaires of the Empire at her owne will, being freed from the troublesome assistance of a Protector. But the Souldiers disappointed both her and *Python*, of their contrarie expectations: choosing *Antipater*, the onely powerfull man of *Alexanders* Captaines, then liuing, into the roome of *Python*. Hereat the Queene fretted exceedingly, and began to deale earnestly with the *Macedonians*, that they should acknowledge no Lord saue onely the King their Soueraigne. Yet shee failed of her purpose, being hindred (as may seeme) by three things: the apparent weakenesse of her husband: the growth of *Alexanders* children, who (though borne of out-landish women) were bred in the *Macedonian* Campe; and the mightinesse of *Antipater*, who commanding a great Armie neere at hand, arriued in few daies at the Campe, and enforced *Eurydice* to hold her selfe content. *Antipater* was of such power, that he needed not to worke by any close deuices, as *Perdiccas* had done: he had no concurrents, all the Gouernours of Prouinces that remained aliue, acknowledged him their better: yea, many of them he displaced out of hand putting others in their roomes. This done, hee tooke the King, Queene, and Princes along with him into *Macedonia*, leauing *Antigonus* Generall of the Royall Armie: to whom for his good seruices done, and to be done against *Eumenes*, he gaue the rule of *Susiana*, besides his former Prouinces, and committed into his hands the gouernment of *Asia* during that warre.

§. XI.

Antigonus *Lieutenant of Asia, winnes a battell of* Eumenes, *and besiegeth him in Nora: He vanquisheth other followers of* Perdiccas.

HEre begins the greatnesse of *Antigonus*, whose power in few yeeres ouer-growing the rest, wanted little of spreading it selfe ouer the whole Monarchie. Hee was to make warre vpon *Eumenes*, *Alcetus* the brother, and *Attalus* the brother in-law to *Perdiccas*: worke enough to keepe his Armie imployed in the publike seruice, till such time as he might finde occasion to make vse of it in his owne businesse. The first of these which he vndertooke was *Eumenes*, with whom *Alcetus* and *Attalus* refused to ioyne, hauing vnseasonably contended with him in time of common danger about the chiefe place. *Eumenes* had an Army strong in number, courage, and all needfull prouisions; but obedient onely at discretion. Therefore *Antigonus* tried all waies of corrupting his Souldiers; tempting first the whole Armie with letters: which practice failing by the cunning of *Eumenes* (who made shew as if hee himselfe had scattered abroad those letters, to trie the faith of his men) he dealt apart with such Captaines, as he thought most easie to be wonne. Of these Captaines one rebelled, breaking out too hastily before anie helpe was neere him, yet looking so carelesly to himselfe, that he and his were surprised, when hee thought his enemies farre off. Another follower of *Eumenes* (or rather of good fortune, which hee thought now to bee in company with *Antigonus*) kept his treachery secret, reseruing it for the time of execution. Vpon confidence of the treason which this false man *Apollonides* had vndertaken, *Antigonus* presented battaile to *Eumenes*; in the heate whereof *Apollonides*, Generall of the Horse to *Eumenes*, fled ouer to the contrarie side, with such as he could get to follow him: but was closely followed by some, whose company he desired not. *Eumenes*, perceiuing the irrecouerable mischiefe which this traiterous practice had brought vpon him, pursued the villain, and cut him off before he could thrust himselfe into the troops of *Antigonus*, and boast of his treachery. This was some comfort to *Eumenes* in the losse of that battel, which disabled him vtterly to keep the field, and left it very hard for him to make a safe retrait. Yet one thing hee did which much amazed his enemies, and (though a matter of small importance) caused *Antigonus* himselfe to admire his high resolution. It was held no small part of the victorie to get possession of the dead bodies. *Eumenes*, whilest *Antigonus* held him in chase, turned out of the way, and fetching a compasse, returned to the place where the battaile had beene fought; there he burned (according to the manner of the time) the bodies of his owne men,

men, and interred the bones and aſhes of the Captaines, and common Souldiers, apart, raiſing vp heapes of earth as Mountaines ouer them, and ſo went his way. As this bold aduenture bred in the *Macedonians*, (returned to their camp) great admiration of his braue ſpirit: ſo the newes which *Menander* (who was ſet to looke vnto their carriages) brought and publiſhed among them, enticed them to loue him as their honourable friend. Hee had found *Menander* in an open Plaine, careleſſe, as after an aſſured victory, and loaden with the ſpoyles of many Nations, the rewards of their long ſeruice; all which he might haue taken: but fearing leaſt ſuch a purchaſe ſhould proue a heauie burthen to him, whoſe chiefe hope conſiſted in ſwift expedition, hee gaue ſecret warning to *Menander* to flie to the mountaines, whileſt he detained his men (whom authority could not haue reſtrained) by this ſleight, ſetting them to bait their horſes. The *Macedonians* extolled him for this courteſie, as a noble Gentleman, that had forborne when it lay in his power to ſtrip them out of all their wealth, and make their children ſlaues, and to rauiſh their wiues: but *Antigonus* told them, that he had not forborne to doe this out of any good will to them; but out of meere ſubtiltie had auoyded thoſe precious fetters, which would haue hindred his ſpeedie flight. He told them true. For *Eumenes* did not onely thinke all cariages to bee ouer-burdenſome, but the number of his men to be more troubleſome than auaileable in his intended courſe. Wherefore he ſent them from him as faſt as he could, wiſhing them to ſhift for themſelues; and retaining onely fiue hundred horſe, and two hundred foote. When hee had wearied *Antigonus* a while in following him vp and downe, hee came to *Nora*: where againe, keeping no more about him, than neceſſity required to make good the place, he louingly diſmiſſed all the reſt. *Nora* was a little Fortreſſe in the borders of *Lycaonia* and *Cappadocia*, ſo ſtrongly ſituated that it ſeemed impregnable, and ſo well victualed and ſtored with all neceſſaries, that it might hold out for many yeeres. Thither did *Antigonus* follow him, with more deſire to make him his friend, than to vanquiſh him in warre. To this purpoſe hee entertained parlee with him, but in vaine. For whereas *Antigonus* offered him pardon, and his loue; *Eumenes* required reſtitution of his Prouinces, which could not be granted without *Antipaters* conſent. Then was *Nora* cloſed vp; where *Antigonus* leauing ſufficient ſtrength for continuance of the ſiege, tooke his iourney into *Piſidia* againſt *Alcetus* and *Attalus*, with whom he made ſhort worke. He came vpon them vnexpected, and ſeized on paſſages, which wanted not men, but ſuch a Captaine as *Eumenes*, to haue defended them. *Alcetus* and *Attalus*, as they had beene too ſecure before his comming, ſo were they too aduenturous, in fighting at the firſt ſight, vpon all diſaduantages: and their folly was attended with ſutable euent. *Attalus* with many principall Captaines was taken; *Alcetus* fled to the Citie of *Termeſſus*, where the loue of the yonger ſort toward him was ſo vehement, that ſtopping their eares againſt all perſwaſions of the ancient men, they needs would hazard their liues and their Countrie in his defence. Yet this auailed him nothing: For the Gouernours of the Towne hauing ſecretly compounded with *Antigonus*, cauſed the yong men to ſally out; and vſing the time of aduantage, they with their ſeruants did ſet vpon *Alcetus*, who vnable to reſiſt ſlew himſelfe. His dead body was conueied to *Antigonus*, and by him barbarouſly torne, was caſt forth without buriall. When *Antigonus* was gone, the yong men interred the carcaſſe with ſolemne funeralls, hauing once beene minded to ſet on fire their owne towne in reuenge of his death. Such fauor had he purchaſed with courteous liberalitie: but to make an able Generall, one vertue, how great ſoeuer, is inſufficient.

§. XII.

Ptolomie *winnes Syria and Phœnicia. The death of* Antipater.

WHileſt theſe things were in doing, the reſt of the Princes lay idle, rather ſeeking to enioy their Gouernments for the preſent, than to confirme or enlarge them. Onely *Ptolomie* looking abroad, wan all *Syria* and *Phœnicia:* an action of great importance, but not remarkeable for any circumſtance in the managing. He ſent a Lieutenant with an Armie, who quickly took *Laomedon* priſoner, that ruled there by appointment of *Antipater*, and formerly of *Perdiccas*; but (as may ſeeme) without any great ſtrength of Souldiers, farre from aſſiſtants, and vainely relying vpon the authority which had giuen him that Prouince, and was now occupied with greater cares, than with ſeeking to maintaine him in his Office.

Antipater was old and sickly, desirous of rest, and therefore contented to let *Antigonus* pursue the dispatch of those businesses in *Asia*. He had with him *Polysperchon*, one of the most ancient of *Alexanders* Captaines, that had lately suppressed a dangerous insurrection of the *Ætolians*, which Nation had stirred in the quarrell of *Perdiccas*, preuailing farre at the first, but soone losing all that they had gained, whilest *Antipater* was abroad in his *Cilician* expedition. In this *Polysperchon*, *Antipater* did repose great confidence; so farre foorth, that (suspecting the youth of his own Sonne *Cassander* of insufficiencie in so great a charge) hee bequeathed vnto him on his death-bed the Gouernment of *Macedon* and *Greece*, together with his Office of *Protectorship*. So *Antipater* died, beeing foure-score yeeres old, hauing alwaies trauelled in the great affaires of mighty Princes, with such reputation, that *Alexander* in all his greatnesse was iealous of him, and the successours of *Alexander* did either quietly giue place vnto him, or were vnfortunate in making oppositions. In his priuate qualities he was a subtile man, temperate, frugall, and of a Philosophicall behauiour, not vnlearned, as hauing beene Scholler to *Aristotle*, and written some Histories. He had beene much molested by *Olympias*, *Alexanders* mother, whom after the death of her Sonne, he compelled to abstaine from comming into *Macedonia*, or entermedling in matters of Estate: yea, at his owne death hee gaue especiall direction, that no woman should be permitted to deale in the administration of the Empire. But this precept was soone forgotten; and yet ere long, by sorrowfull experience approoued to haue beene sound and good.

§. XIII.

Of Polysperchon *who succeeded vnto* Antipater *in the Protectorship. The insurrection of* Cassander *against him.*

Polysperchon was very skilfull in the Art of Warre, hauing long time beene Apprentise in that occupation; other qualities, requisite in so high an Office as hee vnder-went, either Nature had not giuen to him, or Time had robbed him of them. He managed his businesse more formally than wisely, as a man of a second witte, fitter to assist, than command in chiefe. At the first entrance vpon the stage, he called to counsaile all his friends, wherein, for waighty considerations (as they who waighed not the contrary reasons held them) the Queene *Olympias* was reuoked out of *Epyrus* into *Macedon*, that the presence of *Alexanders* mother might countenance and strengthen their proceedings. For the condition of the times requiring, that the Gouernours of Prouinces abroad should keepe greater Armies, than were needfull or easie to be retained about the person of the King in *Macedonia*; it seemed expedient, that the face of the Court should bee filled with all Maiestie, that might giue authoritie to the Iniunctions from thence proceeding, and by an awfull regard containe within the limited bounds of dutie such as could not by force haue beene kept in order, being strong, and lying too farre off.

Such care was taken for preuention of imaginarie dangers and out of sight, whilest present mischiefe lay vnregarded in their bosomes. *Cassander*, the Sonne of *Antipater*, was not able to discouer that great sufficiencie in *Polysperchon*, for which his father had reposed in him so much confidence: neither could he discerne such oddes in the qualitie of himselfe and *Polysperchon*, as was in their fortune. He was left Captaine of one thousand; which Office by practice of those times was of more importance, than the title now seemes to implie. Hee should thereby haue beene as Campe-master, or Lieutenant generall to the other: a place no way satisfying his ambition, that thought himselfe the better man. Therefore he began to examine his owne power, and compare with the forces likely to oppose him. All that had relied on his Father, were his owne assured, especially such as commanded the Garrisons bestowed in the principall Cities of *Greece*. The like hope was of the Magistrates, and others of principall authoritie, in those Common-weales, whose formes had beene corrected by *Antipater*, that they would follow the side, and draw in many partakers: it concerned these men in their owne particular to adhere vnto the Captaines, by whom their faction was vp-held; and by whom the rascall multitude, couetous of regaining the tyrannous power which they had formerly exercised ouer the principall Citizens, were kept in order, obeying their betters perforce. Besides all these helpes, *Cassander* had the secret loue of Queene

Eurydice,

Eurydice, who had in priuate rendred him such curtesie, as was due onely to her husband. But neither the Queenes fauour, nor all his other possibilities, gaue him confidence to breake out into open rebellion; because he saw *Polysperchon* much reuerenced among the *Macedonians*, and strong enough to suppresse him, before he could haue made head. Therefore he made shew of following his pleasures in the Countrie, and calling many of his friends about him, vnder pretence of hunting, aduised with them vpon the safest course, and most free from all suspition. The necessitie was apparant of raising an Armie, before the businesse was set on foote; and to doe this, opportunitie presented him with faire meanes. *Ptolomie* had by fine force, without any commission, annexed *Syria* to his gouernment of *Ægypt* and *Cyrene*: this was too much either for the King to trust him with, or for him to part with. *Antigonus* vpon the first newes of *Antipaters* death, began to lay hold vpon all that he could get, in such sort, that he manifestly discouered his intent of making himselfe Lord of all *Asia*. These two therefore stood in neede of a ciuill Warre; which *Cassander* well noted, and presumed withall, That the friendship which had passed betweene his Father and them, would auaile him somewhat. Whereupon he secretly dispatched messengers to them both; and within a little while conueied himselfe on a sudden ouer the *Hellespont*, that he might in person aduance the businesse with greater speede. Much perswasion is needeleſse in winning a man to what he desireth. *Antigonus* coueted nothing more, than to finde *Polysperchon* worke, by raising some commotion in *Greece*. Yet (as formalities must not be neglected) *Cassander* did very earnestly presse him, by the memory of his Father, and all requisite coniurations, to assist him in this enterprise; telling him, that *Ptolomie* was ready to declare for them, and vrging him to a speedy dispatch. *Antigonus* on the other side repaied him with the same coine; saying, That for his owne sake, and his dead Fathers, whom he had very deerely loued, he would not faile to giue him all manner of succour. Hauing thus feasted one another with words, they were nothing slacke in perparing the common meanes, leading to their seuerall ends.

§. XIIII.

The vnworthy courses held by Polysperchon, *for the keeping downe of* Cassander.

GReat necessity there was of timely prouision. For *Polysperchon* needed no other instructions to informe him of *Cassanders* drift, than the newes of his departure. He was not ignorant of the ready disposition, which might be found in *Antigonus* and *Ptolomie*, to the strengthening of rebellion; and well he knew that one principall hope of *Cassander* was reposed in the confidence of such as ruled in the *Grecian* Estate. Therefore (louing to worke circumspectly) he called another Councell, wherein it was concluded, That the Popular forme of Gouernment should be erected in all the Cities of *Greece*; the Garrisons withdrawne; and that all Magistrates and principall Men, into whose hands *Antipater* had committed the supreme authority, should forthwith be either slaine or banished. This was a sure way to diminish the number of *Cassanders* friends, and to raise vp many enemies to him in all quarters. Yet hereby was discloſed both an vnthankefull nature in *Polysperchon*, and a factious malice in his adherents. For how could he be excused of extreame ingratitude, that for hatred of the Son went about to dishonour the Fathers actions, whose onely bountie had inabled him to doe it? Or what could be said in their defence, who sought to destroy many worthy men, friends to the State, by whom the *Greekes* were held restrained from stirring against the *Macedonians*? and in opposition to their priuate Enemie, gaue the rule of things to base Companions, and such as naturally maligned the Empire? But as in mans body, through sinnewes newly issuing from one branch, a finger is more vexed by inflammation of his next neighbour, than by any distemper in the contrary hand: so in bodies politique, the humours of men, subdiuided in faction, are more inraged by the disagreeable qualities of such as curbe them in their neereſt purposes, than they are exasperated by the generall opposition of such as are diuided from them in the maine trunke. Hereby it comes to passe, that contrary religions are inuited to helpe against Neighbour Princes; bordering enemies drawne in, to the part in ciuill warres; and ancient hatred called to counsaile against iniurious friends. Of this fault Nature is not guiltie; she hath taught the arme to offer it selfe vnto manifest losse in defence of the head: They are depraued affections,

affections, which render men sensible of their owne particular, and forgetfull of the more generall good, for which they were created.

The decree, whereby the *Greekes* were presented with a vaine shew of liberty, ran vnder the Kings name; but so, as one might easily discerne, that *Polysperchon* had guided his pen. For the maine point was, That they should follow such directions, as *Polysperchon* gaue, and treate with him about all difficulties. In the rest it contained such a deale of kindenesse, as proceeding on a sudden from those who had kept them in hard subiection, might well appeare to haue some other roote than the pretended good will; and was of it selfe too base and vnfit for a King to vse toward his conquered Subiects, and often-subdued Rebels.

§. XV.

Of the great commotions raised in Athens by Polysperchons *decree. The death of* Phocion.

NEuertheleſſe the *Athenians* with immoderate ioy entertained this happy-seeming Proclamation, and sought how to put it in execution without further delay. But *Nicanor*, Captaine of the Garrison, which kept one of their Hauens, called *Munychia*, in the lower part of the Towne, would needes take longer time of deliberation, than was pleasing to their hastie desires.

Nicanor, as a trusty follower of *Cassander*, was by him shifted into the place, and *Menillus* (that was Captaine there before) discharged, when *Antipater* was newly dead. His comming to *Athens* was no way gratefull to the Citizens, who soone after hearing the newes of *Antipaters* death, cried out vpon *Phocion*, saying, That he had sufficient intelligence of that accident, and might by aduertising them in due time, haue put into their hands a faire opportunity of thrusting out the *Macedonians*. But these exclamations argued no more than a desire to shake off the *Macedonian* yoke. Far more grieuously would they haue beene offended, had they knowne the instructions which *Cassander* had giuen to *Nicanor*, and his resolution to follow them. It was concluded, That he should not onely retaine *Munychia*, any iniunction to the contrary notwithstanding; but that he should finde meanes to thrust some Companies into *Piraeus*, and fortifie that also, which was the principall Hauen, against the high-Towne. How to accomplish this, he rather wanted some reasonable pretence, than good ability. But the *Athenians* were not long in giuing him sufficient cause to do that, which he would haue done without any cause giuen. They desired him to come vnto their Councell, assembled in the *Piraeus*, there to consider of the Kings Proclamation: whither vpon *Phocions* word and safe conduct he came, and earnestly pressed them to hold with *Cassander* in the warre which was ready to break forth. Contrariwise they vrged him first of all, to make them Masters of their own, which how to vse, they might consult afterwards. Each of them refusing to condescend vnto the others demand; the *Athenians* (who did alwaies measure iustice by profit, yet seldome thriued by that course) practised with *Dercyllus*, a Captaine following *Polysperchon*, and then lying neere at hand, that he should enter into the Towne, and take *Nicanor* prisoner. But *Phocion*, who then gouerned in *Athens*, a man very vnlikly to the rest of the Citizens, being nothing pleased with such a tricke of politique dishonesty, did quietly suffer him to depart and saue himselfe.

Nicanor hereupon began to deuise vpon taking *Piraeus*; not as following now the project of *Cassander*, but prosecuting his owne iust reuenge. He leauied as many Souldiers as he could, and drew them closely into *Munychia*; which done, he issued into *Piraeus*, tooke it, and intrenched himselfe therein, to the exceeding discomfort of the *Athenians*, who lately impatient of his keeping the one Hauen, saw him now Master of both. *Alexander*, the sonne of *Polysperchon*, came thither shortly after with an Armie. Then were the Citizens in great hope of recouering all, and addressed themselues vnto him; who made faire shewes, intending meere mischiefe, which they perceiued not, being blinded with the vaine Epistles of his Father, and of *Olympias* the old Queene. *Olympias* taking vpon her to command, before she durst well aduenture to returne into *Macedon*, had peremptorily charged *Nicanor* to restore to the *Athenians* the places which he held: but he would first consider more of the matter. *Polysperchon* had further ordained, that the Isle of *Samos* should be rendred vnto them: a goodly offer, had it accorded with his power

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and meaning. He was (indeede) ſo farre from purpoſing to let them haue *Samos*, that as yet he did not throughly intend to let them haue themſelues. The commoditie of their Hauens was ſuch, as he would rather get into his owne hands, than leaue in theirs; yet rather wiſhed in theirs, than in *Caſſanders*. His ſon *Alexander* not ignorant of this, made faire ſhew to the *Athenians*, and ſpent much labour in communing with *Nicanor*, but ſuffered not them, for whom he ſeemed to labor, to intermeddle with the buſineſſe. Hereupon the Citizens grew iealous, and the diſpleaſure they conceiued againſt him, they powred out vpon *Phocion*, depriuing him of his office. This was done with much tumult: baniſhed men and ſtrangers, thruſting themſelues into the aſſembly of the Citizens, who diſtracted with ſundry paſſions, growing out of their preſent misfortunes, thought euery one that beſt could inueigh againſt things paſt, a moſt likely man to finde ſome remedy for the euill threatning them. In this hurly-burly was *Alexander* deuiſing how he might come to ſome good point of compoſition with *Nicanor*, and held much priuie conference with him; which he could not ſo ſecretly carry, but that his negotiation was diſcouered, whereby the vp-rore in the Towne was ſo farre increaſed, that *Phocion* with many of his friends, were accuſed, and driuen to ſeeke ſaueguard of their liues by flight. So they came to *Alexander*, who entertained them gently, and gaue them his letters of commendation to his Father, deſiring him to take them into his protection.

Polyſperchon was in the Countrie of *Phocis*, ready to enter with an Armie into *Attica*. Thither came *Phocion* with his Companions, hoping well that the letters which they brought, and their owne deſerts, (hauing alwaies beene friends to the *Macedonians*, as far as the good of their Countrie gaue leaue) ſhould be enough to get patronage to their innocency. Beſides all this, *Dinarchus* a *Corinthian*, *Polyſperchons* familiar friend, went along with them (in an euill houre) who promiſed to himſelfe and them great fauour, by meanes of his acquaintance. But *Polyſperchon*, was an vnſtable man, very earneſt in what he tooke in hand, yet, either for want of iudgement in following them, or of honeſty in holding the beſt of them, eaſily changing his intended courſes, and doing things by the halues, which made him commonly faile of good ſucceſſe. For feare of *Caſſander*, he had offered wonderfull kindneſſe to the *Athenians*; this had cauſed them to loue him: out of their loue he gathered hope of deceiuing them, which made him to change his minde, and ſeeke how to get into his owne hands thoſe keyes, with which *Caſſander* held them faſt lockt vp: finding himſelfe diſappointed of this purpoſe, and ſuſpected as a falſe diſhonourable man, he ſtood wauering betweene the contrary allurements of profit and reputation. To keepe the *Athenians* perforce at his deuotion, would indeede haue done well: but the effecting of this beganne to grow deſperate; and many Townes of importance in *Greece* began to caſt their eyes vpon his proceeding in that action. Wherefore he thought it the wiſeſt way to redeeme their good opinion, by giuing all contentment vnto the popular faction, which was then growne to be Maiſter of that Citie. And in good time for this purpoſe were the *Athenian* Embaſſadours come, treading (as one may ſay) vpon *Phocions* heeles, whom they were ſent to accuſe. Theſe had ſolemne audience giuen to them in the Kings preſence, who was attended by many great Lords, and for oſtentations ſake was glorified with all exteriour ſhewes of maieſtie; yet all too little to change *Aridæus* into *Alexander*: for hee did nothing there, but either laugh or chafe, as he ſaw others doe. For beginning of the buſineſſe *Polyſperchon* commanded that *Dinarchus* ſhould be tortured and ſlaine. This was enough to teſtifie his hearty affection to the Commonaltie of *Athens*, in that he ſpared not his old acquaintance for their ſake, whoſe Embaſſadours he then bad to ſpeake. When their errand was done, and anſwere to it made by the accuſed, who had no indifferent hearing, *Phocion* and the reſt were pronounced guiltie of treaſon; but to giue ſentence, and doe the execution vpon them, was (for Honours ſake) referred vnto the Citie of *Athens*, becauſe they were Burgeſſes. Then were they ſent away to *Athens*, where the rascall multitude, not ſuffering them to ſpeake for themſelues, condemned them to dye. So they periſhed being innocent. But the death of *Phocion* being very conſpicuous, made the fortune of the reſt to be of the leſſe regard. Fiue and fortie times had he beene choſen Gouernour of the Citie, neuer ſuing for the place, but ſent for when he was abſent: ſo well was his integritie knowne, and ſo highly valued, euen of ſuch as were no pretenders to the ſame vertue. He was a good Commander in Warre, wherein though his actions were not very great, yet were they of good importance,

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and neuer vnfortunate. Neuer did the Citie repent of hauing followed his counsaile: nor any priuate man of hauing trusted his word. *Philip* of *Macedon* highlyesteemed him; so, and much more did *Alexander*, who (besides other signes of his loue) sent him two hundred talents of siluer, and offered to bestow vpon him of foure Cities in *Asia* any one which he would choose. But *Phocion* refused these and other gifts, howsoeuer importunately thrust vpon him; resting well contented with his honest pouerty: wherein he liued aboue fourescore yeeres, and then was compelled by the vniust iudgement of wicked men to drink that poyson, which by iust iudgement of the righteous God, so infected the Citie of *Athens*, as from that day forwards it neuer brought forth any worthy man resembling the vertue of their Ancestors.

§. XVI.

Of Polysperchon *his vaine expedition against* Cassander.

NOt long after these things were done, *Cassander* with such forces as *Antigonus* lent him, entred into *Piraus*; which newes drew *Polysperchon* head-long into *Attica*, with a great Army, but so ill victualed, that he was fain to depart without any thing done. Onely he had giuen some impediment to the enemy; who not contented with defending what he held, began to looke out, and make new purchases abroad. Finding therefore himselfe vnable to driue *Cassander* out of *Athens*, he left his sonne *Alexander*, with such number of men, as exceeded not the proportion of victuals, to withstand his further incroaching. The greatest part of his Armie he carried into *Peloponnesus*, to make the Countrey sure to himselfe, wherein *Cassander* had many Friends.

His doings in *Peloponnesus* were such, as they had beene in other parts of *Greece*. First, he began to fight with Edicts, restoring the *Democratie*, or Popular forme of gouernement. Hee commanded that the principall Citizens, that had by *Antipater* beene made Rulers, should be either slaine, or driuen into exile. This decree tooke immediate effect in most places: The vulgar sort being very ready to seale the Charter of their freedome and authoritie, with the bloud of those who had kept them in subiection. Yet many Cities there were, which delighted in the rule of the chiefe Citizens; and many which wished well to *Cassander*, especially they of *Megalopolis*, on whom *Polysperchon* meant to inflict an exemplarie punishment of disobedience to him, which he tearmed Rebellion. *Megalopolis* had in it fifteene thousand seruiceable men, well furnished of necessaries, and resolued to endure the worst. And neede there was of such resolution. For *Polysperchon* comming thither with all his power, did so much, that he ouerthrew, by a Mine, three of their Bulwarks, and all the space of wall betweene them. But the Defendants manfully repelled the *Macedonians* which came vp to the breach; and at the same time with great labour they raised vp an inner wall, to beare out the next assault. The Assailants hauing failed to carry the Towne at the first attempt, tooke much paine to cleare the ground, and make faire way for their Elephants, whose violence was likely to ouerthrow all that came in their way. But the Towns-men perceiuing their drift, prepared boords driuen through with long nailes, which they vsed as gall-throps, bestowing them sleightly, couered with the points vpwards, in the way by which the beasts were to passe. Neither did they set any to encounter them in front, but appointed certaine light-armed men to beare vpon their sides with Arrowes and Darts, as they were instructed by some that had learned the manner of that fight in the *Asian* Warres. Of these prouisions they made happy vse in the next assault. For by them were the Elephants (wherein the enemy chiefly trusted) either sorely hurt, or driuen backe vpon the *Macedonians*, whom they trampled vnder feet. *Polysperchon* came as ill furnisht for long abode to *Megalopolis* as before to *Athens*. Therefore being neither able to dispatch the businesse quickly, nor to take such leisure as was requisite, he forsooke the siege, with some losse, and much dishonour; leauing some part of his Armie to lye before the Towne for his credit.

After this he sent *Clitus*, his Admirall, to Sea, to ioyne with *Arideus* that was come out of *Phrygia*, and to cut off all succour which might come to the enemy out of *Asia*. *Cassander* also sent his whole Fleet vnder *Nicanor*, who taking along with him some ships of *Antigonus*, came to the *Propontis*, where he fought with *Clitus*, and was beaten. But *Antigonus* hearing of the ouer-throw, gathered together the ships that were escaped, and

and manning them very well, ſent out *Nicanor* againe, aſſuring him of the victory, as well he might. For he ſent out ſufficient numbers of light-armed men, whom he cauſed to be wafted ouer the Streights in ſmall Veſſels by night; theſe before day-light ſeizing vpon *Clitus*, draue his men, that lay ſecurely on the land, head-long into their ſhips; in which tumult *Nicanor* arriuing did aſſaile them ſo luſtily, that few or none eſcaped him.

This loſſe at Sea, together with his bad ſucceſſe by Land, brought *Polyſperchon* into great contempt. He had a good facility in penning bloudy decrees, but when the execution was referred to his owne ſword, he could finde the matter more difficult. Wherefore the *Athenians*, perceiuing that he had left them to ſhift for themſelues, and was not able to giue them Protection againſt the enemy which lay in their boſomes, came to agreement with *Caſſander*; accepting a Gouernour of his appointment; and reſtoring all things to the ſame ſtate wherein *Antipater* had left them. The like inclination to the party of *Caſſander*, was found in very many Cities of *Greece*, which daily and willingly reuolted vnto him; as to an induſtrious man, and likely to preuaile in the end. Thus was the whole Country ſet in a combuſtion, vneaſie to be quenched; which preſented vnto *Antigonus* an opportunity, that he neglected not, of making himſelfe Lord of *Aſia*.

§. XVII.

Antigonus *ſeekes to make himſelfe an abſolute Lord: and thereupon treates with* Eumenes, *who diſappointeth him. Phrygia and Lydia wonne by* Antigonus.

ANtigonus had in *Antipaters* life time a firme reſolution, to make vnto himſelfe the vtmoſt benefit that he might of the Army committed to his charge. And in faire ſeaſon for aduancement of his purpoſes came the newes of *Antipaters* death; euen then, when all the buſineſſe in *Piſidia* was diſpatched, and no more imployment for the Army remaining, ſaue onely the continuance of the ſiege of *Nora*, a ſmall thing of it ſelfe, but as hard as a greater matter; and requiring few men, but much time; when time of all things was moſt precious. *Eumenes* lay in that Fort of *Nora*, able to make the place good, and hoping that the mutability, to which the preſent eſtate was manifeſtly ſubiect, would in continuance of ſome yeres (which he might abide) worke more for him, than his enemies in that ſpace could worke againſt him. His moſt feare was, that for want of exerciſe in that narrow Caſtle, his men & horſes might grow ſickly and vnſeruiceable: which made him to practiſe many deuices of keeping them in health and luſtie. But when he had continued ſhut vp in this manner about a yeere, his hopes came to good paſſe, and he was eaſed of his cares by *Antigonus* himſelfe, whoſe forces held him beſieged.

Antigonus knowing the great ſufficiencie of *Eumenes*, and conſidering his fidelity ſhewed vnto *Perdiccas*, thought that he could not finde in all the world a fitter man than him, to imploy in managing thoſe high deſignes, wherein he doubted not that he ſhould be withſtood by the mightieſt Princes of the empire. He ſent therefore to *Eumenes* by one that was friend to them both, acquainting him with ſome part of his intent, and promiſing to make him a better Lord than euer hee had beene, and the next man to himſelfe, if things fell out as he deſired: in regard whereof hee required onely his friendſhip, and thereupon ſent him an oath to take; which done, he might at his good pleaſure iſſue ſafely out of *Nora*, and enioy his perfect libertie. *Eumenes* peruſing the forme of the oath, did perceiue the meaning of *Antigonus*; which was, rather to make him his follower than his fellow. For whereas, in a few words, it mentioned the King and Princes of the bloud, rather to keepe the *Decorum*, than vpon any loyall intent; the binding words and ſumme of all were ſuch, as tied him faſt onely to *Antigonus*, omitting all reſeruation of duety to the King or any other. This hee liked not, holding it vnſeemely to become a ſworne man to him, with whom he had fought for the maſterie; and being aſſured that his voluntary aſſiſtance, which way ſoeuer he gaue, would be more acceptable, and farre more honourable, than the courſe propounded. Yet would he not therefore breake off for the negotiation, and waite for ſome better occaſion of inlargement, which might perhaps be long in comming: but ſeeming to be well agreed with *Antigonus*, he prepared to giue vp his Hold and depart. As for the oath it ſelfe, when he came to take it, he made ſhew of diſlike, in that it was not ſolemne

enough

enough for such personages as they were, who could not be too ceremonious in testifying their Allegiance. The *Macedonians* which lay incamped before *Nora*, liked his words, and gaue him leaue to put in *Olympias*, and the children of *Alexander*, binding himselfe to them and their adherents, as well as to *Antigonus*; and so he departed.

Antigonus had taken vpon him, as soone as he came downe to the Sea-side, to remoue some of the Gouernours of the Prouinces, behauing himselfe according to the authoritie which he had receiued of *Antipater*, to exercise in the time of warre. Neither did he want sufficient pretence whereby to iustifie his proceedings. For if *Polysperchon* might lawfully hold the *Protector-ship*, which the old man doting on his death-bed bequeathed vnto him, as a legacie, without consent of the Princes or Souldiers; why might not he himselfe aswell retaine the *Lieutenantship* of *Asia*, that was granted vnto him for the generall good of the State, in presence of the whole Armie, by the King, and by *Antipater*, who had power to ordaine what should seeme conuenient whilest he liued, not to dispose of things that should happen after his death? To giue a faire colour to his ambition, this was enough: if any were not herewith satisfied, he had threescore thousand footmen, ten thousand horse, and thirtie Elephants in a readinesse to answere them.

The first that perceiued his drift, and prouided to resist him, was *Aridæus* Gouernour of *Phrygia*; who fortified the Townes of his owne Prouince, and sought to haue won *Cyzicus*, a faire Hauen Towne, and seated very conueniently for him, but was faine to goe away without it. Hereupon *Antigonus* tooke occasion to command him out of the Countrie. *Aridæus* was so farre from obeying him, that he sent forces to relieue *Eumenes*. Neuertheless finding that he was vnable of himselfe to make long resistance, he tooke such companies as he could draw along with him, and so passed ouer into *Europe*, to complaine at the Court. The like fortune had *Clitus*, who ruled in *Lydia*, and sought the like remedy of his fortune, with some hope at the first (for both of them were entertained with very good words) which quickly vanished, and grew desperate, when they were beaten at Sea, as hath already beene declared.

§. XVIII.

Antigonus *pursues* Eumenes. Eumenes *hauing authoritie from the Court, raiseth great war against* Antigonus *in defence of the Royall house.*

ANtigonus hauing thus gotten into his hands all, or most of all *Asia* the lesse, was able to haue entred *Macedon*, and seized vpon the Court; which that he forbare to doe, it proceeded (as may seeme) for some of these reasons. It would haue bred as much iealousie in *Cassander*, as feare in *Polesperchon*, which might haue brought them to tearmes of reconciliation. It would aske more time than he could spare; and the enuie which followed the *Protector-ship* was such, as he that had power enough without the Office, ought rather to shun, than to pursue. Besides all this, it was manifest that *Eumenes* would not onely refuse to take his part, but would make warre vpon him in defence of the Royall house, to which it was found that *Antigonus* did not stand well affected. Against him therefore he bent his course, and with an Army of twenty thousand foot, and foure thousand Horse, made great haste toward *Cilicia*, hoping to suppresse him before he should be able to make head.

Eumenes was one of those few that continued faithfull to their dead master, which being well knowne in the Court, he had commission sent vnto him from thence to raise an Armie, and make warre vpon *Antigonus*, taking of the Kings treasure as much as he should neede. Other letters also there were directed to all the Gouernours of Prouinces, requiring them to giue assistance to *Eumenes*, and be ordered by his direction: especially to the Captaines of the old Souldiers, called the *Argyraspides*, or siluer shielded bands, commandement was giuen to be at his appointment. He had of his old followers gathered together two thousand foot, and fiue hundred horse, before this authority was giuen him: but now he purposed with all the strength which he could make, to fight with *Antigonus* in defence of the Royall blood. *Olympias* had written to him, desiring him to bring helpe to her and to her Nephew the sonne of *Alexander*, and in the meane time to giue her his aduice in that which *Polysperchon* required of her: for shee was

desirous

desirous to returne into *Macedon*, but suspected his ambition, as not contained within lawfull bounds. *Eumenes* therefore counselled her to remaine in *Epirus*, till such time as he could bring the warre to a good issue; which done, he promised that his faith and care should not be wanting to the seede of *Alexander*.

Strange it is to consider, that in all the Empire, scarce any one could be found among the Noble-men, in whom *Alexanders* mother, wiues, and children, might repose firme confidence, sauing onely this *Eumenes*, a stranger to the *Macedonian* bloud, borne at *Cardia*, a Citie of *Thrace*. His reputation was no more than his owne vertue had made it; his followers obeyed at their owne discretion; and compelled he was to trauaile as farre as *Persia*, to gather together an Armie sufficient, to resist the enemies that pursued his heeles.

§. XIX.

How the Princes of Macedon stood affected mutually. Olympias *takes* Aridæus *and* Eurydice, *whom she cruelly puts to death.*

NOW, forasmuch as in this present warre all the Rulers of the Prouinces did entermeddle; and great alterations happened, not onely in the parts of *Asia*, but *Macedon* it selfe, which brought a new face vnto the State, by the extirpation of the royall house of *Philip* and *Alexander*: I hold it conuenient in this place, before we enter into the particulars of the warre it selfe, to shew briefely how the great ones did mutually stand affected; and by what passions they were drawne into those courses, which ouer-threw most of them, and out of their ruines built the greatnesse of a few: as likewise to what extremitie the faction brake out in *Macedon* it selfe, about the maine controuersie of the title to the Crowne, whereupon all other quarels were or should haue beene depending.

Aridæus the King, beeing simple and fearefull, did onely what hee was bidden.

Polysperchon, desirous to continue long in Office, had a purpose to aduance the sonne of *Alexander* by *Roxane* to the kingdome, and become Gouernour to a King of his owne making.

Eurydice the Queene discouering plainly this intent, and meaning nothing lesse than to let her husband serue as a Stale, keeping the throne warme till another were growne old enough to sit in it, grew acquainted with *Cassander*, who hated the memory of *Alexander*, and was therefore the fitter for her turne.

Cassander held fresh in minde the danger wherein his family had beene through *Alexanders* malice, together with the indignitie offered to himselfe by *Alexander*, who knocked his head against a wall for deriding one that adored him after the *Persian* manner. The displeasure hereof, and the pleasure which he tooke in the amorous Queene, made him to resolue, both to suppresse the linage which he hated, and to maintaine his beloued mistresse, either by supporting her weake husband, or by taking her to be his owne wife.

The rest of the Lords held it a thing indifferent who reigned ouer all, so as they might reigne in their seuerall Countries, and establish their authority in such wise, that it might not be taken from them.

Among these, *Ptolomie* and *Antigonus* were well enough already, if their ambition would haue suffered them to see it.

Pitho and *Seleucus* lying farre off, and being strong, had some good hope to encroach vpon their neighbours. Against these, *Peucestes* and some others with much adoe hardly

made resistance, vntill such time as *Eumenes* came to them; who propounded to himselfe great matters, which he lived not to accomplish.

Olympias the old Queene (as it is common with step-dames) hated the children of her husband by his other wiues. It was thought that she had giuen poyson to *Aridæus*, which failing to take away his life, had much impaired both his body and wits. Now she considering, that *Eumenes* was too full of businesse to come home so soone as she wished that he should; and that *Cassander* daily preuailed in *Greece*: thought it the best way to ioyne with *Polysperchon*, and set vp, as King, her Nephew *Alexander*, the son of *Roxane*, remouing *Aridæus* before *Cassander* were able to defend him. To this intent she procured men among her kindred in *Epirus*, and so tooke her way towards *Polysperchon*, who ioyning with her, entred into *Macedon*.

Eurydice hearing these newes, wrote very earnestly to *Cassander*, praying him to set aside all other businesse, and come to succour her. She her selfe by entreatie, gifts and promises, drew to her partie as many of the *Macedonians* as she could, vntill she thought her owne side strong enough; and then taking her husband with her, went boldly forth against *Olympias*, and the Traitor *Polysperchon*.

These two Queens met armed, as if the matter should haue beene determined by their own hands, which ended without any stroke stricken, by the reuolt of those who followed *Eurydice*. For as soone as the *Macedonians* beheld *Olympias*; calling to minde her former Estate, and the victorious reignes of her husband and sonne, they refused to lift any weapon against her. *Eurydice* finding her selfe thus forsaken, fled towards *Amphipolis*, but was intercepted and made prisoner with her husband.

Olympias hauing obtained this victory without bloud, thought that all things would succeed as easily, and that vpon the same considerations for which they had refused to beare Armes against her, the *Macedonians* would not sticke to maintaine her, whatsoeuer her proceedings were. Hauing therefore shut vp *Aridæus* and his wife in a close roome, where they could scarce turne round, she fed them through a little hole, till after a while it came in her head, (for feare lest the people should haue commiseration of him, that had reigned almost sixe yeeres and a halfe) to put them to death. So she deliuered *Aridæus* to some barbarous *Thracians*, who tooke away his life by cruell torments: to *Eurydice* she sent a sword, a halter, and a cup of poyson, willing her to choose the instrument of her owne death; who praying that the like presents might one day be sent to *Olympias*, yeelded her necke to the halter, hauing spent her last curses not in vaine. *Nicanor* the brother of *Cassander*, and a hundred the chiefe of his friends, did *Olympias* then choose out, all whom she commanded to be slaine. His brother *Iolaus* that was already dead and buried, she accused of poyson giuen to *Alexander*, & thereupon caused his Tomb to be throwne downe, and his bones to be scattered abroad. The *Macedonians* wondering at this furie, began to condemne themselues, and the folly of *Polysperchon*, who had, quite contrarie to *Antipaters* charge giuen on his death-bed, called this outragious woman to the gouernement of the Empire.

§. XX.

How Cassander *was reuenged vpon* Olympias.

†. I.

The great expedition of Cassander. Olympias *shuts her selfe into Pydna, where* Cassander *besieged her.* Æacides *King of Epirus, comming to succour* Olympias, *is forsaken, and banished by his owne Subiects.*

Cassander at that time lay before *Tegea*, in *Peloponnesus*; whither when all these ill tidings were brought to him, he neuer staied to take the Citie, nor to giue order for the State of things in that Countrie, (though *Alexander* the sonne of *Polysperchon* were there with an Armie) but compounding with them of *Tegea*, he willed his associates to looke to themselues as well as they could, till his returne; and so in all haste he tooke his iourney toward *Macedon*, carried headlong with the greedie desire of iust reuenge. The *Ætolians* had taken the Streights of *Thermopylæ*, in fauour of the Queene and *Polysperchon*, to hinder his passage; but he, not willing to mis-spend any time in

in dealing with them, got together as many ſhippes as he could, great and ſmall, with which he tranſported his Army into *Theſſaly*. There he diuided his companies, appointing ſome vnder *Callas*, a ſubtile Captaine, to hold *Polyſperchon* buſied, who then lay incamped neere to *Perhæbia*; with the reſt he marched directly againſt *Olympias*. She, hauing once preuailed by the reſpect giuen to her dignitie, tooke more care how to appeare Maieſticall, than to make her ſelfe ſtrong. To this end ſhe made a ſolemne progreſſe to *Pydna*, a Sea-towne, and well fenced, hauing in her companie all the flowre of the Court, eſpecially the great Ladies, among whom was *Roxane*, and her yong ſon *Alexander*, heire to the great *Alexander*, by his grandmothers deſignement: who, during his minority kept the Soueraigne power in her owne hands. But all this pompe ſerued to little vſe, againſt the violence of the enemy, that ſoone preſented himſelfe before the wals; onely it fed the beſieged with a vaine hope of ſuccour, that would from all parts arriue, to reſcue perſons of their quality. And hereof there ſoone appeared faire likelihood, which as ſoone vaniſhed, and went away in ſmoke.

For *Æacides* King of *Epirus*, made great haſte to bring ſuccour to *Olympias*, his coſen, with whom *Deidamia* his daughter was alſo ſhut vp. Neuertheleſſe, his Subiects were nothing forward in this expedition; but finding certaine paſſages taken in the way by *Caſſanders* men, they called vpon him to retire, and quit the enterpriſe. The Kings importunitie vrging them to proceede, and the obſtinate refuſall of the Armie, brake out at length into ſuch termes, that when he had raged in vaine againſt the multitude, his authority, with which he thought to haue preuailed vpon them, was by them taken from him, and he compelled to forſake his Kingdome, and to wander vp and downe in forraine Countries a baniſhed man, his people ioyning with the enemy, againſt whom he had led them forth to warre.

Pydna in the meane time was cloſed vp ſtreightly, both by Sea and Land, ſo that neither any could iſſue out of the Citie, nor any reliefe be conueyed into it; but it held out as long as any food was left, no memorable ſeruice being done there, whilſt great actions were mannaged abroad.

†. II.

A continuation of Olympias *her ſtorie.* Polyſperchon *defeated. Extreame famine in Pydna.* Olympias *yeeldes to* Caſſander.

NOw, though order of time require it, that we ſhould rehearſe the doings of *Eumenes* and *Antigonus* in this place, leauing *Olympias* yet a while to the howre of her deſtiny, which growes the faſter vpon her, becauſe ſhe may diſcerne it comming; yet that wee may not be compelled to interrupt the courſe of our narration, by inſerting her Tragedie in the midſt of things, not manifeſtly coherent with it; we will here (as elſewhere we haue done, and elſewhere muſt) continue to an end one Hiſtory, that we may not be therewith diſtracted, when we ſhall come to the relation of another. All the hope of the beſieged, remaining in *Polyſperchon*, was in like manner diſappointed, as their former truſt had beene, which was repoſed in the ſuccours of the *Epirot*. For *Callas*, who was ſent againſt him, found the meanes to corrupt the greateſt part of his Armie with money, leauing him within a little while ſo ſlenderly accompanied, that he was fit for no other buſineſſe of warre, than a ſwift retrait. When famine had ſo farre preuailed in the Citie, that the horſes were killed as a precious food, many men feeding on the dead carcaſſes of their fellowes, and ſawduſt being giuen to the Elephants for prouender; ſome of the Souldiers obtaining the Queenes leaue, (who could not denie it) others, without asking leaue, yeelded themſelues to the enemie, and were by him gently relieued, and ſent abroad into the Countrey. The newes of the Queenes affaires, diſperſed by theſe men, did ſo affright her wel-willers, that ſuch as had reſerued themſelues to the euent, came in apace, and ſubmitted them to *Caſſander*. At length, when the mortalitie was ſo great in the Towne, that the liuing were euen poyſoned with the noyſome ſent of the dead; *Olympias* bethought her ſelfe of ſtealing away by Sea in a Galley that ſhe had: wherewith her ſucceſſe was as bad as in the reſt. For God had appointed this Towne, by her choſen as a place of refuge, to be vnto her as a houſe of torment, and a Iaile, out of which ſhe ſhould not be deliuered, but vnto an euill death. Being therefore vtterly broken with miſeries, which daily afflicted

her and the other Ladies, vnaccuſtomed to ſo wretched a kind of life, ſhe offered compoſition, & with much labor hardly obtained of *Caſſander* (who hauing fetcht her Gally out of the Hauen, accounted himſelfe as good as maſter of her body) a grant of her own life. Immediately vpon her apprehenſion, *Pella*, the chiefe Citie of the Kingdome, was yeelded to *Caſſander*. *Amphipolis* did ſtand out: for *Ariſtonus* (to whom *Olympias* had giuen charge of ſuch forces as were left abroad in the Countrey, taking courage from the ſucceſſe of ſome petty ſeruices wherein he had preuailed) began to promiſe himſelfe great vnlikelihoods. But *Olympias*, to win *Caſſanders* fauour, very earneſtly required him vpon his faith to her, that he ſhould giue it vp. He did ſo, and preſently after was killed by his priuate enemies, that were ſet on by *Caſſander*, who partly hated him vpon old reſpects, partly doubted him, as a man likely to ſeeke innouation.

†. III.

The death of Olympias, *and her conditions.*

WHen *Olympias* had now heard ſorrowfull tidings of all her friends, ſhee her ſelfe was called into queſtion, and accuſed in an aſſembly of the *Macedonians*, for the murthers (they were ſo ſtiled in her affliction, which in time of proſperitie ſhe called iuſtice) by her committed. There was ſhe (being not heard nor called to ſpeake) condemned to die. The ſuite was commenced and proſecuted againſt her, by the kindred of thoſe whom ſhe had ſlaine. But it was at *Caſſanders* inſtigation; who (to haſten the execution) ſent her word, that he would furniſh her with a ſhip, and other neceſſaries, to ſaue her ſelfe by flight: which when ſhe refuſed, ſaying, that ſhe would plead for her ſelfe, and tell her owne tale; he diſſembled no longer, but ſent vnto her ſuch men as hated her moſt, who tooke away her miſerable life. She was daughter, and ſiſter, vnto two Kings of *Epirus*; wife, and mother, vnto two the mightieſt Kings, of that, or many other ages; a ſtout Lady, and of vnreproueable chaſtitie; but her ambition was boundleſſe, her hatred vnappeaſable, and her furie in reuenge, moſt vnwomanly. Her peruerſe conditions made her husband ſeeke other wiues and Concubines, which cauſed her to hate both him, and them. She was thought priuie to her husbands death; after which, very cruelly ſhe ſlew his late wife *Cleopatra*, hauing firſt murdered one of her two children in her armes, and with a beaſtly fury broiled the other aliue in fire, in a copper baſon. For theſe things, her ſonne *Alexander* (otherwiſe louing her well) forbad her to meddle in the gouernement of *Macedon*. But God more ſeuere vnto cruell Tyrants, than onely to hinder them of their wils, permitted her to liue and fulfill the reſt of her wickedneſſe, (which was his iuſtice vpon the adulteries of *Philip*, and the oppreſſion done by him and others;) after all which, He rewarded her malice, by returning it vpon her owne head.

†. IIII.

Caſſander *celebrates the funerall of* Aridæus *and* Eurydice; *and ſeekes to make himſelfe King of Macedon.*

AFter her death, *Caſſander* gaue honourable buriall to *Aridæus* and *Eurydice*, among their Progenitors, Kings of *Macedon*. And looking further into his owne poſſibilities of greatneſſe, he married the Lady *Theſſalonica*, whom he had taken at *Pydna*, being the daughter of King *Philip*, by another of his wiues; that by her he might haue ſome title to the Crowne. For the ſame end he committed *Roxane*, and her yong ſonne, to cloſe priſon, remouing thereby ſome part of his impediment. And, the better to encreaſe his fame, and purchaſe loue, built a Citie, called by his owne name *Caſſandria*, that ſoone grew to be very great and powerfull. He reædified likewiſe *Thebes* in *Greece*, and reſtored it vnto the old inhabitants, after it had laine twenty yeeres waſte, being vtterly razed by *Alexander*. By theſe meanes, eſpecially by the reſtauration of *Thebes*, whereunto all *Greece* voluntarily contributed, he grew ſo ſtrong, that few remained enemies vnto him; and they, with much labour, hardly could reſiſt him. Leauing him therefore daily preuailing in *Greece*, we will returne to them, who contended in *Aſia*, for leſſe titles, but larger Prouinces, with greater forces.

CHAP.

CHAP. IIII.

Of the great Lordship which ANTIGONVS *got in Asia.*

§. I.

The iourney of Eumenes *into Persia. His wise dealing with those that ioyned with him.*

Eumenes, hauing ioyned vnto his company the *Argyraspides*, made haste into the Easterne parts. to take possession of those Countries, according to his commission, and strengthen himselfe against *Antigonus*. He tooke his iourney through *Cœlosyria* and *Phœnicia*, hoping to reclaime those Prouinces, vsurped with the rest of *Syria* (as hath beene shewed) by *Ptolomie*, to the Kings obedience. But to effect this, his haste of his passing forward was too great, his Armie too little; and the readinesse of the people, to returne to their due obedience, none at all. Besides all which impediments, one inconuenience troubled him in all his proceedings, making them the lesse effectuall. The Captaines of the *Argyraspides* were so froward, that they scorned to repaire to him, and take his directions; and their fidelity was so vnsteady, that he might more easily haue dealt with open traitors. It was not expedient, that he, being Generall, should weaken his authority by courting them; neither lay it in his power to keepe them in order by compulsion. Therefore he fained, that *Alexander* had appointed vnto him in a dreame, a place for their meeting, namely, in a rich pauilion, wherein an emptie throne was placed, as if *Alexander* himselfe had beene present at their consultations. Thus he freed himselfe from their vaine pride; but of their faith he could haue no assurance. Yet when *Ptolomie* requested them, and *Antigonus* bribed them to forsake him, they continued (though not without considering of the matter) to take his part. So hee marched on, sending before him the Kings warrant; which *Pytho* and *Seleucus* refused to obey; not as reiecting the Kings authority, but excepting the person of *Eumenes*, as a man condemned to die by the *Macedonian* Armie, for the death of *Craterus*. *Eumenes*, knowing well that hee was not to relye vpon their assistance, who stood otherwise affected then his affaires required, and were not to be dealt with by perswasion, sought passage by strong hand, through the Countrie of *Babylon*, in such wise that *Seleucus*, hauing in vaine assailed to hinder him, by opening the sluces of *Euphrates*, was glad at length to grant him friendly way, as desirous to be rid of him. Thus he came to *Peucestes* and the rest of the Easterne Lords, who were glad of his companie, because of the differences betweene *Pytho*, *Seleucus*, and themselues. Yet the contention about superiority, grew very hot among them; euery one finding matter enough, to feede his owne humour of selfe-worthinesse. But the former deuice of assembling in one pauilion, made all quiet; the conclusion euer being sure to follow that which *Eumenes* propounded, who was both wisest in giuing aduice, and best able to reward, by meanes of the authority giuen him, to take what he pleased of the Kings treasures. By these meanes he won to himselfe many of those, who had most power to doe good or hurt.

§. II.

How Antigonus, *comming to set vpon* Eumenes, *was driuen off with losse.*

Antigonus, hearing that *Eumenes* lay in the Prouince of *Susa*, had an earnest desire to follow him, and driue him further from the Kings treasures, which were kept there. To which end, as soone as he had made himselfe strong enough, he remoued out of *Mesopotamia*, where he had wintered; and taking to him *Pytho* and *Seleucus*, with their men, he marched directly against the enemies, with intent to giue them battaile. *Eumenes* had fortified the Castle of *Susa*, & was retired back toward *Persia*,

keeping the Riuer of *Tygris* betweene him and his pursuers. The passages of the Riuer were well guarded, and good espiall kept vpon *Antigonus*, to obserue which way he took. Before he came to *Tygris* it selfe, he was to passe ouer *Coprates*, a great Riuer, and not foordable, which he sought to doe by small vessels, whereof he had no great store. A great part of his Armie had gotten ouer, when *Eumenes*, who kept a bridge vpon *Tygris*, came with a thousand horse, and foure thousand foot, to see their demeanour: and finding them out of order, charged them, brake them, and draue them headlong backe into *Coprates*, wherein most of them were drowned; very few escaping with life, except foure thousand that yeelded themselues prisoners, in sight of *Antigonus*, that was not able to relieue them. This losse made *Antigonus* glad to fall off, and the heate of that Countrie in the dog dayes, breeding diseases in his Armie, by which many perished, caused him to remoue as farre as into *Media*. So he tooke *Python* with him; (leauing *Seleucus* to besiege the Castle of *Susa*) and seeking to goe the neerest way, passed through sauage Nations, that continually vexing him with skirmishes, slew great numbers of his men, before he could arriue in *Media*, with his troupes that were quite heart-broken.

§. III.

Of Eumenes *his cunning. A battaile betweene him and* Antigonus.

AFter his departure, *Eumenes* with his associates fell into consultation, about the remainder of their businesse. Faine he would haue had them to enter vpon those Prouinces, which *Antigonus* had left behinde him; to which also the Captaines of the *Argyraspides* or *Siluer-shields* were very inclinable, as desiring to draw neerer to *Greece*. But *Peucestes*, and the rest, whose dominions lay in the high Countries, had more care of their owne particular Estates, and would needes march Eastward. These carried it; for the Armie was not strong enough to diuide it selfe into parts.

When they came into *Persia*, *Peucestes*, ruling there, feasted them royally, and sought by all meanes to win the Souldiers loue to himselfe. *Eumenes* perceiuing whereunto those doings tended, suffred him a while to keepe good cheare, till the time of war drew neere. Then did he faine an Epistle, directed, as from *Orontes* Gouernor of *Armenia*, to *Peucestes* himselfe: The purport whereof was, that *Olympias* had vanquished *Cassander*, and sent ouer a great Armie vnder *Polysperchon*, to ioyne with *Eumenes*. These newes, as they filled the Campe with vaine ioy, so they wrought in all mens mindes a great willingnesse to obey *Eumenes*, by whom was the likeliest apparance of their preferment; wherein they dealt wisely, he being farre the most sufficient Commander, as they found soone after. For when *Antigonus*, comming out of *Media*, drew neere vnto them, *Eumenes* by some mischance was fallen sicke, and faine to be carried in a Litter; the Armie marched in very bad array, and was likely to haue beene forced to take battaile in that disorder. But *Eumenes*, when the rest of the Captaines were amazed, was carried about the Armie in his Litter, and vpon the sodaine did cast his men into so good forme, that *Antigonus*, perceiuing him a farre off, could not refraine from giuing him deserued commendations. Yet he did not cease to promise great rewards to the Captaines, and all sorts of men, if they would forsake *Eumenes*: which hopes deceiuing him, he came to the triall of a battaile. *Eumenes* had more Elephants than *Antigonus*; otherwise, he was inferiour in number both of horse and foote by a third part. The battaile was fought with variable successe, and great losse on both sides, continuing a great part of the day, and of the night following. Yet the victory was vncertaine. For *Eumenes* could not force his men to lye farre from their carriages: by which meanes *Antigonus* (who had a more absolute command ouer his) incamping on the ground whereon they fought, had in his power the dead bodies; which was accounted the signe of victory; for he buried his owne, and gaue leaue to his enemies crauing it, to doe the like. But a greater signe of victory had *Eumenes*. For he abode still in the same place, and not onely buried his men very honourably, at great leisure, but held the Countrie round about; whereas *Antigonus* was glad (hauing tarried but one day) to steale away by night, and returne into *Media*, from whence he came.

Of

§. IIII.

Of diuers ſtratagems practiſed by Antigonus, *and* Eumenes, *one againſt the other.*

THus did the Warre continue doubtfull, and was protracted to a greater length, each part hauing ſtout Souldiers, and skilfull Generals: but the ſide which had hitherto preuailed, being hindred by the equall authoritie of many, from purſuing all aduantages to the beſt. *Antigonus* grew daily weaker, in men and reputation, ſo that to repaire himſelfe he could finde no way ſafer, than to put all to aduenture. Hee knew that his enemies lay in their wintering places, quartered farre aſunder, ſo that if hee could ſuddenly come among them, he was likely to put them in great diſtreſſe. Between him & them, the way was not long, being only nine daies iourney, but very bad, through a rough drie wilderneſſe, hardly paſſable. Another way, fairer and leading through a Countrie well peopled, but requiring 25. daies iourny, he forſooke, partly for the length, partly, and chiefly, becauſe he would come vndiſcouered. So therfore taking his iourney in the dead of winter, he forbade vnto his men the vſe of fire by night, becauſe hee would not haue them deſcried a farre off. This commandement had beene well obſerued foure or fiue daies, when continuance of time (as commonly) breeding negligence, and the cold weather pinching them, they were bold to cheriſh themſelues, being neere to their waies end. The light of theſe fires gaue notice of their comming; which being reported to *Peuceſtes*, and other Captaines, they were ſo aſtoniſhed with the ſodaine danger, that in all haſte they betooke themſelues to flight. But *Eumenes*, meeting with the newes, began to hearten his affrighted companions, promiſing to make *Antigonus* march leiſurely, and willing them to abide, and draw vp their men together. They could ſcarce beleeue him; yet they were content to be ruled, and did as he appointed, who failed not in making his word good. He tooke with him ſome companies of the readieſt men, where with he occupied certaine tops of mountaines, looking toward the Campe of *Antigonus*: there hee choſe a conuenient ground to incampe vpon, and made great ſtore of fires in ſundry places, as if the whole Armie had beene preſent. This was a ſorrowfull ſpectacle to *Antigonus*, who thought himſelfe preuented of his purpoſe; and began to feare leſt he ſhould be compelled to fight, whileſt his men were tired with a long & painfull iourney. Therefore he reſolued to turne aſide, and take the way to ſuch places, as might better ſerue to refreſh his Armie. This he did with great care and circumſpection, at the firſt, as knowing how ready *Eumenes* would be vpon all aduantages. But after a while, conſidering that no enemy ſtirred about him, he began to pauſe, and thinke in himſelfe, that ſome what or other was not fallen out according to his opinion. To be the better informed in the matter, he cauſed ſome Inhabitants of that Deſert to be taken, and brought before him; of whom he learned, that they had ſeene no other Armie than his thereabout, but onely a few men that kept fires on the hil-tops. It vexed him exceedingly to finde that hee had beene ſo deluded. Therefore he went againſt theſe troupes with great furie, meaning to take ſharpe vengeance on them, for hauing ſo deceiued him. But by this time, ſufficient ſtrength was arriued there, which could not bee forced without much buſineſſe, and long ſtay. All the Armie was come, ſaue onely *Eudamus*, Captaine of the Elephants, who, beſides thoſe beaſts, had no more than foure hundred horſemen in his company. *Antigonus* hearing of this ſupply comming to his enemies, ſent aboue two thouſand horſe, and all his light-armed footmen, to cut it off by the way. *Eudamus* beeing fallen into this danger, was faine to place his Elephants round about his carriages, and ſo to defend himſelfe as well as he could; for his horſemen, ouerlaied with multitudes, were quickely broken, and driuen to runne away vpon the ſpurre. Neither knew they, who ſate vpon the Elephants, which way to turne them; for on all ſides they receiued wounds, and were not able to requite them with the like. In this extremitie there appeared braue troupes of horſe and foot, that came vnexpected to the reſcue; and charging the aſſailants vpon the backe, draue them to ſeeke their owne ſafety by ſpeedy flight. Theſe were ſent by *Eumenes*; who though he knew not what his aduerſarie meant to doe, yet he knew very well what was fitteſt for him to doe: and therefore, playing both games himſelfe, prouided the remedie.

§. V.

§. V.

The conspiracie of Peucestes *and others, against* Eumenes *his life.*

BY these meanes *Eumenes* wanne great honour, and was by the whole Armie acknowledged a most expert Generall, and well worthy of the chiefe command. But *Peucestes*, and the other Captaines, guilty of their owne much insufficiency, were so transported with enuie, that they could no longer containe their vile thoughts, but held communication, as vpon a necessary point, how they might finde meanes to murder him.

Surely, it is great injustice to impute the mischiefe contriued against worthy men, to their owne proud carriage, or some other ill deseruing: For, though it often happen, that small vices do serue to counterpoyse great vertues; (the sense of euill being more quicke and lasting than of good) yet hee shall bewray a very foolish malice, that, wanting other testimonie, will thinke it a part of wisedome, to finde good reason of the euills, done to vertuous men, which oftentimes haue no other cause than vertue it selfe. *Eumenes*, among many excellent qualities, was noted to bee of singular courtesie, of a very sweet conuersation among his friends, and carefull by all gentle meanes to winne their loue, that seemed to beare him any secret ill affection. It was his meere vertue that ouerthrew him, which euen they that sought his life acknowledged. For they concluded that hee should not be slaine, before the battaile were fought with *Antigonus*, wherein they confessed that it stood best with their safety, to be gouerned by his direction. Of this treason he was quickly aduertised by *Eudamus*, to whom hee had done many pleasures, and by some others of whom hee vsed to borrow money when hee needed not, to the end that they should be carefull of his good, for feare of losing their owne. Considering therefore, and discoursing with himselfe of the villany intended against him, he made his last Will, and burnt all his Writings that contained any matter of secret: which done, hee reuolued many things in his minde; being doubtfull what course he were best to follow. All the Nobles of the Empire stood ill affected to the Royall bloud, excepting those which were with him, that were more in number than in worth. How things at that time stood in *Macedon* and *Greece*, either he knew not, or, knowing the truth, knew nothing that might incourage him to seeke their helpe, that needed his. To make his owne peace with *Antigonus*, had beene against his faith to *Olympias*, and the Princes, that had committed this great power into his hands. For which cause also it may be thought, that he forbare either to lose the battaile willingly, or to flie into *Cappadocia*, and make shift for himselfe among his old friends. At length he resolued to do his best against the common enemy, and afterwards to looke to himselfe as well as he might.

§. VI.

The last battaile betweene Antigonus *and* Eumenes.

THe Souldiers, especially those olde bands of the *Siluer-shields*, finding *Eumenes* perplexed, and not knowing the cause, entreated him not to doubt of the victorie, but onely to bring them into the field, and set them in array; for the rest, they alone would take sufficient order. The like alacritie was generally found in the common Souldiers faces; but the chiefe Commanders were so mischieuously bent against him, that they could not endure to thinke of beeing beholding to him for the victorie. Yet hee ordered the battaile so well, that, without their owne great fault, they could hardly faile of getting the vpper hand.

Before the Armies came to ioyning, a horse-man from the side of *Eumenes*, proclaimed with a loud voice vnto the followers of *Antigonus*, That their wickednesse in fighting against their owne Fathers, would now be punished, as it well deserued. This was not spoken in vaine. For the *Siuer-shields* were men of threescore or seuenty yeeres olde, and strengthened more by continuall exercise than decayed by age, and excelling in courage, as hauing passed through greater dangers, than any like to bee presented in that fight. Therefore *Antigonus* his men (who had often beene beaten by them, and were now to trie their last hope with these resolute warriours, the most Ancient and best regarded of all *Alexanders* Souldiers) grew very pensiue, and aduanced heauily,

heauily, ſuſpecting their owne cauſe, and fearing that the threatnings vttered would proue true.

Antigonus was now againe farre the ſtronger in horſe, which gaue him cauſe of great hope; the ground, on which they were to fight, beeing a plaine leuelled field. Placing therfore himſelfe and his ſonne *Demetrius* in the right wing, and committing the left wing to *Pithon*, hee did ſet forward couragiouſly againſt the enemies, that were ready to giue him a ſharpe entertainment.

Eumenes tooke vnto him *Peuceſtes*, with the reſt of the Lords, and ſtood in the left wing of his battaile, in the face of *Antigonus*; meaning both to preuent the Traitors, his Companions, of all meanes to make head againſt him on the ſodaine; and (withall) to giue proofe of his owne valour, which perhaps he ſhould no more doe, in the face of all his enemies. In the right wing, oppoſite vnto *Pithon*, he beſtowed the weakeſt of his Horſe and Elephants, vnder one *Philip*, an honeſt man, and (which was enough at ſuch a time) obedient: commanding him to protract the fight, and make a reaſonable retrait, expecting the euent of the other ſide.

So they ioyned very fiercely; *Antigonus*, labouring to make himſelfe maſter of all; *Eumenes*, to die an honourable death, or to winne ſuch a victorie vpon his open enemies, as might giue him leiſure and opportunitie to deale with his falſe friends.

The footmen of *Antigonus*, being euen in their owne opinions, farre inferiour to thoſe whom they muſt encounter, were at the firſt brunt preſently defeated by the *Siluer-ſhields*, who ſlew aboue fiue thouſand of them, loſing of their owne not one man. But in horſe, *Eumenes* was ſo ouer-matched, that hee could not repell *Antigonus*, who preſſed him very hard, but was faine to ſtand wholly vpon defence. Yet his courage wrought ſo well by example, among his followers, that the enemie could not winne one foot of ground vpon him, vntill ſuch time as *Peuceſtes*, with one thouſand fiue hundred horſe, withdrew himſelfe out of the battell, leauing his companions fighting to defend his backe.

Then did *Eumenes* deſperately ruſh amongſt his enemies, labouring to breake open the way vnto *Antigonus* himſelfe. And though he failed of his purpoſe; yet with great ſlaughter he did ſo beat vpon them which came in his way, that the victorie hung a long time in ſuſpence, vncertaine which way to incline.

The ground whereon they fought, being of a ſlight ſandie mould, through the trampling of horſes, men, and Elephants, did caſt vp ſuch a cloud of duſt, as hindred the proſpect, ſo that no man could ſee what was done a little from him. *Antigonus* finding this aduantage, diſpatched away ſome companies of horſe, that paſſed vndiſcouered beyond *Eumenes* his battailes, and came to his carriages, which lay about halfe a mile from the place of fight, ſlenderly guarded, (for that the whole body of the Army lay betweene them and danger) and therefore eaſily taken. Had *Peuceſtes* retired himſelfe no further than vnto the carriages, he might not onely haue defended them, but peraduenture haue ſurpriſed thoſe which came to ſurpriſe them, and ſo haue done as good a piece of ſeruice as a better man. But he was gotten ſomewhat further, to a place, where out of danger he might expect the euent: and *Eumenes* was ſo ouer-laboured both in body and minde, that hee could not poſſibly giue an eye to euery place, beeing not well able to continue where he was.

It happened ſo, that the Elephants meeting together, thoſe of *Antigonus* had the better hand; whereupon *Eumenes*, finding himſelfe euery way ouer-charged, beganne to giue backe, and withdrew himſelfe and his companies in good order, to the other ſide of the battaile, where *Philip* (as he was directed) had by fighting and retiring together, kept that wing from loſſe. The *Antigonians* had felt ſo much of *Eumenes* that day, that they were well content to let him depart quietly, and wiſhed not to ſee him come againe; as faine he would haue done.

The loſſe of the carriages was reported vnto him, as ſoon as he had any leiſure to heare how things went: whereupon he preſently ordered his men for a freſh charge, and ſent for *Peuceſtes* that was not far off, requeſting him to bring in his men, and renew the fight, whereby he truſted, not only to recouer their owne goods, but to enrich themſelues with the ſpoyles of the enemies. *Peuceſtes* not onely refuſed to ioyne with him, but immediately withdrew himſelfe into a ſafer place, where hee might be further from ſuch dangerous temptations.

By

By this, the night grew on; and both Armies, wearied with fighting, were desirous to returne into their Campes. Yet *Antigonus* conceiued hope of doing somewhat more; and therefore taking halfe his horsemen, he waited vpon *Eumenes* a part of his way homewards, but found no opportunity to offend him: the other halfe he committed to *Pithon*, willing him to set vpon the *Siluer-shields* in their retrait; which yet he forbare to doe, because it appeared too full of danger. So the battaile ended; wherein *Antigonus* had not so much the better in horse, as the worse in foot: but the spoyle which he got, by surprising his enemies carriages, made amends for all his other losses.

§. VII.

How Eumenes *was betrayed to* Antigonus, *and slaine.*

EVmenes, comming into his Campe, and finding the *Siluer-shields* extreamely discontented with their misfortune, began to cheere them vp, and put them in hope of recouering all with aduantage. For their braue demeanor that day had so crushed the enemy, that hee had no power left, wherewith to abide them in open field, and was much lesse able to draw their Carts after him, through that great Wildernesse, ouer the high mountaines.

But these perswasions auailed nothing. *Peucestes* was gone; the other Captains would needs returne into the high Countries; and the Souldiers had no desire either to flie or to fight, but onely to recouer their goods. Wherefore *Teutamus*, one of the two Captaines of the *Siluer-shields*, (who had in former times readily consented vnto traiterous motions, in hope of gaine, but was letted by his partner *Antigenes*) finding, as hee thought, a fit occasion of making himselfe great, and winning the loue of those bands, dealt secretly with *Antigonus*, requesting him to restore vnto those olde Souldiers their goods, which hee had taken, being the onely reward of their seruices, in the warres of *Philip* and *Alexander*.

Antigonus, as a subtile man, knew very well, that they which requested more than they had reason to expect, would also with little entreaty, performe a great deale more than they promised; and therefore he louingly entertained the messengers, filling them with hopes of farre greater matter than they desired, if they would put *Eumenes* into his hands, by whom they were seduced to make warre against him. This answere pleased them so well, that they forthwith deuised how to deliuer him aliue. Wherefore comming about him, as at other times, to doe their dutie, and pretending more ioy of their victorie, than sorrow of their losse, which they said they would redeem by another fight; in the middest of this goodly talke, they leapt vpon him, caught hold of his sword, and bound him fast. So they haled him away; and stopping their eares against all perswasions, would not yeeld so farre, as to loosen one of his hands and let him kill himselfe, but brought him aliue (that was their owne Generall, vnder whom they had obtained many victories) as it had beene in triumph, into the Campe of their enemies.

The presse of men, running out of the Campe to see him, was so great, that *Antigonus* was faine, to send a guard of horsemen and Elephants, to keepe him from being smothered; whom hee could not sodainely resolue, either to kill or saue. Very few they were that sued for his life; but of these, *Demetrius* the sonne of *Antigonus* was one; the rest were desirous to be rid of him quickly; thinking belike, that if he were saued, hee would soone be the chiefe in reputation, for his great abilitie. So after long deliberation, *Antigonus* concluded, that it was the safest way, to put him to death; which intending to haue done by famine (perhaps because he would keepe it a while in his owne power, to reuerse the sentence, as desiring, if it might be, to haue him liue his friend) haste of other busines made him doe it by the sword.

To this end came all the trauailes of that worthy Generall *Eumenes*; who had with great wisedome, fidelitie, and patience laboured in vaine, to vphold the family which God had purposed to cast downe. Hee is reckoned among the notable examples of Fortunes mutabilitie; but more notable was his gouernment of himselfe, in all her changes. Aduersitie neuer lessened his courage, nor Prosperitie his circumspection. But all his vertue, industrie, and wit, were cast away, in leading an Armie, without full power, to keepe it in due obedience. Therefore it was not ill answered, by *Gaspar de Colligny*, Admirall of *France* in our daies, to one that foretold his death, which ensued soone after in the mas-

sacre

sacre of *Paris*; That rather than to leade againe an Armie of Voluntaries, he would die a thousand times.

Antigonus himselfe gaue to the body of *Eumenes* honourable Funerall; and rewarded the Treason, wrought against him, with deserued vengeance. One chiefe Captaine of the *Siluer-shields* he burnt aliue; many of the other Captaines he slew; and to the whole multitude of the *Siluer-shields*, that had betraied so worthy a Commander, he appointed a Leader that should carry them into farre Countries, vnder pretence of warres; but with a priuy charge, to consume them all, as periured wretches, letting none of them returne aliue vnto his friends and kindred, or so much as once behold the Seas that beat vpon the shores of *Greece* and *Macedon*.

§. VIII.

How Antigonus *slew* Pithon, *and occupied Media. How he removed Gouernours of Prouinces, and made himselfe Lord of Persia, carrying away* Peucestes.

THe two Armies being ioyned thus in one, were carried into *Media*, where they spent the rest of the Winter; the common Souldier idly; the principall men intentiuely bent vnto the businesse ensuing. *Pithon* began to consider his owne deseruings; for that the whole warre had beene chiefly maintained by the strength and riches of his Prouince. Besides, he thought himselfe as good a man as *Antigonus*, vnlesse it were in the Souldiers opinion, which he iudged easie to be purchased with gifts, and therefore spared not to assay them with great liberality. But in following this course, hee was driuen by necessitie to trust many, of whom hee stumbled vpon some, that were insecret, and others, bearing him no sincere affection. Thus was his purpose discouered to *Antigonus*, who (nothing like to *Pithon*) dissembled his indignation, and rebuked the informers, as breeders of dissention betweene him, and his honourable friend, vnto whom he meant to commit the Gouernment of all those Countries: his owne businesse calling him into the lower *Asia*. These reports, comming daily to his eares, did finelie delude *Pithon*. By his greatnesse with *Alexander*; his authority in that Prouince where they lay, whereof he was Gouernor; and the loue of the Souldiers which he had bought with money; hee was strong enough to maintaine, euen an offensiue warre. But what need had he to vse the sword, when hee was likely without contention, to obtaine more than his owne asking? Therefore he came as soone as he was sent for, to take his farewell of *Antigonus*, and to diuide the Prouinces with him, that meant nothing lesse than to yeeld to any such diuision. As soone as he came, he was taken, and accused, condemned to die, and slaine out of hand. For *Antigonus*, hauing begun with *Eumenes* his ancient friend, was not afterward restrained by any consideration of olde acquaintance, from cutting downe indifferently all that stood in his way: but swamme carelesly through the bloud, wherein at the first he doubtfully waded.

When this businesse was ended, hee appointed a new Gouernour in *Media*, to order the Prouince, and a Captaine, to suppresse all commotions: thinking belike, that the power and authoritie, so diuided, would hardly agree in one against him, from whom both were deriued.

After this hee marched into *Persia*, where hee was entertained, as absolute Lord of *Asia*. There began hee to shew how well hee vnderstood his owne mightinesse. For he placed and displaced at his owne pleasure, Gouernours in all Prouinces, leauing none in Office, that were not his owne creatures, excepting such as lay too farre off to bee dislodged easily.

Peucestes, who ruled in *Persia*, thought with good cheere to redeeme olde offences, but was deceiued, hauing to doe with one that could not bee taken with such baites: hee was caried away, and feasted with goodly words of promise, that neuer after tooke effect. Thus hee, that enuied the vertue of his friend, was driuen to flatter (in vaine) the fortune of his enemie, after which he led a most contemptible life, till he died obscurely a man forgotten.

§. IX.

§. IX.

How Seleucus *was chased out of Babylon by* Antigonus. *The great riches of* Antigonus.

SEleucus was the next in this visitation; one that had from time to time continued in the same tenor of good will to *Antigonus*, & now gaue proofe of his hearty affection toward him, by making the Captaine of the Castle of *Susa* to meete him on the way, rendring vnto him that strong Peece, and all the treasures therein bestowed. This offer was so great, that *Antigonus* (though hauing in his hands the Keeper of the place) could hardly beleeue it; but vsed him with excessiue kindnesse, for feare so good a mood should change. In that Castle he found all the treasures of *Alexander*, with the Iewels of the *Persian* Kings, which added to his former store of money, made vp 25. thousand talents. Hauing all this, he might well account himselfe a happy man, if riches were sufficient to happinesse. But large dominion was the marke at which hee aimed; therefore he proceeded, with intent to leaue no Country behinde his backe, that should not acknowledge him for Soueraigne Lord. Comming to *Babylon*, hee was entertained by *Seleucus* with all possible demonstration of loue, and honoured with presents, beseeming the Maiestie of a King. All this he accepted with great grauitie, as being due to him; and began to require an account of the reuenues of that Prouince. This demand *Seleucus* held vnreasonable; saying, That it was not needfull for him to render vnto any man an account of that Prouince, which was giuen vnto him, in respect of his many good seruices to the State. But whether he spake reason or no, it sufficed, that *Antigonus* was powerfull; who vrged him daily to come to a reckoning. Manifest it was, that neither want of money, nor any other necessity, moued *Antigonus* to presse him thus, but onely the desire to picke matter of quarrell against him, whereof it was likely that hee should finde such issue, as *Pithon* and *Peucestes* had done. Therefore taking with him onely fifty horse, he conueied himselfe away, and fled into *Ptolomies* Dominions; desiring him to protect him from such a man as went about to oppresse all, that in former times had beene his betters, or at least his equalls. *Antigonus* was glad of his flight; for now all those Countries were yeelded vnto him without battaile, whereas to fight with *Seleucus* for them, he wanted all pretence; and to kill him it was not his desire, hauing receiued many benefits of him, and those not intermixed, as commonly it happens, with any iniuries. Yet it is reported, that the *Chaldæans* brought a strange Prophesie to *Antigonus*, bidding him look well to himselfe, and know, that if *Seleucus* did escape his hands, he should recouer *Babylon*, yea, winne all *Asia*, and kill *Antigonus* in battaile. Easie beleeuers may giue credit to this tale. Had it beene true, me thinkes, *Antigonus* rather should haue hanged those *Chaldæans*, for giuing him no warning till it was too late, than sent pursuers (as they say that he did) after him, whom the destinies preserued for so great purposes. When he had setled things at *Babylon*, he tooke his iournie into *Cilicia*, where he wintered. There hee took vp ten thousand talents more of the Kings treasures, and casting his accounts, found his yeerely income to amount vnto eleuen thousand Talents.

CHAP. V.

Of the great Warre betweene ALEXANDERS *Captaines: and how they assumed the name and state of Kings.*

§. I.

The combination of Ptolomie, Cassander, *and others against* Antigonus. *Their demands and his answere.*

THis great riches, and the rest of his power, made *Antigonus* dreaded, enuied, and suspected, whereby he quickly was embarked in a new Warre. *Ptolomie*, *Cassander*, and *Lysimachus*, had priuily combined themselues together, intending to hinder his further growth, and bring him to more reason, than of his owne accord he seemed like to yeeld vnto. Of their practices hee had some notice; the good

good entertainment giuen vnto *Seleucus*, giuing him sufficient cause of mistrust. Therefore he sent Embassadors to them seuerally, entreating them to continue firme in their loue toward him, that would be ready to requite them with the like. The cold answeres which they made, occasioned his hasty preparation against the most forward of them, which was *Ptolomie*, it being likely that a good armie should preuaile more than a faire message. Therefore, as soone as the season of the yeere would permit, he tooke the way toward *Syria*, & was encountred by Embassage from them all. These told him, that their Lords did much reioyce at his victorie, obtained against *Eumenes* their common enemie, and the honour that he had thereby gotten. In which warre, forasmuch as they being his Confederates, must haue endured great losse, with hazard of their whole Estates, if the contrary faction had preuailed; they held it very iust, that all should bee partakers in the fruits of that voyage, wherein they had beene all aduenturers. Wherefore they desired him, that making betweene them all an equall diuision of the treasures that were in his hands, (a thing easie to be done) he would also take some conuenient order for enlarging their Dominions, according to the rate of his new purchases. This might best be to euerie ones liking, if he would make ouer *Cappadocia*, with *Lycia*, to *Cassander*; and *Phrygia*, bordering vpon the *Hellespont*, to *Lysimachus*; for whereas his owne Dominions were so much extended Eastward by his late victory, he might well spare some of those westerne Prouinces, to those that were seated in the West. As for *Ptolomie*, he would not craue any new addition, but rest contented within his owne Territories. Prouided alwaies, that *Seleucus* their common friend, and partner in the late warre, might be restored to his owne, out of which hee had beene driuen so iniuriously, that all of them were forced to take it deeply to heart; requiring amends, with his friendly consent vnto their demands, which otherwise they must labour to obtaine with armed hands.

Antigonus knew, that after many losses receiued, hee should yet bee able to redeeme peace whensoeuer he listed, with these, or perhaps with easier conditions. Neither was hee so weake, to giue away quietly any part of his strength into the hands of such bad friends, for feare onely, lest it should be taken from him perforce. Rather he hoped that he should be able to finde them worke, more then enough to defend their owne. Therefore he roundly answered the Embassadors, that it was no part of his meaning to communicate with other men the profit of that victorie, which he alone without other mens helpe had obtained. Though indeed they had already sufficiently gained by him, if they could see it, hauing by his meanes kept their gouernments, whereof they were like to be dispossessed by *Polysperchon*, and the councell of estate in *Macedon*. But what maruell was it, if they considered not how he had saued them, seeing one of them had forgotten the time, when comming to him as a fugitiue, and begging succour, he was by his meere bountie relieued, and enabled to get all that he now held? *Cassander* did not (said hee) in those daies command mee to surrender Prouinces, and giue him his equall share of my treasures; but (for his Fathers sake) desired mee to pittie him, and helpe him against his enemies: which I did; by lending him an Armie, and Fleet, on confidence whereof he now presumes to threaten me. As for *Seleucus*, how can hee complaine of wrong, that durst not stay to plead his right? I did vse him well; but his conscience told him that he had deserued ill: else he would not haue fled. Let them that so curiously search into my doings, consider well their owne, which some of them can hardly iustifie. I am now in the way to *Syria*, meaning to examine *Ptolomies* proceedings, and after him to deale with others, if they continue to prouoke me.

§. II.

The preparation and beginnings of the Warres.

WHen the Embassadors were dismissed with this answere, nothing was thought vpon but warre. *Antigonus* perceiuing that he should be inuaded from *Europe*, as soone as he were entred into *Syria*; left his Nephew *Ptolomie* to guard the Sea-coasts, and hinder *Cassander* from landing in *Asia*: giuing him also in charge, to driue out of *Cappadocia* some that were already sent ouer to molest him. Likewise he dispatched Messengers into *Greece* and *Cyprus*, not vnfurnished of mony, to draw friends to his side, and raise vp troubles to his enemies. Especially, hee laboured to make himselfe the

ſtrongeſt by Sea; to which purpoſe he rather haſtened, than foreſlowed his iourney into *Syria*, that he might get poſſeſſion of Mount *Libanus*, which affoorded many excellent commodities for building of a Nauie. Therefore, hauing erected Beacons, and laid poſt-horſes throughout all *Aſia*, to giue ſwift aduertiſement of all occurrences, hee inuaded *Syria*, that was not held againſt him by any power ſufficient to maintaine the field.

Ptolomie lay in *Ægypt*, the ſtrength and heart of his Dominion, where he was beloued and honoured of the people as their naturall Lord: his other Prouinces hee kept with a few Garriſons, better ſeruing to containe the people within obedience, than to confront a forraine enemie. So *Antigonus* tooke many Cities, and Places, of that Countrie, and began to ſet great numbers of Artificers on worke in making ſhips, which was one of his moſt earneſt cares. In theſe buſineſſes he conſumed a yeere and three moneths; not idly. For he tooke *Ioppe*, and *Gaza*, which were yeelded vnto his diſcretion, and well vſed. The ſtrong Citie of *Tyrus* held out long, but was compelled in the end by famine, to render it ſelfe vpon compoſition, that *Ptolomies* Souldiers might depart with their Armes; which was permitted.

Ptolomie was not aſleepe, whileſt theſe things were in doing, though hee kept himſelfe within the bounds of *Ægypt*, as indeed it behoued him to doe. His forces were not able to ſtand againſt *Antigonus* in plaine field, but likely they were to increaſe, which made him willing to protract the time. Neuertheleſſe by Sea (where his enemie was as yet vnready) he ſent his Fleet into all quarters, whereof *Seleucus* had the chiefe command.

Seleucus paſſed with an hundred ſaile along the coaſt of *Syria*, in the full view of *Antigonus*, and his Armie, to their no little diſcomfort. He landed in *Cyprus*, which was then gouerned by many pettie Lords; of whom the greateſt adhered to *Ptolomie*; the reſt were by the Factors of *Antigonus*, bought for him with gold, but now redeemed by the *Ægyptian* with ſharpe ſteele.

The ſame commoditie of aide by Sea encouraged the Preſident of *Caria* (called alſo *Caſſander*, but not the ſonne of *Antipater*, howſoeuer by the painefull and learned writer *Reinerus Reineccius*, he is by ſome ouerſight, counted for the ſame) to declare for *Ptolomie* and his Confederates, and buſily imploy in their quarrell all his forces, which he had hitherto kept in good neutralitie, and thereby enioyed reſt; but now he threw himſelfe into dangerous warre, chooſing rather to vndergoe trouble at hand, than to fall vnder certaine ruine, though ſomewhat further diſtant, which would haue ouerwhelmed him, if *Antigonus* had beaten all the reſt.

§. III.

How each partie ſought to winne the aſſiſtance of Greece. Antigonus *his declaration againſt* Caſſander. Alexander *the ſonne of* Polyſperchon *reuolteth from* Antigonus *who had ſet him vp.*

IN the meane ſeaſon all care poſſible was taken on both ſides, to aſſure vnto them the people of *Greece*, whoſe aide which way ſoeuer it inclined was of great importance. Herein at the firſt, *Antigonus* ſped ſo well by large effuſion of his treaſure, that he drew to him the *Lacedæmonians*, and other *Peloponneſians*, of whom hee waged eight thouſand, and cauſed *Polyſperchon* (who had a good while made hard ſhifts) to rowſe himſelfe againe, and taking vpon him the title of Captaine of *Peloponneſus*, to make head againſt *Caſſander*.

Theſe hopefull beginnings encouraged him to proceed further in the ſame kinde. Wherefore to make *Caſſander* the more odious, hee called together both his owne Souldiers, and all the *Greekes* and *Macedonians* that were to be found thereabouts. To theſe he declared, that *Caſſander* had very cruelly ſlaine *Olympias*, mother to the great *Alexander*; and not herewith contented, had ſhut vp in cloſe priſon the poore Lady *Roxane*, *Alexanders* wife, and his ſonne begotten on her bodie. That all this proceeded from a deſire to make himſelfe King ouer the *Macedonians*; which well appeared by his enforcing the Ladie *Theſſalonica*, Daughter to King *Philip*, a match vnfit for a man of no greater parentage than he, to ioyne with him in marriage. That in meere deſpight of thoſe dead Princes, *Philip* and *Alexander*, he had planted the *Olynthians*, rooted out by *Philip*, in a new Citie by him built, and called by his owne name *Caſſandria*; and had reedified the City of *Thebes*, which for the great treaſon of the inhabitants, was leuelled with the ground by

by the victorious hand of *Alexander*. For these reasons hee required them to make a decree, that *Cassander* should restore to absolute libertie the Ladie *Roxane*, and her son; and should yeeld obedience to the Lord Lieutenant Generall of the Empire, (by which name *Antigonus* himselfe was vnderstood) or else should be reputed a Traitor, and open Enemie to the State. Furthermore he propounded, that all the Cities of *Greece* should be restored into freedome; this he did, not because he was carefull of their good, but for the need which he had of their assistance.

These things beeing decreed, *Antigonus* was perswaded, that not onely the *Greekes* would adhere vnto him, as to their louing Patron, and fall off from *Cassander*; but that the Rulers of Prouinces, who had hitherto suspected him as a man regardfull of nothing but his owne benefit, would correct their opinion, and thinke him the most faithfull of all others to the Royall bloud. But concerning his loyaltie to the yong Prince, the world was too wise to be deceiued with vaine shewes. His vndertaking for the libertie of the *Greekes* was more effectuall, and got easie beleefe, in regard of his present hatred to *Cassander*. Yet heerein also *Ptolomie* strooe to be as earnest as he, making the like decree, in hope to winne to himselfe that valiant Nation, which afforded men farre more seruiceable in warre, than were to be found in any Prouince of the Empire.

And this indeed was the point, at which both sides aimed. Wherein *Antigonus* thinking to make all sure, deceiued himselfe, not without great cost. For he gaue to *Alexander* the sonne of *Polysperchon* fiue hundred talents, willing him to set the warre on foot in *Peloponnesus*, whereby it might appeare, that on his side was meant nothing else, than what was openly pretended.

In *Peloponnesus*, *Cassanders* men had with much bloud-shed, grieuously afflicted the contrarie faction; and he himselfe perceiuing, that they were more easily spoiled as enemies, than retained as friends, thought it the best way, to make what vse he could of them, that were not long like to continue his. Finally, perceiuing that *Alexander* came furnished with plentie of gold, wherewith he was able, not only to winne the doubtfull, but to corrupt such as might seeme best assured: he thought it a part of wisedome, to surrender vpon faire conditions, that which hee could not assure himselfe to hold any long time by force. Therefore he sent one to deale with *Alexander*, about the matters in controuersie; telling him, that *Antigonus* was very skilfull in setting men together by the eares, not caring who preuailed, but onely desiring haue them to weary themselues, whilest he was busied elswhere; that so at length he might find opportunity to set vpon the stronger. If therefore *Alexander* were so wise, as to keepe in his purse the fiue hundred Talents which he had, and without stroke stricken, to receiue the whole Lordship of *Peloponnesus*; it should bee freely put into his hands by *Cassander*. Prouided, that hee should from thenceforth renounce all confederacy made with *Antigonus*, and enter into a sure & faithfull league with *Ptolomie*, *Cassander*, & the rest of the Confederates. Otherwise, he might well perswade himselfe, that the Countrie which his Father could not keepe, when hee was indeede the Lieutenant of the Empire, should not in haste bee wonne by him, that was onely the Factor of a proud iniurious man, so stiling himselfe, but not acknowledged by others.

Alexander had liued a while with *Antigonus* since the beginning of these wars; among whose followers it was not hard to discouer the intent, (which he did not carrie very secret) of making himselfe absolute Lord of all. Therefore he was soone entreated to accept so good an offer; and did not sticke to enter into that league, whereby he was to become a free Lord, and subiect vnto no mans controll.

Howbeit this his honour continued not long, ere he lost both it and his life together, by treason of the *Sicyonians*; who thinking thereby to haue made themselues free, were soone after vanquished in battaile by *Cratesipolis*, *Alexanders* wife, a discreet and valiant Ladie. Shee in reuenge of her husbands death, crucified thirtie of the Citizens taken in fight; and hauing by seueritie taught them obedience, did afterwards continue her Armie in good order, and gouerned those places that shee held, with the commendation of her Subiects and Neighbours.

§. IIII.

The Ætolians rise against Cassander *in fauour of* Antigonus, *and are beaten. A fleet and land-armie of* Antigonus, *vtterly defeated by* Ptolomies *Lieutenant. In what termes the warre stood at this time.* Antigonus *drawes neerer to Greece.*

ANtigonus, when he found, that with so much money he had only bought an enemie, began to raise troubles to *Cassander* and his other aduersaries in *Greece*, by stirring vp the *Ætolians* against them; Likewise he laboured to winne to his partie the Ilands in the *Greeke* Seas, by whose assistance hee might be the better able to deale with *Ptolomie*, that greatly preuailed by reason of his strong fleet. But neither of these attempts had the successe which he expected. The *Ætolians*, a factious Nation, & alwaies enuying the greatnesse of their Neighbours, were often in commotion, but so, that commonly their gaines equalled not their losses. *Cassander* wanne some of their own Countrie; fortified the *Acarnanians* against them, and compelled *Glaucias*, King of the *Illyrians*, whom hee vanquished in battaile, to forsake their side, and binde himselfe to beare no Armes against *Cassanders* friends.

On the other side, as many pettie Ilands were drawne to ioyne with *Antigonus*: so the fleet of the *Rhodians* vnder *Theodatus*, who was Admirall to *Antigonus*, passing along the coast of *Asia* towards *Cyprus*, with an Armie vnder conduct of *Perilaus* marching on the shore for mutuall assistance, was quite ouerthrowne by *Ptolomies* Nauie. *Polyclytus*, who in *Ptolomies* behalfe had beene sent into *Peloponnesus* against *Alexander*, finding no need of his seruice in that Countrie, because *Alexander* was come ouer to their side, returned homewards, and by the way heard of the course which these *Antigonians* held, whom he very cunningly surprised. Hee rode with his Fleet behinde a Cape, which the enemies were to double; his Land-forces he placed in ambush, whereinto *Perilaus* falling was taken prisoner, with many of his men, and many were slaine, making little resistance. *Theodatus* the Admirall perceiuing this, made all haste to help his fellowes that were on Land; but whilest he with all his Fleet were intentiue onely to that businesse, *Polyclytus* appeared at their backs; who as soone as he perceiued their disorder, hastened about the Cape, and charging them behinde, suffered not one of them to escape him. These ill tidings caused *Antigonus* to deale with *Ptolomie* about some composition. First, he sent Embassadors; afterwards they met in person. But *Antigonus* would not yeeld vnto the demands of *Ptolomie*: so the parlie was vaine.

Hitherto each part seemed to haue indifferently sped in the warre, and thereby to haue equall cause of hope and feare. This late victorie with the good successe of his affaires in *Cyprus*, did seem to make amends to *Ptolomie* for his losses in *Syria*. Likewise the reuolt of *Alexander* from *Antigonus* did equal the Confederacy, made betweene the *Ætolians* and him; as also those pettie skirmishes, that had beene in *Asia* the lesse, to *Antigonus* his aduantage, were sufficiently recompensed by others of like regard, but aduerse to him; and by the troubles brought vpon his estates in those parts by the two *Cassanders*.

Contrariwise, *Antigonus* valued the losse of his men, monie, and shippes, no otherwise than as the paring of his nailes, that were left long enough, and would easily grow againe; but the enlargment of his Territorie by addition of *Syria*, hee prized at a higher rate, as if thereby he had fed vpon a limbe of *Ptolomie* his enemie, and strengthened the body of his owne Empire. Concerning other accidents, whereof the good were hitherto sufficient to counterpoyze the bad, he meant to proceed as occasion should direct, which commonly is not long wanting to them, that want no monie.

That which most molested him, was the attempts of his enemies vpon *Asia* the lesse; wherein though as yet they had gotten little, yet had he cause to feare, lest the people being tied vnto him by no bond of allegeance, might vpon small occasion reuolt from him, to men of as honourable reputation as he himselfe. To preuent this, and to be neerer to *Greece*, he held it expedient for him to be there in person, where his affaires did seeme to prosper the worse, by reason of his absence. Therefore he left part of his Armie in *Syria* vnder his sonne *Demetrius*, to whom being then but two and twenty yeeres old, hee appointed many ancient Captaines or assistants, or rather as Directors: the rest hee carried with him into *Phrygia*, where he meant to winter.

§. V.

§. IV.

How Lysimachus *and* Cassander *vanquished some enemies, raised against them by* Antigonus. *The good successe of* Antigonus *in Asia and Greece: with the rebellion of many Cities against* Cassander.

THe comming of *Antigonus* into those parts, wrought a great alteration in the processe of his businesse thereabouts. For his enemies had short leisure to thinke vpon molesting him in *Asia*: they themselues were held ouer-hardly to their owne worke on *Europe* side. *Seuthes* a King of the *Thracians*, ioyning with some Townes that rebelled against *Lysimachus*, brought also the bordering *Scythians* into the quarrell. All these relyed vpon *Antigonus*, who was to helpe them with mony and other aide. The *Aetolians* likewise tooke courage, and rose against *Cassander*, hauing *Aacides*, lately restored to the Kingdome of *Epirus*, their assistant. But *Lysimachus* gaue vnto his Rebels no time to confirme themselues. Hee sodainely presented himselfe before two of the Cities that had rebelled, and compelled them by feare to returne vnto their former dutie. Hee fought a battaile with the *Scythians*, and wilde *Thracians*, and draue them out of the Countrie. Finally, hee ouercame *Seuthes*; and following the heate of his victorie, slew *Pausanias* in battaile, whom *Antigonus* had sent ouer with an Armie; and all his men hee did either put to ransome, or fill vp with them his owne Bands. The like successe had *Philip*, *Cassanders* Lieutenant, against the *Aetolians*. For hee wasted their Countrie; fought with the *Epirotes*, that came to helpe them; and after the victory, fought againe with their forces ioyned in one, ouerthrowing them, and killing *Aacides* that vnfortunate King. Finally, hee draue the *Aetolians* out of most of their Countrie, and forced them to seeke their safety among the wilde Mountaines. Of the *Epirotes* hee sent as prisoners to *Cassander*, the principall authors of the Kings restitution, and of the present Warre.

Yet these actions required some time, and wearied *Antigonus* his aduersaries with painefull trauaile; after which they remained onely sauers. *Antigonus* himselfe at faire leisure, wanne all *Caria* the whilest, and sent Armies into *Peloponnesus*, and other parts of *Greece*, bestowing liberty vpon all the Cities hee tooke out of *Cassanders* hands. The whole Countrie of *Peloponnesus* (excepting *Sicyon* and *Corinth*) with the Isle of *Eubœa*, and many places of the firme Land, were by those meanes wonne to be his in true and vehement affection, readie to doe or suffer any thing for him that had made so euident a demonstration of his readinesse, to giue them the libertie in deede, which others had promised in idle words. Many States desirous of the same benefite, would faine haue shewed their good will; but they were kept in by *Cassanders* Garrisons, who was too wise to trust them loose. Therefore *Antigonus* made shew as if hee would passe ouer into *Macedon*: by which terror hee forced *Cassander* to repaire thither in all haste, with the best of his strength, leauing many good Townes of *Greece* so weakelie guarded, that well they might take courage to helpe themselues, if any forraine succour appeared. The aide which they desired was not long wanting. The Lieutenant of *Antigonus*, taking the aduantage of *Cassanders* departure, entred the Countrie; draue his Garrisons out of diuers Cities; forced the Gouernour of *Athens* to enter into league with their Lord; wanne the Citadell of *Thebes*, and set the people at libertie. This last action was somewhat remarkeable. For *Thebes* had not long before beene raised out of her olde ruines by the meere power of *Cassander*; of which act he was accused by *Antigonus*, as if it had beene some hainous crime. Yet now the same *Antigonus* winneth the Citie, and the loue of the Inhabitants, onely by expelling him that was their Founder. So much are men readier to thanke the Increaser, than the Author of their good; and rather to looke forward vpon those hopes, which vainely they extend beyond all measure, than backeward vpon their miserable nullitie, that held them vncapable of being any thing.

§. VI.

Victories of Ptolomie *by Sea. A great battaile at Gaza, which* Ptolomie *and* Seleucus *won, against* Demetrius *the sonne of* Antigonus.

AS the presence or neerenesse of *Antigonus* gaue life to his affaires in the lower *Asia*, and *Greece*; so the designes of his enemies, taking aduantage of his absence, ruined the very foundations of those great workes in the Easterne parts, wherewith in the yeere preceding he had ouer-topped them. The Isle of *Cyprus*, whose Princes wauered betweene contrary affections, inclining one while to *Antigonus*, another while faintly regarding their couenant with *Ptolomie*, was visited by an *Aegyptian* fleete, wherewith *Ptolomie*, in his owne person easily reduced them to a more setled order, putting some to death, carrying others away prisoners, and leauing a Lieutenant of his owne appointment, Gouernour of the whole Countrie. With the same fleet hee ranne alongst the Sea-coasts, wasting a great part of *Caria* and *Cilicia*, with the spoyles of which he enriched his followers, and returned loden to *Cyprus*. *Demetrius* the sonne of *Antigonus*, hearing frequent reports of the miseries, wherewith his Fathers subiects were oppressed, made all haste out of *Syria* to the rescue, taking onely his Horse and light-armed foote with him, because the businesse required expedition. But in vaine did hee tire himselfe and his followers, in hastie seeking of one, that by lanching out into the deepe, could in a few minutes delude the labour of so many daies, if need had so required. Answerable to the vanitie of this expedition was the successe. For *Ptolomie* was gone, before *Demetrius* came into *Cilicia*. Neither was it certaine, whether hauing lightned his ships of their burthen in *Cyprus*, he would return vpon those maritime Countries; or make towards *Syria*, where his comming was expected. He was indeed gone into *Aegypt*, and there with *Seleucus* was describing a royall Army, which he leuied with all conuenient speed, for the recouerie of *Syria*. This was more then *Demetrius* knew. Therefore hee was faine to choose out of vncertainties the most likelihood, and returne the way that he came, with all his companies, which were fitter for seruice in the open field, than to be bestowed in Garrisons among the *Cilicians*. Hee had scarce refreshed his Men and Horses in *Syria*, when the newes arriued of *Ptolomies* comming with a puissant Armie, to giue him battaile. Hereupon hee called to counsaile his principall friends, who aduised him to giue way to the time, and expect some better opportunity in the future: being a yong man, and weakely furnished with meanes to resist such ancient and famous Generalls, as *Ptolomie* & *Seleucus*. This counsaile seemed rather to proceed from the cold temper of those aged men that gaue it, than from any necessity growing out of the present businesse. For *Demetrius* considering himselfe to be the son of *Antigonus*, and now Generall of his Fathers Armie, thought his own title waighty enough to be laid in ballance against the bare names of those two great Commanders. Neither found he much reason that should moue him to distrust his forces, as insufficient. His men were better exercised than the enemies, and promised as much as could be required. Therefore perswading himselfe, that such oddes of number, and of great fame, would rather serue to adorne his victorie, than hinder him in obtaining it, he resolued to put the matter to triall, without expecting the aduantage of more helpe. So animating his Souldiers with hope of spoyle and rewards, he abode the comming of the Enemies at *Gaza*, with purpose to encounter them, as soone as they had finished their wearisome iournie ouer the Deserts of *Arabia*.

Ptolomie and *Seleucus* issuing out of so rich a Prouince, as *Aegypt*, came so well prouided of all necessaries, that their Armie felt not any great grieuance of the euill way, when battaile was presented them, which confidently they vndertooke. In all things else they had the ods of *Demetrius*; of Elephants they were vtterly vnprouided. But how to deale with those beasts they were not ignorant. They had prepared a kinde of Palisado, fastened strongly together with chaines, and sharpened in such a manner, that the Elephants could not seeke to breake vpon it, without receiuing much hurt. The rest of their forces, (which (besides that they had aduantage in multitude) were heartened with many fortunate seruices, by them performed that yeere, whilest the enemies had wearied themselues, either with vaine iournies, or long and dulling expectation,) they disposed in such order, as best answered to the forme, wherein *Demetrius* was embattailed. The fight beganne, and was maintained with equall courage, for a long time, each part striuing

striuing more to win honour, than to satisfie any other passion, as hauing little cause of hatred, or reuenge. But after some continuance, the greater number holding better out, the errour of *Demetrius*, who vpon no necessitie would needes fight a battaile with disaduantage, began to appeare by his losses. Hee had committed himselfe to Fortune, hauing more to lose by her than he could get: but in this fight she was idle, and left all to be decided by strong hands; vnlesse it may be said, that the terror brought vpon his men, by the losse of his Elephants, was bad lucke. Those beasts were in that kinde of warre hardly to be resisted on plaine ground, and therefore at the first they made great spoile amongst *Ptolomies* men. Afterward seeking to breake through the Palisado, they were sorely hurt, and euery one of them taken. This disaster caused the Horsemen of *Demetrius* to faint. They had laboured hard, and preuailed little, till now perceiuing that all must lye vpon their hands, who were ill able to make their owne places good, they began to shrinke, and many of them to prouide for their safetie by timely flight, which example the rest quickly followed. When *Demetrius* had strouen so long in vaine to make his men abide, that he himselfe was likely to be lost; he was faine to giue place to the stronger, making a violent retrait as farre as to *Azotus*, which was about thirtie miles from the place of battaile. A great part of his carriages was in *Gaza*, whither some of his company turned aside, hoping to saue such goods, as in haste they could pack vp. This foolish couetousnesse was their destruction, and the losse of the Towne. For whilest they forgetfull of the danger, had filled the streets with sumpter Horses, and cloyed vp the gates, thronging, some to get in and fetch; others, to carry out what they had already loden; *Ptolomies* Armie brake in without resistance, taking them with their goods and the Citie altogether.

This victory restored vnto *Ptolomie* the best part of *Syria*, a Prouince more easie in those times to get, than to keepe; and opened the way vnto all the greatnesse of *Seleucus*. For betweene *Gaza* and *Phœnicia* no place offered resistance. In *Cœlosyria* and *Phœnicia*, some Townes held out a while, but were soone taken in by *Ptolomie*. Among these were the great Cities of *Tyrus* and *Sidon*; of which *Sidon* was giuen vp by the Inhabitants; *Tyrus* by the Garrison, falling to mutinie against their Captaine; who trusting to the strength of it, had made great vaunts, but was pardoned by *Ptolomie*, and honourably entertained, in respect of his fidelity.

§. VII.

How Seleucus *recouered Babylon, and made himselfe Lord of many Countries, in the highest Asia. The Æra of* the Kingdome of the Greekes, *which began with the Dominion of* Seleucus.

WHile *Ptolomie* followed his businesse with such prosperity, *Seleucus* tooke leaue of him, and went vp to *Babylon*, to trie his owne fortune; which he found so fauourable, that recouering first his owne Prouince, he became at length master of the better part of *Alexanders* purchases.

This expedition of *Seleucus* was very strange, and full of vnlikelihoods. His traine consisted of no more than eight hundred foote, and two hundred horse, a number too small to haue beene placed as Garrison, in some one of those maine great Cities, against which he carried it into the higher *Asia*. But little force is needefull, to make way into strong places, for him that already stands possessed of their hearts which dwell within the wals. The name of *Seleucus* was enough; whom the *Babylonians* had found so good a Gouernour, that none of them would finde courage to resist him; but left that worke to *Antigonus* his owne men, wishing them ill to speede. Some of the *Macedonians* that were in those Countries, had the like affection; others made a countenance of warre, which by easie compulsion they left off, and followed new Ensignes. This added courage to the people, who came in apace, and submitted themselues ioyfully to *Seleucus*. In a defection so generall, it was not a safe course for the *Antigonians*, to thrust themselues into the Townes of most importance: for euery man of them should haue beene troubled with daily enemies, in his owne lodging. It remained that they should issue forth into the field, and trie the matter by fight. But the treason of one principall man, who reuolted to the enemie, with more than a thousand Souldiers following him, so dismaied the rest, that

that they did no more than seeke to make good one strong place, wherein were kept the Hostages and Prisoners, that *Antigonus* held for his security in those quarters. This Castle, belike, they had not fortified in times of leisure, against dangers, that were not then apparent. *Seleucus* quickly tooke it; and so got the entire possession of *Mesopotamia* and *Babylon*.

Antigonus had bestowed in *Media* and *Persia*, forces conuenient for defence of those Prouinces, that were the vtmost of his Dominion. In the Countries about *Euphrates* he had not done the like: for his owne great Armie lay betweene them and all enemies. Therefore when the victorie at *Gaza* had opened vnto *Seleucus* the way into those parts; hee found little impediment in the rest of his businesse. Hauing now gotten what he sought; it behooued him to seeke how he might keepe his gettings: for his owne forces were too small, and his friends were ill able to lend him any more. That which his friends could not doe for him; his enemies did. *Nicanor*, to whom *Antigonus* had committed his Armie in *Media*, ioyning vnto himselfe, out of *Persia* and other Countries, all needefull helpe, came with ten thousand foote, and seauen thousand horse, either to saue all from being lost, or to driue *Seleucus* out of that which he had won.

Against this power, *Seleucus* had onely foure hundred horse, and somewhat aboue three thousand foote, wherewith to oppose himselfe: his large conquest of vnwarlike Nations hauing yeelded him many louing Subiects, but few Souldiers. Therefore when his enemies were neere to the Riuer of *Tigris*, hee withdrew himselfe from the place where his resistance was expected, into certaine marishes not farre off; where he lay secretly waiting for some aduantage. *Nicanor* thought that he had beene fled, and was the lesse carefull in fortifying his campe. In recompence of this vaine securitie, his campe was taken by surprise, the first night of his arriuall; the *Satrapa*, or Lieutenant of *Persia*, together with sundry of the Captaines, were slaine, hee himselfe was driuen to flee for his life into the Desarts; and the whole Armie yeelded vnto *Seleucus*: whose gentle demeanour, after the victory, drew all *Media*, *Susiana*, and the Neighbour Prouinces, to acknowledge him their Lord without any further stroke stricken.

This victory of *Seleucus* gaue beginning vnto the new stile, of *The Kingdome of the Greekes*, an accompt much vsed by the *Iewes*, *Chaldæans*, *Syrians*, and other Nations in those parts. I will not make any long disputation about the first yeere of this *Æra*. The authoritie of that great Astrologer *Ptolomie*, from which there is no appeale, makes it plaine, that *the fiue hundred and nineteenth yeere of* Nabonassar, *was the fourescore and two yeere of this accompt*. Other inference hereupon is needelesse, than that note of the learned *Gauricus*, *That the first of these yeeres was reckoned compleat, at Babylon, together with the end of foure hundred thirtie and eight yeeres after* Nabonassar. With the obseruation of the *Saturne*, recorded by *Ptolomie*, agrees (as it ought) the calculation of *Bunting*; finding the same Planet to haue beene so placed in the signe of *Virgo*, as the *Chaldeans* had obserued it, in the same yeere; which was from *Nabonassar* the fiue hundred and nineteenth; from *Seleucus* the fourescore and two yeere; and the last of the hundred thirtie and seauenth *Olympiad*. These obseruations of the Celestiall bodies, are the surest markes of time: from which he that wilfully varies, is inexcusable. As for such occurrences in Historie, and the yeeres of succeeding Princes (that are not seldome ambiguous, by reason of vnremembred fractions) if they seeme to be here-against, it is not greatly materiall. Yet thus much is worthy of note; that these yeeres of the *Greekes* were not reckoned in all Countries from one beginning; as plainely appeares in the difference of one yeere, that is found betweene actions, related by the seuerall Authors of the two Bookes of the *Machabees*, who follow diuers accompts. He that shall adhere to the time defined by *Ptolomie*, may apply the other supputations thereunto, as being no farther from it, than a yeeres distance.

Ptol. Almag. l. 11. c. 7. & 8.

L. Gauric. in annotat. ad locum citatum.

§. VIII.

§. VIII.

How Ptolomie *loſt all he wonne in Syria. What the cauſes were of the quiet obedience, performed vnto the Macedonians, by thoſe that had beene ſubiect vnto the Perſian Empire. Of diuers pettie enterprizes, taken in hand by* Antigonus *and* Demetrius, *with ill ſucceſſe.*

IN a happy houre did *Seleucus* aduenture, to goe vp to *Babylon*, with ſo few men as his friend could then well ſpare: for had he ſtaied longer vpon hope of getting more Souldiers, *Ptolomie* could haue ſpared him none at all. *Demetrius* the ſonne of *Antigonus*, hauing loſt the battaile at *Gaza*, receiued from *Ptolomie* all his owne goods, his Pages, and Seruants, in free gift, and therewithall a courteous meſſage, to this effect: That no perſonall hatred was the ground of this Warre, which he and his Confederates held with *Antigonus*; but onely tearmes of honour, wherein they would ſeeke to right themſelues after ſuch manner, that other friendly Offices, without reference to the quarrell, ſhould not be forgotten.

This Noble dealing of *Ptolomie*, did kindle in *Demetrius* an earneſt deſire of requiting him, with ſome as braue liberalitie. Which to effect, he gathered together the remainder of his broken troupes, drew as many as could be ſpared, out of the Garriſons in *Cilicia*, or other Prouinces thereabouts, and aduertiſing his Father of his misfortune, beſought him to ſend a new ſupply, wherewith he might redeeme his honour loſt. *Antigonus* vpon the firſt newes of this ouerthrow, had ſaid, That the victory which *Ptolomie* wan vpon a beardleſſe Boy, ſhould be taken from him by bearded men: yet vpon deſire that his ſonne, whom he tenderly loued, ſhould amend his owne reputation, he was content to make a ſtand in *Phrygia*. *Ptolomie* hearing of *Demetrius* his preparations, did neuertheleſſe follow his owne buſineſſe in *Cœloſyria*; thinking it enough to ſpend part of his Armie vnder *Cilles* his Lieutenant, againſt the remnant of thoſe, that had beene already vanquiſhed, when *Cilles* too much vnderualued the power of ſuch an Enemie. Hee thought that this young Gallant, hauing lately ſaued his life by flight, would now be more carefull of hauing a faire way at his backe, than aduenturous in ſetting further forward, then vrgent reaſon ſhould prouoke him. In this confidence he paſſed on without all feare; as one that were already Maſter of the field, and ſhould meete with none, that would iſſue out of their places of ſtrength, to make reſiſtance. When *Demetrius* was informed of this careleſſe march; he tooke the lighteſt of his Armie, and made his iournie with ſuch diligence, one whole night, that early in the morning, he came vpon *Cilles* vnexpected, and was on the ſuddaine, without any battaile, Maſter of his Campe: taking him aliue, with his Souldiers, and their carriages all at once.

This exploit ſerued not onely to repaire the credit of *Demetrius*, which his loſſe at *Gaza* had almoſt ruined: but further it enabled him, to recompence the bountie of *Ptolomie*, with equall fauour, in reſtoring to him *Cilles*, with many other of his friends, accompanied with rich preſents. But neither was *Ptolomie* ſo weakened by this loſſe, nor *Demetrius* ſo emboldened by his victory, that any matter of conſequence therupon enſued. For *Demetrius* feared the comming of *Ptolomie*; and therefore he fortified himſelfe in places of aduantage: *Ptolomie* on the other ſide was loth to engage himſelfe in an enterpriſe, wherein he might perceiue, that if the comming of *Antigonus* found him entangled, he ſhould either be driuen to make a ſhamefull retrait, or a dangerous aduenture of his whole eſtate, in hope of not much more than already he poſſeſſed.

Antigonus, indeede, was nothing ſlow in his way towards *Syria*; whither hee made all haſte, not ſo much to relieue his ſonne, as to embrace him. For he reioyced exceedingly, that the young man had ſo well acquitted himſelfe, and being left to his owne aduice, performed the office of a good Commander. Wherefore to increaſe the reputation of this late victorie, he brought ſuch forces, as might ſerue to re-conquer all *Syria*: meaning, that the honour of all, ſhould be referred vnto the good foundation, layed by his ſonne; whom from this time forwards, he imployed in matters of greateſt importance.

Ptolomie had now leſſe reaſon to encounter with *Antigonus*, than before his comming to haue aſſailed the Campe of *Demetrius*. Yet he made it a matter of conſultation; as if he

he had dared more than he meant. But all his Captaines aduiſed him to retire into *Ægypt*; alleaging many good arguments to that purpoſe: which they might well perceiue to be agreeable to his owne intent, by his propounding that courſe; not without remembrance of the good ſucceſſe againſt *Perdiccas*, in the like defenſiue warre. So he departed out of *Syria*, preſeruing his honour; as being rather led by mature deliberation, than any ſuddaine paſſion of feare: and he departed at faire leiſure, not onely carrying his treaſures along with him, but ſtaying to diſmantle ſome principall Cities, that he thought moſt likely to trouble him in the future. All the Countrie that he left at his backe, fell preſently to *Antigonus*, without putting him to the trouble of winning it by pieces: ſo eaſie was it in thoſe times, for the Captain of a ſtrong Armie, to make himſelfe Lord of a great Prouince.

We may iuſtly wonder, that theſe Kingdomes of *Syria*, *Media*, *Babylon*, and many other Nations, (which the victory of *Alexander* had ouer-run, with ſo haſtie a courſe, as gaue him not leiſure to take any good view of them) were ſo eaſily held not onely by himſelfe, but by the Captaines of his Armie after him. The hot contentions for ſuperioritie betweene the King of *Iſrael*, and thoſe of *Damaſcus*; betweene *Ægypt*, and *Babylon*; *Babylon*, and *Nineue*; the *Perſians*, and many Countries; argue a more manly temper, to haue once beene in thoſe people; which are now ſo patient of a forraigne yoke, that like Sheepe or Oxen, they ſuffer themſelues to be diſtributed, fought for, won, loſt, and againe recouered, by contentious Maſters; as if they had no title to their owne heads, but were borne to follow the fortune of the *Macedonians*. This will appeare the more ſtrange, if we ſhall conſider, how the ſeuerall States of *Greece* (many of which had neuer poſſeſſed ſo large Dominion, as might cauſe their Spirits to ſwell beyond their abilitie) did greedily embrace all occaſions of libertie: and how theſe proud Conquerours were glad to offer it, deſiring to haue them rather friends than ſeruants, for feare of further inconuenience.

It muſt therefore be noted, that moſt of theſe Countries had alwayes beene ſubiect vnto the rule of Kings, or pettie Lords, whom the *Babylonians* and *Perſians* long ſince had rooted out, and held them in ſuch bondage, that few of them knew any other Law, than the command of forraigne Maſters. This had vtterly taken from them all remembrance of home-borne Princes, and incorporated them into the great body of the *Perſian* Empire: ſo that wanting within themſelues all ſoueraigne power, or high authoritie, the life and ſpirit of euery Eſtate; they lay as dead, and were bereaued of motion, when that Kingdome fell, whereof they lately had beene members.

Why the *Perſian Satrapæ*, or Princes of that Empire, did not when *Darius* was taken from them, as the *Macedonian* Captaines, after the death of *Alexander*, ſtriue to lay hold vpon thoſe Prouinces, which had many ages been ſubiect vnto them, & ſcarce foure yeers in quiet poſſeſſion of their enemies; or why at leaſt they contended not (when the terrible name of that great Conquerour did ceaſe to affright them) to get their ſhares among his followers, if not wholly to diſpoſſeſſe them of their new purchaſes: it is a queſtion, wherein, who is not ſatisfied, may finde no leſſe reaſon to ſuſpect the Hiſtorie, than authoritie to confirme it. For we ſeldome reade, that any ſmall Kingdome, preuailing againſt a farre greater, hath made ſo entire a conqueſt, in the compaſſe of ten yeeres, as left vnto the vanquiſhed no hope of recouerie, nor meanes to rebell; eſpecially when ſuch diſorders, or rather vtter confuſion hath enſued, by the furie of ciuill warre among the Victors.

The cauſe why the *Macedonians* held ſo quietly the *Perſian* Empire, is well ſet downe by *Machiauell*; and concernes all other Kingdomes, that are ſubiect vnto the like forme of Gouernment: the ſumme whereof is this; Whereſoeuer the Prince doth hold all his Subiects vnder the condition of ſlaues, there is the conqueſt eaſie, and ſoone aſſured: Where ancient Nobility is had in due regard, there is it hard to winne all, and harder to keepe that which is wonne. Examples of this are the *Turkiſh* Empire, and the Kingdome of *France*. If any Inuader ſhould preuaile ſo farre vpon *Turkie*, that the great *Sultan*, and his Children (for brethren he vſeth not to ſuffer aliue) were taken or ſlaine: the whole Empire would quickely be wonne, and eaſily kept, without any danger of rebellion. For the *Baſſaes*, how great ſoeuer they may ſeeme, are meere ſlaues; neither is there in all that large Dominion, any one man, whoſe perſonall regard could get the people to follow him in ſuch an attempt; where in hope of priuate gaine, ſhould not

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counteruaile all apparent matter of feare. Contrariwiſe, in *France*, it were not enough for him that would make a conqueſt, to get into his hands the King and his Children; though he further got the better part of the Countrie, and were by farre the ſtrongeſt in the field. For, beſides the Princes of the Royall bloud, there are in that Kingdome ſtore of great men; who are mightie in their ſeuerall Countries, and hauing certaine Royalties and Principalities of their owne, are able to raiſe Warre, in all quarters of the Realme; whereunto the remembrance of their owne ancient Families, and long continued Nobilitie, will alwayes ſtirre vp and inflame them: ſo that vntill euery one piece were won, and euery one (an endleſſe worke) of the chiefe Nobilitie, brought vnder or deſtroyed, the victorie were not compleat, nor well aſſured. It is true, that ſuch power of the Nobilitie, doth often-times make way for an Inuader; to whom the diſcontentments of a few can eaſily make a faire entrance. But ſuch aſſiſtants are not ſo eaſily kept, as they are gotten: for they looke to be ſatisfied at full, in all their demands; and hauing what they would, they ſoone returne to their old allegeance, vpon condition to keepe what they haue, vnleſſe they be daily hired with new rewards: wherein it is hard to pleaſe one man, without offending another as good as himſelfe. The *Turke*, on the other ſide, needs not to feare any perill, that might ariſe from the diſcontented ſpirits of his principall men. The greateſt miſchiefe that any of them could worke againſt him, were the betraying of ſome frontier Towne, or the wilfull loſſe of a battaile: which done, the Traitor hath ſpent his ſting, and muſt either flye to the enemie, whereby he loſeth all that he formerly did hold; or elſe, in hope of doing ſome further harme, he muſt aduenture to excuſe himſelfe vnto his Maſter, who ſeldome forgiues the Captaine, that hath not ſtriuen by deſperate valour againſt misfortune. As for making head, or arming their followers againſt the great *Sultan*, and ſo ioyning themſelues vnto any Inuader; it is a matter not to be doubted: for none of them haue any followers or dependants at all, other than ſuch, as are ſubiect vnto them, by vertue of their Offices and Commiſſions. Now as this baſe condition of the principall men, doth leaue vnto them no meanes, whereby to oppoſe themſelues againſt the flouriſhing eſtate of their Prince; ſo would it weaken both their power and their courage in giuing him aſſiſtance, if aduerſitie ſhould make him ſtand in neede of them. For there is ſcarce any one among the *Turkes Baſſaes*, or prouinciall Gouernours, that knowes either from whence he was brought, or from whom deſcended, nor any one among them, that by the loſſe and vtter ruine of the *Turkiſh* Empire, can loſe any foote of his proper inheritance; and it is the proper inheritance of the ſubiect, which is alſo a Kingdome vnto him, which makes him fight with an armed heart againſt the Conquerer, who hath no other deuice painted on his Enſigne, than the picture of ſlauery.

As is the *Turkiſh* Empire, ſo was the *Perſian*, voide of libertie in the Subiects, and vtterly deſtitute of other Nobilitie, than ſuch as depended vpon meere fauour of the Prince. Some indeede there were of the Royall bloud, and others, deſcended from the Princes that ioyned with *Darius*, the Sonne of *Hyſtaſpes*, in oppreſſing the *Magi*: theſe were men of reputation in *Perſia*; but their reputation conſiſted onely in their Pedigree, and their ſafetie in not medling with affaires of State, which made them little eſteemed. In what ſmall account theſe *Perſian* Princes were held, it may appeare by this, that the Kings Vncles, Couſin Germans, and Brethren, were called by the Kings, *Their Slaues*, and ſo did ſtile themſelues, in ſpeaking vnto theſe great Monarchs. That vpon euery light occaſion of diſpleaſure they were handled as Slaues; it is eaſie to be diſcerned, in that example of crueltie, practiſed by *Xerxes* vpon his owne brother *Maſiſtes*, which hath beene formerly noted, in place more conuenient. As for the *Satrapæ*, or Gouernours of the Prouinces, it is needeleſſe to cite examples, prouing them to haue beene meere ſlaues: it may ſuffice, that their heads were taken from them at the Kings will; that is, at the will of thoſe Women and Eunuches, by whom the King was gouerned.

To this want of Nobilitie in *Perſia*, may be added the generall want of libertie conuenient among the people: a matter no leſſe auaileable, in making eaſie and ſure the conqueſt of a Nation, then is the cauſe aſſigned by *Machiauel*. For as *Æſope* his Aſſe did not care to run from the enemies, becauſe it was not poſſible, that they ſhould loade him with heauier burthens, then his Maſter cauſed him daily to beare: ſo the Nations, that endure the worſt vnder their owne Princes, are not greatly fearefull of a forraigne yoke;

Nor

Nor will be hastie to shake it off, if by experience they finde it more light, than was that whereunto they had beene long accustomed. This was it that made the *Gascoignes* beare such faithfull affection to the Kings of *England*; for that they gouerned more mildely than the *French*: this enlarged the *Venetian* iurisdiction in *Lombardie*; for the Townes that they wan, they wan out of the hands of Tyrannous oppressours: and this did cause the *Macedonians*, with other Nations, that had beene subiect vnto the posteritie of *Alexanders* followers, to serue the *Romans* patiently, if not willingly; for that by them they were eased of many burthens, which had beene imposed vpon them by their owne Kings.

So that of this tamenesse, which we finde in those that had beene subiects of the *Persian* Kings, the reasons are apparent. Yet some of these there were, that could not so easily be contained in good order by the *Macedonians*: for they had not indeede beene absolutely conquered by the *Persian*. Such were the *Sogdians*, *Bactrians*, and other Nations about the *Caspian* Sea. Such also were the *Arabians* bordering vpon *Syria*: against whom *Antigonus* sent part of his Armie; thinking therewith to bring them vnder; or rather to get a rich bootie. The Captaines that he sent, fell vpon the *Nabathaans*, at such time as they were busied in a great Mart; wherein they traded with the more remote *Arabians*, for *Myrre*, *Frankincense*, and other such commodities. All or most of these rich wares, together with fiue hundred talents of siluer, and many prisoners, the *Macedonians* laid hold vpon: for their comming was suddaine and vnexpected. But ere they could recouer *Syria*, the *Nabatheans* ouertook them, & finding them wearie with long marches, made such a slaughter, that of foure thousand foote, and sixe hundred horse, onely fiftie horse escaped. To reuenge this losse, *Demetrius* was set out with a greater power: yet all in vaine; for he was not resisted by any Armie, but by the naturall defence of a vaste Wildernesse, lacke of water, and of all things necessary. Therefore he was glad to make peace with them; wherein he lost not much honour: for they craued it, and gaue him presents. Returning from the *Nabathaans*, he viewed the Lake *Asphaltites*, whence he conceiued hope of great profit that might be raised, by gathering the Sulphure. With this good husbandrie of his sonne, *Antigonus* was well pleased, and appointed men to the worke: but they were slaine by the *Arabians*, and so that hope vanished.

These pettie enterprises, with the ill successe accompanying them, had much impaired the good aduantage against *Ptolomie*: when the newes of *Seleucus* his victories in the high Countries, marred all together. For neither was the losse of those great and wealthy Prouinces, a matter to be neglected, neither was it safe to transport the warre into the parts beyond *Euphrates*, whereby *Syria* and the lower *Asia* should haue beene exposed, to the danger of ill-affected Neighbours. A middle course was thought the best; and *Demetrius*, with fifteene thousand foot and three thousand horse, was sent against *Seleucus*. These forces being sent away, *Antigonus* did nothing, and his sonne did lesse. For *Seleucus* was then in *Media*; his Lieutenants about *Babylon* withdrew themselues from necessitie of fight; some places they fortified and kept; *Demetrius* could hold nothing that he got without setting in Garrison more men than he could spare, neither did he get much; and therefore was faine to set out the brauery of his expedition, by burning and spoiling the Countrie; which he did thereby the more alienate, and as it were acknowledge to belong vnto his enemie, who thenceforth held it as his owne assured.

Antigonus had laid vpon his sonne a peremptorie commandement, to returne vnto him at a time prefixed: reasonably thinking (as may seeme) that in such an vnsetled state of things, either the Warre might be ended, by the furie of the first brunt; or else it would be vaine to striue against all difficulties likely to arise, where want of necessaries should frustrate the valour, that by strength of time was like to become lesse terrible to the Enemie. *Demetrius* therefore leauing behinde him fiue thousand foote, and a thousand horse, rather to make shew of continuing the warre, than to effect much, where himselfe, with greater forces could doe little more then nothing, forsooke the enterprise, and went backe to his Father.

§. IX.

§. IX.

A generall peace made and broken. How all the houſe of Alexander *was deſtroyed.*

THeſe ambitious heads, hauing thus wearied themſelues with vneffectuall trauaile, in ſeeking to get more then any one of them could hold; were contented atlength to come to an agreement: wherein it was concluded, that each of them ſhould hold quietly, that which at the preſent he had in poſſeſſion. As no priuate hatred, but meere deſire of Empire had moued them to enter into the warre; ſo was it no friendly reconciliation, but onely a dulneſſe growing vpon the ſlow aduancement of their ſeuerall hopes, that made them willing to breathe a while, till occaſion might better ſerue to fight againe.

Beſides that maine point, *Of retaining the Prouinces which euery man held*, there were two Articles of the peace, that gaue a faire, but a falſe colour, to the buſineſſe; *That the ſonne of* Alexander *by* Roxane, *ſhould be made King, when he came to full age*; and, *That all the Eſtates of Greece ſhould be ſet at liberty*. The aduancement of yong *Alexander* to his Fathers Kingdome, ſeemes to haue beene a matter, forceably extorted from *Antigonus*; in whom was diſcouered a purpoſe, to make himſelfe Lord of all. But this, indeede, more neerely touched *Caſſander*. For in his cuſtody was the yong Prince and his Mother: neither did he keepe them in ſort anſwerable to their degree; but as cloſe priſoners, taken in that warre, wherein they had ſeene the old Queene *Olympias* taken and murdered, that ſought to put them in poſſeſſion of the Empire. The mutuall hatred and feare betweene them, rooted in theſe grounds, of iniuries done, and reuenge expected; vpon this concluſion of peace, grew vp faſter than any time before, in the heart of *Caſſander*: who ſaw the *Macedonians* turne their fauourable expectation, towards the ſonne of their late renowned King.

All this, either little concerned *Antigonus*; or tended greatly to his good. The yong Prince muſt firſt haue poſſeſſion of *Macedon*: whereby *Caſſander* ſhould be reduced to his poore office, *of Captaine ouer a thouſand men*, if not left in worſe caſe. As for them that held Prouinces abroad, they might either doe as they had done vnder *Aridæus*; or better, as being better acquainted with their owne ſtrength. He in the meane time, by his readineſſe to acknowledge the true Heire, had freed himſelfe from that ill-fauoured imputation, of ſeeking to make himſelfe Lord of all that *Alexander* had gotten.

The like aduantage had he in that Article, of *reſtoring the Greeks to their liberty*. This libertie had hitherto beene the ſubiect of much idle diſcourſe: but it neuer tooke effect. *Antigonus* held ſcarſe any Towne of theirs, *Caſſander* occupied moſt of the Countrie: which if he ſhould ſet free, he muſt be a poore Prince; if not, there was matter enough of quarrell againſt him, as againſt a Diſturber of the common peace.

In the meane ſeaſon, the Countries lying betweene *Euphrates* and the *Greeke* ſeas, together with a great Armie, and money enough to entertaine a greater, might ſerue to hold vp the credit of *Antigonus*, and to raiſe his hopes, as high as euer they had beene.

With much diſaduantage doe many men contend, againſt one that is equall to them all in puiſſance, *Caſſanders* friends had left him in an ill caſe; but he could not doe withall: for where euery one mans helpe is neceſſary to the warre, there may any one make his owne peace; but no one can ſtand out alone, when all the reſt are weary. The beſt was, that he knew all their affections: which tended to no ſuch end as the becomming Subiects vnto any man; much leſſe to the ſonne of an *Aſiatique* woman, of whom they had long ſince refuſed to heare mention. Therefore he tooke a ſhort courſe, and cauſed both the childe and his Mother to be ſlaine: freeing thereby himſelfe in a trice, from the dangerous neceſſity of yeelding vp his gouernment, which he muſt haue done when the childe had come to age. *Roxane* was a Lady of ſingular beauty, which was perhaps the cauſe, why *Perdiccas* deſired to haue her ſonne, being as yet vnborne, proclaimed Heire to the great *Alexander*. Immediatly vpon the death of *Alexander*, ſhe had vſed the fauour (if it were not loue) of *Perdiccas*, to the ſatisfying of her owne bloudy malice, vpon *Statira*, the Daughter of King *Darius*; whom *Alexander* had likewiſe married according to the cuſtome of theſe Countries, wherein pluralitie of wiues is held no crime. For hauing by a counterfait letter, in *Alexanders* name, gotten this poore Lady into her hands, ſhe did, by aſſiſtance of *Perdiccas*, murder her and her Siſter, and threw their

bodies into a Well, causing it to be filled vp with earth. But now, by Gods iust vengeance, were she & her sonne made away, in the like secret fashion; euen at such time, as the neere approaching hope of a great Empire had made her life, after a wearisome imprisonment, grow dearer vnto her than it was before.

The fact of *Cassander* was not so much detested in outward shew; as inwardly it was pleasing vnto all the rest of the Princes. For now they held themselues free Lords, of all that they had vnder them; fearing none other change of their estates, than such as might arise by chance of warre; wherein euery one perswaded himselfe of successe, rather better than worse. Hereupon all of them (except *Lysimachus* and *Seleucus*, that had worke enough at home) began to rowze themselues: as if now the time were come, for each man to improue his owne stocke. *Antigonus* his Lieutenants were busie in *Peloponnesus*, and about *Hellespont*: while their Master was carefull in following other, and some greater matters that were more secretly to be handled. He pretended the liberty of *Greece*: yet did the same argument minister vnto *Ptolomie*, matter of quarrell, against both him and *Cassander*; *Ptolomie* complaining (as if he had taken the matter deepely to heart) that *Antigonus* had put Garrisons into some Townes, which ought, in faire dealing to be set at liberty. Vnder colour of redressing this enormitie, he sent an Armie into *Cilicia*; where he wan foure Townes, and soone after lost them, without much labour of his owne or his enemies.

After this, putting to Sea with a strong Fleet, he ran along the coast of *Asia*, winning many places: and in that voyage allured vnto him a nephew of *Antigonus* (a good Commander, but discontented with the ill requitall of his seruices) whom finding shortly, as false to himselfe as he had beene to his owne Vncle, he was faine to put to death. But in doing these things, his desire to set the *Greekes* at liberty, appeared not so plaine, as he wished that it should: for their case was no way bettered, by his molesting *Antigonus* in *Asia*. Therefore to get the loue of that valiant Nation, He made at the last an expedition into *Greece* it selfe: where hauing set free some little Ilands, and landed in *Peloponnesus*, he raised so great an expectation of finishing the long desired worke, that *Cratesipolis*, the Widdow of *Alexander*, *Polysperchons* sonne, gaue vp into his hands the Townes of *Sicyon* and *Corinth*.

Ptolomie had conceiued a vaine beliefe, that the *Greeks* emboldened by his countenance and assistance, would all of them take heart, and rise vp in armes: whereby with little labour, their liberty might be gotten; and he be acknowledged as Author of this immortall benefit. But long seruitude had wel-neere extinguished the ancient valour of that Nation: and their ill fortune, in many likely attempts to recouer freedome, had so tired their spirits, that they would no more stirre in pursuit thereof; but sate idly still, as wishing it to fall into their mouthes.

The *Lacedæmonians*, about these times, began to fortifie their Towne with wals; trusting no longer in their vertue (for both it, and the discipline that vpheld it were too much impaired) that had beene a wall to their Towne and Territorie.

The *Athenians* were become as humble seruants, as they had beene, in times past, insolent Masters: erecting as many statuaes in honour of *Demetrius Phalereus*, as there were daies in the yeere. This *Demetrius* was now their Gouernor; and he gouerned them with much moderation: but in spight of their hearts, as being set ouer them by *Cassander*. By this base temper of the principall Cities, it is easie to gather, how the rest of the Countrie stood affected. *Ptolomie* could not get them to set their helping hands to their own good, and to furnish him with the promised supplies of monie and victuals. Credible it is, that he had a true meaning to deliuer them from thraldome; as iudging the commoditie that would arise by annexing them to his party, a matter of more weight, than the losse that *Cassander* should receiue thereby, who could hardly retaine them, if once *Antigonus* tooke the worke in hand. But when he found such difficulty in the businesse, he changed his purpose: and renewing his former friendship with *Cassander*, he retained *Sicyon*, and *Corinth* in his owne possession.

Before the comming of *Ptolomie* into *Greece*, *Cassander* had beene held occupied with very much worke. For (besides his paines taken in warres among barbarous Princes) hee found meanes to allure vnto himselfe, the Lieutenants of *Antigonus*, that were in *Peloponnesus*, and about *Hellespont*: making his owne aduantage, of their discontentments. By the like skilfull practice, Hee freed himselfe from a greater danger, & made those

thoſe murders which he had committed ſeeme the leſſe odious, by teaching his enemies to doe the like. Old *Polyſperchon*, that had made ſo great a ſtirre in the reigne of *Aridæus*, did after the death of *Roxane* and her Childe, enter againe vpon the Stage: leading in his hand another ſonne of the great *Alexander*, and meaning to place him in his Fathers Throne.

The name of this yong Prince was *Hercules*: he was begotten on *Barſine*, the Daughter of *Artabazus* a *Perſian*; but had beene leſſe eſteemed than the ſonne of *Roxane*, either for that his Mother was held no better than a Concubine, or elſe perhaps, in regard of the fauour which *Perdiccas*, and after him *Olympias*, did beare vnto *Roxane*. At this time, the death of his brother had moued ſuch compaſſion, and regard of his being *Alexanders* onely liuing childe, had procured vnto him ſuch good will, that the demand which *Polyſperchon* made in his behalfe, was deemed very iuſt and honourable. There were indeed more hearts then hands, that ioyned with this yong Prince: yet wanted he not ſufficient ſtrength of hands, if the heart of him that leaſt ought, had not beene moſt falſe. *Caſſander* had raiſed an Armie, to withſtand his entrie into *Macedon*: but little truſt could he repoſe in that Armie, whoſe wiſhes he perceiued to be with *Hercules*. Therefore he aſſailed *Polyſperchon* himſelfe, with gifts and promiſes; wherewith at length he preuailed ſo far, that the old Vilaine was contented to murder his Pupill; chooſing rather with many curſes, and foule diſhonour, to take the offered Lordſhip of *Peloponneſus*, and Commander of an Armie; than to purchaſe a Noble fame with dangerous trauaile, in maintaining his faith, vnto both his dead and liuing Soueraignes.

Antigonus had not all this while been aſleepe; though his loſſes were hitherto the chiefe witneſſes, of his hauing beene a ſtirrer in theſe commotions, He thought it enough for him at the preſent, to retaine his owne: and therefore tooke order for the recouerie of thoſe places, which *Ptolomie* had taken paines to winne. As for the reſt, it no way grieued him, to ſee *Caſſander* incur the generall hatred of men by committing thoſe murders, of which the profit was like to redound vnto him that was the moſt powerfull: or to ſee *Polyſperchon* and *Ptolomie* ſweat, in a buſie warre againſt *Caſſander*. If they would haue continued their quarrels, he could well haue affoorded them leiſure, and haue thought the time well ſpent, in beholding their contentions. For he was throughly perſwaded, that when the reſt had wearied themſelues in vaine with long ſtrife, his armies and treaſures, wherein he exceeded them all, would bring all vnder. According to theſe haughtie conceipts, he demeaned himſelfe among his followers; looking big vpon them, and like a King before his time. This was it that cauſed ſo many of them to reuolt from him: but it was no great loſſe to be forſaken by thoſe that looked with enuious eyes vpon that fortune whereon their owne ſhould haue depended. Againſt this enuie of his owne men, and the malice of others, *Antigonus* buſily ſought a remedy, ſuch as was like to giue him a goodly title to the whole Empire.

Cleopatra, Siſter vnto the great *Alexander*, lay for the moſt part in *Sardes*; whom he had a great deſire to take to wife. This his deſire was not without good hope: for howſoeuer ſhe diſcouered much vnwillingneſſe thereunto, yet was ſhe in his power, and might therefore be entreated, were it onely for feare of being enforced. But it was not his purpoſe, to get her by compulſiue meanes: either becauſe his fancie being an old man, was not ouer-violent; or rather becauſe his ambition, whereunto all his affections had reference, could haue made ſmall vſe of her, by doing ſuch apparent wrong. She had beene married vnto *Alexander* King of *Epirus*, after whoſe death ſhe came to her brother in *Aſia*; hoping belike, to finde a new husband in his Campe. But neither any of thoſe braue Captaines, that were, in times following, ſo hot in loue with her, durſt then aſpire vnto her marriage: nor did her brother, full of other cares, trouble himſelfe with prouiding her of an husband. She therefore, being a luſtie widow, ſuffered her bloud, ſo farre to preuaile againſt her honour, that ſhe ſupplied the want of an husband by entertainment of Paramours. *Alexander* hearing of this, turned it to a ieſt: ſaying, that ſhe was his ſiſter, and muſt be allowed this libertie, as her portion of the Empire. When by his death, the Empire lay in a manner voide, and the portion due to her therein, grew, in mens opinion, greater than it had beene: then did many ſeeke to obtaine her, while ſhe her ſelfe deſired onely a proper man, with whom ſhee might leade a merry life. To this purpoſe did ſhe inuite *Leonatus* vnto her; who made great haſte; but was cut off by death, ere he came to her preſence. Now at the laſt, after long

tarrying, she had her choise of all the great Commanders: *Antigonus*, *Ptolomie*, *Lysimachus*, and *Cassander*, being all her earnest wooers. All these (*Antigonus* excepted) had wiues already; *Ptolomie* had many wiues, and many Concubines, whom he respected as much as his wiues, being noted of too much dotage in that kinde. This hindred not his suite: peraduenture it aduanced it, by giuing to *Cleopatra*, some hope of mutuall toleration. To him therefore she bequeathed her selfe, and was taking her iournie from *Sardes* towards him; when *Antigonus* his Deputie in that Citie, made her to stay, vntill his Masters further pleasure should be knowne. *Antigonus* had now a Wolfe by the eares: he neither could well hold her, nor durst let her goe. Shee would not be his wife; hee had none honest pretence to force her; and to keepe her prisoner, had been the way, by which he might haue incurred a generall hatred, lasting perhaps beyond her life; as the course taken by *Cassander* against *Roxane* (a Lady lesse respected than *Alexanders* owne sister) did well testifie. Therefore he thought it the wisest way to procure her death: for to let any other enioy the commoditie of so faire a title to the Kingdome, it was no part of his meaning. To this purpose he sent instructions to the Gouernour of *Sardes*, willing him in any case to doe it secretly. So the fact was committed, and certaine women about her put in trust with the murder: which women afterwards were put to death, as mischieuous conspirers against the life of that good Lady. So was *Antigonus* freed from blame, at the least, in his owne opinion: but the world was lesse foolish, than to be so deluded. How the murther was detected, we neede not aske: for seldome is that bloody crime vnreuealed, and neuer so ill smothered, as when great persons are the Authors.

Thus was the whole race of *Philip* and *Alexander* the Great extinguished, and it was extinguished by the hands of such as thought vpon nothing lesse than the execution of Gods iustice, due vnto the cruelty of these powerfull, but mercilesse Princes. Wherefore the ambitious frames, erected by these Tyrants, vpon so wicked foundations of innocent bloud, were soone after cast downe, ouer-whelming themselues or their children, with the ruines, as the sequele will declare.

§. X.

How Demetrius, *the sonne of* Antigonus, *gaue liberty to Athens, expelling the Garrisons of* Cassander *out of those parts. The immoderate honour decreed by the Athenians to* Antigonus *and* Demetrius.

NOne being left aliue, that had any title to the Kingdome; it stood with good reason, that they which were Lords of the Prouinces, acknowledging no Superiour, should freely professe themselues Kings in name, as they were already in substance. Yet had this name ill beseemed the weaker, while the strongest of all did forbeare it: neither seemed it conuenient in the iudgement of *Antigonus*, to crowne his last action with such a title, as if he had attained vnto greatnesse by that foule murder, the infamie whereof he was carefull how to discharge from his owne head. He purposed therefore to vndertake a plausible enterprise, euen the liberty of *Greece*: whereby it was apparent, that he might get such honour as would not onely drowne all bad reports, but make him be thought equall to any name of royalty, whereof in seeming modestie, hee was not couetous. To this purpose, he deliuered a strong Armie, with a Nauie of two hundred and fiftie saile, and fiue thousand talents of siluer, vnto *Demetrius* his sonne: willing him to begin at *Athens*, and thence to proceede, in setting all the Countrie free.

Demetrius came to *Athens* before he was expected: so that without resistance hee entred the Hauen; it beeing thought that a fleete of *Ptolomie*, *Cassanders* good friend, had beene arriued. But when it was knowne, both who hee was, and what was the cause of his comming; the ioy of the Citizens brake out into loud acclamations; *Demetrius Phalereus* forsooke the Towne, and withdrew himselfe to *Thebes*, vnder safe conduct; onely the Garrison in *Munychia* stroue to make good that piece, which after a while was wonne vpon them by force. During the siege of *Munychia*, *Demetrius* went to *Megara*; whence he expelled the Garrison of *Cassander*, and so restored the Citie to libertie.

I thinke it not impertinent, sometimes to relate such accidents, as may seeme no better than meere trifles: for euen by trifles, are the qualities of great Persons as well

disclosed

disclosed, as by their great actions; because in matters of importance, they commonly straine themselues, to the obseruance of generall commended rules; in lesser things they follow the current of their owne Natures. The Lady *Cratesipolis* lay in *Patras*, and had a great desire to see *Demetrius*, hoping, belike, that she might, by his meanes, better her estate, and recouer her Townes of *Sycion* and *Corinth*, detained by *Ptolomie*; to whose Lieutenant, in those places, *Demetrius* before his departure out of *Greece*, offered money for the surrender of them. Yet the onely businesse pretended was loue. He being aduertised hereof, left his forces in the Countrie of *Megara*, and taking a company of his lightest armed, for guard of his person, made a long iournie to meete with her. This troupe also, he caused to lodge a great way from his Tent, that none might see her when shee came. As closely as the businesse was carried, some of his enemies had gotten knowledge of it; whereby they conceiued good hope, that the diligence of a very few men, might ouerthrow all the great preparations of *Antigonus*; and bring him to any tearmes of reason, by taking his deare sonne prisoner. Their proiect fell but a little short of the effect. For they came so suddenly vpon him, that he had no better shift, than to muffle himselfe in an old cloake, and creepe away disguised, leauing them to ransacke his Tent. There was in this Prince a strange medly of conditions; especially an extreame dissolutenesse in wanton pleasures, and a painefull industry in matter of warre. He was of a most amiable countenance, a gentle nature, and a good wit; excellent in deuising Engines of warre, and curious in working them with his owne hands. He knew better how to reforme his bad fortune, then how to rule his good. For aduersitie made his valour more actiue: prosperity puffed him with ouerweening, wherein he thought, that he might doe what he listed. His fortune was changeable, as were his qualities: turning often round, like the picture of her wheele, till she had wound vp the threed of his life, in such manner as followeth to be shewed.

Returning to his Campe, and finishing his businesse at *Megara*; he resolued no longer to attend the issue of a siege, to assaile *Munychia* by force, that so he might accomplish the liberty of *Athens*: which, vntill it was fully wrought out, he refused to enter into the Citie. *Munychia* was strongly fortified: yet by continuance of the assault, the multitude without, through helpe of their Engines that scoured the wals, preuailed vpon the resolution of those that lay within it, and wan the place in two dayes. The wals, and all the defences of that piece against the Citie, were leuelled with the ground, and so was it freely put into the Citizens hands, to whom withall was giuen their liberty, with promise to aide them in maintaining it.

The fame of this action was lowder, than of any other victory, gotten by *Demetrius* with greater skill and industry. For the *Athenians*, hauing forgotten how to employ their hands, laboured to make vp that defect with their tongues: conuerting to base flattery, that eloquence of theirs, which the vertues of their Ancestors had suted vnto more manly arguments.

They decreed, vnto *Antigonus* and *Demetrius*, the name of Kings; they consecrated the place, in which *Demetrius* leaped from his Chariot, when he entred their Citie, and built there an Altar, calling it of *Demetrius the a-lighter*; they called them by the Names of the *gods their Sauiours*, ordaining that euery yeere, there should be chosen a Priest of these gods; and further, that such as were employed by their State, in dealing with either of these two Princes, should not be called Embassadours, but *Theori*, or *Consulters with the gods*; like as were they, whom they sent vnto the Oracle of *Iupiter* or *Apollo*.

It were a friuolous diligence, to rehearse all their flatteries; these being so grosse. Hereby they not onely corrupted the yong Prince; but made that acclamation, which best would haue pleased the old man, to be of no vse. For he could not handsomely take vpon him the name of King, as imposed by the *Athenians*; vnlesse he would seeme to approue their vanity, in loading him with more than humane honors. Yet was he so tickled with this their fine handling him, that when their *Theori*, or *Consulters* came shortly after, desiring him to relieue them with Corne, and Timber to build ships; he gaue them almost a hundred thousand quarters of wheat, and matter sufficient to make a hundred Gallies. So gracious was his first Oracle: or rather, so weake is great power in resisting the assaults of flatterie.

§. XI.

The great victory of Demetrius *against* Ptolomy *in Cyprus. How* Antigonus *and* Demetrius *tooke vpon them the stile of Kings; wherein others followed their example.*

FRom this glorious worke, *Antigonus* called away *Demetrius*, vnto a busineſſe of greater difficulty; meaning to imploy his ſeruice againſt *Ptolomy* in *Cyprus*. Before his departure out of *Greece*, he was willed to eſtabliſh a generall Counſail, that ſhould treate of matters concerning the common good of the Countrie. About the ſame time, *Antigonus* withdrew his owne Garriſon out of *Imbros*, committing their libertie entire, into the peoples hands; whereby it might appeare, that as hee would not permit any other to oppreſſe the Greekes, ſo would he be farre from doing it himſelfe. This was enough, to holde his reputation high, among theſe new purchaſed Friends: it followed, that hee ſhould conuert his forces, to the winning of ground vpon his Enemies.

A pittifull Tragedy had lately hapned in *Cyprus*; through the indiſcretion of *Menelaus*, *Ptolomies* brother, and his Lieutenant in that Iſle. *Nicocles*, king of *Paphos*, was entred into ſome practice with *Antigonus*: yet not ſo farre that he thought himſelfe paſt excuſe; by which confidence, he was perhaps the more eaſily detected. To cut off this negotiation, and the falſe-hearted King of *Paphos* at one blow, *Menelaus* was ſent thither: who ſurrounding *Nicocles* his houſe with Souldiers, required in *Ptolomies* name, to haue him yeelded to the death. *Nicocles* offered to cleare himſelfe; but *Menelaus* tolde him, that dye he muſt, and bad him come forth quietly. This deſperate neceſſity, cauſed the vnhappie King to rid himſelfe of life: and his death ſtrooke ſuch an impreſſion into his wife, that ſhe not onely ſlew her ſelfe, but perſwaded the wiues of her husbands brethren to do the like. Alſo thoſe Brethren of *Nicocles*, vnto whom *Ptolomie* had intended no ill, being amazed with the ſodainneſſe of this calamity, did ſhut vp the Palace, and ſetting it on fire, conſumed it, with all that was in it, and themſelues together.

Whatſoeuer the crime obiected was: *Nicocles* periſhed as a man innocent, becauſe he was not ſuffered to make his anſwer. Of this ſad accident, though *Menelaus* deſerued the blame, for his rigorous proceeding: yet is it to be thought, that much diſlike fell alſo vpon *Ptolomie*: as men that are greeued, caſt an ill affection, euen vpon thoſe, that gaue the fartheſt remoued occaſion.

Not long after this, *Demetrius* came into *Cyprus*, with a power ſufficient, againſt any oppoſition that *Ptolomie* was like to make. The *Cypriots* did little or nothing againſt him: either becauſe they had ſmall ſtrength, or for that they held it a matter indifferent, whom they acknowledged as their Lord, being ſure that they ſhould not themſelues haue the rule of their owne Country. *Menelaus* therefore, out of his Garriſons, drew foorth an Army, and fought with *Demetrius*. But he was beaten, and driuen to ſaue himſelfe within the wals of *Salamis*, where he was ſo hardly beſieged, that without ſtrong ſuccour, he had no likelihood to make good the place, much leſſe to retaine poſſeſſion of the whole Iland. His greateſt helpe at the preſent, was the fidelity of his Souldiers; whom no rewards could win from him, nor good vſage (when any of them were taken priſoners, and inrolled in the enemies bands) keepe from returning to him, with the firſt opportunitie. Moſt of them were Mercenaries: but all their goods were in *Ægypt*, which was enough to keepe them faithfull. Yet could not this their reſolution haue ſtoode long, againſt the ods of number, which *Demetrius* had of men as reſolute, and againſt his terrible Engines of battery, if *Ptolomie* had not haſted to the reſcue.

Ptolomie brought with him, a hundred and forty Gallies, beſides two hundred ſhips of burden, for tranſporting his Army and Carriages. This Fleete made a terrible ſhew, when it was deſcried afarre; though more then halfe of it was vnfit for ſeruice, in fight at Sea. Wherefore to make the opinion of his forces the more dreadfull, *Ptolomie* ſent vnto *Demetrius*, a threatning meſſage: willing him to be gone, vnleſſe he would be ouerwhelmed with multitudes, and trampled to death in a throng. But this yong Gallant repaied him with words of as much brauery, promiſing to let him eſcape, vpon condition, that he ſhould withdraw his Garriſons out of *Sycion* and *Corinth*.

Demetrius had no more then one hundred and eighteene Gallies; but they were, for the moſt part, greater than thoſe of *Ptolomy*; better ſtored with weapons fit for that ſeruice;

uice; and very well furniſhed with Engines in the prowes, to beate vpon the enemy. Neuertheleſſe he ſtood in great doubt of threeſcore gallies that lay in the Hauen of *Salamis*, leſt *Menelaus* with them ſhould ſet vpon his backe: in which caſe, it was very likely that all ſhould go very ill with him. Againſt this miſchiefe, he beſtowed ten of his own Gallies in the mouth of that Hauen, to keepe *Menelaus* from iſſuing foorth, and ſetting his horſemen on the ſhore, to giue what aſſiſtance they could, he with the reſt of his Fleete, puts to Sea againſt *Ptolomy*.

The fight beganne early in the morning, and continued long, with doubtfull ſucceſſe. The Generals were not ranged oppoſite one to the other; but held each of them the left wing of his owne fleete. Each of them preuailed againſt the ſquadron wherewith hee encountred; but the ſucceſſe of *Demetrius* was to better purpoſe. For his victorie in one part was ſuch, as cauſed others to fall out of order, and finally draue all to betake themſelues vnto ſpeedy flight. As for *Ptolomy*, hee was faine to leaue his aduantage vpon the enemy in one part of the fight, that he might releeue and animate thoſe of his own which needed him in another. Wherein he found his loſſe ouer-great to be repaired, by contending any longer againſt the fortune of that day; and therefore he labored only to ſaue himſelfe, in hope of better euent, that might follow ſome other time.

There fell out in this battaile no vnuſuall accident; yet was the victorie greater then could haue bene expected. The occaſions whereof were, partly the great skill in Sea-ſeruices, which the *Greekes* and *Phœnicians*, that were with *Demetrius*, had, aboue thoſe which followed *Ptolomie*: partly the good furniture of the Ships, wherein conſiſted no leſſe, than in the quality of thoſe with whom they were manned. Further, wee may reaſonably iudge, that the two hundred ſhips of burthen, carrying the ſtrength of *Ptolomies* Army, did not more encourage his owne men, and terrifie his enemies the day before the fight; than breed in each part the contrary affections, when in the beginning of the fight they fell off, and ſtood aloofe. For though it were fitting, that they ſhould ſo doe; yet a multitude, prepoſſeſſed with vaine conceits, will commonly apprehend very ſlight occaſions, to thinke themſelues abandoned. Beſides all this, the expectation, that *Menelaus* iſſuing with his fleet out of *Salamis*, ſhould charge the enemies in ſterne, was vtterly fruſtrate. He was kept in perforce, by the ten ſhips appointed to barre vp the mouth of the Hauen: which they manfully performed, as great neceſſity required.

Such diſappointment of expectation, doth much abate the courage of men in Fight; eſpecially of the aſſailants: whereas on the contrary, they that finde ſome part of their feares vaine, do eaſily gather hopefull ſpirits, and conceiue an opinion of their own ability, to do more than they thought vpon, out of their not ſuffering the harme that they had imagined.

Whatſoeuer the cauſes of this victory were, the fruit was very great. For *Ptolomy* had no more than eight Gallies that accompanied him in his flight: al the reſt of his fleet was either taken, or ſunk. Neither did *Menelaus* any longer ſtriue againſt the violence of Fortune; but yeelded vp all that hee held in *Cyprus*, together with his Army, conſiſting of twelue thouſand foote, and a thouſand and two hundred horſe, and thoſe Gallies in the Hauen of *Salamis*. The ſame deiection of ſpirit was found in the common Souldiour, as well that was taken at Sea, as that had ſerued the *Egyptian* by Land: none of them repoſing any more confidence in *Ptolomie*, but willingly becoming followers of a new Lord, whoſe Armie they now increaſed.

It was generally beleeued, that much more depended on the euent of this fight, than the Iſle of *Cyprus*; for which they contended. Wherefore the common expectation was great; eſpecially *Antigonus*, whom it moſt concerned, was deeply perplexed with cares, thinking euery day a yeare, till he were aduertiſed of the iſſue. In this mood *Ariſtodemus* found him, a noble flatterer, whom *Demetrius* had honoured with the Meſſage of theſe good newes. *Ariſtodemus* had bethought himſelfe of a tricke, whereby to double the welcome of his ioyfull errand: Hee cauſed his ſhips to ride at Anchor, a good diſtance from the ſhore; he himſelfe landed in a Cock-boat, which he ſent immediately backe to the ſhip; and ſo all alone, he went forward, looking very ſadly that no part of his tydings might appeare in his countenance. Report of his arriuall (for it was not knowne where he had bene) came preſently to *Antigonus*, who ſent Meſſenger after Meſſenger, to meet him on the way, and bring ſpeedy word how all went. But neither any anſwer, nor ſo much of a looke, as might intimate the purport of his errand, could be wonne from this demure

demure Gentleman. Thus marched hee faire and softly forward with a great throng at his heeles (that serued well to set out his Pageant) vntill he came in sight of *Antigonus*; who could not containe himselfe, but went downe to meete him at the Gate, and heare the newes. Then did *Aristodemus*, vpon the suddaine, with a high voyce salute *Antigonus* by the name of King; vttering the greatnesse of the victorie (with as much pomp, as before hee had couered it with silence) in the hearing of all the people; who with loude acclamations, gaue that name of King, both to *Antigonus* and his sonne *Demetrius*. *Antigonus*, in requitall of the long suspence, wherein *Aristodemus* had helde him, sayd, that it should also bee long ere hee receyued his reward. But the Title of King, together with the Diademe, which his friends did set on his head, hee could not wish a fayrer occasion to assume: wherefore he readily accepted them, and sent the like to his sonne.

When it was once noysed abroad, that *Antigonus* and *Demetrius* called themselues Kings; it was not long ere their fellowes were ready to follow the good example. *Ptolomie* his friends would by no meanes endure, that their Lord should be thought a man dejected for the losse of a fleet; therefore they saluted him also King. *Lysimachus* in *Thrace* had boldnesse enough, to put the Diademe about his owne head. *Seleucus* had, before this time, among the barbarous people, taken vpon him as King: but now hee vsed the stile indifferently, as well among the *Greekes* and *Macedonians*, as in dealing with others. Only *Cassander* held himselfe contented with his owne name: whereby howsoeuer he might shadow his pride, hee no way lessened the fame of his cruelty against his Masters house. But the name which he forbore, his sonnes after him, were bold to vsurpe, though with ill successe, as will appeare, when they shall enter vpon the Stage; whereon these old Tragedians, vnder new habits, as no longer now the same persons, begin to play their parts, with bigger lookes, and more boisterous actions, not with greater grace and iudgement, than in the Scenes already past.

CHAP. VI.

Of the Warres betweene the Kings of Ægypt, Asia, Macedon, Thrace, and others: vntill all Alexanders *Princes were consumed.*

§. I.

The Expedition of Antigonus *against Ægypt, with ill successe.*

ALL the rest of these Kings had taken that name vpon them, in imitation of *Antigonus* himselfe, as beseeming his greatnes: which was such as gaue him hope to swallow them vp, together with their new titles. Being not ignorant of his owne strength, he resolued to single out *Ptolomie*, and make him an example to others: who should hardly be able to stand, when the greatest of them was fallen. To this purpose hee prepared an Armie of eighteene thousand foot, and eight thousand horse, with fourscore and three Elephants: as likewise a fleet of a hundred and fifty Gallies, and a hundred ships of burthen. The Land-forces he commanded in person: of the Nauy *Demetrius* was Admiral.

When all was ready for the iourney, the Sea-men aduised him to stay yet eight dayes longer, and expect the setting of the *Pleiades*. But his hastie desire to preuent all preparations for resistance that *Ptolomie* should make, reiected this counsaile; imputing it rather to their feare than skill: wherefore he departed from *Antigonia* (a Towne which hee had built in *Syria*, and called after his owne name, that was soone changed into *Seleucia*, by his mortall enemie) and came to *Gaza*, where hee met with his Fleet. The neerer that he drew to *Ægypt*, the more haste he made: thinking by celeritie to preuaile more then by his great power. Hee caused his Souldiers to carrie tenne dayes prouision of Victualles; and had manie Camels loaden with all necessaries for passing the Desarts,

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ouer which he marched with no ſmall toile, though he met with no reſiſtance. At Mount *Caſius*, which is neere adioyning to *Nilus*, he ſaw his Fleete riding at Anchor, not farre from the ſhore; in ill caſe, and many ſhippes wanting. It had beene ſorely beaten with foule weather, wherein ſome were loſt, others driuen backe to *Gaza*, or ſcattered elſewhere into ſuch creekes, as they could recouer: *Demetrius* himſelfe, with the beſt and ſtrongeſt veſſels, did ſo long beat it vp againſt the wind, that all his freſh water was ſpent; in which extremity, he and all his muſt haue periſhed, had not the tempeſt ceaſed when it did, and *Antigonus* appeared in ſight, from whom theſe ouer-wearied, thirſty and Sea-beaten Souldiers receyued reliefe. After theſe painfull trauailes, there followed a warre no leſſe painfull than to little purpoſe; for *Ptolomie* had ſo fortified all the paſſages vpon the Riuer of *Nilus*, as he aſſured himſelfe either to end the warre there, or if his guardes ſhould happen to be forſt, yet could it not be done, but ſo much to the weakning of the Aſſailants, as he ſhould afterward, with a ſecond Armie (which he held entire) entertain the Inuader vpon aduantage enough. All that *Antigonus* ſought, was to come to blowes ſpeedily: *Ptolomie* on the contrary, to beat *Antigonus* by the belly. It is true that *Nilus* giue him water enough, but wood he had none to warme it, and while *Antigonus* aſſaulted the Rampiers raiſed vpon the Riuer in vaine, *Ptolomie* aſſaied the faith of his ſouldiers with good ſucceſſe, for with great gifts and greater promiſes, he ferried them ouer ſo faſt, as had not *Antigonus* thruſt ſome aſſured Regiments, vpon the paſſages next the enemy, and in the meane while taken a reſolution to returne, *Ptolomie* had turned him out of *Ægypt* ill attended.

Some of them indeede he laid hands on, in the way of their eſcape, and thoſe he put to death with extreme torments; but in all likelihood with the ſame ill ſucceſſe that *Perdiccas* had formerly done, when he inuaded *Ægypt*: had he not readily remoued his armie further off, from the noiſe of their entertainment, that had already bene won from him. To preuent therefore as wel the preſent danger of his ſtay, as the ſhame following a forſt retrait, he ſecretly practiſed the aduice of his Councell, vpon whom the burthen muſt be laid of his entrance, and leauing *Ægypt*.

It is indeede leſſe preiudiciall in ſuch like caſes, that errors, diſhonours, and loſſes, bee laid on Counſellors & Captaines, than on Kings; on the Directed, than on the Director: for the honour and reputation of a Prince is farre more precious, than that of a Vaſſall. *Charles* the fift, as many other Princes haue done, laide the loſſe and diſhonour he receiued in the inuaſion of *France*, by the way of *Prouence*, to *Antonie de Leua*, whether iuſtly or no, I know not; but howſoeuer, all the Hiſtorians of that time agree, that the ſorrow thereof coſt that braue Captaine his life. Certainly to giue any violent aduice in doubtfull enterpriſes, is rather a teſtimony of loue, than of wiſedome, in the giuer; for the il ſucceſſe is alwaies caſt vpon the Councell, the good neuer wants a Father, though a falſe one, to acknowledge it. Yet I haue ſometime knowne it, that great Commanders, who are for the preſent in place of Kings, haue not onely bene diſſwaded, but held in a kind by ſtrong hand, from hazarding their owne perſons, and yet haue thoſe kinde of Mutiners neuer bene called to a Marſhals Court.

§. II.

How the Citie of Rhodes was beſieged by Demetrius.

THis departure of *Antigonus*, left behind it many dead carcaſſes, and a great deale of ioy in *Ægypt*. *Ptolomie* held a ſolemne Feaſt, and ſent Meſſengers abroad, loaden with glad newes, to *Seleucus*, *Lyſimachus*, and *Caſſander* his Confederates: ſtrongly encouraging all that ſide, with the report of this his late felicity, though it appeared but in a defenſiue Warre. *Antigonus* on the contrary, flattered himſelfe with another interpretation, calling the ioyes of his enemies for witneſſes of his owne greatneſſe, ſeeing they aroſe but from ſo little things: his enemies being but bare ſauers by the laſt bargaine, and himſelfe, as he ſuppoſed, hauing loſt but a little time, and no part of his honour in the late retraite. Howſoeuer it were, yet he meant to follow his affayres henceforth in another faſhion, for that which hee could not cleane a-funder by great blowes, he purpoſed by little and little to pare off, by cutting off the branches firſt, to fell the Tree it ſelfe with the more facilrie. To effect which, he reſolued (leauing the great ones to grow a while) to roote vp the Dependants of his Enemies: Dependants, whom

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the forenamed Confederates should be forst, either to relieue, or to lose; and hereby hee doubted not, to draw them into the field, where the aduantage of power, and of all other warlike prouisions, promised him victorie.

At this time the Citie of *Rhodes* was very mightie, being well gouerned, and hauing long held it selfe in good Neutralitie, it drew the better part of all the trade of those parts, and there a great deale of riches to it selfe, to maintaine which, and to increase it, it furnished and kept on the Seas a Fleete of well armed shippes, by which it not onely beate off all Pyrates and pettie Theeues, but the reputation of their strength was thereby so much increased, as all the neighbour Princes sought their alliance and confederacie.

In this so dangerous a time (in which they must either refuse all that sought them, and so stand friendlesse and apart, or ioyne themselues to some one; and thereby forgoe the peace, by which their greatnesse had growne) their affections carried them to the *Ægyptian*: both because the greatest part of their trade lay that way, as also for that *Antigonus* his disposition, greatnes, and neighbourhood was fearefull vnto them. This affection of theirs, with some other passages, more apparent; gaue argument of quarrell to *Antigonus*, who began to declare himself against them by pettie iniuries, of taking some of their ships, with such other grieuances, while hee made a more waighty preparation, to pursue the warre against them, openly and strongly. All things soon after ordered according to the greatnesse of the enterprise, hee employed his sonne *Demetrius* against them in their owne Iland, who brought such terror vpon the Citizens, that laying aside all respect of friendship and honor, they offered him their assistance, and seruice against whomsoeuer. *Demetrius*, who knew from whence this change came, and that the alteration was perswaded by feare, & not by loue; raised his demands to an intollerable height, requiring a hundred Hostages to be deliuered him, and liberty to lodge in their Port as many ships of warre as himselfe pleased. These conditions more properly to bee imposed vpon a State already conquered, then on those who as yet had heard of nothing but a constrained assistance, restored vnto the *Rhodians* their lost courage, and made them resolue to defend their libertie to the last man: this taught them to infranchise all their able bondmen, and wisely rather to make them their fellow-Citizens, than to make themselues fellow-slaues with them.

Demetrius hauing refused the faire conditions offered, (as the *Rhodians* the fearefull ones propounded vnto them) makes preparation for a long siege, and finding no appearance to carrie the place in furie, hee set in hand with his Engines of batterie; in the inuention and vse of which, hee did neuer shew himselfe a greater *Artisan*, than in this warre. But in conclusion, after the Citizens had sustained all the assaults giuen them for a whole yeere, after many braue sallies out of the Towne, and the famine which they endured within the Towne, which had proued farre more extreame, if *Ptolomie* had not with many hazards relieued them, *Demetrius* by mediation of the *Grecian* Embassadors, gaue ouer the siege; a hundred Hostages they gaue him for performance of the peace made, but with exception of all the Magistrates and Officers of the Citie.

Hereunto *Demetrius* was brought by the vsuall policie of warre, and state: for while with the flowre of all his fathers forces, he lay before *Rhodes*, *Cassander* recouered many of those places in *Greece*, which *Demetrius* had formerly taken from him; neither did *Cassander* make the warre as in former times, by practice and surprise, but by a strong and well compounded armie, which he himselfe ledde as farre as into *Attica*, and therewith greatly distressed & indangered *Athens* it selfe. On the other side (though with lesse successe) did *Polysperchon* inuade *Peloponnesus*. These dangerous vndertakings vppon *Greece*, aduised the *Athenians* and *Ætolians* to dispatch their Embassadours towards *Demetrius*, and aduised *Demetrius*, rather to abandon the enterprise of *Rhodes*, than to abandon the great honour which hee had formerlie gotten, by setting all *Greece* at libertie.

Demetrius was no sooner out of the Iland, then that the *Rhodians* erected statues in honour of *Lysimachus* and *Cassander*, but for *Ptolomie*, whom they most affected, and from whom they receiued their most reliefe, they cõsulted with the Oracle of *Iupiter*, whether it were not lawfull to call him a *god*. The Priests which attended in the Temple of *Hammon*, gaue the same faire answer for *Ptolomy*, which they had formerly done for *Alexander* his

his Maſter, for as *Alexander* conſulted the *Oracle* with an Armie at his heeles; ſo was *Ptolomie* at this time Lord of the ſoile: and yet was this a farre more cleanly creation, than that done by the *Athenians*, who Deified *Antigonus* and *Demetrius*, by decree of the people. A madde age it was, when ſo many of *Alexanders* Captaines could not content themſelues with the ſtile of Kings, but that they would needs be called gods.

§. III.

How Demetrius *preuailed in Greece.* Caſſander *deſires peace of* Antigonus, *and cannot obtaine it. Great preparations of warre againſt* Antigonus.

Demetrius comming with a ſtrong Fleet and Armie into *Greece*, quickely draue *Caſſander* out of *Attica*; and purſuing his fortune, chaſed him beyond the ſtraits of *Thermopyla*. Herein his reputation did much auaile him; which was ſo great, that ſixe thouſand of his enemies Souldiers reuolted vnto him. So partly by the greatneſſe of his name, partly by force, hee recouered in ſhort ſpace all that *Caſſander* held in thoſe ſtraits, and giuing libertie vnto the people, hee beſtowed vpon the *Athenians* thoſe peeces, which had beene fortified againſt them, to blocke them vp. Then went hee into *Peloponneſus*, where hee found the like, or more eaſie ſucceſſe: for hee ſuddenly tooke *Argos*, *Corinth*, *Sicyon*, and the moſt of the Countrie, beſtowing libertie vpon ſuch as needed it. The Towne of *Sicyon* he tranſlated by conſent of the Citizens, from the old ſeat into another place, and called it after his owne name *Demetrias*. This done, hee betooke himſelfe to his pleaſure. At the *Iſthmian* games, he cauſed himſelfe to be proclaimed Captaine Generall of *Greece*, as *Philip* and *Alexander* had beene in former times: whereupon (as if hee were now become as great as *Alexander*) hee deſpiſed all others, making it a matter of ieſt, that any, ſaue himſelfe or his father, ſhould vſurpe the name of King. But in his behauiour he was ſo farre vnlike to a King, that in all the time of his leiſure, he deſerued none other name then of a drunken *Palliard*. Yet were the *Athenians* as readie as euer to deuiſe new honours for him: among which they made one Decree, that whatſoeuer King *Demetrius* ſhould command, ought to be held ſacred with the gods, and iuſt with men.

All *Greece* being now at the diſpoſition of *Antigonus*, *Caſſander* ſtood in great feare, leſt the warre ſhould fall heauily vpon him in *Macedon*: which to auoid, he knew no better way then to make peace with his enemies betimes. And to that purpoſe he ſent Embaſſadors; but had no better anſwere from *Antigonus*, then that hee ſhould ſubmit his whole eſtate to his diſcretion. This proud demand made him looke about him, and labour hard in ſolliciting his friends, both to aſſiſt him, and take heed to themſelues; neither found he them ſlow in apprehending the common danger: for *Lyſimachus* knew that if once *Caſſander* had loſt *Macedon*, *Demetrius* would ſoone be maſter of *Thrace*. Neither were *Ptolomie* and *Seleucus* ignorant of that, which was like to befall them, if *Antigonus* were ſuffered to put himſelfe in quiet poſſeſſion of thoſe Prouinces in *Europe*. Wherefore it was agreed, that with ioynt forces they ſhould all together ſet vpon the common Enemie.

Heereof *Antigonus* had notice: but ſcorned all their preparations, ſaying, That hee would as eaſily ſcatter them, as a flocke of birds are driuen away with a ſtone. With theſe conceipts he pleaſed himſelfe, and no way hindred the proceedings of his Enemies. He lay at that time in his Towne of *Antigonia* (a name that it muſt ſhortly looſe) where he was carefully prouiding to ſet out ſome ſtately game and Pageants, in oſtentation of his glorie. But thither was brought vnto him the tumultuous newes of *Lyſimachus* his victories about *Helleſpont*. For *Caſſander* had committed vnto *Lyſimachus* part of his forces, wherewith to paſſe ouer into *Aſia*, while hee himſefle with the reſt ſhould oppoſe *Demetrius* on *Europe* ſide. So *Lyſimachus* paſſing the *Helleſpont*, began to make hot Warre vpon the ſubiects of *Antigonus*; getting ſome of the Cities in thoſe parts, to ioyne with him, by faire meanes: winning others by force, and waſting the Country round about.

To repreſſe this vnexpected boldneſſe, *Antigonus* made haſtie iournies, and came ſoone enough to recouer his loſſes, but not ſtrong enough to driue *Lyſimachus* home, or compell him to come to battaile. *Lyſimachus* waited for the comming of *Seleucus*; keeping

ping himselfe the whilest from necessity of fighting. But *Babylon* was farre off; and *Seleucus* his preparations were too great to bee soone in a readinesse. The Winter also did hinder his iourney: which inforced them on both sides to rest in some quiet, without performing any matter of importance. This delay of debating the quarrell in open field, held all those Nations in a great suspence, & bred much expectation. Yet might all haue come to nothing, had not *Antigonus* been so forward, that he refused to yeeld vpon any peaceable conditions. At length *Seleucus* drew neere with a mighty Armie of his owne (for hee had gathered strength in that long time of leysure, which *Antigonus* had giuen him) and with great aid from *Ptolomie*, that was ioyned with his forces.

To helpe in this needfull case, *Demetrius* was called ouer into *Asia* by his Fathers letters: which hee readily obeyed. Before his departure out of *Greece*, he made peace with *Cassander*, vpon reasonable termes: to the end hee might not bee driuen to leaue any part of his Army for defence of the Countrie; and that his iournie might bee without any such blemish of reputation, as if hee had abandoned his Dependants: for one Article of the peace was, That all the Cities of *Greece* should bee at libertie. *Cassander* was glad to be so ridde of an Enemy that was too strong for him. Yet would this league haue done him little good, if things had fallen out contrariwise then they did in *Asia*; seeing the ratification thereof was referred vnto *Antigonus*. It sufficed, that for the present, euery one found meanes to cleere himselfe of all incumbrances else-where, to the end that each of them might freely apply himselfe to the triall of the maine controuersie in *Asia*.

§. IIII.

How Antigonus *was slaine in a great battaile at Ipsus, neer vnto Ephesus; wherein his whole estate was lost.*

Seleucus, with his sonne *Antiochus*, ioyning with *Lysimachus*, compounded a great Armie, which was (all considered) not inferiour to that of the Enemie. In greatnesse of name (that helpeth much in all warres, but especially in the Ciuill) they were rather vnanswerable, than vnequall to their aduersaries: for *Antigonus* had of long time kept them vnder with a mastering spirit, and had beene reputed a King indeed, when the rest were held but Vsurpers of the title. Likewise *Demetrius* was generally acknowledged a braue Commander, hauing giuen proofe of his worth in many great seruices of all kinds, and inriched the Art of war with many inuentions, whicheuen his enemies, and particularly *Lysimachus*, did much admire. *Seleucus*, who had sometimes flattered *Antigonus*, & fearefully stolen away from him to saue his life; with yong *Antiochus*, a Prince not heard of before this iournie; and *Lysimachus*; that had liued long in a corner, hardly keeping his owne from the wilde *Tracians*; wanted much in reputation, of that which was yeelded to their opposites: yet so, that as ancient Captaines vnder *Philip* and *Alexander*, two of them were held worthy enough, to receiue any benefit that fortune might giue, and the third a Prince of great hope, whereof he now came to make experience.

The Souldiers, on both sides, were for the most part hardy & well exercised: many of them hauing serued vnder *Alexander*; though of those old Companies, the long space of two and twenty yeeres had consumed the greatest number. But concerning their affections, the followers of *Seleucus* were easily perswaded, that in this battaile they must either get the vpper hand, or put in extreame danger all that belonged vnto the Confederate Princes: whereas *Antigonus* his men could discerne no other necessitie of fighting, than the obstinate qualitie of their Lord, that needes would be Master of all. *Antigonus* had about three-score and ten thousand foot, ten thousand horse, and threescore and fifteene Elephants. His enemies were sixe thousand short of him in number of their foot; in horse they had the oddes of fiue hundred; of Elephants they had foure hundred, and a hundred and twenty armed Chariots of warre; which helpes, though they little had availed the *Persians*, yet were they not to be despised, in the hands of a good Captaine.

Antigonus himselfe, either troubled with the vnexpected greatnesse of his enemies forces, or presaging little good like to ensue, grew very pensiue, communing much in priuate

priuate with his sonne whom he commended to the Armie as his successor: whereas in former times he had neuer been so iocund, as towards the houre of battaile, nor had been accustomed to make his sonne, or any other, priuate to his counsaile, before it required execution. Other tokens of bad lucke, either foegoing the fight, or afterwards deuised, I hold it needlesse to recount: *Diana* of *Ephesus* dwelt neere to the place of battaile, a busie goddesse in many great fights, and therefore likely to haue beene thrust into the fable, if any matter, neerely resembling a miracle, had chanced.

It is easie to beleeue, that these two so gallant Armies, containing well-neere all the strength of *Alexanders* whole Empire, performed a notable fight, being led by such worthy Commanders, and whom the issue thereof did highly concerne. Yet are few of the particulars recorded: an easie losse in regard of the much variety, wherewith euery story aboundeth in this kinde. The most memorable things in the battaile, were these: *Demetrius* with his best force of horse, charged valiantly vpon yong *Antiochus*; whom when he had broken, and put to flight, he was so transported with the heat of his good successe, that he neuer gaue ouer his pursuit, but left his Father naked, and lost thereby both him, and the victory. For when *Seleucus* perceiued this aduantage, he enterposed his Elephants, betweene *Demetrius* and the *Phalanx* of *Antigonus*: and with many troupes of horse offering to breake vpon the enemies battaile, wheresoeuer it lay most open, he did so terrifie the *Antigonians*, that a great part of them rather chose to reuolt from their Lord, whilst they were fairely inuited, than to sustaine the furie of so dangerous an impression. This cowardize or rather treason of some, discouraged others; and finally, cast them all into flight; exposing their Generall to the last end of his destinies. *Antigonus* was then foure-score yeeres old, very fat and vnweildy, so that he was vnapt for flight, if his high spirit could haue entertained any thought thereof. He had about him some of his most trusty followers, and as many others as hee could hold together. When one that perceiued a great troupe making towards his person, told him, *Sir King, yonder company meanes to charge you*; hee answered, *Well may they; for who defends me? but anone* Demetrius *will relieue vs*. Thus expecting, to the very last, that his sonne should come to the rescue, he receiued so many Darts into his body, as tooke away his lately ambitious, but then fearfull hopes, together with his troublesome life.

His great ability in matter of Armes, together with his vnsatiable desire of Empire, haue sufficiently appeared in the whole Volume of his actions. He was more feared by his enemies, than loued by his friends; as one that could not moderate his fortune, but vsed insolence towards all alike, as if it had been some vertue neerest representing a Kingly Maiestie. This was the cause that so many of his followers reuolted to his enemies; and finally, that a great part of his Armie forsooke him in his last necessity. For those Kings and Princes that call all the carefull indeuours of their Vassals, onely dutie and debt; and are more apt to punish the least offences, than to reward the greatest seruices: shall finde themselues vpon the first change of fortune, (seeing it is loue onely that staies by aduersitie) not onely the most friendlesse, but euen the most contemptible, and despised of all other. This *Antigonus* found true in part, while he liued; in part he left it to be verified vpon his sonne.

§. V.

How Demetrius *forsaken by the Athenians after his ouerthrow, was reconciled to* Seleucus *and* Ptolomie, *beginning a new fortune, and shortly entring into quarrels.*

Or *Demetrius*, at his returne, from the idle pursuit of yong *Antiochus*, finding all quite lost, was glad to saue himselfe, with foure thousand horse and fiue thousand foote, by a speedy retrait vnto *Ephesus*, whence he made great haste vnto *Athens*, as to the place, that for his sake would suffer any extremity. But whilest he was in the middest of his course thither, the *Athenian* Embassadours met him with a decree of the people, which was, that none of the Kings should be admitted into their Citie. These were Embassadours, not *Theori*, or *Consulters* with the *Oracle*. It was a shamelesse ingratitude in the *Athenians*, to reward their Benefactor, in his miserie, with such a decree: neither did any part of his calamitie more afflict the vnfortunate Prince, than to see his aduersity despised by those whom he had thought his surest friends.

Yet was he faine to giue good words. For he had left many of his ships in their Hauen, of which he now stood in great neede, and therefore was faine to speake them faire, that sometimes had grosly flattered him. But he shall liue to teach them their old language, and speak vnto them in another tune. When he had gotten his ships, he sailed to the *Isthmus*, where he found nothing but matter of discomfort. His Garrisons were euery where broken vp; the Souldiers hauing betaken themselues to his enemies pay. So that he was King onely of a small Armie and Fleet, without money or meanes wherewith to sustaine him and his followers any long time. All the rest, or the greatest part of his Fathers large Dominion, was now in diuiding among the Conquerers, and those few places which as yet held for him (hauing not perchance heard the worst of what had happened) he no to way knew how to relieue: for to put himselfe into the field on that side of the Sea, he had no power; and to inclose himselfe in any of them, how strong soeuer, were but to imprison his fortune, and his hopes, or therein indeede to burie himselfe and his estate: He therefore creeping thorow those bushes that had fewest briers, fell vpon a corner of *Lysimachus* his Kingdome, whereof he gaue all the spoyle that was gotten, to his Souldiers, his owne losses hauing beene too great to be repaied againe by small prizes.

In the meane while the Confederate Princes had wherewithall to busie themselues, in the partition of those Prouinces, of which their late victory had made them Lords, wherein *Seleucus* had a notable aduantage by being present, and Master of the field, for neither *Ptolomie* nor *Cassander* were at the ouerthrow giuen, hauing onely sent certaine troupes to re-inforce the Armie which *Seleucus* led, who tooke hold of a part of *Asia* the lesse, and all *Syria*, being no otherwise deuided from his owne Territorie, than by the Riuer of *Euphrates*. For there had not any order beene taken by the Confederates, for the diuision of all those Lands: because they did not expect so prosperous an issue of that warre, which they made onely in their owne common defence. It was therefore lawfull for *Seleucus*, to make the best benefit that he could of the victory, at which, neuertheless others did repine; and though they neither could nor durst accuse him of ill dealing for the present, yet seeing the ouer-greatnesse of *Seleucus* brought no lesse danger to the rest of the new Kings, than that of *Antigonus* had done, they consulted vpon the same reason of State as before, how to oppose it in time. Neither was *Seleucus* ignorant of what they had determined, for he read it in the Law vniuersall of Kingdomes and States, needing no other intelligence. Hereupon they forget friendship on all sides, and cure themselues of all vnprofitable passion, the hatred of each to other, and their loues being laid on the one side, against their profits on the other, were found so farre too light, as *Seleucus*, who had to day slain *Antigonus* the father, and driuen *Demetrius* the sonne out of *Asia*, fought to morrow how to match himselfe with *Stratonica*, *Demetrius* his daughter, and so by *Demetrius* to serue his turne against *Lysimachus*.

The storie of this *Stratonica*, with whom young *Antiochus*, the sonne of *Seleucus* fell so passionately in loue, and so distempered, as *Seleucus* his father, to saue his sonnes life, gaue her (though she were his wife) vnto him, and how his passion was discouered by his pulse, is generally noted by all Writers. But neither did this aliance betweene *Seleucus* and *Demetrius*; betweene *Ptolomie* and *Lysimachus*; betweene *Demetrius* and *Cassander*; betweene *Demetrius* and *Ptolomie*; though for the present it brought him againe into the ranke of Kings; otherwise tye any of them to each other, than the marriages betweene Christian Kings haue done in later times, namely betweene the *Austrians*, the *Aragonians*, the *French*, and other Princes; neither haue the Leagues of those elder times beene found more faithfull, then those of the same later times haue been; as in the stories of *Charles* the eighth of *France*, and of *Charles* the Emperour, of *Francis* the first, and of the Kings of *Naples*, Dukes of *Millan* and others, the Reader may discerne: betweene whom from the yeere of our Lord, *One thousand, foure hundred, ninetie and fiue*, when *Charles* the eighth vndertooke the Conquest of *Naples*, to the yeere one thousand fiue hundred fiftie and eight, when *Henrie* the second died; the Histories of those times tell vs, that all the bonds, either by the bed or by the boolle, either by weddings, or Sacrament all Oathes, had neither faithfull purpose nor performance. Yet did *Demetrius* reape this profit by giuing his daughter to his enemy *Seleucus*, that he recouered *Cilicia* from *Plistarchus*, the brother of *Cassander*; who had gotten it his

his ſhare in the diuiſion of *Antigonus* his poſſeſſions: for the Intruder was not ſtrong enough to hold it by his proper forces from him, that entred vpon it as a lawfull Heire, neither would *Seleucus* lend him any helpe, as by the rule of Confederacie he ſhould haue done againſt the common enemy. So *Pliſtarchus* with very angry complaint, as well againſt *Seleucus* as *Demetrius*, went vnto *Caſſander*; whither *Phila*, their ſiſter, followed him ſhortly, to pacifie them both, and keepe all quiet; being ſent for that purpoſe by *Demetrius* her husband, that was not ſtrong enough to deale with *Caſſander*, and therefore glad to make vſe of that bond of aliance betwixt them, whereof in his owne proſperitie, he neuer tooke notice to the others good. About the ſame time hee tooke to wife a daughter of *Ptolomie* (plurality of wiues being familiar with theſe *Macedonians*, that had learned it in their Eaſterne conqueſts) and ſo was hee by two marriages rather freed from two enemies, then ſtrengthened with two friends, for neither of them wiſhed him any good, otherwiſe then might ſeeme to aduance their owne ambitious deſires.

Seleucus and *Ptolomie* could both of them haue beene contented better, that *Demetrius*, with helpe of their countenance, ſhould ſeeke his fortune ſomewhat farther off, than ſettle his eſtate vnder their noſes. Particularly, *Seleucus* thought that *Cilicia* lay very fitly for himſelfe: and *Ptolomie* had a great appetite (which yet he concealed a while) to the Iſle of *Cyprus*. Now whether it were ſo, that *Seleucus* would faine haue ſet his new father in law vpon the necke of *Lyſimachus*; or whether he were indeede greedie of the bargaine, he offered to buy of *Demetrius* for ready money, his late purchaſe of *Cilicia*. Hereunto *Demetrius* would not harken, but meant to keepe as much Land as he could, hauing already found in *Cilicia* twelue thouſand talents of his fathers treaſure, that would ſerue him to make ſport a while. This refuſall ſo diſpleaſed *Seleucus*, that in angry termes hee demanded the Cities of *Tyre* and *Sidon*, to be ſurrendred vnto him; which were the onely places in *Syria*, that had not followed the fortune of the late great battaile. Inſtead of giuing them vp, *Demetrius* tooke preſent order to haue them better manned; and ſpake it ſtoutly, That were hee ouer-come a thouſand times, yet would hee not hire *Seleucus* to become his ſonne in law. In this quarrell *Seleucus* was generally reprehended, as one of a malignant diſpoſition, that would breake friendſhip with his father in law for two Townes, from whom hee had already taken more then well he knew how to gouerne. But the fire conſumed it ſelfe in words, which had it faſtned vpon armes, like it is that the weaker ſhould haue found friends out of enuie to the ſtronger.

§. VI.

How Demetrius *wan the Citie of Athens, and preuailed in Greece, but loſt in Aſia. Of troubles in Macedon following the death of* Caſſander.

IN the meane while, the *Athenians* not knowing how to vſe the liberty, which *Demetrius* had beſtowed on them, were fallen by ſedition, vnder the tyranny of *Lachares*. Through which alteration their diſtempered Citie was ſo weakened, that it ſeemed ill able to keep off the puniſhment due to their late ingratitude. This aduantage haſtened him, whom they had once called their *God and Sauiour*, to preſent himſelfe vnto them, in the habit of a reuenging furie. He brought againſt them all the force that he could well ſpare from other employments, which were at that time perhaps the more, becauſe his doubtfull Eaſterne friends, were vnwilling to giue impediment to any buſineſſe, that might entangle him in *Greece*. His firſt enterpriſe in *Athens* had ill ſucceſſe; a great part of his fleet periſhing in a tempeſt. But he ſoone repaired the loſſe; and (after ſome victories in *Peloponneſus*, where he wan diuers Townes that had fallen from him) returning to the enterprize, waſted the Countrie of *Attica*, and cut off all reliefe from the Citie, both by Land and Sea.

Athens was not able to feede the great multitude within it, any long time: for it ſtood in a barren ſoile, and wanted now the command of thoſe Ilands, and places abroad, from whence it was wont to be ſtored with victuals, being alſo deſtitute of meanes to keep ſuch a Nauie, as might bring in ſupply, or dare to doe any thing at Sea, againſt that of *Demetrius*. Yet was there ſome hope of ſuccour from *Ptolomie*, who (truſting thereby to win the loue of *Greece*) had loaden a hundred and fiftie ſhips with corne, and ſent them to releeue

the hungry Citie. But theſe hundred and fiftie were vnable to deale with three hundred good fighting ſhips, which *Demetrius* had; rather they feared to become a prey to him, and therefore haſted them away betimes, as hauing done enough, in aduenturing to come ſo neere, that they might be diſcried. This brake the heart of the people; among whom the famine was ſo extreame, that a Father and his Son did fight for a dead Mouſe, which dropped downe betweene them from the houſe top. Wherefore they ſent Embaſſadors to yeelde vp the Towne, and craue pardon, hauing ſo farre offended, that out of deſperation, they made it a capitall offence, to propoſe any motion of peace. Yet were they faine to aboliſh this decree: rather becauſe they knew not what elſe to doe, then becauſe they hoped to be forgiuen.

Demetrius, contented with the honour of the victory, did not onely forbeare to take away the liues of theſe vnthankefull men, which they had ſubmitted vnto his mercy; but out of his liberality gaue them foode, and placed in Office amongſt them ſuch as were moſt acceptable to the people. Neuertheleſſe he was growne wiſer then to truſt them ſo farre as he had done in times paſt. And therefore, when (among other flattering acclamations) they bade him take their Hauens, & diſpoſe of them at his pleaſure; he was ready to lay hold vpon the word, and leaue a ſure Garriſon within their wals, to keepe them honeſt perforce. After this he went into *Peloponneſus*, vanquiſhed the *Lacedæmonians* in two battailes, and was in very faire poſſibilitie to take their Citie: when the dangerous newes called him in all haſte, of *Lyſimachus* and *Ptolomie*; that preuailed faſter vpon him elſewhere, than himſelfe did vpon his enemies in *Greece*. *Lyſimachus* had wonne many Towns in *Aſia*; *Ptolomie* had gotten all the Iſle of *Cyprus*, except the Citie of *Salamis*, wherein *Demetrius* had left his Children & Mother, that were ſtraightly beſieged. Whilſt he was bethinking himſelfe which way to turne his face, a notable piece of buſineſſe offered it ſelfe, which thruſt all other cares out of his head.

Caſſander was lately dead in *Macedon*, and ſoone after him, *Philip* his eldeſt ſon, whoſe two yonger brethren, *Antipater* and *Alexander*, ſought for the Kingdome. In this quarrell *Theſſalonica* the Daughter of King *Philip*, whom *Caſſander* had married, ſeemed better affected to *Alexander*, then to her elder ſonne: who thereupon grew ſo enraged, that moſt barbarouſly he ſlew his owne Mother. The odiouſneſſe of this fact gaue a faire luſtre to *Alexanders* cauſe: drawing the generality of the *Macedons* to take his part, as in reuenge of the Queens death, vpon that wicked parricide *Antipater*. But *Antipater* was ſo ſtrongly backed by *Lyſimachus*, whoſe daughter he had married; that *Alexander* could not hope to make his party good without ſome forreigne aide. For which cauſe he called in both *Pyrrhus* and *Demetrius*; who how they dealt with him, it wil ſoone appeare in the following Tragedy, of him and his brother. Their Father *Caſſander* had beene one that ſhifted well for himſelfe, at ſuch time as euery man ſought how to get ſomewhat, in the ill ordered diuiſion of the Empire. He was cunning in practice, and a good Souldier: one of more open dealing then were his Companions, but withall more impudent, rudely killing thoſe, whom others would more wiſely haue made away. He deeply hated the memory of *Alexander*, that had knocked his head againſt a wall, vpon ſome opinion of contempt. With *Olympias* he had an hereditary quarrell, deriued from his Father, whom ſhe could not abide. Her feminine malice did ſo exaſperate him, by cruelty, that ſhe vſed againſt his friends, both aliue and dead; as it made him aduenture vpon ſhedding the Royall bloud; wherewith, when once he had ſtained his hands, he did not care how farre he proceeded in that courſe of murder. His carefulneſſe to deſtroy thoſe women and children, whoſe liues hindred his purpoſe, argues him to haue beene rather skilfull in matters of Armes, than a valiant man: ſuch cruelty being a true marke of cowardize, which feares a-far off the dangers, that may quietly paſſe away: and ſeekes to auoide them by baſe and wicked meanes, as neuer thinking it ſelfe ſafe enough, vntill there be nothing left, that carries likelihood of danger. Of *Olympias* and *Roxane* it may be ſaid, that they had well deſerued the bloudy end which ouer-tooke them; yet ill beſeemed it *Caſſander* to doe the office of a Hang-man. But *Alexanders* children had by no law of men, deſerued to dye for the tyranny of their Father. Wherefore, though *Caſſander* died in his bed, yet the diuine Iuſtice brought ſwords vpon his wife and children, that well reuenged the cruelty of this bloudy man, by deſtroying his whole houſe, as he had done his Maſters.

§. VII.

§. VII.

Of Pyrrhus *and his doings in Macedan. The death of* Cassanders *children.* Demetrius *gets the Kingdome of Macedon; preuailes in warre against the Greekes; Loseth reputation in his warre against* Pyrrhus, *and in his ciuill Gouernment, and prepares to win Asia. How all conspire against* Demetrius. Pyrrhus *and* Lysimachus *inuade him, his Armie yeeldes to* Pyrrhus, *who shares the Kingdome of Macedon with* Lysimachus.

Pyrrhus, the Sonne of that vnfortunate Prince *Æacides*, which perished in warre against *Cassander*, was hardly preserued, being a suckling Infant, from the furie of his Fathers enemies. When his Fosterers had conueighed him to *Glaucias*, King of *Illyria*; the deadly hatred of *Cassander* would haue bought his life with the price of two hundred talents. But no man can kill him that shall be his Heire. *Glaucias* was so farre from betraying *Pyrrhus*, that he restored him by force to his Fathers Kingdome, when he was but twelue yeeres of age. Within the compasse of sixe yeeres, either the indiscretions of his youth, or the rebellious temper of his Subiects, draue him out of his Kingdome, and left him to trie the world anew. Then went he to *Demetrius* (who married his sister) became his Page, followed him awhile in his warres; was with him in the great battaile of *Ipsus*, whence he fled with him to *Ephesus*, and was content to be hostage for him, in his reconciliation with *Ptolomie*. In *Ægypt* he so behaued himselfe, that he got the fauour of *Berenice*, *Ptolomies* principall wife; so that he married her Daughter, and was thereupon sent home, with monie and men, into *Epirus*, more beholding now to *Ptolomie*, than to *Demetrius*. When he had fully recouered the Kingdome of *Epirus*, and was setled in it, then fell out that businesse betweene the children of *Cassander*, which drew both him and *Demetrius* into *Macedon*.

Antipater, the elder of *Cassanders* sonnes, was so farre too weake for *Pyrrhus*, that he had no desire to attend the comming of *Demetrius*, but made an hastie agreement, and diuided the Kingdome with his yonger brother *Alexander*; who likewise felt the aide of *Pyrrhus* so troublesome, that he was more willing to send him away, than to call in such another helper. For *Pyrrhus* had the audacitie to request, or take as granted, by strong hand, *Ambraeia*, *Acarnania*, and much more of the Countrie, as the reward of his paines: leauing the two brethren to agree as well as they could about the rest. Necessitie enforced the brethren to composition: but their composition would not satisfie *Demetrius*, who tooke the matter hainously, that he was sent for, and made a foole, to come so farre with an Armie, and finde no worke for it. This was a friuolous complaint; whereby it appeared, that *Demetrius* had a purpose to doe as *Pyrrhus* had done, and so much more, by how much he was stronger. Hereupon it seemed to *Alexander* a wise course, to remoue this ouer-diligent friend, by murdering him vpon some aduantage. Thus *Demetrius* reported the storie, and it might be true; though the greatest part, and perhaps the wisest, beleeued it not. But the issue was, that *Alexander* himselfe was feasted and slaine by *Demetrius*; who tooke his part of the Kingdome, as a reward of the murder; excusing the fact so well, by telling his owne danger, and what a naughtie man *Cassander* had beene, that all the *Macedonians* grew glad enough to acknowledge him their King. It fell out happily, that about the same time *Lysimachus* was busied in warre with a King of the wilde *Thracians*: for thereby he was compelled to seeke peace of *Demetrius*, which to obtaine, he caused the remainder of *Macedon* to be giuen vp; that is, the part belonging to *Antipater*, his sonne in law. At this ill bargaine *Antipater* grieuously stormed, though he knew not how to amend it: yet still he stormed; vntill his Father in law, to saue the labour of making many excuses, tooke away his troublesome life. Thus in haste, with a kinde of neglect, and as it were to auoide molestation, were slaine the children of *Cassander*: of *Cassander* that had slaine his owne Masters children, in a wise course of policy, with carefull meditation (so much the more wicked as the more long) studying how to erect his owne house, that fell downe vpon his graue, ere the earth on it was throughly setled.

It might be thought, that such an accesse of Dominion, added much to the greatnesse of *Demetrius*. But indeede it shewed his infirmity; and thereby made him neglected by many, and at length hated by all. For he had no Art of ciuill Gouernment: but thought (for shewed by his actions that he thought) the vse and fruit of a Kingdome, to be none other,

other, than to doe what a King listed. Hee gaue himselfe ouer to Women and Wine, laughing openly at those which offered to trouble him with supplications, and the tedious discourse of doing iustice. Hee had more skill in getting a Kingdome, than in ruling it: warre being his recreation, and luxurie his nature. By long rest (as sixe yeeres reigne is long to him, that knowes not how to reigne one yeere) hee discouered so much of his worst conditions, as made the people both weary of his idlenesse; and the Souldiers, of his vanitie. He was freed from care of matters in *Asia*, by hearing that all was lost: though more especially, by hearing that *Ptolomie* had with great honour, entertained and dismissed his mother and children. This affoorded him the better leisure, of making warre in *Greece*: where he vanquished the *Thebans*, and won their Citie twice in fiue to space, but vsed his victorie with mercy. Against *Lysimachus* hee would faine haue done somewhat (the peace betweene them notwithstanding) at such time as hee was taken by the *Thracians*; but *Lysimachus* was freely dismissed, and in good case to make resistance ere *Demetrius* came; so as this iourney purchased nothing but enmitie. Another expedition he tooke in hand against *Pyrrhus*, with no better, or rather with worse euent. *Pyrrhus* held somewhat belonging to *Macedon*, which he had indeede as honestly gotten, as *Demetrius* the whole Kingdome; he had also made excursions into *Thessalie*. But there needed not any handsome pretence of quarrell, seeing *Demetrius* thought himselfe strong enough, to ouer-runne his enemies Countrie, with two great Armies. It is a common fault in men, to despise the vertue of those, whom they haue knowne raw Nouices in that facultie, wherein themselues are noted as extraordinarie. *Pyrrhus* was a Captaine, whom later ages, and particularly the great *Hannibal*, placed higher in the ranke of Generals, than either *Demetrius*, or any of *Alexanders* followers. At this time, hee missed that part of the Armie, which *Demetrius* led, and fell vpon the other halfe; which hee ouerthrew, not with more commendations of his good conduct, than of his priuate valour, shewed in single combat against *Pantauchus*, *Demetrius* his Lieutenant; who being a strong man of body, challenged this young Prince to fight hand to hand, and was vtterly beaten. The losse of this battaile did not so much offend the *Macedonians*, as the gallant behauiour of *Pyrrhus* delighted them. For in him they seemed to behold the liuely figure of *Alexander* in his best qualitie. Other Kings did imitate, in a counterfeit manner, some of *Alexanders* graces, and had good skill in wearing Princely vestures: but (said they) none, saue *Pyrrhus*, is like him in deede, in performing the office of a Captaine.

These rumours were not more nourished by the vertue of the *Epirot*, than by dislike of their owne King; whom they began to dis-esteeme, not so much in regard of his vnprofitable iourney into *Epirus* (for hee had wasted much of the Countrie, and brought home his Armie in good case) as of his insolence, that grew daily more and more intolerable. His apparell seemed, in the eyes of the *Macedons*, not onely too sumptuous and new-fangled, but very vnmanly; and seruing chiefly to be a daily witnesse, how much he contemned them and their good opinion. Of his Souldiers liues hee was retchlesse: and suffered vnwisely this vn-princely sentence to escape out of his mouth; That *the more of them died, the fewer he was to pay*. Hee made a mockerie of iustice; and (as it were, to publish vnto all his Subiects, how little he esteemed it or them) hauing by a shew of popularitie inuited Petitioners, and with a gracious countenance entertained their Supplications, hee led the poore suters after him in great hope, till comming to a bridge, hee threw all their writings into a Riuer; pleasing himselfe, in that hee could so easily and so boldly delude the cares of other men. By these courses hee grew so odious, that *Pyrrhus* gathered audacitie, and inuading *Macedon*, had almost wonne it all with little resistance. *Demetrius* lay then sicke in his bed: who recouering health, and taking the field, had such great oddes of strength, as made *Pyrrhus* glad to forsake his winnings and be gone.

At length he began to haue some feeling of the generall hate; which to redresse, hee did not (for hee could not) alter his owne conditions; but purposed to alter their idle discourses of him, by setting them on worke in such an action, wherein his best qualities might appeare; that is, in a great warre. His intent was to inuade *Asia*, with a Royall Armie: wherein the fortune of one battaile might giue him as much, as the fortune of another had taken from him. To this end, he first made peace with *Pyrrhus*; that so hee might leaue all safe and quiet at home. Then did he compose a mighty Armie, of

of almost a hundred thousand foot, and twelue thousand horses with a Nauie of fiue hundred saile, wherein were many ships, farre exceeding the greatnesse of any that had beene seene before; yet so swift and vsefull withall, that the greatnesse was least part of their commendation.

The terrible fame of these preparations, made *Seleucus* and *Ptolomie* suspect their owne forces, and labour hard with *Lysimachus* and *Pyrrhus*, to ioyne against this ambitious son of *Antigonus*; that was like to proue more dangerous to them all, than euer was his Father. It was easily discerned, that if *Demetrius* once preuailed in *Asia*, there could be no security for his friends in *Europe*, what league soeuer were of old concluded. Therefore they resolued to begin with him betimes, and each to inuade that quarter of *Macedon*, that lay next his owne Kingdome. *Lysimachus* came first, and against him went *Demetrius* with a great part of his Armie: but whilst he was yet on the way, newes were brought into his Campe, that *Pyrrhus* had won *Berrhea*. The matter was not ouer-great: were it not, that mindes prepared with long discontent, are ready to lay hold vpon small occasions of dislike. All the campe was in vproare: some wept, others raged, few or none did forbeare to vtter seditious words, and many desired leaue of *Demetrius*, to goe to their owne houses, meaning indeede to haue gone to *Lysimachus*.

When *Demetrius* perceiued the bad affection of his Armie, he thought it the wisest way, to leade the *Macedonians* further off from *Lysimachus* their own countriman, against *Pyrrhus* that was a stranger: hoping by victory against the *Epirot*, to recouer the loue of his followers, in such sort that he might afterwards at leisure deale with the other. But herein his wisedome beguiled him. For the Souldiers were as hastie as he; to meet with *Pyrrhus*; not intending to hurt him, but longing to see that noble Prince, of whom they daily heard the honourable fame. Some spake of his valour; some enquired, others answered, of his person, his armour, and other tokens whereby he might be knowne; as particularly, by a paire of Goats hornes, that he wore on his crest. It was not likely, that these men should hurt him. Diuers of them stole away, and ranne ouer into *Pyrrhus* his campe: where the newes that they brought, were better welcome than their persons. For they said, and it was true, that if the *Macedonians* might once get sight of *Pyrrhus*, they would all salute him King. To trie this, *Pyrrhus* rode forth, and presented himselfe bareheaded in view of the campe, whither some were sent before to prepare his welcome. The newes of his arriuall found a generall applause, and euery one began to looke out, with desire to set eye on him. His face was not so well knowne as his Helmet; therefore he was admonished to put it on; which done, all came about him, and proffered their seruice; neither were there any, that spake for *Demetrius*; onely some (and they the most moderate of tongue) bad him be gone betimes, and shift for himselfe. So *Demetrius* threw aside his maskers habit, and attyring himselfe poorely, did fearefully steale away out of his owne Campe, deseruing well this calamitie: whether it were so, that he would not hearken to the good counsaile of his friends, or whether his behauiour depriued him of such friends, as would dare to let him heare the vnpleasant sound of necessary truth.

Whilest *Pyrrhus* was making this triumphant entry into the Kingdome of *Macedon*; *Lysimachus* came vpon him very vnseasonably, and would needes haue halfe: saying, that he had done as much as *Pyrrhus* in the warre, and therefore had reason to challenge his part of the gaines. The bargaine was quickly made, and the diuision agreed vpon: each of them being rather desirous to take his part quietly, than to fight for the whole; as hoping each of them, to worke his fellow quite out of all, vpon better opportunitie.

§. VIII.

How Demetrius *gathering forces, enterprised many things with ill successe, in Greece and Asia. How he was driuen vpon* Seleucus, *and compelled to yeelde himselfe. His imprisonment and death.*

THe *Athenians*, were as vnthankefull to *Demetrius* in this his aduersitie, as they had beene in former times. For they presently forsooke his friendship, and called *Pyrrhus* out of *Macedon* to be their Patron. *Demetrius*, when he went against *Lysimachus*, had left a great part of his forces in *Greece*, vnder his sonne *Antigonus*. Therefore it is like, that he had soone gotten an Armie; though *Phila* his wife (who

(who is highly commended for a wife and vertuous Ladie) did poyſon her ſelfe, vpon deſperate greefe for his misfortune. The firſt, vpon whom hee attempted to ſhew his anger, were the *Athenians* that had well deſerued it. He began to lay ſiege to their Town: but was pacified by *Crates* the Philoſopher, whom they had made their ſpokeſman; and taking faire words in ſtead of ſatisfaction, paſſed ouer into *Aſia*, with eleuen thouſand Souldiers, meaning to trie his fortune againſt *Lyſimachus*, for the Prouinces of *Lydia* and *Caria*.

At his firſt comming into thoſe parts, fortune ſeemed to ſmile vpon him. For many good Townes, willingly, or by compulſion, yeelded to his obedience. There were alſo ſome Captaines that fell from *Lyſimachus* to him, with their companies and treaſures. But it was not long, ere *Agathocles* the ſonne of *Lyſimachus*, came vpon him with an Armie ſo ſtrong, that it was not for *Demetrius* his good, to hazard his laſt ſtocke againſt it. Wherefore, he reſolued to paſſe through *Phrygia* and *Armenia*, into *Media*, and the Prouinces of the higher *Aſia*; truſting to finde a Kingdome ſomewhere in thoſe remote quarters. The execution of this counſaile was grieuouſly impeached by *Agathocles*: who purſued him cloſe, and cut off all his prouiſions, driuing him to take which waies hee could, without following his intended courſe. In many skirmiſhes *Demetrius* vanquiſhed this troubleſome enemie: neuertheleſſe, he could not be ſhaken off, but continued afflicting the poore titularie King, with extreame famine. At length, in paſſing the riuer *Lycus*, ſo many of *Demetrius* his men were loſt, that the reſt could no longer make reſiſtance: but were driuen to trauaile with ſuch ſpeed as might well be called a plaine flight. So that with famine, peſtilent diſeaſes following famine, and other accidents of warre, eight thouſand of them were conſumed: the reſt, with their Captaine, eſcaped into *Cilicia*. *Seleucus* had gotten poſſeſſion of *Cilicia*, whileſt *Demetrius* was occupied in *Greece*: yet was it no part of *Demetrius* his errand, to lay claime to the Countrie; but with vehement and humble letters he beſought his ſon in law, to call to minde their alliance, and to pitty him in his great miſery. Theſe letters, at the firſt wrought well with *Seleucus*, and he condeſcended to the requeſt: yet conſidering further how *Demetrius* had carried himſelfe, when he recouered ſtrength after the battaile at *Ipſus*, he changed his purpoſe, and went againſt him with an Armie.

Many treaties were held betweene them; of which none tooke effect, through the ielouſie of *Seleucus*. Therefore, meere deſperation enforced *Demetrius*, to fight like a mad man; and his furies got him ſome victories, though of ſmall importance. At length ſickneſſe tooke and held him fortie dayes, in which time, a great number of his few men, ran to the enemie. This notwithſtanding he ſtill held out, and once had like to haue taken *Seleucus* in his bed, had not his comming beene diſcouered by fugitiues, that gaue alarme. Finally, when all his Armie had forſaken him, and left him with a few of his friends to ſhift for himſelfe, he was compelled by the laſt of thoſe adherents (for euen ſome of thoſe few forſooke him) to yeelde vnto *Seleucus*.

Seleucus hearing this, was exceeding glad, and ſent him very comfortable meſſages. But the approbation of his owne humanitie, by his followers, was ſuch, as renewed his iealous thoughts; and hindred him from admitting *Demetrius* to his preſence, though otherwiſe he vſed him with as much fauour, as any priſoner could wiſh. He was kept vnder ſure guard in a demie-Iland, wherein were goodly walkes, Orchards, and Parkes for hunting. Hee had all that he asked royally, and friends allowed to viſit him, at his, and their pleaſure. Onely his libertie was reſerued vnto the comming of young *Antiochus* and *Stratonica*, out of the high Countries. In this ſort he ſpent three yeeres, liuing merily all the while (as one that now enioyed the happineſſe, which with ſo much trauaile and bloud-ſhed, hee had ſought in vaine) and then dyed, leauing to his ſonne *Antigonus*, the ſame which his father had left vnto himſelfe; that is, friends and hope. His aſhes were honourably buried in *Corinth*; his qualities haue appeared in his actions, and the fortune of his houſe will ſhew it ſelfe hereafter, in times and places conuenient.

§. VIII.

IV. IX.

The death of Ptolomie, *of* Lysimachus, *and of* Seleucus, *that was last of* Alexanders *Captaines: with other occurrences.*

ABout the same time that *Demetrius* died, did also *Ptolomie* King of *Ægypt*, a vertuous Prince, warlike, gentle, bountifull, and (which in those times was a rare commendation) regardfull of his word. He had, by many Wiues and Concubines, many children, out of whom hee selected *Ptolomie Philadelphus*, and caused him to reigne together with himselfe, two or three yeeres before he died, that so hee might confirme him in the inheritance of the Kingdome. At this, *Ptolomie Ceraunus* (for all of that house assumed the name of *Ptolomie*) was grieuously incensed. But no man cared for his anger. Therefore he went to *Seleucus*, who gaue him louing entertainment. There were now onely two of *Alexanders* Captaines left, *Seleucus* and *Lysimachus*. These two needs would fight for it, who should be the longest liuer of that braue Companie. The true ground of their quarrell was, their neere equalitie of strength, and want of one to part them. The pretence was the murders which *Lysimachus* had committed vpon many of his Nobles, together with his poysoning *Agathocles* his eldest sonne: whose wife and children fled vnto *Seleucus* for aide.

The *Macedons* after seuen Moneths pause, hauing spent their first heate of admiration, began to harken so well to *Lysimachus*, their naturall Countrie-man, that they forsooke *Pyrrhus*, vpon none other ground than because he was an Alien. This they had knowne well enough before: but they did him no great wrong in taking lightly from him, that they lightly gaue him. *Lysimachus* had reigned about fiue yeares aloue, when the Citie of *Lysimachia* (built by him, and called after his name) falling by an earthquake, appeared, by euents, to haue foreshewed the fall of his house. His owne iealousie, and the instigation of a mother in law, caused him to poyson his Sonne *Agathocles*, which drew vpon him that Warre, wherein (after the losse of all his fifteene children that were taken away by diuers accidents) he perished himselfe.

Seleucus was encountred by *Lysimachus* on *Asia* side, where one battaile concluded the warre, with *Lysimachus* his death. It pleased *Seleucus* more than the victorie, that he was the last of all the great Heröes that followed *Alexander*. For now he seemed to himselfe as Lord and Heire of all the conquered world. So hee passed ouer into *Macedon*, to take possession of *Europe*, where there was none to withstand him. But there hee ended his daies, and within seauen moneths followed *Lysimachus*, and other of his fellowes, by a bloudie death, being treacherously slaine by *Ptolomie Ceraunus*, whose friend and Patron he had beene. Seuentie and seuen yeere old he was, when hee fought with *Lysimachus*, and *Lysimachus* was seuenty and foure. With them ended the generation of olde Captaines, that had seene the daies as it were of another world vnder the *Persian*: yet was there left one equall to any of them in the Art of Warre: euen *Pyrrhus* the *Epirot*, of whom we spake before; that is now ready to enter into warre with the *Romanes*, a more warlike people, than *Alexander* himselfe did euer encounter. Of which warre, and of which people, it is needfull that we heere make mention, as of a storie more important, than any likely to ensue in *Greece*, or in the great Kingdomes that were held by *Alexanders* Successors, with lesse (and still decreasing) vertue, than was that, by which they were first purchased.

CHAP.

CHAP. VII.

The growth of Rome: and setling of the Easterne Kingdomes.

§. I.

How the Romans enlarged their Dominion in Italie, from the death of Tullus Hostilius, *vnto such time as they were assailed by* Pyrrhus.

HOw *Rome* was founded by *Romulus*; setled in good order by *Numa Pompilius*; and by many, though small, victories, it gathered strength; vnto such time as it became the head of *Latium*, by the conquest of *Alba*, in the reigne of *Tullus Hostilius*: it hath beene already noted, in due order of time. But whereas now the *Roman* greatnes beginneth to encounter the power of *Greece*; and extending it selfe out of *Italie*, to ouerwhelme the Dominions of other States and Princes: I hold it conuenient (as in like cases I haue done) briefly to set downe the growth of this mightie Citie, in a compendious relation, of those many actions, which could not haue beene deliuered in the ages, wherein they were seuerally performed, without much interruption of the Historie, that was then occupied in matter more important.

After the death of *Tullus Hostilius* (who when he had reigned two and thirtie yeares, was burnt together with his house by lightning) *Ancus Martius*, Grandchilde to *Numa Pompilius* by his daughter, and not much vnlike him in disposition, succeeded in the Kingdome of *Rome*. Hee walled the Citie about; enlarged it with the hill *Auentine*, which he enclosed; built a bridge ouer *Tybris*, & the Citie of *Ostia* vpon the Sea, sixteene miles distant from *Rome*. Finally, hauing reigned foure and twenty yeeres, he died, and by his last Will he left his children in charge with one *Lucumon*, the sonne of *Damaratus* a *Corinthian*, who auoyding *Cypselus* King of *Corinth* his tyranny, had fled into *Hetruria*, and dwelt in *Tarquinij*, by the name of which Town he was afterwards called *Tarquinius*. From that Citie in *Hetruria* comming to *Rome*, and encouraged by some ominous occurrents, together with his wife *Tanaquils* prophecie, he grew a fauorite of *Ancus Martius*; by his *Gracian* wit humouring the factions of the *Roman* Court, insomuch that after his decease, he became not onely Protector to the children, but Gouernour to the Citie. He doubled the number of Senators, and enlarged the Centurions of Horsemen: neither was he lesse eminent in warre, than in peace: for he preuailed often against the *Tuscans*, and from his victories, the chiefest ornaments of triumph tooke their originall. When this *Lucius Tarquinius* had reigned eight and thirty yeeres, he was slaine by the sonnes of *Ancus Martius*, to whom he had beene left Guardian. But *Tanaquil* his wife, perceiuing what was done, enformed the people, from out of an high Turret, that her Husband was wounded, and sicke, but not dangerously. And withall signified vnto them, that in the *interim* of his sickenesse, one *Seruius Tullius*, whom from his birth shee alwaies propheeied to be borne to great hopes, (the sonne of *P. Corniculanus* and *Ocrisia*, a well descended, but captiue woman) brought vp in her house, and husband vnto her daughter, should supply her husbands place, in gouerning the State, vntill his recouerie: which gouernement, being thus at first obtained by cunning, he afterwards vsurped as his right. He first ordained Ratements, Subsidies, and valuations of the peoples wealth; among whom, at that time, fourescore thousand were mustered, of which number consisted their whole corporation; and by distinction of Dignities, Ages, Trades, and Offices, hee managed the Kingdome in as good sort, as if it had beene a priuate household. At length, hauing two daughters of different natures, the one milde and gentle, the other fierce and outragious: and finding also that the two sonnes of *Tarquinius Priscus*, *Sextus* and *Arunt*, which had beene committed vnto his tuition, were of different dispositions, proportionably answering to his daughters; hee (willing to adde water, not oyle, to fire) gaue the middle daughter to *Sextus* the hot-headed sonne; and the violent, to *Arunt* the gentle in marriage. But whether by intended courses, or by accident, it hapned; the two milde ones being made away, the furious natures were readily ioyned in marriage: who soone

ſoone concurring, and calling the Senate together, began to lay claime to the Kingdome. Vpon this tumult, *Seruius Tullius* haſtning to the Senate, (where he thought by authority to haue bridled inſolencie) was throwne downe the ſtaires, and going home ſore bruiſed, was ſlain by the way, when he had reigned fortie and foure yeres. Then *Tullia* his daughter, firſt proclaiming her husband *Tarquinius Superbus* King; returning home, enforced her Coach-man to driue his Chariot ouer her fathers corpes; whereupon the ſtreet had the denomination of wicked ſtreet. This *Tarquine*, exerciſing cruelty without iuſtice, and tyrannie without mercie, vpon the people and Senators; hauing tired himſelfe and them at home, vſed the ſame rage of treacherie vpon his borders. He tooke *Ocriculam*, *Sueſſa*, *Pometia*, and the *Gabij*. The iſſue of beſieging *Ardea*, a towne eighteene miles diſtant from *Rome*, was of bad ſucceſſe. In the heat of which warre, his ſonne *Sextus Tarquinius* violently rauiſhed that chaſte Ladie *Lucretia*, his kinſman *Collatines* wife: who in way of expiation for ſo vnchaſte a deed, thought good to waſh out thoſe ſpots of infamie with her owne bloud; ſo (hauing firſt bequeathed the reuenge vnto her father *Sp. Lucretius Tricipitinus*, her husband *Collatine*, & *Iunius Brutus*) ſhe kil'd her ſelfe: whereupon (chiefly by *Iunius Brutus* his reſolution) *Taquinius Superbus*, with his wife and children, was depoſed and baniſhed; and fledde to *Porſenna* King of *Hetruria* for ſuccour, in the fiue and twentieth yeere of his reigne, and the two hundred fortie and fourth from the building of their Citie: in which ſpace *Rome* had ſcarce gotten poſſeſſion of fifteene miles round about her.

Iunius Brutus by the helpe of *Collatine*, hauing expelled *Tarquine*, and freed his Countrey from that heauy yoke of bondage, inforced the people by ſolemne oath, neuer to admit any gouernment by Kings amongſt them: whereupon they ranſacked their Kings goods, conſecrated their fields to *Mars*, and conferred the gouernment of the State vpon *Brutus* and *Collatine*. But becauſe the name of King was odious in their eares, they changed the manner of their gouernment, from perpetuall to annuall, and from a ſingle gouernour to a double; leſt perpetuall or ſole dominion might be ſome motiue to vſurpation; and in ſtead of Kings they called them *Conſuls*, ſignifying, as it may be interpreted, *Prouiders*: that their titles might remember them of their place, which was to be alwaies mindefull of their Citizens welfare. And yet was it ſo hard ſetling of troubled waters, that the people, after this innouation of State, ſcarce daring to aſſure themſelues of their owne ſecuritie, enforced *Tarquinius Collatine* to reſigne vp his authoritie, fearing that tyrannie would bee hereditarie, and ſuppoſing that the very name and affinitie with the houſe of *Tarquine*, ſauoured alreadie of their condition. In his roome was ſubſtituted *Valerius Publicola*, who that hee might (as his name importeth) be gracious in the peoples eies, gaue liberty, in matters of controuerſie, to appeale from the *Conſuls* to the people: and that hee might as well in goods as in perſon, auoyde occaſion of ſuſpition, cauſed his owne houſe to bee pulled downe, becauſe it was built in a place defenſible, as if it had beene a *Citadell*. Neither was *Brutus* any waies deficient in matter of greater moment; which concerned as well the peoples ſafetie, as their fauour: for hauing got intelligence, that ſome greener wits, and in the firſt ranke his owne ſonnes, were itching after innouations, hoping to reſtore the baniſhed Kings; hee cauſed them, publikely in the Market-place, to be whipt, and then to bee brought all vnpartially to the blocke.

Hitherto the *Romanes*, hauing by the vnblemiſhed integritie of *Brutus*, wel appeaſed all inbred quarrels at home, now hereafter imploy their military deſignements, againſt Forrainers; firſt, for their liberty; ſecondly, for enlarging of their poſſeſſions; and laſtly, for defending their confederate Prouinces, and extending their Empire. For *Rome*, ſituated as it were in the mid-way betweene *Latium* and the *Tuſcans*, hauing as yet but narrow bounds, being in her minoritie, could not but giue occaſion of offence to her neighbors; vntill by maine oppoſition, hauing preuailed againſt her borderers, ſhe vſed them as inſtruments, whereby to obtaine the reſt.

Their firſt warre, in the firſt yeere of *Conſuls*, was againſt *Porſenna* King of *Hetruria*: who being ouer-perſwaded by *Tarquines* lamentation, came to *Rome*, together with the baniſhed King, and with great forces, to ſeate him againe in his Kingdome.

In the firſt conflict, *Horatius Cocles*, hauing long time borne the maine brunt of his enemies, on the bridge ouer *Tibris*; at length, feeling himſelfe too faint to ſtand againſt ſo many, cauſed the bridge behinde him to be broken downe, and with his armour, leaping

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into the Riuer, like a hunted Stagge, refreshed his hot spirits, and returned safe to his fellowes, with the like resolution to sustaine a new charge. *Porsenna* although by this he had well-nigh won the hill *Ianiculus*, which is the verie entrance into the Citie, and found the victorie, in a manner, assuredly his owne: yet admiring their valour, and terrified by the constant resolution of *Mutius Scæuola* (who hauing by errour slaine *Porsenna* his Secretarie, in stead of the King himselfe, did in scorne of torments threatned, burne off his owne hand) he thought it not any whit preiudiciall, either to his safetie, or credit, to enter league with them at the worst hand. And yet the edge of *Tarquinius* his spleene, was not quite abated, though *Aruns* his sonne, and *Brutus* his enemie, in single combat, had slaine each other. And here the *Romans*, although they lost *Brutus*, got the field; and their Ladies, whose Champion he was, for their chastitie, not for beauty, mourned the losse of him one whole yeere. Into his place, for the residue of his yere, was subrogated *Sp. Lucretius Tricipitinus*, father to *Lucretia*: and in his roome (deceasing naturally before the yeere expired) *Horatius Puluillus*.

Tarquine, vpon his ouerthrow, feeling the fates disastrous, thought it no boot to striue against the streame, and spent the residue of his time; which was about fourteene yeeres, priuately at *Tusculum*. Yet his sonne-in-law *Mamilius Tusculanus*, stomaching a-fresh at those olde repulses, because *Porsenna* had made peace with the *Romans*, and denied further succor vnto the *Tarquines*, mustered vp his *Latines*, and gaue battaile to the *Romans*, at the Lake *Regillum*; where the conflict was fierce, and the issue vncertaine, vntill *Aulus Posthumus*, the *Roman Dictator*, (for they had created this Magistracy greater than Consulls, purposely for this Warre, when first it was expected) to exasperate his Souldiers courage, threw their owne Ensignes amidst the Enemies; and *Cossus* or *Spurius Cassius* (master of the Horse-men, an assistant Officer to the *Dictator*) commanded to take off their bridles, that they might runne with free violence, to recouer againe their Ensignes. This fight was so well performed, that a report went of *Castor* and *Pollux*, two *gods*, who came on milke-white Steeds, to be eye-witnesses of their valour, and fellow-helpers of their victorie; for the Generall consecrated a Temple to them, as a stipend for their paines. After this the *Romans* fierce spirits, hauing no obiect of valour abroad, reflected vpon themselues at home; and the sixteenth yeere after the Kings expulsion, vpon instigation of some desperate banckrouts, thinking themselues wrongfully oppressed by the Senate and Consulls, they made an vprore in the holy Mount; vntill by *Menenius Agrippa*, his discreet allusion, of the inconuenience in the head and bellies discord, to that present occasion, they were reconciled to the Senate: with condition, that they might haue some new Magistrates created, to whom they might appeale in cases of variance, and make them Solicitors in all their controuersies, the Consuls authoritie notwithstanding. This was enacted, and they were called the Tribunes of the people. After this attonement among themselues, they had continuall War with the *Latines*, concerning their bounds and limits, and with other neighbouring States. Amongst these, the *Volsci* and *Æqui* held them longest; who made Warre, of themselues, vpon the *Romans*: whereby they lost the best Citie in their whole iurisdiction, *Corioli*.

In this conquest, *T. Martius* got the surname of *Coriolanus*: a name honorable then, as deriued from a great victory: although, by reason of the pouerty of the Town, a *Roman* Generall, in after times, would haue been ashamed of that title. But yet these graces had bin no occasion of disparagement, had he not afterwards, in a great time of dearth, aduised to sell corne, which they procured from *Sicil*, at too high a rate, to the people: whereupon, *Decius Mus*, their Tribune, in their behalfe, accused him, & after iudgement banished him. *Coriolanus* flying to the *Volsci*, whom lately before he had vanquished, incensed them to renue their forces againe; which being committed vnto him, and to *Attius Tullus*, he preuailed in field, so far forth, that he was come within foure or fiue miles of the City. Incamping there, he made so sharpe warre, and was at such defiance, with his Country, that he would not relent by any supplication of Embassadors, vntill his Mother *Veturia*, & *Volumnia* his Wife, with a pittifull tune of deprecation, shewing themselues better Subiects to their Countrie, then friends to their sonne and husband, were more auaileable to *Rome*, then was any force of Armes. Heereupon *Coriolanus* dismissing his Armie, was after put to death among the *Volsci*, as a Traitor, for neglecting such opportunitie; or (as others surmise) liuing with them vntill old age, he died naturally.

Not

Not long after this, the *Veij* in *Hetruria*, prouoked the *Romans*; againſt whom the *Fabij*, three hundred and ſixe in number, all of one Familie, intreated and obtained, that they only might be imployed, as it had bin in a priuate quarrell. Theſe *Fabij*, after ſome good ſeruices, lying incamped at *Cremera*, were circumuented, and all ſlaine: one only of that whole houſe, had been left, by reaſon of infancie, at home; from whom afterward ſprang *Fabius Maximus*, who vanquiſhed *Hannibal*.

In proceſſe of time, the *Romans* were alſo troubled with the *Volſci*, at the hill of *Algidum*, two miles from *Rome*; where *Lucius Minutius* their Conſull, with his whole Army, had beene diſcomfited, had not *L. Quintius Cincinatus* choſen *Dictator*, and taken from the plough to the higheſt honor in *Rome*, with ſucceſſe anſwerable to his expedition, diſperſed his enemies, and freed his Countrie in the ſpace of ſixteene daies. In the continuance of this *Volſcian* warre it was, that *Appius Claudius*, one of the ten men, whom they had two yeeres before choſen Gouernours of the State, and inactors of *Solons* lawes amongſt them, procured from *Athens* (abrogating in the meane while the Conſuls, and all other Magiſtrates) would haue rauiſhed *Virginia*, the daughter of *T. Virginius*, Captaine of a Companie, and lying then in campe at *Algidum*. Heereupon the people, in an vproare, tooke the Hill *Auentine*, and after much variance, enforced the ten men, to reſigne vp their authoritie againe, to new Conſuls.

After this, either new quarrells, or deſire to reuenge old loſſes, drew the *Romans* into a new war, againſt the *Veientes*, and their adherents, vpon whom hauing tried their forces, with diuerſitie of Captaines, and varietie of euent, they vanquiſhed the *Faliſci*, and the *Fidenates*, and vtterly ſubdued the *Veientes*. In conquering the *Faliſci*, *Furius Camillus* ſhewed no leſſe integritie then fortitude. For when a Schoolemaſter, by trayning forth into the *Roman* campe, many children of the principall Citizens, thought to betray the Towne, yeelding them all vp as Hoſtages: *Camillus* deliuered this Traitor bound vnto his Schollers, willing them to whip him backe into the Citie; which forthwith yeelded vnto him in reuerence of his iuſtice. The ſiege of *Veij* was ten yeres, and ſo troubleſome, that the *Romans* were there firſt enforced to winter abroad vnder beaſts skinnes (to which they were the more eaſily induced, becauſe then firſt they receiued pay) and to make vowes neuer to returne without victorie.

At length winning the Citie by a Mine, they got ſo large ſpoyls, that they conſecrated their tenths to *Apollo Pythius*: & the whole people in generall, were called to the ranſacking of the Citie. But yet they were no leſſe vnthankfull to *Camillus* for his ſeruice, then before they had beene to *Coriolanus*; For they baniſhed him the Citie, vpon ſome occaſion of inequality in diuiding the ſpoyles: yet he requited their vnkindneſſe with a new peece of ſeruice, againſt the furie of the *Gaules*: who being a populous Countrie, and very healthfull, the fathers (as ſometimes now) liued ſo long, that the ſonnes, deſtitute of meanes, were enforced to roaue abroad, ſeeking ſome place, where to ſet vp their reſt: and withall being a Nation vaſte in body, rude by nature, and barbarous in conditions, wandred as Rouers ouer many Countries. Some of them lighting on *Italie*, ſet vpon *Cluſium*, a Towne in *Hetruria*: whereof *Rome* hauing information, (and being carefull of her Confederate Townes) ſent Embaſſadours, warning them to deſiſt from ſuch iniurious enterpriſes. But the barbarous people, not regarding the meſſage, vpon ſome iniurie offered by the *Romane* Embaſſadours, conuerted their forces from *Cluſium* towards *Rome*; and giuing a great ouerthrow vnto the *Romans*, by the Riuer *Allia*, vpon the ſixteenth day before the *Calends* of *Auguſt* (which day was after branded for vnlucky, and called *Allienſis* in the *Romane Kalendar*) they haſtened towards the Citie. Then was *Rome* the true map of miſerie and deſolation. For ſome leauing the Citie, ſome creeping into holes; Prieſts hiding their reliques; and euery one ſhifting for himſelf, ere the enemie came; *Rome* was abandoned, as indefenſible. The Veſtall Virgins, in this tumult, were ſafely conuaied away; the Ancients of the City, gathering boldneſſe out of deſperate feare, did put on their Robes, and taking their leaue of the world, did ſeat themſelues in Thrones, in their ſeuerall houſes, hourely expecting the meſſengers of death, and meaning to die, as they had liued, in State. The yonger ſort, with *M. Manlius* their Captaine, tooke vpon them to make good the Capitoll.

By this, the *Gaules* were entred the Citie, who ſeeing all quiet, at firſt ſuſpected ſome ambuſh; afterward finding all ſecure, they fell to the ſpoyle, committing all to the fire and ſword. As for the old Senators, they ſate in their Maieſty, with a graue reſolution:

hauing first reuerenced them as *gods*, anon they tried whether they would die like men. When the Citie was throughly rifled, they attempted the Capitoll: which held them worke for the space of seuen Moneths. Once they were like to haue surprised it by night, but being descried by the gagling of *Geese*, *M. Manlius* did awaken, and kept them from entrance. At length a composition was agreed vpon: the *Gaules* being weary, and the *Romans* hungrie. The bargaine was, that the *Gaules* should take a thousand pound waight in gold, to desist from their siege. Whilest the gold was in waighing, the *Gaules*, with open insolencie, made their waights too heauie: *Brennus*, their Captaine, casting his sword into the ballance, and, with a proud exprobration, saying, that the vanquished must be patient perforce. But in the midst of this cauilling came *Furius Camillus*, with an Armie, from *Ardea*, (where he had liued in his banishment) and fell vpon the *Gaules*, with such violence, that hee dispersed their troups, quenched the fire of the Citie with their bloud, forcing them to restore the spoyles with aduantage, and forbeare the gold, in accepting which, they had lately beene so nice. Further, hauing rid the Citie of them, he so hotly pursued them, through a great part of *Italie*, that the remainder of their Armie, which escaped from him, was very small. Other Armies of the *Gaules*, which followed this first, had the like ill successe. They were often beaten by the *Romans*; especially the victories of *M. Torquatus*, and of *M. Valerius Coruinus* (each of which in single fight slew a seuerall Champion of the *Gaules*) abated their presumption, and restored courage to the *Romans*. *Camillus*, for his notable seruice, was afterwards accompted a second *Romulus*.

The people, after this destruction of their Citie, were earnestly bent to goe to the *Veij* to inhabite; but *Camillus* disswaded them.

About the same time, somewhat before the siege of *Veij*, they changed their gouernment from Consuls to militarie Tribunes. The gouernment of these also, after some yeares, was by ciuill dissension interrupted: so that one while Consulls ruled, another while there was an Anarchie: Then the Tribunes were restored and ruled againe, till after many yeres expired, the Consular authoritie was established; it being enacted, that one of the Consuls should alwaies be a *Plebeian*. This was after the building of the City 365. yeeres. And now *Rome* by suppression of her neighbour Countries, creeping well forward out of her Minoritie, dares set forth against the warlike *Samnites*, who dwelt almost one hundred and thirtie miles off: situated between *Campania* and *Apulia*. These did so strongly inuade the *Campanians* their Neighbours, that they forced them to yeeld themselues subiects to *Rome*, and vndergoe any conditions of Tribute, or whatsoeuer else to obtaine protection: which the *Romans*, although both Countries had beene their Confederates, yet not willing that the greater, like fish, should deuoure the lesse, easily allowed of; aiming themselues at the good situation of *Campania*, the aboundance of Corne and Wine, pleasant Cities and Townes, but especially *Capua* it selfe, the fairest Citie then in all *Italie*.

The families of the *Papyrij* and *Fabij* were most imployed in the managing of this warre, which endured the space of fiftie yeeres. And in this season were the *Romans* oftentimes dangerously encountred by the *Samnites*, as when *T. Veturius*, and *Sp. Postumius* were Consulls, and discomfited by *Pontius* at *Caudium*, with no small ignominie: and when *Q. Fabius Gurges* lost the field with three thousand men. But for those losses, many great victories made large amends: The greatest whereof were gotten by *L. Papyrius*, and by *Quintus Fabius Maximus*.

The *Samnites* drew the *Hetrurians* into their quarrell. But the force of the *Samnites* was well broken, ere the *Hetrurians* (the greater and richer, but lesse warlike Nation) began to stir. So the one and the other of these two Countries, became at length, tributary to *Rome*. In the continuance of this long warre it was, (though in time of truce between the *Romans* and *Samnites*) that the *Latines* beganne to challenge equall freedome in the Corporation of *Rome*, and right in bearing office, so that they required to haue one of the Consuls yeerely chosen out of them.

This demand of the *Latines*, was not vnreasonable. For the *Romans* themselues were a *Latine* Colonie; besides all which, they made offer, to change their name, and to bee all called *Romans*. But the *Romans* were too proud, to admit any such capitulation. So a great battaile was fought betweene them: wherein the fortune of *Rome* preuailed, by the vertue of the Consulls.

Manlius

Manlius Torquatus, and the elder *Decius*, were then Conſuls, whom the Soothſayers aduertiſed, that the ſide ſhould be victorious which loſt the Generall in fight. Hereupon *Decius* the Conſull, expoſed his life to the Enemie, and purchaſed victorie (as was beleeued) by his death. In which kinde of deuoting himſelfe for his Armie, the ſonne of this *Decius* being after Conſull, did imitate his father, in the *Hetrurian* warre. But (as *Tullie* well notes) it was rather the deſperate reſolution of theſe *Decij*, that purchaſed victorie, by ruſhing into the midſt of the enemies, wherein their Souldiers followed them; than any great commendation of ſuch a religion, as required the liues of ſo worthy Citizens, to be ſacrificed for their Countrie. The diſcipline of *Manlius* was no leſſe reſolute, than the valour of *Decius*. He forbad any one to forſake his place, and fight ſingle with an enemie. For breach of which order he cauſed his owne ſonne to be put to death, who had ſlaine a Captaine of the *Latines*, being challenged in ſingle fight.

When the *Latines*, the *Aequi*, *Volſci*, *Hernici*, *Campani*, *Samnites*, and *Hetrurians*, with ſome other people, were brought vnder obedience; it was a vaine labour for any people of *Italie*, to contend againſt the *Romans*.

Yet the *Sabines* aduentured to trie their fortune; and found it bad. For *Curius Dentatus*, the *Roman* Conſull, waſting all their Countrie with fire and ſword, from the Riuer *Nar* and *Velia*, to the *Adriatique Sea*, brought them into quiet ſubiection.

The laſt of the *Italians*, that made triall of the *Roman* Armes, were the *Tarentines*, and their adherents. Theſe had interpoſed themſelues as Mediatours, between the *Romans* and *Samnites*; with a peremptorie denunciation of Warre, vnto that partie, which ſhould dare to refuſe peace, by them tendred. Theſe threats which diſcouered their bad affection vnto *Rome*, ended in words; but when the *Samnites* were vtterlie ſubdued, matter enough of quarrell was found, to examine their abilitie of performance.

The *Romans* complained that certaine ſhips of theirs were robbed, and ſent Embaſſadours vnto *Tarentum*, to require amends. Vpon ſome wrong done to theſe Embaſſadours, was laid the foundation of that Warre; wherein the *Lucans*, *Meſſapians*, *Brutians*, and *Appulians*, ioyning with the *Tarentines*, procured the *Samnites*, and other Subiects of *Rome*, to rebell, and take their part. But ſome experience of the *Roman* ſtrength, taught all theſe people to know their owne weakneſſe. Wherefore they agreed to ſend for *Pyrrhus*, by whoſe aide (being a *Grecian*, as the *Tarentines* alſo were) great hope was conceiued, that the Dominion of *Rome* ſhould be confined, vnto more narrow bounds, than all *Italie*, which alreadie, in a manner it did ouer-ſpread.

§. II.

How Pyrrhus *warred vpon the Romans, and vanquiſhed them in two battailes.*

PYrrhus, forſaken by the *Macedonians*, and vnable to deale with *Lyſimachus*, was compelled a while to liue in reſt: which hee abhorred no leſſe than a wiſer Prince would haue deſired. Hee had a ſtrong Armie, and a good Fleet, which in that vnſetled eſtate of things, was enough to purchaſe a Kingdome: but the fall of *Demetrius* had ſo encreaſed the power of *Lyſimachus*, that it was no point of wiſedome, to make an offenſiue warre vpon him, without farre greater forces. *Antigonus*, the ſonne of *Demetrius*, held *Corinth* at the ſame time, and ſome other Townes, with the remainder of his fathers Armie and treaſures, left in his hand. Vpon him it is like that *Pyrrhus* might haue wonne; but it was better to let him alone, that he might ſerue to giue ſome hinderance to *Lyſimachus*.

In this want of imploiment, and couetous deſire of finding it, the *Tarentine* Embaſſadours came very fitly to *Pyrrhus*: and they came with braue offers, as needing no other aide then his good conduct, which to obtaine, they would caſt themſelues vnder his protection. They had in their company, ſome of the *Samnites*, *Lucanians*, *Meſſapians*, and others; which promiſed, in behalfe of their ſeuerall Nations, as much as could be deſired. This encouraged *Pyrrhus*, and filled him with hopes of goodly conqueſts; that hee might enlarge his Empire to the Weſt, as farre as *Alexander* had gotten Eaſtward; and ſtill by one victorie open the gate vnto another. To which effect it is ſaid, that once hee anſwered *Cyneas* his chiefe Counſailour, asking what hee meant to doe after euerie of the victories which he hoped to get: that hauing wonne *Rome*, hee would ſoone bee Maſter of all *Italie*; that, after *Italie* hee would quickely get the Ile of *Sicil*; that,

out of *Sicill*, he would passe ouer into *Africk*, and winne *Carthage*, with all the rest of the Countrie; and being strengthened with the force of all these Prouinces, he would be too hard, for any of those, that were now so proud and troublesome. But *Cyneas* enquired yet further, what they should doe, when they were Lords of all: Whereunto *Pyrrhus* (finding his drift) answered pleasantly, that they would liue merrily; a thing (as *Cyneas* then told him) that they presently might doe, without any trouble, if he could be contented with his owne.

Neuertheless, this *Italian* expedition seemed vnto *Pyrrhus*, a matter of such consequence, as was not to be omitted, in regard of any scholasticall disputation. Wherefore he prepared his Armie, of almost thirty thousand men, well sorted, and well trained Souldiers: part of which he sent ouer before him vnder *Cyneas*, with the rest he followed in person. At his comming, he found the *Tarentines* very prompt of tongue, but in matter of execution, vtterly careless to prouide for the War. Wherfore he was faine to shut vp their Theater, and other places of pleasure and resort; enforcing them to take Armes, and making such a strict muster, as was to them very vnpleasing, though greatly behooueing to their estate.

Whilest hee was occupied with these cares, *Læuinus* the *Romane* Consull drew neere, and began to waste *Lucania*, a Prouince confederate with the *Tarentines* in this Warre.

The *Lucanians* were not readie to defend their own Countrie; the *Samnites* were careless of the harme, that fell not (as yet) vpon themselues; the *Tarentines* were better prepared than they would haue beene, but their valour was little: all of these had beene accustomed to shrinke, for feare of the *Roman* fortitude: and therefore it fell out happily, that *Pyrrhus* relied more vpon his owne forces, than the issue of their vanting promises. Hee was now driuen, either to set forward, with those that himselfe had brought into *Italy*, and the assistance of the *Tarentines*, wherein little was to bee reposed; or else to weaken the reputation of his owne sufficiencie, which by all meanes hee was carefull to vp-hold. In good time a great part of his forces, that had beene scattered by foule weather at Sea, were safely come to him: with which hee resolued to assay the valour of the *Romans*, against whom he proudly marched.

Læuinus the Consull was not affrighted, with the terrible name of a great King; but came on confidently to meet him, and giue him battaile, ere all his adherents should bee ready to ioyne with him. This boldnesse of the *Roman*, and the slackenesse of the *Messapians*, *Lucanians*, *Samnites*, and others, whom the danger most concerned, caused *Pyrrhus* to offer a treatie of peace: requiring to haue the quarrell betweene the *Romans* and his *Italian* friends, referred to his arbitrement. Whether he did this to winne time, that the *Samnites* and their fellowes might arriue at his Campe; or whether, considering better at neere distance, the weight of the businesse, which he had taken in hand, hee were desirous to quit it with his honour; the short answere that was returned to his proposition, gaue him no meanes of either the one or the other: for the *Romans* sent him this word, that *they had neither chosen him their Iudge, nor feared him their enemie.*

Hereeupon, both Armies hastened their march vnto the Riuer of *Siris*: *Læuinus* intending to fight before the arriuall of the *Samnites*; *Pyrrhus*, to hinder him from passing that Riuer, vntill his owne Armie were full. Vpon the first view of the *Roman* Campe, it was readily conceiued by *Pyrrhus*, that hee had not now to doe with barbarous people, but with men well trained in a braue discipline of warre: which caused him to set a strong *Corps de garde*, vpon the passage of the riuer, that hee might not bee compelled to fight, vntill hee saw his best aduantage. But hee quickly found, that this new enemie was not onely skilfull in the Art of war, but couragious in execution. For the *Roman* Armie entred the Foord, in face of his *Corps de garde*; and their horse, at the same time, began to passe the Riuer, in sundry places: which caused the *Greekes* to forsake the defence of their banke, and speedily retire vnto their Campe.

This audacitie forced *Pyrrhus* to battaile; wherewith hee thought it best to present them, ere the whole Armie had recouered firme footing, and were in order. So directing his Captaines how to marshall his battailes; himselfe with the horse, charged vpon the *Romans*: who stoutly receiued him, as men well exercised in sustaining furious impressions. In this fight, neither did his courage transport him beyond the duetie of a carefull Generall; nor his prouidence in directing others, hinder the manifestation of his personall valour. It behoued him indeed to do his best; for he neuer met with better

opposers.

oppoſers. Once, and ſhortly after the fight began, his horſe was ſlaine vnder him: afterwards, he changed armour with a friend; but that friend paid his life for the vſe of his Kings armour, which was torne from his backe. This accident had almoſt loſt him the battaile: but hee perceiuing it, diſcouered his face, and thereby reſtored courage to his men, and tooke from the *Romanes* their vaine ioy. The fight was obſtinate, and with the greater loſſe (at leaſt of more eminent men) on *Pyrrhus* his ſide, as long as onely ſpeare and ſword were vſed. But when the Elephants were brought into the wings, whoſe vnuſuall forme and terrible aſpect, the horſes of the *Romans* (vnaccuſtomed to the like) were not able to ſuſtaine; then was the victorie quickly gotten. For the *Roman* battailes, perceiuing their horſe put to rout, and driuen out of the field; finding alſo themſelues both charged in flanke, and ouer-borne, by the force, and huge bulke, of thoſe ſtrange beaſts; gaue way to neceſſity, and ſaued themſelues, as well as they could, by haſty flight: in which conſternation, they were ſo forgetfull of their diſcipline, that they tarried not to defend their Campe, but ranne quite beyond it, leauing both it, and the honour of the day, entirely to *Pyrrhus*.

The fame of this victory was ſoone ſpread ouer *Italie*; and the reputation was no leſſe than the fame. For it was a matter very rare to be heard, that a *Roman* Conſull, with a ſelect Armie, ſhould loſe in plaine battaile, not onely the field, but the Campe it ſelfe, being ſo notably fortified, as they alwaies were. And this honour was the more brauely wonne by *Pyrrhus*, for that he had with him none of his *Italian* friends, ſaue the vnwarlike *Tarentines*. Neither could he well diſſemble his content that he tooke, in hauing the glory of this action peculiarly his owne, at ſuch time as he blamed the *Lucans* & *Samnites*, for comming (as wee ſay) a day after the faire. Neuertheleſſe, he wiſely conſidered the ſtrength of the *Romans*, which was ſuch, as would better endure many ſuch loſſes, than he could many ſuch victories. Therefore hee thought it good to compound with them, whileſt with his honour he might; and to that purpoſe he ſent vnto them *Cyneas* his Embaſſadour; demanding onely to haue the *Tarentines* permitted to liue at reſt, and himſelfe accepted as their eſpeciall friend. This did *Cyneas*, with all his cunning, and with liberall gifts labour to effect: but neither man nor woman could bee found in *Rome*, that would take any bribe of him; neither did their deſire of recouering their captiues, or their danger, by the riſing of many States in *Italie* againſt them, ſo incline them to peace, as the vehement exhortation of *Appius Claudius*, an olde and blinde Senator, did ſtirre them vp to make good their honour by warre. So they returned anſwere, that whileſt *Pyrrhus* abode in *Italie*, they would come to no agreement with him.

Such was the report, that *Cyneas* made at his returne, of the *Roman* puiſſance and vertue, as kindled in *Pyrrhus*, a great deſire of confederacie, with that gallant Citie. Heereupon many kinde Offices paſſed betweene them: but ſtill when he vrged his motion of peace, the anſwere was, *He muſt firſt depart out of Italie, and then treat of peace.*

In the meane ſeaſon, each part made prouiſion for warre; the *Romans* leauing a more mighty army than the former; and *Pyrrhus* being ſtrengthened with acceſſe vnto his forces, of all the Eaſt parts of *Italie*. So they came to triall of a ſecond battaile, wherein (though after long and cruell fight) the boiſterous violence of the Elephants gaue to *Pyrrhus* a ſecond victorie. But this was not altogether ſo ioyfull as the former had beene: rather it gaue him cauſe to ſay, that ſuch another victorie would be his vtter vndoing. For he had loſt the flower of his Armie in this battaile: and though he draue the *Romans* into their Campe, yet he could not force them out of it, nor ſee any likelihood of preuailing againſt them, that were like to be relieued with daily ſupplies, whileſt hee ſhould be driuen to ſpend vpon his old ſtocke. Neither could hee expect, that his Elephants ſhould alwaies ſtand him in ſtead. A little knowledge of their manner in fight, would ſoone teach the *Romans*, that were apt Schollers in ſuch learning, how to make them vnſeruiceable. Wherefore hee deſired nothing more, than how to carry his honour ſafe out of *Italie*: which to doe (ſeeing the *Romans* would not helpe him, by offering or accepting any faire conditions of peace, or of truce) he tooke a ſlight occaſion, preſented by fortune, that followeth to be related.

§. III.

The great troubles in Macedon and Sicill. How Pyrrhus, *being inuited into Sicill, forsooke Italie; wanne the most of the Isle; and lost it in short space.* Pyrrhus *returnes into Italie; where he is beaten by the Romans, and so goes backe to his owne Kingdome.*

WHen *Ptolomie Ceraunus* had traiterously murdered his Benefactor and Patron *Seleucus*, hee presently seized vpon all the Dominions of *Lysimachus* in *Europe*, as if they had been the due reward vnto him, that had slaine the Conquerour. The houses of *Cassander* and *Lysimachus* were then fallen to the ground: neither was there in *Macedon* any man of strength & reputation enough, to aduance himselfe against *Ceraunus*. The friends of *Lysimachus* were rather pleased to haue him their King, that had (as hee professed) reuenged their Lords death; than any way offended with the odiousnes of his fact, by which they were freed from subiection, to one, against whom they had stood in opposition. Many there were, that vpon remembrance of his Fathers great vertue, gathered hope of finding the like in *Ceraunus*: perswading themselues that his raigne might proue good, though his entrance had been wicked. These affections of the *Macedonians* did serue to defeat *Antigonus* the sonne of *Demetrius*, that made an attempt vpon the Kingdome. As for *Antigonus*, the sonne of *Seleucus*, he was farre off, & might be questioned abour some part of *Asia*, ere he should be able to bring an Armie neere vnto *Europe*. Yet he made great shew of meaning to reuenge his Fathers death: but being stronger in monie then in Armes, he was content, after a while, to take faire words, and make peace with the murtherer. While these three stroue about the Kingdome, *Pyrrhus*, who thought his claime as good as any of theirs, made vse of their dissention: threatning warre, or promising his assistance, to euery one of them. By these meanes hee strengthened himselfe, and greatly aduantaged his *Italian* voyage, which he had then in hand: requesting monie of *Antiochus*, ships of *Antigonus*, and souldiers of *Ptolomie*, who gaue him his daughter in marriage, and lent him a strong power of *Macedonian* Souldiers, and of Elephants (couenanting to haue them restored at two yeeres end) more for feare than for loue: that so he might free himselfe from trouble, and quietly enioy his Kingdome.

Thus *Ptolomie* grew mighty on the suddaine; and the power that by wicked meanes he had gotten, by meanes as wicked he increased.

All *Macedon* and *Thrace* being his, the strong Citie of *Cassandria* was held by *Arsinoe* his sister, the widow of *Lysimachus*, who lay therein with her yong children. Her he circumuented by making loue to her, and (according to the fashion of those times, wherein Princes regarded no degree of consanguinitie) taking her to wife, with promise to adopt her children: a promise that hee meant not to performe; for it was not long, ere he slew them, and draue her into exile.

In the pride of this good successe, which his villanie found, vengeance came vpon him from a farre, by the furie of a Nation, that hee had neuer heard of. *Belgius* a Captaine of the *Gaules*, hauing forced his passage through many Countries, vnto the confines of *Macedon*, sent a proud message to *Ceraunus*, commanding him to buy peace with monie, or otherwise, to looke for all the miseries of warre. These *Gaules* were the race of those, that issued out of their Countrie, to seeke new seates in that great expedition, wherein *Brennus* tooke, and burnt the Citie of *Rome*. They had diuided themselues, at their setting forth, into two Companies; of which the one fell vpon *Italie*; the other passing through the Countries that lie on the Northerne side of the *Adriatick Sea*, made long abode in *Pannonia*, and the Regions adioyning, where they forced all the neighbour Princes to redeeme peace with tribute, as now they would haue compelled *Ceraunus* to doe; vnto whose borders they came about an hundred and eight yeeres after such time as their fellowes had taken *Rome*.

When their Embassadors came to *Ptolomie*, asking what he would giue: His answere was, that he would be contented to giue them peace, but it must be with condition, that they should put into their hands their Princes as hostages, and yeeld vp their armes; for otherwise, he would neither pardon their boldnesse, nor giue any credit to their words. At this answere, when it was returned, the *Gaules* did laugh; saying, that they would soone confute with deedes, the vanity of such proud words. It may seeme strange, that

that he, who had giuen away part of his Armie vnto *Pyrrhus*, for very feare; should be so confident in vndertaking more mighty enemies. The King of the *Dardanians* offred to lend him twenty thousand men against the *Gaules*; but he scorned the offer; saying, that he had the children of those, which vnder the conduct of *Alexander*, had subdued all the East. Thus hee issued forth against the barbarous people, with his famous *Macedonians*, as if the victory must needes haue followed the reputation of a great name. But he soone found his great errour, when it was too late. For the enemies were not onely equall in strength of body, and fiercenesse of courage, but so farre superiour to the *Macedonians* in numbers, that few or none escaped their furie. *Ptolomie* himselfe grieuously wounded, fell into their hands, whilest the battaile continued; and they presently strooke off his head, which they shewed to his men, on the top of a Lance, to their vtter astonishment.

The report of this great ouerthrow filled all *Macedon* with such desperation, that the people fled into walled Townes, and abandoned the whole Countrie as lost. Onely *Sosthenes*, a valiant Captaine, animating as many as he could, gathered a small Armie, with which he many times got the vpper hand, and hindred *Belgius* from vsing the victory at his whole pleasure. In regard of this his vertue, the Souldiers would haue made him King, which title he refused, and was contented with the name of a Generall. But (as mischiefes doe seldome come alone) the good successe of *Belgius*, drew into *Macedon*, *Brennus*, another Captain of the *Gaules*, with an hundred and fiftie thousand foot, and fifteene thousand horse; against which mighty Armie, when *Sosthenes* with his weake troupes made opposition, he was easily beaten, and the *Macedonians* againe compelled to hide themselues within their wals, leauing all their Countrie to the spoile of the Barbarians.

Thus were the *Macedonians* destitute of a King, and troden downe by a Nation, that they had not heard of; in lesse then fiftie yeeres after the death of *Alexander*, who sought to discouer and subdue vnknown Countries, as if all *Greece*, and the Empire of *Persia*, had beene too little for a King of *Macedon*.

Very seasonably had these newes beene carried to *Pyrrhus* in *Italie*, who sought a faire pretext of relinquishing his warre with the *Romanes*; had not other tidings out of *Sicil* distracted him, and carried him away in pursute of nearer hopes. For after the death of *Agathocles*, who reigned ouer the whole Iland, the *Carthaginians* sent an Armie to conquer *Sicil*, out of which, by him, they had beene expelled. This Armie did so fast preuaile, that the *Sicilians* had no other hope to auoide slauery, than in submitting themselues to the rule of *Pyrrhus*; whom, being a *Grecian*, and a noble Prince, they thought it more for their good to obey, then to liue vnder the well knowne heauy yoke of *Carthage*. To him therefore, the *Syracusans*, *Leontines*, and *Agragentines*, principall Estates of the Isle, sent Embassadours, earnestly desiring him to take them into his protection.

It grieued *Pyrrhus* exceedingly, that two such notable occasions, of enlarging his Dominions, should fall out so vnluckily, both at one time. Yet whether he thought the businesse of *Sicil* more important, or more full of likelihood; or whether perhaps he beleeued (as came after to passe) that his aduantage vpon *Macedon* would not so hastily passe away, but that he might finde some occasion to lay hold on it, at better leisure, ouer into *Sicil* he transported his Armie, leauing the *Tarentines* to shift for themselues; yet not leauing them free as he found them, but with a Garrison in their Towne, to hold them in subiection.

As his departure out of *Italie*, was rather grounded on head-long passion, than mature aduice; so were his actions following, vntill his returne vnto *Epirus*, rather many and tumultuous, then well ordered, or note-worthy. The Armie which he carried into that Isle, consisted of thirtie thousand foot, and two thousand fiue hundred horse: with which, soone after his descent in *Sicill*, he forc't the *Carthaginians*, out of all, in effect, that they held therein. He also won the strong Citie of *Eryx*, and hauing beaten the *Mamertines* in battaile, he began to change condition, and turne Tyrant. For he draue *Sostratus* (to whom his cruelty was suspect) out of the Iland, & put *Thenon* of *Syracuse* to death, being iealous of his greatnesse; which two persons had faithfully serued him, and deliuered the great and rich Citie of *Syracuse* into his hands. After this, his fortunes declined so fast, as he serued himselfe, and salued the dis-reputation of his leauing *Sicill*, by an Embassage sent him from the *Tarentines*, and *Samnites*, imploring his present helpe

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againſt the *Romans*, who ſince his leauing *Italie*, had well-neere diſpoſſeſt them of all that they had.

Taking this faire occaſion, he imbarked for *Italie*; but was firſt beaten by the *Carthaginian* Gallies, in his paſſage, and ſecondly aſſailed in *Italie* it ſelfe, by eighteene hundred *Mamertines*, that attended him in the ſtraits of the Countrie. Laſtly, after he had recouered *Tarentum*, he fought a third battaile with the *Romans*, led by *M. Curius*, who was victorious ouer him, and forc't him out of *Italie*, into his owne *Epirus*.

A Prince he was farre more valiant then conſtant, and had he beene but a Generall of an Armie, for ſome other great King or State, and had beene directed to haue conquered any one Countrey or Kingdome, it is to be thought, that he would haue purchaſed no leſſe honour than any man of warre, either preceding or ſucceeding him; for a greater Captaine, or a valianter man, hath beene no where found. But he neuer ſtaid vpon any enterpriſe; which was, indeede, the diſeaſe he had, whereof not long after he died in *Argos*.

§. IIII.

How Antigonus, *the ſonne of* Demetrius, *deliuered Macedon from the Gaules. How* Pyrrhus *wonne the Kingdome of Macedon from* Antigonus.

THe vertue of *Soſthenes* being too weake, to defend the Kingdome of *Macedon*; and the fortune which had accompanied him againſt *Belgius*, failing him in his attempts againſt *Brennus*: the *Macedonians* were no leſſe glad to ſubmit themſelues vnto the gouernment of *Antigonus*, than they had formerly beene deſirous to free themſelues from the impotent rule of his father *Demetrius*. His comming into the Countrie, with an Armie, Nauie, and treaſure beſeeming a King, did rather breed good hope in the people, than fill them with much confidence: for he was driuen to vſe againſt the *Barbarians*, onely thoſe forces, which he brought with him, hauing none other than good wiſhes of the *Macedons*, to take his part. *Brennus*, with the maine ſtrength of his Armie, was gone to ſpoile the Temple of *Apollo* at *Delphos*, hauing left no more behinde him, than he thought neceſſary to guard the borders of *Macedon*, and *Pannonia*; which were about fifteene thouſand foot, and three thouſand horſe. Theſe could not be idle, but thought to get ſomewhat for themſelues, in the abſence of their fellowes: and therefore ſent vnto *Antigonus*, offering to ſell him peace, if he would pay well for it; which by the example of *Ceraunus*, he had learnt (as they thought) not to refuſe. *Antigonus* was vnwilling to weaken his reputation, by condeſcending to their proud demands: yet he iudged it vnfit to exaſperate their furious choler, by vncurteous words or vſage, as *Ceraunus* had ouer-fondly done. Wherefore he entertained their Embaſſadours in very louing and ſumptuous manner, with a royall feaſt: wherein he expoſed to their view, ſuch abundance of maſſie gold and ſiluer, that they were not ſo much delighted with the meat, as with ſight of the veſſels, wherein it was ſerued. He thought hereby, to make them vnderſtand, how great a Prince he was, and how able, if neede required, to wage a mightie Armie.

To which end, he likewiſe did ſhew vnto them, his Campe and Nauie, but eſpecially his Elephants. But all this brauery ſerued onely to kindle their greedy appetites; who ſeeing his ſhips heauy loaden, his Campe full of wealth, and ill fortified, himſelfe (as it ſeemed) ſecure, and his men, both in ſtrength and courage inferiour vnto the *Gaules*, thought all time loſt, wherein they ſuffered the preſent poſſeſſours, to ſpend the riches which they accompted aſſuredly their owne. They returned therefore to their Companions, with none other newes in their mouthes, than of ſpoyle and purchaſe: which tale, carried the *Gaules* head-long, to *Antigonus* his campe, where they expected a greater bootie, then the victory ouer *Ceraunus* had giuen to *Belgius*. Their comming was terrible and ſuddaine; yet not ſo ſuddaine, but that *Antigonus* had notice of it, who diſtruſting the courage of his owne men, diſlodged ſomewhat before their arriuall, and conueighed himſelfe, with his whole armie and carriage, into certaine woods adioyning, where he lay cloſe.

The *Gaules*, finding his Campe forſaken, were not haſtie to purſue him, but fell to ranſacking the emptie Cabbines of the Souldiers; in hope of finding all that was either loſt or hidden. At length, when they had ſearched euery place in vaine, angrie at their

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loſt labour, they marched with all ſpeede towards the Sea-ſide; that they might fall vpon him, whileſt he was buſie in getting his men and carriages a ſhip-board. But the ſucceſſe was no way anſwerable to their expectation. For being proud of the terrour which they had brought vpon *Antigonus*, they were ſo careleſſe of the Sea-men, that without all order, they fell to the ſpoyle of what they found on the ſhore, and in ſuch ſhips as lay on ground.

Part of the Armie had left *Antigonus*, where he lay in couert; and had ſaued it ſelfe by getting aboard the fleet: in which number were ſome well experienced men of war: who diſcouering the much aduantage offred vnto them, by the deſperate preſumption of their enemies, tooke courage, and encouraged others, to lay manly hold vpon the opportunity. So the whole number, both of Souldiers and Mariners, landing together, with great reſolution, gaue ſo braue a charge vpon the diſordered *Gaules*, that their contemptuous boldneſſe was thereby changed into ſuddaine feare, and they, after a great ſlaughter, driuen to caſt themſelues into the ſeruice of *Antigonus*.

The fame of this victory, cauſed all the barbarous Nations in thoſe quarters, to re-entertaine their ancient beliefe of the *Macedonian* valour: by which, the terrible and reſiſtleſſe oppreſſors of ſo many Countries, were ouerthrowne.

To ſpeake more of the *Gaules* in this place; and to ſhew how, about theſe times, three Tribes of them paſſed ouer into *Aſia* the leſſe, with their warres and conqueſts there; I hold it needeleſſe: the victorious armes of the *Romans*, taming them hereafter, in the Countries which now they wanne, ſhall giue better occaſion, to rehearſe theſe matters briefly.

Howſoeuer the good ſucceſſe of *Antigonus* got him reputation, among the barbarous people, yet his owne Souldiers, that without his leading, had won this victory, could not thereupon be perſwaded to thinke him a good man of warre: knowing that he had no intereſt in the honour of the ſeruice, wherein his conduct was no better, then creeping into a wood.

This (as preſently will appeare) was greatly helpefull vnto *Pyrrhus*: though as yet he knew not ſo much. For *Pyrrhus*, when his affaires in *Italie* ſtood vpon hard tearmes, had ſent vnto *Antigonus* for helpe: not without threats, in caſe it were denied. So was he ſure to get, either a ſupply, wherewith to continue his warre againſt the *Romans*, or ſome ſeeming honourable pretence, to forſake *Italie*, vnder colour of making his word good, in ſeeking reuenge. The threats which he had vſed in brauery, meere neceſſitie forced him, at his returne into *Epirus*, to put in practiſe.

He brought home with him, eight thouſand foot, and fiue hundred horſe: an armie too little to be employed, by his reſtleſſe nature, in any action of importance; yet greater then he had meanes to keepe in pay. Therefore he fell vpon *Macedon*; intending to take what ſpoile he could get, and make *Antigonus* compound with him, to be freed from trouble. At his firſt entrance into this buſineſſe, two thouſand of *Antigonus* his Souldiers reuolted vnto *Pyrrhus*; and many Cities, either willingly or perforce, receiued him. Such faire beginnings, eaſily perſwaded the courage of this daring Prince, to ſet vpon *Antigonus* himſelfe, and to hazard his fortune, in triall of a battaile, for the whole Kingdome of *Macedon*.

It appeares, that *Antigonus* had no deſire to fight with this hot warriour; but thought it the wiſeſt way, by protracting of time, to wearie him out of the Country. For *Pyrrhus* ouertooke him in a ſtreight paſſage, and charged him in the reare; wherein were the *Gaules*, and the Elephants, which were thought the beſt of his ſtrength: a manifeſt proofe that he was in retrait. The *Gaules* very brauely ſuſtained *Pyrrhus* his impreſſion; yet were broken at length (when moſt of them were ſlaine) after a ſharpe fight: wherein it ſeemes that *Antigonus* keeping his *Macedonian Phalanx* within the ſtreight, and not aduancing to their ſuccour, tooke away their courage by deceiuing their expectation. The Captaines of the Elephants were taken ſoone after; who finding themſelues expoſed to the ſame violence that had conſumed ſo many of the *Gaules*, yeelded themſelues and the beaſts. All this was done in full view of *Antigonus*, and his *Macedonians*, to their great diſcomfort; which emboldened *Pyrrhus*, to charge them where they lay in their ſtrength. Where the *Phalanx* could be charged onely in a front, it was a matter of extreame difficultie (if not impoſſible) to force it. But the *Macedonians* had ſeene ſo much, that they had no deſire to fight againſt *Pyrrhus*; who diſcouered ſo well their affections, that he aduentured

aduentured to draw neere in person, and exhort them to yeelde. Neither the common Souldier, nor any Leader, refused to become his follower. All forsooke *Antigonus*, a few horse-men excepted, that fled along with him to *Thessalonica*; where he had some small forces left, and money enough to entertaine a greater power, had he knowne where to leuie it. But whilest he was thinking how to allure a sufficient number of the *Gaules* into his seruice; whereby he might repaire his losse: *Ptolomie*, the sonne of *Pyrrhus*, came vpon him, and easily defeating his weake forces, draue him to flye from the parts about *Macedon*, to those Townes a farre off in *Peloponnesus*, in which he had formerly lurked, before such time as he looked abroad into the world, and made himselfe a King.

This good successe reuiued the spirits of the *Epirot*, and caused him to forget all sorrow, of his late mis-fortunes in the *Roman* warre: so that he sent for his sonne *Helenus* (whom he had left with a Garrison, in the Castle of *Tarentum*) willing him to come ouer into *Greece*, where was more matter of conquest, and let the *Italians* shift for themselues.

§. V.

How Pyrrhus *assailed Sparta without successe. His enterprise vpon Argos, and his death.*

PYrrhus had now conceiued a great hope, that nothing shold be able to withstand him; seeing, that in open fight, he had vanquished the *Gaules*, beaten *Antigonus*, and wonne the Kingdome of *Macedon*; There was not in all *Greece*, nor, indeede, in all the Lands that *Alexander* had wonne, any Leader of such name and worth, as deserued to be set vp against him: which filled him with the opinion that he might doe what he pleased. He raised therefore an Armie, consisting of fiue and twenty thousand foot, two thousand horse, and foure and twentie Elephants; pretending warre against *Antigonus*, and the giuing liberty to those Townes in *Peloponnesus*, which the same *Antigonus* held in subiection; though it was easily discouered, that such great preparations were made, for accomplishment of some designe more important, then warre against a Prince already vanquished, and almost vtterly deiected. Especially the *Lacedæmonians* feared this expedition, as made against their State. For *Cleonymus*, one of their Kings, being expelled out of his Countrie, had betaken himselfe to *Pyrrhus*: who readily entertained him, and promised to restore him to his Kingdome. This promise was made in secret; neither would *Pyrrhus* make shew of any displeasure that he bare vnto *Sparta*; but contrariwise professed, that it was his intent, to haue two of his owne yonger sonnes trained vp in that Citie, as in a place of noble discipline. With such colours he deluded men, euen till he entred vpon *Laconia*; where presently he demeaned himselfe as an open enemy: excusing himselfe and his former dissembling words, with a iest; *That he followed herein the Lacedæmonian custome, of concealing what was truely purposed.* It had beene, indeede, the manner of the *Lacedæmonians*, to deale in like sort with others, whom, in the time of their greatnesse, they sought to oppresse: but now they complained of that, as falshood, in *Pyrrhus*, which they alwaies practised in wisedome, till it made them distrusted, forsaken, and almost contemptible. Neuertheless, they were not wanting to themselues in this dangerous extremitie. For the old men and women laboured in fortifying the Towne; causing such as could beare armes, to reserue themselues fresh against the assault: which *Pyrrhus* had vnwisely deferred, vpon assurance of preuailing.

Sparta was neuer fortified, before this time, otherwise then with armed Citizens, soone after this (it being built vpon vneuen ground, and for the most part, hard to approach) the lower and more accessible places, were fenced with wals; at the present, only trenches were cast, and *barricadoes* made with Carts, where the entrance seemed most easie. Three dayes together it was assailed by *Pyrrhus*, exceeding fiercely; and no lesse stourly defended. The desperate courage of the Citizens preserued the Towne the first day, whereinto the violence of *Pyrrhus* had forced entrance the second day, but that his wounded horse threw him to the ground, which made his Souldiers more mindefull of sauing the person of their King, then of breaking into the Citie, though already they had

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torne in ſunder the *barricadoes*. Preſently after this, one of *Antigonus* his Captaines got into *Sparta* with a good ſtrength of men; and *Areus* the King returned out of *Crete* (where he had beene helping his friends in warre) with two thouſand men, little knowing the danger, in which his owne countrie ſtood, vntill he was almoſt at home. Theſe ſuccours did not more animate the *Spartans*, then kindle in *Pyrrhus* a deſire to preuaile againſt all impediments. But the third dayes worke ſhewed, how great his error had beene, in forbearing to aſſault the Towne at his firſt comming. For he was ſo manfully repelled, that he ſaw no likelihood of getting the place, otherwiſe than by a long ſiege: in which tedious courſe he had no deſire to ſpend his time.

Antigonus had now raiſed an Armie, though not ſtrong enough to meete the enemie in plaine field, yet able to hinder all his purpoſes. This made *Pyrrhus* doubtfull what way to take; being diuerſly affected, by the difficultie of his enterpriſe in hand, and the ſhame of taking a repulſe in his firſt attempt. Whileſt he was thus perplexed, letters came from *Argos*, inuiting him thither, with promiſe, to deliuer that Citie into his hands.

Ciuill diſſenſion raging then hotly in *Argos*, cauſed the heads of ſeueral factions to call in *Pyrrhus* and *Antigonus*; but the comming of theſe two Princes, taught the Citizens wit, and made them deſirous to rid their hand of ſuch powerfull Aſſiſtants, as each of the two Kings pretended himſelfe to be. *Antigonus* told the *Argiues*, that he came to ſaue them from the tyrannie of *Pyrrhus*: and that he would be gone if they needed not his helpe. On the other ſide, *Pyrrhus* would needes perſwade them, that he had none other errand, than to make them ſafe from *Antigonus*; offering in like manner, to depart, if they ſo deſired.

The *Argiues* tooke ſmall pleaſure, in hearing the Foxe and Kite at ſtrife, which of them ſhould keepe the Chickins from his enemie: and therefore prayed them both, to diuert their powers ſome other way. Hereunto *Antigonus* readily condeſcended, and gaue Hoſtages to aſſure his word: for he was the weaker, and ſtood in neede of good-will. But *Pyrrhus* thought it enough to promiſe: Hoſtages he would giue none, to his inferiours: eſpecially, meaning deceipt. This made them ſuſpect his purpoſe to be ſuch, as, indeede, it was. Yet he leſſe regarded their opinions, than to hold them worthy of aſſurance, by giuing ſuch a bond, as he intended to breake ere the next morning.

It was concluded, that a Gate of the Citie ſhould be opened by night vnto *Pyrrhus*, by his Complices within *Argos*: which was accordingly performed. So his Armie, without any tumult, entred the Citie: till the Elephants, with Towers on their backes, cloyed the way, being too high to paſſe the Gate. The taking off, and ſetting on againe, of thoſe Towers, with the trouble thereto belonging, did both giue alarme to the Citie, and ſome leiſure to take order for defence, before ſo many were entred, as could fully maſter it. *Argos* was full of ditches, which greatly hindred the *Gaules* (that had the *Vantgarde*) being ignorant of the wayes, in the darke night. The Citizens, on the other ſide, had much aduantage, by their knowledge of euery by-paſſage: and ſetting vpon the enemies on all ſides, did put them to great loſſe, and more trouble.

Pyrrhus therefore, vnderſtanding by the confuſed noiſe, and vnequall ſhoutings of his owne men, that they were in diſtreſſe, entred the Citie in perſon, to take order for their reliefe, and aſſurance of the place. But the darkeneſſe, the throng, and many other impediments, kept him from doing any thing of moment, vntill breake of day. Then began he to make his paſſage by force, and ſo farre preuailed, that he got into the Market-place. It is ſaid, that ſeeing in that place, the Image of a Wolfe and a Bull, in ſuch poſiture as if they had beene combattant, he called to minde an Oracle, which threatned him with death, when he ſhould behold a Bull fighting with a Wolfe: and that hereupon he made retrait.

Indeede, the comming of *Antigonus* to the reſcue, the diſorder and confuſion of his owne men; with diuers ill accidents, gaue him reaſonable cauſe to haue retired out of the Citie, though the Wolfe and Bull had beene away. The tumult was ſuch, that no directions could be heard; but as ſome gaue backe, ſo did others thruſt forward, and the *Argiues* preſſing hard vpon him, forced *Pyrrhus* to make good his retrait, with his owne ſword.

ſword. The tops of the houſes were couered with women, that ſtood looking on the fight. Among theſe was one, that ſaw her owne ſonne in dangerous caſe, fighting with *Pyrrhus*. Wherefore, ſhe tooke a tile-ſtone, or ſlate, and threw it ſo violently downe on the head of *Pyrrhus*, that he fell to ground aſtoniſhed with the blow; and lying in that caſe, had his head cut off.

Thus ended the reſtleſſe ambition of *Pyrrhus*, together with his life: and thus returned the Kingdome of *Macedon* to *Antigonus*; who forthwith poſſeſſed the armie, the body, and the children of his enemy. The body of *Pyrrhus* had honourable funerall, and was giuen by *Antigonus* vnto *Helenus* his ſonne; which yong Prince he graciouſly ſent home, into his Fathers Kingdome of *Epirus*. From this time forwards, the race of *Antigonus* held the Kingdome of *Macedon*; the poſterity of *Seleucus* reigned ouer *Aſia* and *Syria*; and the houſe of *Ptolomie* had quiet poſſeſſion of *Ægypt*: vntill ſuch time, as the Citie of *Rome*, ſwallowing all vp, digeſted theſe, among other Countries, into the body of her owne Empire.

Finis Libri Quarti.

THE

THE FIRST PART OF THE HISTORIE OF THE WORLD:

INTREATING OF THE TIMES FROM the setled rule of ALEXANDERS Successors in the *East, vntill the* ROMANS, *preuailing ouer all,* made Conquest of ASIA and MACEDON.

THE FIRST BOOKE.

CHAP. I.

Of the first Punicke Warre.

§. I.

A discussion of that probleme of Liuie, Whether the Romans could haue resisted the great Alexander. *That neither the Macedonian nor the Roman Souldier, was of equall valour to the English.*

WHAT question handled by *Liuie, whether the great* Alexander *could haue prevailed against the Romans, if after his Easterne conquest, he had bent all his forces against them,* hath beene, and is, the subiect of much dispute; which (as it seemes to me) the arguments on both sides doe not so well explaine, as doth the experience that *Pyrrhus* hath giuen, of the *Roman* power, in his dayes. For, if he, a Commander (in *Hannibals* iudgement) inferior to *Alexander*, though to none else, could with small strength of men, and little store of money, or of other needefull helpes in warre, vanquish them in two battailes, and endanger their Estate, when it was well setled, and held the best part of *Italie*, vnder a confirmed obedience: what would *Alexander* haue done, that was aboundantly prouided of all which is needfull to a Conquerour, wanting onely matter of emploiment, comming vpon them before their Dominion was halfe so well setled? It is easie to say, that *Alexander* had no more, than thirty thousand foot, and foure thousand horse (as indeede, at his first passage into *Asia*, he carried ouer, not many more,) and that the rest of his followers were no better than base effeminate *Asiatiques*. But he that considers the Armies of *Perdiccas, Antipater, Craterus, Eumenes, Ptolomie, Antigonus*, and *Lysimachus*, with the actions by them performed, euery one of which (to omit others) commanded onely some fragment of this dead Emperours power, shall easily finde, that such a reckoning is farre short of the truth.

It were needeleſſe to speake of Treasure, Horses, Elephants, Engines of batterie, and the

the like: of all which, the *Macedonian* had aboundance; the *Roman* hauing nought, saue men and armes. As for Sea-forces; he that shall consider after what sort the *Romans*, in their first *Punick* warre, were trained, in the rudiments of Nauigation; sitting vpon the shoare, and beating the sand with poles, to practise the stroke of the Oare, as not daring to lanch their ill-built vessels into the Sea; will easily conceiue, how farre too weake they would haue proued in such seruices.

Now for helpers in warre; I doe not see, why all *Greece* and *Macedon*, being absolutely commanded by *Alexander*, might not well deserue to be laid in ballance, against those parts of *Italie*, which the *Romans* held in ill-assured subiection. To omit therefore all benefit, that the Easterne world, more wealthy, indeede, than valiant, could haue afforded vnto the *Macedonian*: let vs onely coniecture, how the States of *Sicill* and *Carthage*, neerest neighbours to such a quarrell (had it happened) would haue stood affected. The *Sicilians* were, for the most part, *Gretians*; neither is it to be doubted, that they would readily haue submitted themselues vnto him, that ruled all *Greece* besides them. In what termes they commonly stood, and how ill they were able to defend themselues, it shall appeare anon. Sure it is, that *Alexanders* comming into those parts, would haue brought excessiue ioy, to them that were faine to get the helpe of *Pyrrhus*, by offering to become his subiects. As for the *Carthaginians*; if *Agathocles*, the Tyrant of *Syracuse*, hated of his people, and ill able to defend his owne besieged Citie, could, by aduenturing to saile into *Africke*, put their Dominion, yea and *Carthage* it selfe, in extreme hazard; shall we thinke that they would haue beene able to withstand *Alexander*? But, why doe I question their abilitie, seeing that they sent Embassadours, with their submission, as farre as *Babylon*, ere the warre drew neare them? Wherefore it is manifest, that the *Romans* must, without other succour, than perhaps of some other few *Italian* friends (of which yet there were none, that forsooke them not, at some time, both before and after this) haue opposed their valour, and good militarie discipline, against the power of all Countries, to them knowne, if they would haue made resistance. How they could haue sped well, in vndertaking such a match; it is vneasie to finde in discourse of humane reason. It is true; that vertue and fortune worke wonders: but it is against cowardly fooles, and the vnfortunate: for whosoeuer contends with one too mightie for him; either must excell in these, as much as his enemy goes beyond him in power; or else must looke, both to be ouer-come, and to be cast downe so much the lower, by how much the opinion of his fortune and vertue renders him suspected, as likely to make head another time against the vanquisher. Whether the *Roman*, or the *Macedonian*, were in those dayes the better Souldier, I will not take vpon me to determine: though I might, without partialitie, deliuer mine owne opinion, and preferre that Armie, which followed not onely *Philip* and *Alexander*, but also *Alexanders* Princes after him, in the greatest dangers of all sorts of warre; before any, that *Rome* either had, or in long time after did send forth. Concerning fortune; who can giue a rule that shall alwayes hold? *Alexander* was victorious in euery battaile that he fought: and the *Romans* in the issue of euery warre. But forasmuch as *Liuie* hath iudged this a matter worthy of consideration; I thinke it a great part of *Romes* good fortune, that *Alexander* came not into *Italie*: where in three yeares after his death, the two *Roman* Consuls, together with all the power of that State, were surprized by the *Samnites*, and enforced to yeeld vp their armes. We may therefore permit *Liuie* to admire his owne *Romans*, and to compare with *Alexander* those Captaines of theirs, which were honoured sufficiently, in being thought equall to his followers: that the same conceit should blind our iudgement, we cannot permit without much vanitie.

Now in deciding such a controuersie, me thinkes it were not amisse, for an *Englishman*, to giue such a sentence between the *Macedonians* and *Romans*, as the *Romans* once did (being chosen Arbitrators) betweene the *Ardeates* and *Aricini*, that stroue about a peece of land; saying, That it belonged vnto neither of them, but vnto the *Romans* themselues.

If therefore it be demanded, whether the *Macedonian*, or the *Roman*, were the best Warriour? I will answere: The *Englishmen*. For it will soone appeare, to any that shall examine the noble acts of our Nation in warre, that they were performed by no aduantage of weapon; against no sauage or vnmanly people; the enemy being farre superiour vnto vs in number, and all needefull prouisions, yea as well trained as we, or commonly better, in the exercise of warre.

In what ſort *Philip* wan his Dominion in *Greece*; what manner of men the *Perſians* and *Indians* were, whom *Alexander* vanquiſhed; as likewiſe of what force the *Macedonian Phalanx* was, and how well appointed, againſt ſuch armes as it commonly encountred: any man, that hath taken paines to reade the foregoing ſtorie of them, doth ſufficiently vnderſtand. Yet was this *Phalanx* neuer, or very ſeldome, able to ſtand, againſt the *Roman* Armies: which were embattailed in ſo excellent a forme, as I know not, whether any Nation beſides them haue vſed, either before or ſince. The *Roman* weapons likewiſe, both offenſiue and defenſiue, were of greater vſe, than thoſe with which any other Nation hath ſerued, before the fiery inſtruments of Gun-powder were knowne. As for the enemies, with which *Rome* had to doe: we finde, that they, which did ouer-match her in numbers, were as farre ouer-matched by her, in weapons; and that they, of whom ſhe had little aduantage in armes, had as little aduantage of her in multitude. This alſo (as *Plutarch* well obſerueth) was a part of her happineſſe; that ſhe was neuer ouer-laied with too great warres at once.

Hereby it came to paſſe, that hauing at firſt increaſed her ſtrength, by acceſſion of the *Sabines*; hauing won the State of *Alba*, againſt which ſhe aduentured her owne ſelfe, as it were in wager, vpon the heads of three Champions: and hauing thereby made her ſelfe Princeſſe of *Latium*: ſhe did afterwards, by long warre, in many ages, extend her Dominion ouer all *Italie*. The *Carthaginians* had well-neare oppreſſed her: but her Souldiers were Mercinarie; ſo that for want of proper ſtrength, they were eaſily beaten at their owne doores. The *Ætolians*, and with them all, or the moſt of *Greece*, aſſiſted her againſt *Philip* the *Macedonian*: he being beaten, did lend her his helpe, to beat the ſame *Ætolians*. The warres againſt *Antiochus*, and other *Aſiatiques*, were ſuch as gaue to *Rome* ſmall cauſe of boaſt, though much of ioy: for thoſe oppoſites were as baſe of courage, as the lands which they held were aboundant of riches. *Sicil*, *Spaine*, and all *Greece*, fell into her hands by vſing her aide, to protect them againſt the *Carthaginians* and *Macedonians*.

I ſhall not neede to ſpeake of her other conqueſts: it was eaſie to get more when ſhe had gotten all this. It is not my purpoſe to diſgrace the *Roman* valour (which was very noble) or to blemiſh the reputation of ſo many famous victories: I am not ſo idle. This I ſay, that among all their wars, I finde not any, wherein their valour hath appeared, comparable to the *Engliſh*. If my iudgement ſeeme ouer-partiall; our warres in *France* may helpe to make it good.

Firſt, therefore it is well knowne; that *Rome* (or perhaps all the world beſides) had neuer any ſo braue a Commander in warre, as *Iulius Cæſar*: and that no *Roman* armie was comparable vnto that, which ſerued vnder the ſame *Cæſar*. Likewiſe, it is apparent, that this gallant Armie, which had giuen faire proofe of the *Roman* courage, in good performance of the *Heluetian* warre, when it firſt entred into *Gaule*; was neuertheleſſe vtterly diſheartned, when *Cæſar* led it againſt the *Germans*. So that we may iuſtly impute, all that was extraordinary in the valour of *Cæſars* men, to their long exerciſe, vnder ſo good a Leader, in ſo great a warre. Now let vs in generall, compare with the deedes done by theſe beſt of *Roman* Souldiers, in their principall ſeruice; the things performed in the ſame Countrie, by our common *Engliſh* Souldiers, leauied in haſte, from following the Cart, or ſitting on the ſhop-ſtall: ſo ſhall we ſee the difference. Herein will wee deale fairely, and beleeue *Cæſar*, in relating the acts of the *Romans*: but will call the *French* Hiſtorians to witneſſe, what actions were performed by the *Engliſh*. In *Cæſars* time, *France* was inhabited by the *Gaules*, a ſtout people, but inferiour to the *French*, by whom they were ſubdued; euen when the *Romans* gaue them aſſiſtance. The Countrie of *Gaule* was rent in ſunder (as *Cæſar* witneſſeth) into many Lordſhips: ſome of which were gouerned by petty Kings, others by the multitude, none ordered in ſuch ſort as might make it appliable to the neareſt Neighbour. The factions were many, and violent: not onely in generall through the whole Countrie, but betweene the pettie States, yea in euery Citie, and almoſt in euery houſe. What greater aduantage could a Conquerour deſire? Yet there was a greater. *Arioviſtus*, with his *Germans*, had ouer-run the Countrie, and held much part of it in ſubiection, little different from meere ſlauery: yea, ſo often had the *Germans* preuailed in warre vpon the *Gaules*, that the *Gaules* (who had ſometimes beene the better Souldiers) did hold themſelues no way equall to thoſe daily Inuaders. Had *France* beene ſo prepared vnto our *Engliſh* Kings, *Rome* it ſelfe, by this time, and long ere

this time, would haue beene ours. But when King *Edward* the third beganne his warre vpon *France*, he found the whole Countrie setled in obedience to one mightie King; a King whose reputation abroad, was no lesse than his puissance at home; vnder whose Ensigne, the King of *Bohemia* did serue in person; at whose call, the *Genowayes*, and other Neighbour States, were ready to take armes: finally, a King, vnto whom one [a] Prince gaue away his Dominion, for loue; [b] another sold away a goodly Citie and Territorie for money. The Countrie lying so open to the *Roman*, and being so well fenced against the *English*; it is note-worthy, not who preuailed most therein (for it were meere vanitie, to match the *English* purchases, with the *Roman* conquest) but whether of the two gaue the greater proofe of militarie vertue. *Cæsar* himselfe doth witnesse, that the *Gaules* complained of their owne ignorance in the Art of warre, and that their owne hardinesse was ouer-maistered, by the skill of their enemies. Poore men, they admired the *Roman* Towers, and Engines of batterie, raised and planted against their wals, as more than humane workes. What greater wonder is it, that such a people was beaten by the *Roman*; than that the *Caribes*, a naked people, but valiant, as any vnder the skie, are commonly put to the worse, by small numbers of *Spaniards*? Besides all this, we are to haue regard, of the great difficultie that was found, in drawing all the *Gaules*, or any great part of them, to one head, that with ioynt forces they might oppose their assailants: as also the much more difficultie, of holding them long together. For hereby it came to passe, that they were neuer able to make vse of opportunitie: but sometimes compelled to stay for their fellowes; and sometimes driuen, to giue or take battaile, vpon extreame disaduantages, for feare, least their Companies should fall asunder: as in deede, vpon any little disaster, they were ready to beake, and returne euery one to the defence of his owne. All this, and (which was little lesse than all this) great oddes in weapon, gaue to the *Romans*, the honour of many gallant victories. What such helpe? or what other worldly helpe, than the golden mettall of their Souldiers, had our *English* Kings against the *French*? Were not the *French* as well experienced in feats of Warre? Yea, did they not thinke themselues therein our superiours? Were they not in armes, in horse, and in all prouision, exceedingly beyond vs? Let vs heare, what a *French* writer saith, of the inequalitie that was betweene the *French* and *English*, when their King *John* was ready to giue the on-set, vpon the *Blacke Prince*, at the battaile of *Poitiers*. Iohn *had all aduantages ouer* Edward, *both of number, force, shew, Countrie, and conceit, (the which is commonly a consideration of no small importance in worldly affaires) and withall, the choise of all his horse-men (esteemed then the best in Europe) with the greatest and wisest Captaines of his whole Realme.* And what could he more?

[a] The Dolphin of Viennois.
[b] The King of Maiorca.

Iohn de Serres.

IEAN *auoit tout l'auantage par dessus* EDOVARD, *le nombre, la force, le lustre, le pays, le preuuue (qui n'est pas communement vne consideratiõ de peu d'importance aux affaires du mõde) & auec soi l'elite de sa Cauallerie, lors estimee la meilleure de tout son Royaume.*

I thinke, it would trouble a *Roman* antiquarie, to finde the like example in their Histories; the example, I say, of a King, brought prisoner to *Rome*, by an Armie of eight thousand, which he had surrounded with fortie thousand, better appointed, and no lesse expert warriours. This I am sure of; that neither *Syphax* the *Numidian*, followed by a rabble of halfe Scullions, as *Liuie* rightly tearmes them, nor those cowardly Kings *Perseus* and *Gentius*, are worthy patternes. All that haue read of *Cressie* and *Agincourt*, will beare me witnesse, that I doe not alleadge the battaile of *Poitiers*, for lacke of other, as good examples of the *English* vertue: the proofe whereof hath left many a hundred better markes, in all quarters of *France*, than euer did the valour of the *Romans*. If any man impute these victories of ours to the long Bow, as carrying farther, piercing more strongly, and quicker of discharge than the *French* Crosse-bow: my answere is ready; That in all these respects, it is also (being drawne with a strong arme) superiour to the Musket; yet is the Musket a weapon of more vse. The Gunne, and the Crosse-bow, are of like force, when discharged by a Boy or Woman, as when by a strong Man: weakenesse, or sickenesse, or a sore finger, makes the Long-Bow vnseruiceable. More particularly, I say, that it was the custome of our Ancestors, to shoot, for the most part, *point blanck*: and so shall he perceiue, that will note the circumstances of almost any one battaile. This takes away all obiection: for when two Armies are within the distance of a Butts length, one flight of arrowes, or two at the most can be deliuered before they close. Neither is it in generall true, that the long Bow reacheth farther, or that it pierceth more strongly than the Crosse-bow: But this is the rare effect of an extraordinarie arme; whereupon can be grounded no common rule. If any man shall aske, How then

then came it to passe, that the *English* wan so many great battailes, hauing no aduantage to helpe him? I may, with best commendation of modestie, referre him to the *French* Historian: who relating the victory of our men at *Creuant*, where they passed a bridge, in face of the enemy, vseth these words: *The English comes with a conquering brauery, as he, that was accustomed to gaine euery where, without any stay: he forceth our garde, placed vpon the bridge, to keepe the passage.* Or I may cite another place of the same Authour, where he tels, how the *Britons*, being inuaded by *Charles* the eighth, King of *France*, thought it good policie, to apparell a thousand and fiue hundred of their owne men in *English* Cassocks; hoping that the very sight of the *English* red Crosse, would be enough to terrifie the *French*. But I will not stand to borrow of the *French* Historians (all which, excepting *De Serres*, and *Paulus Æmylius*, report wonders of our Nation:) the propositi-on which first I vndertooke to maintaine; *That the militarie vertue of the English, preuailing against all manner of difficulties, ought to be preferred before that of Romans, which was assisted with all aduantages that could be desired.* If it be demanded; why then did not our Kings finish the conquest, as *Cæsar* had done? my answere may be (I hope without offence) that our Kings were like to the race of the *Æacidæ*, of whom the old Poet *Ennius* gaue this note; *Bellipotentes sunt magè quàm sapienti potentes*; *They were more warlike than politique.* Who so notes their proceedings, may finde that none of them went to worke like a Conquerour: saue onely King *Henrie* the fift, the course of whose victories, it pleased God to interrupt by his death. But this question is the more easily answered, if another be first made. Why did not the *Romans* attempt the conquest of *Gaule*, before the time of *Cæsar*? why not after the *Macedonian* warre? why not after the third *Punick*, or after the *Numantian*? At all these times they had good leisure: and then especially had they both leisure, and fit opportunitie, when vnder the conduct of *Marius*, they had newly vanquished the *Cimbri*, and *Teutones*, by whom the Countrie of *Gaule* had been pitiously wasted. Surely, the words of *Tullie* were true; that with other Nations, the *Romans* fought for Dominion, with the *Gaules*, for preseruation of their owne safetie. *Iohn de Serres.*

Therefore they attempted not the conquest of *Gaule*, vntill they were Lords of all other Countries, to them knowne. We on the other side, held onely the one halfe of our owne Iland; the other halfe being inhabited by a Nation, (vnlesse perhaps in wealth and numbers of men somewhat inferiour) euery way equall to our selues; a Nation anciently and strongly allied to our enemies the *French*, and in that regard, enemy to vs. So that our danger lay both before and behinde vs: and the greater danger at our backes; where commonly we felt, alwayes we feared, a stronger inuasion by land, than we could make vpon *France*, transporting our forces ouer Sea.

It is vsuall, with men, that haue pleased themselues, in admiring the matters which they finde in ancient Histories; to hold it a great iniurie done to their iudgement, if any take vpon him, by way of comparison, to extoll the things of later ages. But I am well perswaded, that as the diuided vertue of this our Iland, hath giuen more noble proofe of it selfe; than vnder so worthy a Leader, that *Roman* Armie could doe, which afterwards could win *Rome*, and all her Empire, making *Cæsar* a *Monarch*; so hereafter, by Gods blessing, who hath conuerted our greatest hindrance, into our greatest helpe, the enemy that shall dare to trie our forces, will finde cause to wish, that auoiding vs, he had rather encountred as great a puissance, as was that of the *Roman* Empire. But it is now high time, that laying a-side comparisons, we returne to the rehearsall of deeds done: wherein we shall finde, how *Rome* began, after *Pyrrhus* had left *Italie*, to striue with *Carthage* for Dominion, in the first *Punicke* warre.

§. II.

The estate of Carthage, before it entred into warre with Rome.

THE Citie of *Carthage* had stood aboue sixe hundred yeares, when first it began to contend with *Rome*, for the mastrie of *Sicil*. It forewent *Rome* one hundred and fiftie yeeres in antiquity of foundation: but in the honour of great atchieuements, it excelled farre beyond this aduantage of time. For *Carthage* had extended her Dominion *Africa* it selfe, from the west part of *Cyrene*, to the streights of *Hercules*, about one thousand and fiue hundred miles in length, wherein stood three hundred Cities. It had subiected all *Spaine*, euen to the *Pyrenæan* Mountaines, together with all

the *Hands* in the *Mediterranean Sea*, to the west of *Sicill*; and of *Sicill*, the better part. It flourished about seuen hundred and thirty yeeres, before the destruction thereof by *Scipio*: who besides other spoyles, and all that the Souldiers reserued, carried thence foure hundred and seuenty thousand weight of siluer, which make of our monie (if our pounds differ not) foureteene hundred and ten thousand pound sterling. So as this glorious Citie ran the same fortune, which many other great ones haue done, both before and since. The ruine of the goodliest pieces of the world, fore-shewes the dissolution of the whole.

a *In Pol. Arist. l. 2. c. 9.*

About one hundred yeares after such time as it was cast downe, the Senate of *Rome* caused it to be rebuilt: and by *Gracchus* it was called *Iunonia*: it was againe and againe abandoned and repeopled, taken and retaken; by *Gensericus* the *Vandal*, by *Belisarius* vnder *Iustinian*, by the *Persians*, by the *Ægyptians*, and by the *Mahometans*. It is now nothing. The seat thereof was exceeding strong: and, while the *Carthaginians* commanded the Sea, inuincible. For the Sea compassed it about, sauing that it was tied to the maine by a necke of land; which passage had two mile and more of breadth (*Appian* saith, three mile, and one furlong) by which we may be induced, to beleeue the common report, that the Citie it selfe was aboue twenty miles in compasse; if not that of *Strabo*, affirming the circuit to haue beene twice as great.

b The *Turkes*, at this day, doe also take the one halfe of the poore mans corne, that labors the earth; yea, they take tribute both of the bodies, and of the soules of the *Christians* their Vassals, by bereauing them of their ablest childrē, and bringing them vp in the *Mahometan* Religion. The *Irish* take the fourth sheafe; and were wōt to eate vp with their horsemen, footmen, and dogges, what they pleased, of the other three parts remaining. The husbandman and the yeoman of *England*, are the freest of all the World: And reason good; for of them haue the bodies of our victorious armies been compoūded. And it is the freeman, and not the slaue, that hath courage and the sense of shame deserued by cowardise. How free the *English* yeomē haue beene, in times, not long since past, *Fortescue* hath shewed in his praise of our Coūtries laws. But I may say, that they are more free now than euer: and our Nobilitie and Gentrie more seruile. For since the excessiue bravery, and vaine expence of our *Grandes*, hath taught them to raise their Rents; since by Inclosures, and dismembring of Mannours, the Court Baron, and the Court Leet, the Principalities of the Gentrie of *England*, haue beene dissolued, the Tenants, hauing payed vnto their Lords their racke Rent, owe them now no seruice at all, and (perchance) a little loue.

It had three wals, without the wall of the Citie; and betweene each of those, three or foure streets, with vaults vnder ground, of thirty foot deepe, in which they had place for three hundred Elephants, and all their food: ouer these they had stables for foure thousand horse, and Granaries for their prouender. They had also lodgings in these streets, betweene these out-walles for foure thousand horse-men, and twentie thousand foot-men, which (according to the discipline vsed now by those of *China*) neuer pestered the Citie. It had towards the South part, the Castle of *Byrsa*; to which *Seruius* giues two and twentie furlongs in compasse, that make two mile and a halfe. This was the same piece of ground, which *Dido* obtained of the *Libyans*, when she got leaue to buy onely so much Land of them, as she could compasse with an Oxe hide. On the west side it had also the salt Sea, but in the nature of a standing poole; for a certaine arme of Land, fastned to the ground, on which the Citie stood, stretched it selfe towards the west continent, and left but seauentie foot open for the Sea to enter. Ouer this standing Sea was built a most sumptuous *Arsenall*, hauing their ships and gallies riding vnder it.

The forme of their Common weale resembled that of *Sparta*; for they had titularie Kings, and the *Aristocraticall* power of Senators. But (as *Regius* well obserueth) the people in later times vsurped too great authoritie in their Councels. This confusion in gouernement, together with the trust that they reposed in hired Souldiers, were helping causes of their destruction in the end. Two other more forcible causes of their ruine, were their auarice and their cruelty. a Their auarice was shewed both in exacting from their Vassals (besides ordinary tributes) the one b halfe of the fruits of the earth; and in conferring of great Offices, not vpon gentle and mercifull persons, but vpon those who could best tyrannize ouer the people, to augment their treasures. Their cruelty appeared, in putting them to death without mercy, that had offended through ignorance: the one of these rendred them odious to their vassals, whom it made ready, vpon all occasions to reuolt from them: the other did breake the spirits of their Generals, by presenting in the heat of their actions abroad, the feare of a cruell death at home. Hereby it came to passe, that many good Commanders of the *Carthaginian* forces, after some great losse receiued, haue desperately cast thēselues with all that remained vnder their charge, into the throat of destruction; holding it necessary, either to repaire their losses quickly, or to ruine all together: and few of them haue dared, to manage their owne best proiects, after that good forme, wherein they first conceiued them, for feare lest the manner of their proceeding should be misinterpreted: It being the *Carthaginian* rule, to crucifie, not onely the vnhappy Captaine, but euen him, whose bad counsaile had prosperous euent. The faults, wherewith, in generall, they of *Carthage* are taxed, by *Roman* Historians, I finde to be these; lust, cruelty, auarice, craft, vnfaithfulnesse, and periurie. Whether the *Romans*

themselues were free from the same crimes, let the triall bee referred vnto their actions. The first league betweene *Carthage* and *Rome*, was very ancient: hauing beene made, the yeare following the expulsion of *Tarquine*. In that league, the *Carthaginians* had the superioritie, as imposing vpon the *Romans*, the more strict conditions. For it was agreed, that the *Romans* should not so much as haue trade, in some part of *Africk*, nor suffer any shippe of theirs to passe beyond the headland, or cape, then called the *faire Promontorie*, vnlesse it were by force of tempest: whereas on the other side, no Hauen in *Italie* was forbidden to the *Carthaginians*. A second league was made long after, which (howsoeuer it hath pleased * *Liuie* to say, that the *Romans* granted it, at the *Carthaginians* intreatie) was more strict then the former: prohibiting the *Romanes* to haue trade in any part of *Africa*, or in the Iland of *Sardinia*. * *Liu. Dec. 1. l. 7.*

By these two treaties, it may appeare that the *Carthaginians* had an intent not onely to keepe the *Romans* (as perhaps they did other people) from getting any knowledge of the state of *Africk*; but to countenance & vphold them, in their troubling all *Italie*, whereby they themselues might haue the better meanes to occupie all *Sicill*, whilest that Iland should be destitute of *Italian* succours. Heereupon we finde good cause, of the ioy that was in *Carthage*, and of the Crowne of gold, weighing twenty and fiue pound, sent from thence to *Rome*, when the *Samnites* were ouerthrowne. But the little state of *Rome* preuailed faster in *Italie*, than the great power of *Carthage* did in *Sicill*. For that mighty Armie, of three hundred thousand men, which *Hannibal* conducted out of *Africk* into *Sicil*, wanne onely two Cities therein: many great fleets were deuoured by tempests; and howsoeuer the *Carthaginians* preuailed at one time, the *Sicilians*, either by their owne valour, or by the assistance of their good friends out of *Greece*, did at some other time repaire their owne losses, & take reuenge vpon those Inuaders. But neuer were the people of *Carthage* in better hope of getting all *Sicill*, then when the death of *Agathocles* the Tyrant, had left the whole Iland in combustion; the estate of *Greece* being such, at the same time, that it seemed impossible, for any succour to be sent from thence. But whilest the *Carthaginians* were busie, in making their aduantage, of this good opportunitie; *Pyrrhus*, inuited by the *Tarentines*, and their fellowes, came into *Italie*, where he made sharp warre vpon the *Romans*. These newes were vnpleasing to the *Carthaginians*, who, being a subtile Nation, easily foresaw, that the same busie disposition, which had brought this Prince, out of *Greece* into *Italie*, would as easily transport him ouer into *Sicill*, as soone as he could finish his *Roman* warre. To preuent this danger, they sent *Mago* Embassador to *Rome*; who declared in their name, that they were sorry to heare, what misaduenture had befallen the *Romans*, their good friends, in this warre with *Pyrrhus*; and that the people of *Carthage* were very willing to assist the state of *Rome*, by sending an Army into *Italie*; if their helpe were thought needfull, against the *Epirots*. *Xenoph. Grec. hist. l. 1.*

It was indeed, the maine desire of the *Carthaginians*, to hold *Pyrrhus* so hardly to his worke in *Italie*, that they might at good leysure, pursue their businesse in *Sicill*: which caused them to make such a goodly offer. But the *Romans* were too high-minded: and refused to accept any such aide of their friends, lest it should blemish their reputation, and make them seeme vnable to stand by their owne strength. Yet the message was taken louingly, as it ought; and the former league betweene *Rome* and *Carthage* renued, with couenants added, concerning the present businesse; That if either of the two Cities made peace with *Pyrrhus*, it should be with reseruation of liberty, to assist the other, in case that *Pyrrhus* should inuade either of their Dominions. All this notwithstanding, and notwithstanding that the same *Mago* went and treated with *Pyrrhus*, vsing all meanes to sound his intentions (a matter very difficult, where one vpon euery new occasion changeth his owne purposes) yet *Pyrrhus* found leisure to make a steppe into *Sicill*: where, though in fine hee was neither getter nor sauer, yet hee cleane defeated the purposes of *Carthage*, leauing them at his departure from thence, as farre from any end, as when they first began.

So many disasters, in an enterprise, that from the first vndertaking had bin so strongly pursued, through the length of many generations, might well haue induced the *Carthaginians* to beleeue, that an higher prouidence resisted their intendment. But their desire, of winning that fruitfull Iland, was so inueterate; that with vnwearied patience, they still continued in hope, of so much the greater an harueſt, by how much their cost & paines therein buried had beene the more. Wherfore they re-continued their former courses; and

and by force or practice, recouered in few yeeres, all their old possessions: making peace with *Syracuse*, the chiefe Citie of the Iland, that so they might the better enable themselues to deale with the rest.

Somewhat before this time, a troupe of *Campanian* Souldiers, that had serued vnder *Agathocles*, being entertained within *Messana* as friends, & finding themselues too strong for the Citizens, tooke aduantage of the power that they had to doe wrong; and with perfidious crueltie, slew those that had trusted them; which done, they occupied the Citie, Lands, Goods, and Wiues, of those, whom they had murdered. These Mercenaries called themselues *Mamertines*. Good Souldiers they were: and like enough it is, that meere desperation, of finding any that would approoue their barbarous treachery, added rage vnto their stoutnesse. Hauing therefore not any other colour of their proceedings, than *the law of the stronger*, they ouer-ranne all the Countrie round about them.

In this course, at first, they sped so well, that they did not onely defend *Messana* against the Cities of *Sicil* Confederate; to wit, against the *Syracusians*, and others, but they rather wan vpon them, yea, and vpon the *Carthaginians*, exacting tribute from many Neighbor places. But it was not long, ere fortune turning her backe to these *Mamertines*, the *Syracusians* wan fast vpon them, and finally, confining them within the walls of *Messana*, they also with a powerfull Armie besieged the Citie. It hapned ill, that about the same time, a contention began, betweene the *Syracusian* Souldiers, then lying at *Megara*, and the Citizens of *Syracuse*, and Gouernors of the Common-wealth; which proceeded so far, that the Armie elected two Gouernours among themselues; to wit, *Artemidorus* & *Hieron*, that was afterward King. *Hieron*, beeing for his yeeres excellently adorned with many vertues, although it was contrary to the policie of that State, to approue any election made by the Souldiers, yet for the great clemencie hee vsed at his first entrance, was by generall consent established and made Gouernour. This Office, hee rather vsed as a Scale, thereby to clime to some higher degree, than rested content with his present preferment.

In briefe, there was somewhat wanting, whereby to strengthen himselfe within the Citie; and somewhat without it, that gaue impediment, to his obtaining, and safe keeping, of the place he sought; to wit, a powerfull partie within the Towne, and certaine mutinous troups of Souldiers without, often and easily mooued to sedition and tumult. For the first, whereby to strengthen himselfe, hee tooke to wife the daughter of *Leptines*, a man of the greatest estimation and authoritie among the *Syracusians*. For the second, leading out the Armie to besiege *Messana*, hee quartered all those Companies, which hee held suspected, on the one side of the Citie, and leading the rest of his horse and foot vnto the other side, as if he would haue assaulted it in two seuerall parts, he marched away vnder the couert of the Towne walls, and left the Mutiners to be cut in pieces by the affieged: So returning home, and leauying an Armie of his owne Citizens, well trayned and obedient, he hasted againe towards *Messana*, & was by the *Mamertines* (growne proud by their former victorie ouer the Mutiners) incountred in the plaines of *Mylaum*, where hee obtained a most signall victorie, and leading with him their Commander Captiue into *Syracuse*, himselfe by common consent was elected and saluted King. Hereupon the *Mamertines*, finding themselues vtterly infeebled, some of them resolued to giue themselues to the *Carthaginians*, others to craue assistance of the *Romans*: to each of whom, the seuerall factions dispatched Embassadours for the very same purpose.

The *Carthaginians* were soone ready to lay hold vpon the good offer: so that a Captaine of theirs got into the Castle of *Messana*, whereof they that had sent for him gaue him possession. But within a little while, they that were more inclinable to the *Romans*, had brought their Companions to so good agreement, that this Captaine, either by force, or by cunning, was turned out of doores, and the Towne reserued for other Masters.

These newes did much offend the people of *Carthage*; who crucified their Captaine, as both a Traitour and Coward; and sent a Fleet and Armie to besiege *Messana*, as a Towne that rebelled, hauing once beene theirs. *Hieron*, the new-made King of *Syracuse* (to gratifie his people, incensed with the smart of iniuries lately receiued) added his forces to the *Carthaginians*, with whom he entred into a league, for exterminating the

Mamertines

Mamertines out of *Sicil.* So the *Mamertines* on all sides were closed vp within *Messena*: the *Carthaginians* lying with a Nauie at Sea, and with an Armie on the one side of the Towne, whilest *Hieron* with his *Syracusians*, lay before it on the other side.

In this their great danger, came *Appius Claudius* the *Roman* Consull, with an Armie to the streights of *Sicil*: which passing by night with notable audacitie, hee put himselfe into the Towne, and sending Messengers to the *Carthaginians*, and to *Hieron*, required them to depart; signifying vnto them, that the *Mamertines* were now become confederate with the people of *Rome*, and that therefore hee was come to giue them protection, euen by force of warre, if reason would not preuaile.

This message was vtterly neglected; And so beganne the warre betweene *Rome* and *Carthage*; wherein, it will then bee time to shew, on which part was the iustice of the quarrell, when some actions of the *Romanes* lately foregoing this, haue beene first considered.

§. III.

The beginning of the first Punick warre. That it was vniustly vndertaken by the Romanes.

WHen *Pyrrhus* beganne his warres in *Italie*, the Citie of *Rhegium*, being well affected to *Rome*, and not onely fearing to bee taken by the *Epirot*, but much more distrusting the *Carthaginians*, as likely to seize vpon it in that busie time, sought aide from the *Romans*, and obtained from them a Legion, consisting of 4. thousand Souldiers, vnder the conduct of *Decius Campanus*, a *Roman* Prefect; by whom they were defended and assured for the present. But after a while, this *Roman* Garrison, considering at good leisure, the fact of the *Mamertines*, committed in *Messana*, (a Citie in *Sicil*, situate almost opposite to *Rhegium*, and no otherwise diuided than by a narrow Sea, which seuereth it from *Italie*) and rather weighing the greatnesse of the bootie, than the odiousnesse of the villanie, by which it was gotten; resolued finally, to make the like purchace, by taking the like wicked course. Confederating therefore themselues with the *Mamertines*, they entertained their Hosts of *Rhegium*, after the same manner; diuiding the spoile, and all which that State had, among themselues.

When complaint was made to the Senate and people of *Rome*, of this outrage; they finding their honour thereby greatly stained (for no Nation in the world made a more seuere profession of iustice, than they did, during all the time of their growing greatnes) resolued, after a while, to take reuenge vpon the offenders. And this they performed shortly after, when they had quenched the fires, kindled in *Italie* by *Pyrrhus*. For, notwithstanding that those *Romans* in *Rhegium* (as men for the foulenesse of their fact, hopelesse of pardon) defended themselues with an obstinate resolution: yet in the end, the assailants forced them; and those which escaped the present furie, were brought bound to *Rome*, where after the vsuall torments by whipping inflicted, according to the custome of the Countrie, they had their heads stricken from their shoulders; and the people of *Rhegium* were againe restored to their former libertie and estates.

This execution of Iustice being newly performed, and the fame thereof sounding honourably through all quarters of *Italie*: messengers came to *Rome*, from *Messana*, desiring helpe against the *Carthaginians*, and *Syracusians*, that were in a readinesse to inflict the like punishment vpon the *Mamertines*, for the like offence. A very impudent request it was, which they made: who hauing both giuen example of that villanie to the *Roman* Souldiers, and holpen them with ioint forces to make it good, doe intreat the Iudges to giue them that assistance, which they were wont to receiue from their fellow-theeues.

The *Romans* could not suddenly resolue, whether the way of honestie or of profit, were to be followed; they euermore pretended the one, but they many times walked in the other. They considered, how contrary the course of succouring the *Mamertines* was to their former counsells, and actions: seeing for the same offences they had lately put to torment, and to the sword, their owne Souldiers, and restored the oppressed to their libertie. Yet when they beheld the description of the *Carthaginian* Dominion, and that they were already Lords of the best part of *Africa*, of the Mediterran Ilands, of a great part of *Spaine*, and some part of *Sicill* it selfe; whilest also they feared, that *Syracuse* therein

therein seated (a Citie in beauty and riches, little, at that time, inferiour to *Carthage*, and farre superiour to *Rome* it selfe) might become theirs; the safetie of their owne estate spake for these *Mamertines*: who, if they (driuen to despaire by the *Romani*) should deliuer vp *Messana*, with those other holds that they had, into the hands of the *Carthaginians*, then would nothing stand betweene *Carthage*, and the Lordship of *Sicil*: for *Syracuse* it selfe could not, for want of succour, any long time subsist, if once the *Carthaginians*, that were Masters of the Sea, did fasten vpon that passage from the maine Land. It was further considered; that the opportunite of *Messana* was such, as would not onelie debarre, all succours out of the continent, from arriuall in *Sicil*; but would serue as a bridge, whereby the *Carthaginians* might haue entrance into *Italie*, at their owne pleasure.

These considerations, of profit at hand, and of preuenting dangers, that threatned from a-farre, did so preuaile, aboue all regard of honestie, that the *Mamertines* were admitted into Confederacie with the *Romans*, and *Ap. Claudius* the Consull, presently dispatcht away from *Messana*: into which he entred, and vnder-tooke the protection of it, as is shewed before. The besiegers were little troubled with his arriuall; and lesse moued, with his requiring them to desist from their attempt. For they did farre exceede him in number of men; The whole Iland was ready to relieue them in their wants; and they were strong enough at Sea, to hinder any supply from getting into the Towne. All this *Appius* himselfe well vnderstood: and against all this he thought the stiffe mettall of his *Roman* Souldier, a sufficient remedie. Therefore, hee resolued to issue out into the field, and to let the enemies know, that his comming was to send them away from the Towne, not to be besieged by them within it.

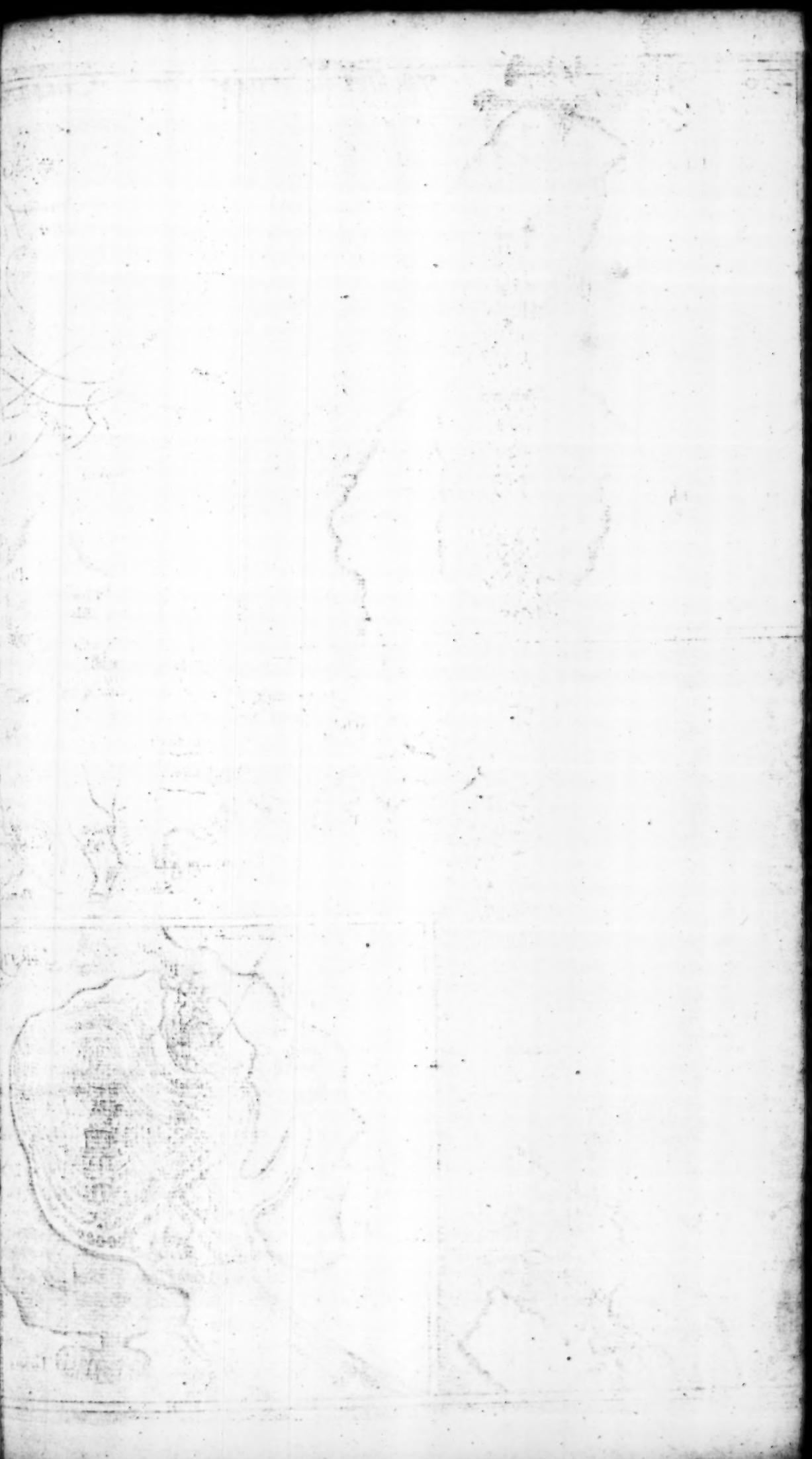
In executing this determination, it was very beneficial to him, that the enemie lay encamped in such sort, as one quarter was not well able to relieue another in distresse. *Hieron* was now exposed to the same danger, whereinto he had wilfully cast his owne mutinous followers, not long before: onely he was strong enough (or thought so) to make good his owne quarter, without helpe of others. Against him *Ap. Claudius* issued forth, and (not attempting, by vnexpected sallie, to surprize his trenches) arranged his men in order of battaile, wherewith hee presented him. The *Syracusian* wanted not courage to fight; but surely, he wanted good aduice: else would he not haue hazarded all his power against an enemie, of whom he had made no triall; when it had beene easie, and as much as was requisite, to defend his owne Campe. It may be, that hee thought to get honor, wherewith to adorn the beginning of his reigne. But he was well beaten, and driuen to saue himselfe within his Trenches: by which losse, he learned a point of wisedome, that stood him and his Kingdom in good stead, all the daies of his life. It was a foolish desire of reuenge, that had made the *Syracusians* so busie, in helping those of *Carthage*, against the *Mamertines*.

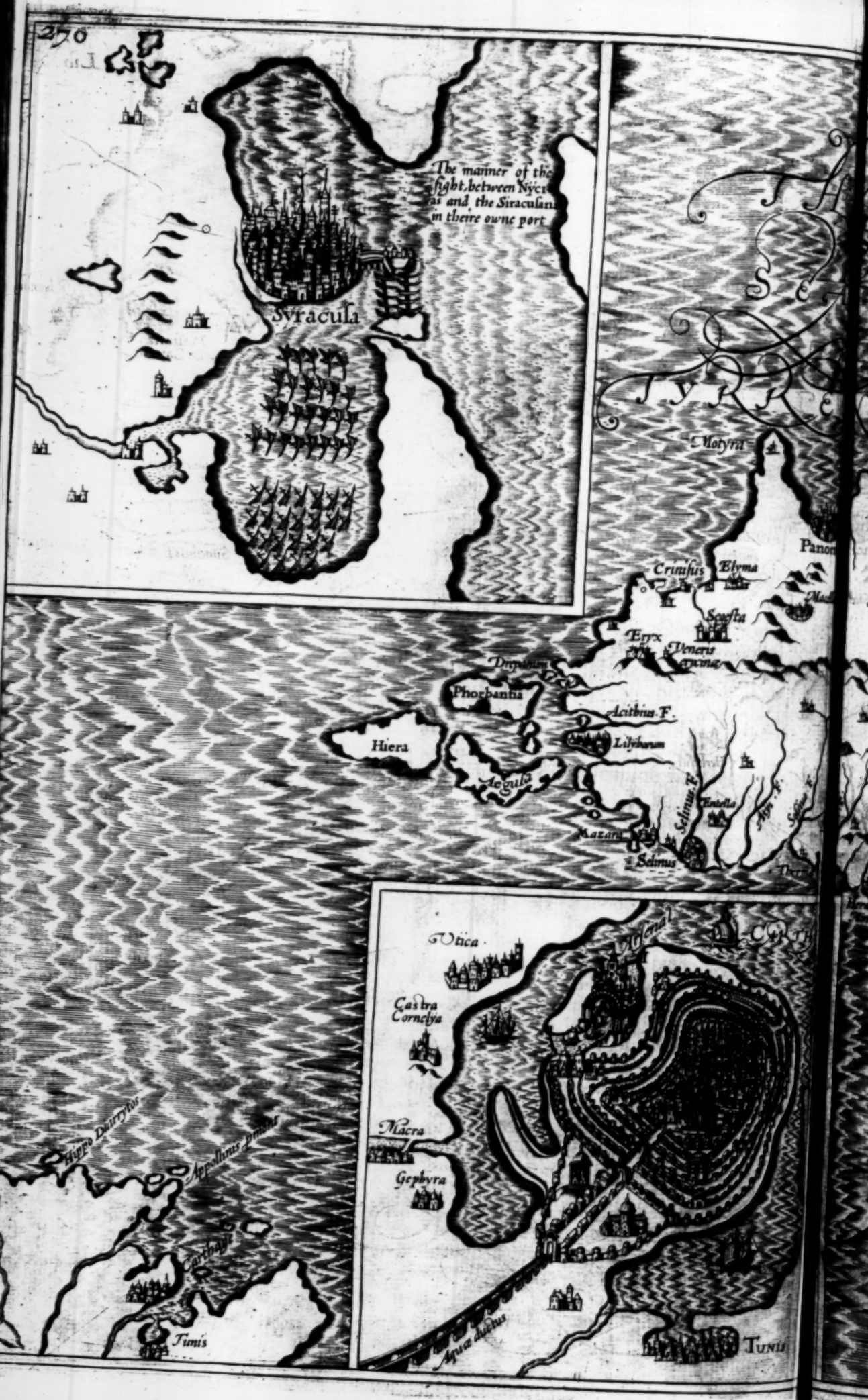
Had *Messana* beene taken by the *Carthaginians*, *Syracuse* it selfe must haue sought help from *Rome*, against those friends which it now so diligently assisted. *Hieron* had (in respect of those two mightie Cities) but a small stocke, which it behooued him to gouerne well: such another losse would haue made him almost bankrupt. Therefore he quietly brake vp his Campe, and retired home: intending to let them stand to their aduentures, that had hope to be gainers by the bargaine. The next day, *Claudius* perceiuing the *Sicilian* Armie gone, did with great courage, and with much alacritie of his souldiers, giue charge vpon the *Carthaginians*: wherein he sped so well, that the enemie forsooke both field and campe, leauing all the Countrie open to the *Romans*; who hauing spoyled all round, without resistance, intended to lay siege vnto the great City of *Syracuse*.

These prosperous beginnings, howsoeuer they animated the *Romanes*, and filled them with hopes, of attaining to greater matters, than at the first they had expected: Yet did they not imprint any forme of terrour in the Citie of *Carthage*, that had well enough repaired greater losses than this; in which no more was lost, than what had beene prepared against the *Mamertines* alone, without any suspition of Warre from *Rome*.

Now in this place I hold it seasonable, to consider of those grounds, whereupon the *Romans* entred into this warre; not how profitable they were, nor how agreeable to rules of honestie (for questionlesse the enterprize was much to their benefit, though as much to to their shame) but how allowable in strict tearmes of lawfulnesse; whereupon they built

all




The manner of the fight, between Nyci as and the Siraculan in theire owne port
Syracusa
Motyra
Crimisus
Elyma
Scestia
Eryx
Veneris
Drepanum
Phorbantia
Acithius F.
Hiera
Lilybæum
Aegusa
Selinus F.
Entella
Mazara
Selinus
Utica
Castra Cornelia
Macra
Gephyra
Hippo Diarrytus
Appollinis Promon.
Carthago
Tunis
Aqua dulcis
TUNIS

Vulcans Temple
Rhegium
Messana, or, Zancle
Tauromenia, or, Naxos
Aetna M.
Asines F.
Simethus F.
Cyclopum scopuli
Catana
Tertias F.
Trotilum
Leontium
Megaris Sinus
Thapsus
Syracusæ
Cyparis F.
Erineus
Pachynus P.
Motya
Camerina
Gela
Agrigentum
Heraclea
Himera F.
Halycus F.
Sicanus F.
Hypsa F.
Erbessus
Himera F.
Enna
Herbessus
Macotorium
Trinacia
Anapus F.
Lepas
Callipolis
SICANIA REGIO
SYRACUSII
CALATINUS SINUS
MARE

all their allegations in maintenance thereof. That the *Mamertines* did yeeld themſelues, and all that they had, into the *Romans* hands (as the *Campanes*, diſtreſſed by the *Samnites*, had done) I cannot finde: neither can I finde, how the meſſengers of thoſe folke, whereof one part had already admitted the *Carthaginians*, could bee enabled to make any ſuch ſurrendrie, in the publike name of all.

If therefore the *Mamertines*, by no lawfull ſurrendrie of themſelues and their poſſeſſions, were become ſubiect vnto *Rome*, by what better title could the *Romans* aſſiſt the *Mamertines*, againſt their moſt ancient friends the *Carthaginians*, than they might haue aided the *Campanes*, againſt the *Samnites*, without the ſame condition? which was (as they themſelues confeſſed) by none at all. But let it be ſuppoſed, that ſome point ſeruing to cleare this doubt, is loſt in all Hiſtories. Doubtleſſe it is, that no company of Pyrates, Theeues, Out-lawes, Murderers, or ſuch other malefactours, can by any good ſucceſſe of their villanie, obtaine the priuiledge of ciuill ſocieties, to make league or truce, yea, or to require faire warre: but are by all meanes, as moſt pernicious vermine, to be rooted out of the world. I will not take vpon me, to maintaine that opinion of ſome *Ciuilians*; that a Prince is not bound to hold his faith with one of theſe; it were a Poſition of ill conſequence: This I hold; that no one Prince, or State, can giue protection to ſuch as theſe, as long as any other is vſing the ſword of vengeance againſt them, without becomming acceſſary to their crimes. Wherefore, we may eſteeme this action of the *Romanes*, ſo farre from being iuſtifiable, by any pretence of Confederacie made with them; as that contrariwiſe, by admitting this neſt of Murderers and Theeues, into their protection, they iuſtly deſerued to be warred vpon themſelues, by the people of *Sicil*; yea, although *Meſſana* had been taken, and the *Mamertines* all ſlaine, ere any newes of the Confederacie had beene brought vnto the beſiegers. The great *Alexander* was ſo farre perſwaded heerein; that hee did put to ſword all the *Branchiadæ* (a people in *Sogdiana*) and rized their Citie, notwithanding that they ioyfully entertained him as their Lord and King; becauſe they were deſcended from a Companie of *Mileſians*, who to gratifie King *Xerxes*, had robbed a Temple, and were by him rewarded with the Towne and Countrie, which theſe of their poſteritie enioyed. Neuertheleſſe, in courſe of humane iuſtice, long and peaceable poſſeſſion giues *ius acquiſitum*, a kinde of right by preſcription, vnto that which was firſt obtained by wicked meanes: and doth free the deſcendants, from the crime of their Anceſtors, whoſe vilanies they doe not exerciſe. But that the ſame generation of Theeues, which by a deteſtable fact hath purchaſed a rich Towne, ſhould be acknowledged a lawfull companie of Citizens, there is no ſhew of right. For euen the Conquerour, that by open warre obtaineth a Kingdome, doth not confirme his title, by thoſe victories which gaue him firſt poſſeſſion: but length of time is requiſite, to eſtabliſh him, vnleſſe by ſome alliance with the ancient inheritors, he can better the violence of his claime; as did our King *Henrie* the firſt, by his marriage with *Maude*, that was daughter of *Malcolme*, King of the *Scots*, by *Margaret*, the Neece of *Edmund Ironſide*. Wherefore I conclude, that the *Romans* had no better ground (if they had ſo good) of iuſtice, in this quarrell, than had the *Gothes*, *Hunnes*, *Vandalls*, and other Nations, of the warres that they made vpon the *Roman* Empire, wherein *Rome* her ſelfe, in the time of her viſitation, was burnt to the ground.

§. IIII.
Of the Iland of Sicil.

†. I.
The qualitie of the Iland: and the firſt inhabitants thereof.

THe defence of the *Mamertines*, or the poſſeſſion of *Meſſana*, being now no longer, ſince the firſt victories of *Appius Claudius*, the obiects of the *Roman* hopes; but the Dominion of all *Sicil* being the prize, for which *Rome* and *Carthage*, are about to contend: it will bee agreeable vnto the order, which in the like caſes wee haue obſerued, to make a briefe collection, of things, concerning that noble Iland, which hath beene the ſtage of many great acts, performed, as well before and after, as in this preſent Warre.

That

That *Sicil* was sometimes a *Peninsula*, or *Demie-Isle*, adioyned to *Italie*, as a part of *Bruttum* in *Calabria*, neere vnto *Rhegium*, and afterward by violence of tempest seuered from the same: it is a generall opinion of all antiquitie. But at what certaine time this diuision happened, there is no memoriall remaining, in any ancient writer. *Strabo*, *Plin.* and *Dionysius*, affirme, that it was caused by an earthquake; *Silius* and *Cassiodorus*, doe thinke it to haue beene done by the rage and violence of the tide, and surges of the Sea. *Plin. l. 2 c. 91.* *Sil. l. 5.*

Either of these opinions may be true; for so was *Eubœa* seuered from *Bœotia*; *Cataluna* and *Macris*, from *Eubœa*; *Sillie* here in *England*, from the Cape of *Cornwall*; and *Britaine* it selfe (as may seeme by *Verstegans* arguments) from the opposite continent of *Gaule*. But for *Sicil*, they which lend their eares to fables, doe attribute the cause of it to *Neptune* (as *Eustathius* witnesseth) who with his three-forked Mace, in fauour of *Iocastus*, the sonne of *Æolus*, diuided it from the maine land, and so made it an Iland, which before was but a *Demie Isle*; that by that meanes, he might the more safely inhabite, and possesse the same. *Diodorus Siculus*, moued by the authoritie of *Hesiodus*, ascribeth the labour of sundring it from *Italie*, to *Orion*: who, that he might be compared to *Hercules* (cutting through the rocks and mountains) first opened the *Sicilian* streights, as *Hercules* did those of *Gibralter*. *Orion. l. 4. c. 14* *Diod. l. 6.* *Ouid de Fast 4*

They which value the Ilands of the mid-land Sea, according to their quantitie and content, doe make this the greatest, as *Eustathius* and *Strabo*, who affirme this, not only to excell the rest for bignesse, but also for goodnesse of soyle. As concerning the forme of this Iland, *Pomponius Mela* saith, it is like that Capitall letter of the *Greeke*, which they call *Delta*, namely, that it hath the figure of a triangle; which is generally knowne to be true. That the whole Iland was consecrated to *Ceres* and *Proserpina*, all old writers with one consent affirme. To *Ceres* it was dedicated, because it first taught the rules of setting and sowing of Corne: to *Proserpina*, not so much, for that she was from hence violently taken by *Pluto*, as because (which *Plutarch* and *Diodorus* do report for truth) that *Pluto*, as soone as she, vncouering her selfe, first shewed her selfe to bee seene of him, gaue her the Dominion thereof.

Of the fertilitie and riches of this Countrie, there is a famous testimonie written by *Cicero*, in his second Oration against *Verres*, where hee saith, that *Marcus Cato* did call it the *Granarie*, and *Store-house of the Common-wealth, and the Nurse of the vulgar sort*. The same *Cicero* doth adde in that place; that it was not onely the store-house of the people of *Rome*: but also that it was a well-furnished treasurie. For without any cost or charge of ours (saith he) it hath vsually cloathed, maintained, and furnished, our greatest Armies, with leather, apparell, and corne. *Strabo* reporteth almost the same thing of it. Whatsoeuer *Sicilie* doth yeeld (saith *Solinus*) whether by the Sunne, and temperature of the aire, or by the industrie and labour of man, it is accounted next vnto those things that are of best estimation: were it not that such things, as the earth first putteth forth, are extreamely ouer-growne with saffron. *Diodorus Siculus* saith, that in the fields neere vnto *Leontium*, and in diuers other places of this Iland, wheat doth grow of it selfe without any labour, or looking to of the husbandman. *Martianus* sheweth, that there were in it sixe Colonies, and sixtie Cities: there are that reckon more, wherof the names are found scatteringly in many good Authors. *Strabo l. 6.*

Now besides many famous acts, done by the people of this Iland, as well in peace as warre; there be many other things, which haue made it very renowned, as the birth of *Ceres*; the rauishing of *Proserpina*; the Giant *Enceladus*; the mount *Ætna*, *Scylla* & *Charybdis*, with other antiquities, and rarities; besides those learned men, the noble *Mathematician Archimedes*, the famous *Geometrician Euclides*; the painfull Historian *Diodorus*; and *Empedocles* the deepe Philosopher.

That *Sicil* was at first possessed and inhabited by Giants *Lastrioganes*, and *Cyclopes*, barbarous people, and vnciuill; all histories and fables doe ioyntly with one consent auerre. Yet *Thucydides* saith, that these sauage people dwelt onely in one part of the Iland. Afterward the *Sicani*, a people of *Spaine*, possessed it. That these *Sicani* were not bredde in the Isle (although some doe thinke,) *Thucydides* and *Diodorus* doe very constantly auouch.

Of these it was named *Sicania*. These *Sicani* were inuaded by the *Siculi*; who, inhabiting that part of *Latium*, whereon *Rome* was afterward built, were driuen by the *Pelasgi* from their owne seates, and finding no place vpon the Continent, which they were able to master

maſter and inhabite, paſſed ouer into this Iland, three hundred yeeres before the *Greekes* ſent any Colonies thither: and (ſaith *Philiſtus*) eighty yeres before the fall of *Troy*. Theſe *Siculi* gaue the name of *Sicilia*, to the Iland; and making warre vpon the *Sicani*, draue them from the Eaſt and Northerne part thereof, into the Weſt and South. At their landing, they firſt built the Citie *Zancle*, afterward called *Meſſena*; and after that, *Catana*, *Leontium*, and *Syracuſe* it ſelfe, beating from thence the *Ætolians*, who long before had ſet vp a Towne in that place. As for the name of *Syracuſe*, it was not known, till ſuch time as *Archias* of *Corinth* (long after) wonne that part of the Iland from the *Siculs*; Neither did the *Siculi* at their firſt arriuall diſpoſſeſſe the *Ætolians* thereof, but ſome hundred yeeres after their deſcent, and after ſuch time as they had founded the Cities before named; with *Nea*, *Hybla*, *Trynacia*, and diuers others.

After theſe *Siculi* came another Nation out of *Italy*, called *Morgetes*; who were thence driuen by the *Oenotrians*. Theſe ſate downe in that part of *Sicil*, where they afterward raiſed the Cities of *Morgentum*, and *Leontium*. For at this time the *Siculi* were diuided, and by a ciuill war greatly infeebled. Among theſe ancient ſtories, we finde the laſt voiage, and the death of *Minos*, King of *Creet*. *Thucydides*, an Hiſtorian of vnqueſtionable ſinceritie, reports of *Minos*, that he made conqueſt of many Ilands: and ſome ſuch buſineſſe, perhaps drew him into *Sicil*. But the common report is, that he came thither in purſuit of *Dædalus*. The tale goes thus: *Dædalus* fleeing the reuenge of *Minos*, came into *Sicil* to *Cocalus*, King of the *Sicani*, and during his abode there, he built a place of great ſtrength, neere vnto *Megara*, for *Cocalus*, to lay vp his treaſure in; together with many notable works, for which he was greatly admired and honoured.

Among the reſt, he caſt a Ramme in gold, that was ſet vp in the Temple of *Venus Erycina*; which hee did with ſo great Art, as thoſe that beheld it, thought it rather to be liuing, than counterfait.

Now *Minos*, hearing that *Cocalus* had entertained *Dædalus*, prepares to inuade the Territorie of *Cocalus*; but when he was arriued, *Cocalus* doubting his owne ſtrength, promiſeth to deliuer *Dædalus*. This he performes not, but in the meane while, kills *Minos* by treaſon, and perſwades the *Cretans*, *Minos* his followers, to inhabite a part of *Sicil*; the better (as it ſeems) to ſtrengthen himſelfe againſt the *Siculi*. Hereunto the *Cretans* (their King being dead) gaue their conſent, and builded for themſelues the Citie of *Minoa*, after the name of their King *Minos*. After, they likewiſe built the Towne of *Engium*, now called *Gange*: and theſe were the firſt Cities, built by the *Greekes* in *Sicil*, about two ages before the warre of *Troy*; for the grand-children of *Minos* ſerued with the *Greekes* at the ſiege thereof.

But after ſuch time as the *Cretans* vnderſtood, that their King had by treaſon beene made away; they gathered together a great Armie, to inuade *Cocalus*: and landing neere vnto *Camicus*, they beſieged the ſame fiue yeares, but in vaine. In the end (being forced to returne, without any reuenge taken) they were wrackt on the coaſt of *Italie*; and hauing no meanes to repaire their ſhips, nor the honour they had loſt, they made good the place whereon they fell, and built *Hyria*, or *Hyrium*, betweene the two famous Ports of *Brunduſium* and *Tarentum*. Of theſe *Cretans* came thoſe Nations, afterward called *Iapyges* and *Meſſapij*.

After the taking of *Troy*, *Ægeſtus* and *Elymus*, brought with them certaine troops into *Sicil*, and ſeated themſelues among the *Sicani*; where they built the Cities of *Ægeſta* and *Elyma*.

It is ſaid, that *Æneas* viſited theſe places in his paſſage into *Italie*: and that ſome of the *Troianes*, his followers, were left behinde him, in theſe Townes of *Sicil*: whereof there want not good Authors, that make *Æneas* himſelfe the founder.

About the ſame time, the *Phœnicians* ſeized vpon the Promontories of *Pachinus*, and *Lilybæum*, and vpon certaine ſmall Iſles adioyning to the maine Iland: which they fortified, to ſecure the trades that they had with the *Sicilians*; like as the *Portugals* haue done in the Eaſt *India*, at *Goa*, *Ormus*, *Moſambig*, and other places. But the *Phœnicians* ſtaied not there; for after they had once aſſured their deſcents, they built the goodly Citie of *Panormus*, now called *Palerma*.

Theſe we finde, were the Nations that inhabited the Iſle of *Sicil*, before the warre of *Troy*, and ere the *Greekes* in any numbers began to ſtraggle in thoſe parts.

It may perchance ſeeme ſtrange to the Reader, that in all ancient ſtorie, hee findes one

and the same beginning of Nations, after the floud; and that the first planters of all parts of the World, were said to be mighty and Giant-like men; and that, as *Phœnicia*, *Ægypt*, *Lybia*, and *Greece*, had *Hercules*, *Oreſtes*, *Antæus*, *Typhon*, and the like; as *Denmarke* had *Starchaterus*, remembred by *Saxo Grammaticus*; as *Scythia*, *Britanie*, and other Regions, had Giants for their first Inhabitants; so this Isle of *Sicil* had her *Leſtrigones* and *Cyclopes*. This discourse I could also reiect for fained and fabulous; did not *Moſes* make vs know, that the *Zamzummins*, *Emims*, *Anakims*, and *Og* of *Baſan*, with others, which sometime inhabited the Mountaines and Desarts of *Moab*, *Ammon*, and *Mount Seir*, were men of exceeding strength and stature, and of the races of Giants: and were it not, that *Tertullian*, S. *Auguſtine*, *Nicephorus*, *Procopius*, *Iſidore*, *Plinie*, *Diodore*, *Herodotus*, *Solinus*, *Plutarch*, and many other Authors, haue confirmed the opinion. Yea, *Veſputius*, in his second Nauigation into *America*, hath reported, that himselfe hath seene the like men in those parts. Againe, whereas the selfe-same is written of all Nations, that is written of any one; as touching their simplicitie of life, their meane fare, their feeding on acorns and rootes, their poore cottages, the couering of their bodies with the skins of beasts, their hunting, their armes, and weapons, & their warfare, their first passages ouer great Riuers & armes of the Sea, vpon rafts of trees tied together; and afterward, their making boats, first, of twigs and leather, then of wood; first, with Oares, & then with saile; that they esteemed as gods, the first finders out of Arts; as of Husbandrie, of Lawes, and of Policie: it is a matter, that makes me neither to wonder at, nor to doubt of it. For they all liued in the same newnesse of time, which we call *Old time*, and had all the same want of his instruction, which (after the Creator of all things) hath by degrees taught all Mankinde. For other teaching had they none, that were remooued farre off from the *Hebrewes*, (who inherited the knowledge of the first Patriarchs,) than that from variable effects they beganne, by time and degrees, to finde out the causes: from whence came Philosophie Naturall, as the morall did from disorder and confusion; and the Law from crueltie and oppression.

Saxo G. in præfat. hiſt.

Tertul. de Reſurr. Aug. de Ciuit. Dei l. 15. 9. Et quæſt. in Gen. Nuep. l. 2. c. 37 Procop. l. 2. de Bello Goth. Plin. l 7. c. 2.

But it is certaine, that the Age of *Time* hath brought forth stranger and more incredible things, than the Infancie. For wee haue now greater Giants, for vice and iniustice, than the World had in those daies, for bodily strength; for cottages, and houses of clay and Timber, we haue raised Palaces of stone; we carue them, we paint them, and adorne them with gold; insomuch as men are rather knowne by their houses, than their houses by them; we are fallen from two dishes, to two hundred; from water, to wine and drunkennesse; from the couering of our bodies with the skinnes of beasts, not onely to silke and gold, but to the very skinnes of men. But to conclude this digression, *Time* will also take reuenge of the excesse, which it hath brought forth; *Quam longa dies peperit, longior & auxit, longiſſima ſubruet; Long time brought forth, longer time increased it, and a time, longer than the rest, shall ouerthrow it.*

* *Syracuſe*, as *Cicero* relates, was the greatest, and most goodly Citie of all that the *Greeks* possest. For the situation is both strong, and of an excellent prospect from euery entrance, by Land, or sea. The Port was (for the most part) enuironed with beautiful building: and that part which was without the City, was on both sides bankt vp, and sustained with beautiful wals of Marble. The Citie it selfe was one of the greatest of the World: for it had in compasse (as *Strabo* reporteth) without the treble wall thereof, 180. furlongs; which made of our miles about 18. It was compoũded of foure Cities, (*Strabo* saith, of fiue) to wit, *Inſula*, *Acradina*, *Tycha*, and *Neapolis*: of which greatnesse, the ruines & foundations of the walls doe yet witnesse.

†. II.

The plantation of the Greekes in Sicill.

WHen the first inhabitants had contended long enough about the Dominion of all *Sicil*: it happened, that one *Theocles*, a *Greeke*, being driuen vpon that coast by an Easterly wind; and finding true the commendations thereof, which had beene thought fabulous, being deliuered onely by Poets; gaue information to the *Athenians* of this his discouerie, & proposed vnto them the benefit of this easie conquest, offering to become their guide. But *Theocles* was as little regarded by the *Athenians*, as *Columbus*, in our Grand-fathers times, was by the *Engliſh*. Wherfore he took the same course that *Columbus* afterwards did. He ouer-laboured not himselfe in perswading the Noble *Athenians* (who thought themselues to be well enough already) to their owne profit; but went to the *Chalcidians*, that were needie and industrious, by whom his proiect was gladly entertained. By these was built the Citie of *Naxus*, and a Colony planted of *Eubœans*.

But the rest of the *Greekes* were wiser than our westerne Princes of *Europe*: for they had no Pope, that should forbid them, to occupie the voide places of the World. *Archias* of *Corinth* followed the *Eubœans*, and landed in *Sicil*, neare vnto that Citie, called afterward * *Syracuſe*: of which, that part onely was then compassed with a wall, which the *Æolians*

Aeolians called *Homothermon*; the *Greeks*, *Naxos*; the *Latines*, *Insula*. He with his *Corinthians* hauing ouer-come the *Siculi*, draue them vp into the Countrie; and after a few yeares, their multitudes increasing, they added vnto the Citie of the Iland, that of *Acrae*, *Tycha*, and *Neapolis*. So as well by the commoditie of the double Port, capable of as many ships, as any Hauen of that part of *Europe*, as by the fertilitie of the soyle; *Syracuse* grew vp in great haste, to be one of the goodliest Towns of the world. In short time the *Greekes* did possesse the better part of all the Sea-coast; forcing the *Sicilians* to withdraw themselues into the fast and mountainous parts of the Iland, making their Royall residence in *Trinacia*.

After such time as the *Dores* of *Peloponnesus* had driue out the *Sicilians*, this goodly citie for a long time became the seat of Tyrants. The first whereof was *Gelo*: The second, *Hiero* the elder: the third *Thrasybulus*: the fourth and fift, *Dionysius*, the elder, and yonger: the fixt *Dion*: the seuenth *Agathocles*: the eight, *Pyrrhus*: the ninth, *Hiero* the yonger: the tenth and last, *Hieronymus*: who beeing slaine at *Leontium*, at length the *Romans* conquered it vnder the conduct of *Marcellus*.

Some seuen yeeres after the arriuall of *Archias*; the *Chalcidians*, encouraged by the successe of the *Corinthians*, did assaile, and obtaine the Citie of *Leontium*, built and possest by the *Siculi*. In briefe, the *Greekes* winne from the *Siculi*, and their Associates, the Cities of *Catana* and *Hybla*, which, in honour of the *Megarians* that forc't it, they called *Megara*.

About 45. yeeres after *Archias* had taken *Syracuse*; *Antiphemus* and *Entimus*, the one from *Rhodes*, the other from *Crete*, brought an Armie into *Sicil*, and built *Gela*; whose Citizens, one hundred and eight yeeres after, did erect that magnificent and renowned Citie of *Agrigentum*, gouerned according to the Lawes of the *Dorians*.

The *Syracusians* also, in the seuentieth yere after their plantation, did set vp the City of *Acra*, in the Mountaines; and in the ninetieth yere *Casmena*, in the Playnes adioyning; and againe, in the hundred and thirtieth yeare of their dwelling in *Syracuse*, they built *Camerina*; and soon after that, *Enna*, in the very Center of the Iland. So did the *Cumani*, about the same time, recouer from the *Siculs* the Citie of *Zancle*, which they had founded in the streight betweene *Sicil* and *Italie*. They of *Zancle* had beene the founders of *Himera*.

Not long after this *Doriæus* the *Lacedæmonian* built *Heraclia*; which the *Phœnicians*, and *Carthaginians*, fearing the Neighbourhood of the *Spartans*, soone after inuaded and ruined, though the same were againe ere long re-edified.

Selinus also was built by a Colonie of *Megara*: and *Zancle* was taken by the *Messenians*; who hauing lost their owne Countrie, gaue the name thereof vnto this their new purchase. Such were the beginnings of the greatest Cities in this Iland.

†. III.

Of the gouernment and affaires of Sicil, before Dionysius *his Tyrannie.*

THe most part of the Cities in *Sicil*, were gouerned by the rule of the people, till such time as *Phalaris* began to vsurpe the state of *Agrigentum*, and to exercise all manner of tyrannie therein.

This was that *Phalaris*, to whom *Perillus*, the cunning Artificer of a detestable Engine, gaue an hollow Bull of brasse, wherein to enclose men, and scortch them to death: praysing the deuice with this commendation; That the noise of one tormented therein, should bee like vnto the bellowing of a Bull. The Tyrant gaue a due reward to the Inuentour; by causing the first triall to be made vpon himselfe. He reigned one and thirty yeares, saith *Eusebius*; others giue him but sixteene: Howsoeuer it were, one *Telemachus* in the end, fell vpon him with the whole multitude of *Agrigentum*, and stoned him to death; beeing thereto animated by *Zeno*, euen whilest the Tyrant was tormenting the same *Zeno*, to make him confesse some matter of conspiracie.

After the death of *Phalaris*, the Citizens recouered their libertie, and enioyed it long, till *Thero* vsurped the gouernment of the Common-weale: at which time also *Panetius* made himselfe Lord of *Leontium*; and *Cleander*, of *Gela*: but *Cleander*, hauing ruled 7. yeares, was slaine by one of the Citizens. *Cleander* being dead, his brother *Hippocrates* succeeded in his roome, and greatly afflicted the people of *Naxos*, of *Zancle* or *Messena*, and of *Leontium*; whom with diuers others of the ancient inhabitants, hee forced to acknowledge him their Lord. He also made warre with the *Syracusians*, and, in the end, got from them by composition, the Citie of *Camerina*. But when he had reigned seuen yeares, he was slaine in a battell against the *Siculi*, before *Hybla*.

At this time did the *Syracusians* change their forme of Gouernment, from *Popular* to *Aristocraticall*; a preparation towards a Principality, wherinto it was soon after changed.

After the death of *Hippocrates*, *Gelon* (descended from the *Rhodians*, which together with the *Cretans* had long before, among other of the *Greekes*, seated themselues in *Sicil*) that had commanded the forces of *Hippocrates*, in the former warre, with notable successe, became Lord of *Gela*. He, after his Masters death, breaking the trust committed vnto him by *Hippocrates* ouer his children, and being in possession of *Gela*, tooke the occasion and aduantage of a contention in *Syracuse*, betweene the Magistrates and the People. For comming with a strong Armie to the succour of the Gouernours, driuen out by the multitude, they elected him their Prince, being the first, and (indeed) the most famous, that
Pausan. l. 6. euer gouerned the *Syracusians*. This change happened in the second yeere of the three-score and twelfth *Olympiad*; wherein the better to establish himselfe, he tooke to wife the Daughter of *Thero*, who had also vsurped the state of *Agrigentum*.

Now this *Gelon*, the sonne of *Dinomenes*, had three brethren; *Hiero*, *Polyzelus*, and *Thrasibulus*: to the first of which he gaue vp the Citie of *Gela*, when hee had obtained the Principalitie of *Syracuse*. For, after that time, all his thoughts trauelled in the strengning, beautifying, and amplifying of *Syracuse*. He defaced *Camerina*, that a little before was fallen from the obedience of the *Syracusians* who built it, and brought the Citizens to *Syracuse*. The *Megarians* that had moued a warre against him, he ouer-came; the richer sort hee brought vnto *Syracuse*; and the people hee sold for slaues. In like manner dealt hee with other places vpon the like occasion. Not long after this, *Thero*, a Prince of the *Agrigentines*, hauing dispossest *Terillus*, of his Citie *Himera*; the *Carthaginians* were drawne into the quarrell by *Anaxilus*, Lord of *Messena*, Father-in-law to *Terillus*: and *Gelon* was also sollicited by his Father-in-law, *Thero*. *Gelon* was content, and in fine, after diuers conflicts, the *Carthaginians*, and other *Africans*, led by *Amilcar*,
Herod. & Dio. were ouerthrowne by *Gelon*: and an hundred and fiftie thousand of them left their bodies in *Sicil*.

This *Gelon* it was, to whom the *Athenians* and *Lacedæmonians* sent for succour, when *Xerxes* with his huge Armie past the *Hellespont*. He, for their reliefe hauing armed thirty thousand Souldiers, and two hundred ships, refused neuertheless to send them into *Greece*, because they refused him the commandement of one of their Armies, either by Sea, or Land. So hee vsed to their Embassadors onely this saying, *That their Spring was withered*; accompting the Armie, by him prepared, to be the very flower of the *Greeke* Nation.

The *Carthaginians*, after this great losse receiued, fearing the inuasion of their owne Countrie, sent to *Gelon* by their Embassadours, to desire peace; who grants it them on these conditions; That from thenceforth they should not sacrifice their children to *Saturne*; That they should pay him 2000. talents of siluer, and present him with two armed ships, in signe of amitie. These conditions the *Carthaginians*, not onely willingly accepted, but with the two thousand talents, and the ships for warre, they sent vnto *Demarata*, *Gelons* wife, a crowne, valued at an hundred talents of gold, with other presents. Whereby we see, that some Nations, and some Natures, are much the better for being well beaten. The warres ended; and *Sicil* in peace; *Gelon* beautified the Temples of the gods, and erected others in honour of them. So beeing exceedingly beloued and honoured of his Subiects, he left the World, and left for his Successour his brother *Hiero*. *Philistus* and *Plinie* report, That, when his body was burnt, according to the custome of that Age, a Dogge of his, which alwaies waited on him, ranne into the fire, and suffered himselfe to be burnt with him.

To *Gelon*, *Hiero* his brother succeeded, a man rude, cruell, couetous, and so suspicious of his brethren *Polyzelus*, and *Thrasybulus*, as hee sought by all meanes to destroy them. Notwithstanding all this; by the conuersation which he had with *Simonides*, he became of better condition, and greatly delighted with the studie of good Arts. Diuers quarrels he had, as well with *Theron* of *Agrigentum*, as with other Cities: all which he shortly after compounded, and gaue a notable ouerthrow to the *Carthaginians*, whom *Xerxes* had incited to inuade *Sicil*, fearing the succours which *Gelon* had prepared, to aide the *Gracians*, against him. Hee also ouerthrew in battaile *Thrasydæus*, the sonne of *Theron*, and thereby restored the *Agrigentines*, to their former libertie. But in the end, he lost the loue of the *Syracusians*; and after he had reigned 11. yeares, he left the kingdom to his brother *Thrasybulus*, who became a most vniust & bloudy Tyrant. *Thrasybulus* enioyed his Principalitie no longer then ten moneths. For, notwithstanding the force

force of mercenary Souldiers, which he entertained for his guards, hee was beaten out of *Syracuse* by the Citizens; to whom, being besieged in *Acradina*, he restored the gouernement, and was banished the Iland. From whence he sailed into *Greece*, where hee died a priuate man, among the *Locrians*.

And now had the *Syracusians* recouered againe their former libertie, as all the rest of the Cities did, after which they had neuer sought, had the Successors of *Gelon* inherited his vertue, as they did the Principalitie of *Syracuse*. For in all changes of Estates, the preseruation ought to answere the acquisition. Where a liberall, valiant, and aduised Prince, hath obtained any new Signiorie, and added it to that of his owne, or exalted himselfe from being a priuate man, to the dignitie of a Prince; it behoueth the Successour to maintaine it by the same way and art, by which it was gotten.

To conclude, *Syracuse* (though not without blowes, ere that shee could cleanse her selfe of the creatures and louers of *Gelon*) was now againe become Mistresse of her selfe, and held her selfe free, well-neere threescore yeares, to the time of *Dionysius*; though she were in the meane while greatly endangered by a Citizen of her owne, called *Tindario*.

Now, to preuent the greatnesse of any one among them, for the future, they deuised a kinde of banishment of such among them, as were suspected; taking patterne from the *Athenian Ostracisme*. They called this their new deuised iudgement of exile, *Petalismus*, wherein euery one wrote vpon an Oliue leafe (as at *Athens* they wrote vpon shells) the name of him, whom hee would haue expelled the Citie. Hee that had most suffrages against him, was banished for fiue yeeres. Heere by in a short time, it came to passe that those of iudgement, and best able to gouerne the Common-weale, were by the worst able, either suppreſt, or thrust out of the Citie. Yea, such as feared this Law, though they had not yet felt it, withdrew themselues as secretly as they could; seeking some place of more securitie, wherein to maintaine themselues. And good reason they had so to doe; seeing that there is nothing so terrible in any State, as a powerfull and authorized ignorance. But this Law lasted not very long. For their necessity taught them to abolish it, and restore againe the wiser sort vnto the Gouernment; from which, the Nobilitie hauing practised to banish one another, the State became altogether Popular. But after a while, being inuaded by *Ducetius*, King of the *Sicilians*, that inhabited the inner part of the Iland (who had alreadie taken *Enna*, and some other of the *Grecian* Cities, and ouerthrowne the Armie of the *Agregentines*) the *Syracusians* sent forces against him, commanded by an vnworthy Citizen of theirs, called *Bolcon*. This their Captaine made nothing so much haste to finde out *Ducetius*, against whom he was imployed, as he did to flee from the Armie he led, as soone as *Ducetius* presented him battell. So for want of conduct, the greatest number of the *Syracusians* perished.

But making better choice among those whom they had banished, they leuie other troopes; by whom, in conclusion, *Ducetius* being beaten, submitteth himselfe, and is constrained to leaue the Iland for a time. Yet it was not long ere he returned againe, and built the Citie *Collatina* on the Sea-side.

Ducetius being dead, all the *Greeke* Cities did in a sort acknowledge *Syracuse*: *Trinacia* excepted, which also by force of armes, in the foureſcore and fift *Olympiad*, they brought to reason.

But they doe not long enioy this their Superintendencie. For the Citizens of *Leontium*, being oppreſt by them, seeke aide from the *Athenians*, about the sixt yeere of the *Peloponnesian* Warre. In this suite they preuailed by the eloquence of *Gorgias* their Orator; and got an hundred *Athenian* Gallies to succour them, vnder the leading of *Laches*, and *Charœodes*. To this fleet, the *Leontines*, and their Partners, added one hundred more; with which forces, and with some supplies brought by *Sophocles*, *Bythodorus*, *Eurymedon*, and other *Athenian* Captaines, they inuaded the Territories of the *Syracusians*, and their Partisans; wanne and lost diuers places; tooke *Messana*; and, in the seuenth yeere of the *Peloponnesian* Warre, lost it againe. They also at the same time, attempted *Himera*, but in vaine. The fire of this quarrell tooke hold vpon many Cities, which did inuade each others Territorie with great violence. But when they had wearied themselues on all hands, and yet could see none issue of the warre, the *Leontines*, without the aduice of the *Athenians*, came to an accord with the *Syracusians*, and were

admitted into their societie, with equall freedome. So the *Athenians*, who hoped to haue greatned themselues in *Sicil*, by the diuision and ciuill warre, were disappointed of their expectation, by the good agreement of the *Sicilians*, and faine to be gone with the broken remainder of their fleet. This they knew not how to amend; but (according to the custome of popular Estates) by taking reuenge vpon their owne Commanders. So they banished *Pythodorus*, and *Sophocles*, and layd an heauy fine vpon *Eurymedon*. Shortly after this, followed the most memorable warre, that euer was made by the *Greekes* in *Sicil:* which was that of the *Athenians*, against the *Selinuntines* and *Syracusians*, in fauor of the Cities of *Egesta*, *Leontium*, and *Catana*. They of *Selinus* had oppresst the *Egestans*; and they of *Syracuse*, the *Leontines*, & the *Catanians*: which was the ground of the warre. For, the *Athenians* vndertooke the protection of their olde friends: and, in hatred of the *Athenians*, aide from *Lacedæmon* was sent to the *Syracusians*. The *Lacedæmonians* dealt plainely, hauing none other end, than that which they pretended, namely, to helpe a people of their owne Tribe, that craued their succor, being in distresse. The *Athenians* scarce knew what to pretend: for their preparations were so great, as discouered their intent to be none other, than the conquest of the whole Iland. Yet they which had called them in, were so blinded with their owne passions, that they would not beleeue their owne eies; which presented vnto them a Fleet, and Armie, farre greater, than the terrible report of fame had made it.

In this expedition, the Citie of *Athens* had engaged all her power; as regarding, not onely the greatnesse of the enterprise, but the necessitie of finishing it in a short space of time. For the *Lacedæmonians* (as hath already beene shewed in due place) stood at that time in such broken termes of peace with *Athens*, as differed not much from open war. Wherefore it was thought necessary, either to spare cost in this great expedition, or altogether to forbeare it: which was likely to be hindred by warres at home, if their proceedings were slacke abroad. And surely, had not the desire of the *Athenians* been ouerpassionate, the arguments of *Nicias* had caused them to abstaine from so chargeable a businesse, and to reserue their forces for a more needfull vse. But young counsailes preuailed against the authoritie of ancient men, that were more regardfull of safetie than of honour.

Of this businesse, mention hath beene alreadie made, in that which wee haue written of the *Peleponnesian* warre. But what was there deliuered in generall termes, as not concerning the affaires of *Greece*, otherwise than by consequence; doth in this place require a more perfect relation, as a matter, wherein the whole State of *Sicil* was like to haue felt a great conuersion.

Though *Alcibiades* had preuailed against *Nicias*, in exhorting the people to this great voyage; yet *Nicias*, together with *Alcibiades*, and *Lamachus*, was appointed to be one of the chiefe Commanders therein.

These had commission & direction, as well to succour the *Segestans*, and to re-establish the *Leontines*, cast out of their places by the *Syracusians*; as also by force of armes, to subiect the *Syracusians*, and all their adherents in *Sicill*, and compell them by tribute, to acknowledge the *Athenians* for their supreame Lords. To effect which, the fore-named Captaines were sent off, with an hundred and thirty Gallies, and fiue thousand one hundred Souldiers, besides the thirty ships of burden, which transported their victualls, engines, and other munitions for the warre: and these were *Athenians*, *Mantineans*, *Eboedians*, and *Candians*: there were, besides these, sixe thousand *Megarians* light armed, with thirtie horsemen. *Thucyd. l. 6. c. 9.*

With these troups and fleets they arriue at *Rhegium*, where the *Rhegians* refuse to giue them entrie; but sell them victualls for their monie. From thence they sent to the *Egestans*, to know what treasure they would contribute towards the warre, seeing for their sakes they had entred thereinto. But they found by their answeres, that these *Egestans* were poore, and that they had abused the *Athenian* Embassadors with false shewes of gold, hauing in all but 30. talents. The *Athenians* further were discouraged, when they found that the *Rhegians*, their ancient friends, and allied vnto the *Leontines*, refused to trust them within their walls. Hereupon *Nicias* aduiseth to depart towards the *Selinuntines*, and to force them, or perswade them to an agreement with the *Egestans*; as likewise to see what disbursements the *Egestans* could make; and so returne againe into *Greece*, and not to waste *Athens* in a needlesse warre. *Alcibiades*, on the other side, would

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ſollicite the Cities of *Sicil* to confederacie againſt the *Syracuſians* and *Selinuntines*, where-by to force them vnto reſtitution of all that they had taken from the *Leontines*. *Lamachus*, he perſwades them to aſſaile *Syracuſe* it ſelfe, before it were prepared againſt them. But in the end (being excluded out of diuers Cities) they ſurprize *Catana*: and there they take new counſaile, how to proceede. Thence they imploied *Nicias* to thoſe of *Egeſta*, who receiued from them thirtie talents towards his charges; and one hundred and twentie talents more there were of the ſpoiles they had gotten in the Iland. Thus, the ſummer being ſpent in idle conſultations, and vaine attempts, the *Athenians* prepare to aſſaile *Syracuſe*. But *Alcibiades* having beene accuſed at home, in his abſence, was ſent for backe by the *Athenians*, to wake his anſwere: and the Armie was left to the conduct of *Nicias* and *Lamachus*. Theſe Commanders obtaine a landing place very neere vnto *Syracuſe*, by this deuice.

They imploy to *Syracuſe* an inhabitant of *Catana*, whom they truſt; and inſtruct him, to promiſe vnto the *Syracuſians*, that he would deliuer into their hands all the *Athenians*, within *Catana*. Hereupon the *Syracuſians* draw thitherward with their beſt forces. But in the meane while, the *Athenians*, ſetting ſaile from *Catana*, arriue at *Syracuſe*, where they land at faire eaſe, and fortifie themſelues againſt the Towne. Shortly after this, they fight, and the *Syracuſians* had the loſſe: but the *Athenians*, wanting horſe, could not purſue their victory to any great effect. They then retire themſelues, with a reſolution to refreſh their Armie at *Catana*, for the winter-ſeaſon. From thence they made an attempt vpon *Meſſana*, hoping to haue taken it by an intelligence, but in vaine. For *Alcibiades* had diſcouered ſuch as were Traitors within the Citie to the *Meſſenians*. This he now did, in deſpight of his owne Citizens, the *Athenians*; becauſe they had recalled him from his command, with a purpoſe either to haue put him to death, or to haue baniſhed him: whereof being aſſured by his friends, he tooke his way towards the *Lacedæmonians*, and to them he gaue miſchieuous counſaile againſt his countrie. While this winter yet laſted, the *Syracuſians* ſend Embaſſadours to *Lacedæmon*, and *Corinth*, for aide: as likewiſe the *Athenian* Captaines in *Sicil*, ſend to *Athens*, for ſupplies. Which both the one and the other obtained.

In the Spring following (which was the beginning of the eighteenth yeare of the *Peloponneſian* warre) the *Athenians* in *Sicil*, ſaile from the Port of *Catana*, to *Megara*, forſaken of the Inhabitants; from whence forraging the Countrie, they obtaine ſome ſmall victories ouer the ſtraggling *Syracuſians*: and at their returne to *Catana*, they receiue a ſupply of two hundred men at armes, but without horſe, which they hoped to furniſh in the Iland, from the *Segeſtans*, and other their adherents: they were alſo ſtrengthened with a company of Archers, and with three hundred talents in money.

Hereupon they take courage, and incampe neere *Syracuſe*, vpon the banks of the great Port, repelling the *Syracuſians*, that ſallied to impeach their intrenchments. They alſo receiued from their Confederates foure hundred horſe-men, with two hundred other horſe, to mount their men at armes. *Syracuſe* was now in effect blockt vp, ſo as hardly any ſuccours could enter, but ſuch as were able to force their paſſage: yet the *Athenians* receiue diuers loſſes; among which it was not the leaſt, that *Lamachus*, one of their beſt Commanders, was ſlaine.

In the meane while, *Gylyppus*, and *Python*, with the *Lacedæmonian*, and *Corinthian* forces arriue, and take land at *Hymera*. The Citizens of *Hymera*, and of *Gela*, together with the *Selinuntines*, ioyne with them; ſo that with theſe and his owne troupes, *Gylyppus* aduentured to march ouer-land towards *Syracuſe*. The *Syracuſians* ſend a part of their forces to meet him, and conduct him. The *Athenians* prepare to encounter them, expecting his arriuall neere vnto the Citie, vpon a place of aduantage. At the firſt encounter, they had the better of their enemies, by reaſon that the *Syracuſian* horſe-men could not come to fight in thoſe ſtreights: but ſoone after, *Gylyppus* charging them againe, brake them, and conſtrained *Nicias* to fortifie himſelfe within his Campe. Whereupon *Nicias* made the ſtate of his affaires knowne, by his letters, to the *Athenians*; ſhewing, that, without great ſupplies by Sea and Land, the enterpriſe would be loſt, together with the ſmall Armie remaining. Theſe letters receiued, the *Athenians* appoint two other Generals, *Eurymedon*, and *Demoſthenes*, to ioyne with *Nicias*: the one they diſpatch preſently with ſome ſupply; the other they ſend after him in the Spring following.

In the meane while, *Gylyppus* at *Syracuſe*, fights with the *Athenians*, both by Sea and Land,

Land, sometimes with ill, and at other times with good successe: but in conclusion, he tooke from their Fort, neere vnto *Syracuse*, at the *Promontorie*, called *Plymmyrium*, wherein the *Athenians* lost their treasure, and a great part of all their prouisions. Notwithstanding which losse, and that the *Athenians* themselues, in *Greece*, were (in effect) besieged within *Athens*, by the *Lacedæmonians*; yet were they most obstinate in prosecuting the Warre in *Sicil*, and dispatched away *Demosthenes* with new succours. *Demosthenes*, in his way towards *Sicil*, encountred with *Polyanthes* the *Corinthian*, with his fleete: both the Captaines being bound for *Sicil*, the one to succour *Nicias*, the other *Gylyppus*. The losse betweene them was in effect equall; and neither so broken, but that each of them prosecuted the enterprise they had in hand. But before the succours arriued to either, *Gylyppus* and *Ariston* had assailed the *Athenians* in the great Port of *Syracuse*, and in a Sea-fight put them to the worst, to the great discouragement of the *Athenians*. On the necke of this, *Demosthenes* arriued with three-score and thirteene Gallies, charged with footmen; and (blaming the slouth of *Nicias*) he inuaded the *Syracusians*, the same day that he arriued. But he made more haste than he had good speede, being shamefully beaten, and repulsed with great losse. Hereupon *Demosthenes* and *Eurymedon*, determine to rise vp from before *Syracuse*, and returne to the succour of *Athens*: but *Nicias* disputed to the contrary, pretending that he had good intelligence within *Syracuse*, whereby he learned, that the Towne could not long hold out.

Whatsoeuer *Nicias* his intelligence was; vpon the arriuall of a new supply into the Towne, the *Athenians* had all consented to depart, and to lodge at *Catana*: had not an Eclipse of the Moone, boding (as was thought) ill successe, caused them to deferre their departure. But this superstition cost them deare. For the *Syracusians*, *Lacedæmonians*, and *Corinthians*, with threescore and seuenteene saile of Gallies, entred the great Port of *Syracuse*, wherein the *Athenians* kept their fleet, and whereon they had fortified themselues. The *Athenians*, in the same Port encountred them with fourescore and sixe Gallies, commanded by *Eurymedon*; in which the *Athenian* fleet was beaten, by the lesser number, and *Eurymedon* slaine. Now, though it were so, that the *Syracusians* receiued the more losse by Land (for the fight was generall) yet when the *Athenians* were beaten by Sea, in which kinde they thought themselues inuincible, they were wonderfully cast downe. For it was well said of *Gylyppus*, to the *Syracusians*; *When any people doe finde themselues vanquished in that manner of fight, and with those weapons, in which they perswade themselues that they exceede all others, they not onely lose their reputation, but their courage.* The *Athenians*, besides the Gallies suncke and wrackt, had seuenteene taken, and possest by the enemy: and with great labour and losse they defended the rest from being fired, hauing drawne them within a *Palisado*, in one corner of the Port, vnaduisedly: for it is as contrary to a Sea-warre, to thrust ships into a streight roome and corner, as it is to scatter foot in a plaine field against horse; the one subsisting, by being at large; the other, by close imbattailing.

The *Syracusians*, hauing now weakned the *Athenian* fleet, resolue to imprison them within the Port. And to that purpose they range all their Gallies in the mouth of the Hauen, being about a mile ouer, and there they came to Anchor; filling the out-let with all manner of Vessels, which they man most strongly, because the *Athenians*, being now made desperate, should not with double ranks of Gallies breake through the *Syracusian* fleet; which lay but single, because they were forst to range themselues ouer all the Out-let of the Port. They therefore, not onely mored themselues strongly by their Anchors, but chained the sides of their Gallies together, and laid behinde them againe certaine ships, which serued in the former warre for victuallers: to the end, that if any of their Gallies were sunke; or the chaine, which ioyned them to their fellowes, broken; the *Athenians* might yet finde themselues, a second time, intangled and arrested. To disorder also those *Athenian* Gallies, which came on in forme of a wedge, to breake through, and force a passage, the *Syracusians* had left within these Gallies and Ships, inchained together, a certaine number of loose ones, to stop their course and furie. For where the way of any vessell, vsing oare or sailes, is broken, and their speede fore-slowed, they cannot force with any weight and violence, the resistance opposing.

On the other side, the *Athenians* knew that they were vtterly lost except with an inuincible resolution, they could make their way, and breake downe this great bridge of boats; or (at least) force a passage through them in some part or other: which they re-

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ſolue to hazard, with all their ſhipping (to the number of one hundred and ten, of all ſorts) and with all the ſtrength of their Land-armie, in them imbarqued. But the Gallies, which were within the bridge of boats, did ſo diſorder the *Athenian* fleet, ere they came to force the bridge, as, albeit ſome few of them had broken through the chaines, yet being ſtopt by the ſhips without, & aſſailed by other looſe Gallies of the *Syracuſians*, which were purpoſely left at large in the Sea, they were either taken or ſunke. Three great diſaduantages the *Athenians* had: the firſt, that fighting within a Hauen, and (as it were) in a ſteight, they had no roome to turne themſelues, nor to free themſelues one from another, being intangled; the ſecond, that hauing ouer-peſtered their Gallies with Souldiers, who vſed offenſiue armes of darts and ſlings, they had not place vpon the decks to ſtretch their armes: the third was, the diſcomfortable end for which they fought, namely, to force a paſſage, by which they might ſaue themſelues by running away. To be ſhort, the fight was no leſſe terrible than the confuſion; the ſlaughter great on all ſides; and the noiſe, and the cries, ſo lowd and lamentable, as that no direction could be heard. But in the end, the *Athenians*, as many as ſaruiued, were beaten backe to the Land, with loſſe of three ſcore of their Gallies, broken, ſunke, or abandoned. The *Syracuſians* did alſo loſe twenty of theirs, with *Python*, Commander of the *Corinthians*. The reſt of the *Athenian* Gallies, running themſelues into the bottome of the Port, ſaued themſelues by the helpe and countenance of the Land-armie, there fortified. In this deſperate eſtate, the *Athenian* Commanders goe to counſell. *Demoſthenes* perſwades them, to furniſh with freſh Souldiers thoſe few Gallies which remained; and while the *Syracuſians* were triumphing, and made ſecure by their preſent victory, to ſet vpon them, and forcing their way out of the Port, to returne to *Athens*. This was no ill counſaile. For, as wee haue heard of many great Captaines (yea, the greateſt number of all that haue beene victorious) that haue neglected the ſpeedy proſecution of a beaten enemy; ſo might we produce many examples of thoſe, who, hauing ſlept ſecurely in the boſome of good ſucceſſe, haue beene ſuddenly awaked, by the re-allied Companies of a broken Armie, and haue thereby loſt againe all the honour, and aduantage, formerly gotten. But *Nicias* oppoſeth the aduice of *Demoſthenes*: Others ſay, that the Sea-men were againſt it. Whereupon abandoning their Gallies, they all reſolue to march ouer land to the Cities of their Confederates, till ſome more fauourable fortune ſhould call them thence. On the other ſide, *Gyphpus*, and other the *Lacedæmonian* and *Corinthian* Captaines, with *Hermocrates*, exhort the *Syracuſians* to put themſelues preſently into the field, and to ſtop all the paſſages, leading to thoſe Cities of their enemies, to which the *Athenians* might make retrait. But many were weary, and many were wounded, and many of them thought that they had done enough for the preſent. Which humour in ſome of our Commanders at *Cadez*, loſt vs both the *Indian* fleet, and the ſpoiles of many other Neighbour-places. *Hermocrates*, the *Syracuſian*, finding it a loſt labour, to perſwade his Countrimen to any haſtie proſecution, deuiſed this good ſtratagem, thereby to gaine time; not doubting, but that after a day or two, he ſhould draw them willingly out. He ſent two or three horſe-men out of *Syracuſe* by night, willing them to finde *Nicias*, and (after they had aſſured him, that they were of the *Athenians* faction) to giue him aduice not to march away ouer-haſtily from the place, wherein he was fortified; alleadging that the *Syracuſians* had lodged their Armie, which could not long ſtay there, vpon the paſſages and places of aduantage, leading towards the Cities of their Allies. Theſe tidings *Nicias* eaſily beleeued, and put off his iournie to the third day. For men newly beaten, are (for the moſt part) more fearefull than wiſe; and to them, euery thiſtle in the field, appeares, by night, a man at armes.

The third day (leauing all their Gallies, and all their baggage) they remoue; being pierced and purſued with the lamentable out-cries of thoſe that were ſicke and hurt: whom they abandon to the cure of their enemies ſwords. The reſt march away, to the number of fortie thouſand; and make their firſt paſſage by force, ouer the Riuer of *Anapus*, notwithſtanding the oppoſition of their enemies. But being euery day charged in their marches, and by the *Syracuſian* horſe-men, beaten in from forraging and prouiſion of food, they grow weake and heartleſſe. The *Syracuſians* alſo poſſeſſe the Mountaine *Lepas*, by which they were to paſſe towards *Camerina*, and thereby force them to fall backe againe towards the Sea-coaſt, and to take what way they could: being vnable to proceede in their iourney intended. Many hard ſhifts they made, in difficult paſſages,

and

and blinde marches by night; which they were faine to endure, as hauing none other meanes to escape from the enemy that pursued them, and held them waking with continuall skirmishing. To keepe all in order, *Nicias* vnder-tooke the leading of the Vantgard; and *Demosthenes* conducted the Reare. At the Riuer *Erineus*, *Nicias* takes the start of a whole nights march, leauing *Demosthenes* to make the retrait: who being incompassed, and ouerprest with numbers, in the end renders himselfe. The conditions he obtained, were farre better than he could haue hoped for; and the faith of his enemies farre worse than he suspected. For he was afterward, with *Nicias*, murdered in prison. The Armie of *Demosthenes* being dissolued, they pursue *Nicias* with the greater courage: who being vtterly broken, vpon the passage of the Riuer *Assinarus*, rendred himselfe to *Gylyppus*, vpon honest conditions. *Gylyppus* sought to preserue him, and to haue had the honour, to haue brought these two to *Sparta*; *Nicias*, as a noble enemie to the *Lacedæmonians*, and who, at the ouerthrow, which they receiued at *Pylus* by the *Athenians*, had saued the liues of the vanquished; *Demosthenes*, as one that had done to *Lacedæmon* the greatest hurt. *Hermocrates* also, the Commander of the *Syracusian* Armie, disswaded the rest, by all the art he had, from vsing any barbarous violence, after so noble a victory. But the cruell, and the cowardly sort, (cowardise and cruelty, being inseparable passions) preuailed, and caused these braue Captaines to be miserably murdered; one part of their Souldiers to be starued in lothsome prisons; and the rest, sold for slaues. This was the successe of the *Sicilian* warre: which tooke end at the riuer *Assinarus*, the foure and twentieth day of May, in the fourescore and eleuenth *Olympiad*.

The *Athenians* being beaten out of *Sicil*; the *Egestans* (for whose defence, against the *Selinuntines*, this late warre had beene taken in hand) fearing the victorious *Syracusians*, sought helpe from the *Carthaginians*; to whom they offered themselues, and their Citie, as their vassals. The *Carthaginians*, though ambitious enough of enlarging their Dominion in *Sicil*, yet considering the prosperity of the *Syracusians*, and their late victories ouer the *Athenians*, they stayed a while to dispute of the matter, whether they should refuse or accept the offer made vnto them: for the *Selinuntines* were streightly allied to the *Syracusians*, as may appeare by what is past. In the end, the Senators of *Carthage* resolue vpon the enterprise; and (by a tricke of their *Punick* wit) to separate the *Syracusians* from the *Selinuntines*, they send Embassadours to *Syracuse*: praying that Citie, as in the behalfe of the *Egestans*, to compell the *Selinuntines* to take reason, and to rest content with so much of the lands in question, as they of *Syracuse* should thinke meet to allow them. The *Syracusians* approued the motion; for it tended to their owne honour. But the *Selinuntines* would make no such appointment: rather they tooke it ill, that the *Syracusians*, with whom they had run one course of fortune, in the *Athenian* warre, should offer to trouble them, by interposing as Arbitrators, in a businesse, that themselues could end by force. This was right as the *Carthaginians* would haue it. For now could they of *Selinus* with an ill grace craue aide of *Syracuse*; and the *Syracusians* as ill grant it vnto those, that had refused to stand to the Arbitrement, which the *Carthaginians* would haue put into their hands. Hereupon, an Armie of three hundred thousand men is set out from *Carthage*, vnder the conduct of *Hannibal*, Nephew to that *Amilcar*, who (as you haue heard before) was ouerthrowne with the great *Carthaginian* Armie at *Himera* by *Gelon*. *Hannibal* was exceeding greedy of this imploiment, that he might take reuenge, as well of his Vncles, as of his Fathers death; the one of them hauing beene slaine by the *Himerans*, the other by those of *Selinus*. Both these Cities, *Hannibal*, in this war, won by force of armes, sackt them, and burnt them; and hauing taken three thousand of the *Himerans* prisoners, he caused them to be led vnto the place, where *Amilcar* was slaine, and buried them there.

After this followed some trouble at *Syracuse*, occasioned by the banishment of *Hermocrates*, who had lately beene Generall of the *Syracusian* forces, against the *Athenians*. The malice of his enemies had so farre preuailed with the ingratefull multitude, that he was condemned to exile for his meere vertue, at such time, as he was aiding the *Lacedæmonians*, in their warre against *Athens*; wherein he did great seruice. All the honester sort within *Syracuse* were sorry for the iniurie done vnto him, and sought to haue him repealed. *Hermocrates* himselfe, returning into *Sicil*, gathered an Armie of sixe thousand; with which he began to repaire *Selinus*; and by many noble actions laboured to win the

the loue of his Citizens. But the faction that oppoſed him was the ſtronger. Wherefore, he was aduiſed to ſeize vpon a Gate of *Syracuſe*, with ſome ſtrength of men; whereby his friends, within the Towne, might haue the better meanes to riſe againſt the aduerſe partie. This he did: but preſently the multitude fell to armes, and ſet vpon him; in which conflict was he ſlaine. But his ſonne-in-law, *Dionyſius*, ſhall make them wiſh *Hermocrates* aliue againe.

†. IIII.

Of Dionyſius *the Tyrant: and others, following him, in Syracuſe.*

THe *Syracuſians* had enioyed their liberty about threeſcore yeares, from the death of *Thraſybulus*, to the death of *Hermocrates*: at which time *Dionyſius* was raiſed vp by God, to take reuenge, as well of their cruelty towards ſtrangers, as of their ingratitude towards their owne beſt Citizens. For before the time of *Dionyſius*, they had made it their paſtime, to reward the vertue of their worthieſt Commanders with death, or diſgrace: which cuſtome they muſt now be taught to amend.

Dionyſius obtained the principalitie of *Syracuſe*, by the ſame degrees, that many others, before him, had made themſelues Maſters of other Cities, and of *Syracuſe* it ſelfe. For, being made *Prator*, and commanding their Armies againſt the *Carthaginians*, and other their enemies, he behaued himſelfe ſo well, that he got a generall loue among the people, and men of warre. Then began he to follow the example of *Piſiſtratus*, that made himſelfe Lord of *Athens*; obtaining a band of ſixe hundred men, to defend his perſon: vnder pretence, that his priuate enemies, being traiterouſly affected to the State of *Syracuſe*, had laied plots how to murder him, becauſe of his good ſeruices. He doubled the pay of the Souldiers; alledging, that it would encourage them to fight manfully: but intending thereby to aſſure them to himſelfe. He perſwaded the Citizens, to call home, out of exile, thoſe that had beene baniſhed, which were the beſt men of *Syracuſe*; and theſe were afterwards at his deuotion, as obliged vnto him by ſo great a benefit. His firſt fauour, among the *Syracuſians*, grew from his accuſation of the principall men. It is the delight of baſe people to reigne ouer their betters: wherefore, gladly did he helpe them to breake downe, as fetters impriſoning their liberty, the barres that held it vnder ſafe cuſtody. Long it was not, ere the chiefe Citizens had found whereat he aimed. But what they ſaw, the people would not ſee: and ſome that were needy, and knew not how to get Offices without his helpe, were willing to helpe him, though they knew his purpoſes to be ſuch, as would make all the Citie to ſmart. He began early to hunt after the tyranny; being but fiue and twenty yeeres of age when he obtained it: belike, it was his deſire to reigne long. His firſt worke, of making himſelfe abſolute Lord in *Syracuſe*, was, the poſſeſſion of the *Citadell*; wherein was much good prouiſion, and vnder it the Gallies were moored. This he obtained by allowance of the people; and hauing obtained this, he cared for no more, but declared himſelfe without all ſhame or feare. The Armie, the chiefe Citizens, reſtored by him from baniſhment; all the needy ſort within *Syracuſe*, that could not thriue by honeſt courſes; and ſome neighbour-townes, bound vnto him, either for his helpe in warre, or for eſtabliſhing the faction, reigning at that preſent, were wholly affected to his aſſiſtance. Hauing therefore gotten the *Citadell* into his hands, he needed no more, ſaue to aſſure what he had already. He ſtrengthned himſelfe by diuers marriages; taking firſt to wife the daughter of *Hermocrates*; and after her, two at once; the one a *Locrian*, *Doris*, by whom he had *Dionyſius*, his Succeſſor; the other, *Ariſtomache*, the daughter of *Hipparinus*, and ſiſter to *Dion*, honourable men in *Syracuſe*; which bare vnto him many children, that ſerued to fortifie him with new alliances.

Yet it was not long, ere ſome of the *Syracuſians* (enuying his proſperitie) incited the multitude, and tooke armes againſt him, euen in the noueltie of his Rule. But their enterpriſe was more paſſionately, than wiſely gouerned. He had ſhamefully beene beaten by the *Carthaginians* at *Gela*: which, as it vexed the *Sicilian* men at armes, making them ſuſpect that it was his purpoſe to let the *Carthaginians* waſte all, that he might afterwards take poſſeſſion of the deſolate places; ſo it inflamed them with a deſire to free themſelues from his tyranny. They departed therefore from him, and marched haſtily to *Syracuſe*, where they found friends to helpe them: there they forced his Palace, ranſaked

ſacked his treaſures, and ſo ſhamefully abuſed his wife, that for the griefe thereof ſhe poiſoned her ſelfe. But he followed their heeles apace; and firing a Gate of the Citie by night, entred ſoone enough to take reuenge, by making a ſpeedy riddance of them. For he ſpared none of his knowne, no, not his ſuſpected enemies. After that, he grew ſo doubtfull of his life, as he neuer durſt truſt Barber to trim him, nor any perſon, no, not ſo much as his brother, to enter into his chamber, vnſtript and ſearched. He was the greateſt Robber of the people that euer reigned in any State; and withall the moſt vnreſpectiuely cruell.

After this, he ſeparated with fortification that part of the Citie, called the *Iland*, from the reſt; like as the *Spaniard* did the *Citadell* of *Antwerpe*: therein he lodged his treaſures, and his Guards.

He then began to make warre vpon the free Cities of *Sicil*: but while he lay before *Herbeſſe*, an in-land Towne, the *Syracuſians* rebelled againſt him; ſo, as with great difficultie he recouered his *Citadell*: from whence, hauing allured the old Souldiers of the *Campanians*, who forced their paſſage through the Citie, with one thouſand and two hundred horſe, he againe recouered the maſterie ouer the *Syracuſians*. And when a multitude of them were buſied in gathering in their Haruеſt, he diſarmed all the Townes-men remayning: and new ſtrengthned the Fort of the Iland, with a double wall. He incloſed that part alſo, called *Epipoles*; which, with threeſcore thouſand labourers, he finiſhed in three weekes, being two leagues in compaſſe. He then built two hundred new Gallies, and repaired one hundred and ten of the old; forged one hundred and fortie thouſand Targets, with as many ſwords, and head-peeces, with foureteene thouſand corſlets, and all other ſutable armes. Which done, he ſent word to the *Carthaginians*, (greatly enfeebled by the plague) That except they would abandon the *Greeke* Townes, which they held in *Sicil*, he would make warre vpon them: and, not ſtaying for anſwere, he tooke the ſpoile of all the *Phœnician* ſhips, and merchandize, within his Ports; as King *Philip* the ſecond did of our *Engliſh*, before the warre in our late Queenes time. He then goes to the field with foureſcore thouſand foot, and three thouſand horſe, and ſends his brother *Leptines* to ſea, with two hundred Gallies, and fiue hundred ſhips of burden. Moſt of the Townes which held for *Carthage* yeelded vnto him; ſauing *Panormus*, *Segeſta* or *Egeſta*, *Ancyræ*, *Motya*, and *Entella*. Of theſe, he firſt wan *Motya* by aſſault, and put all therein to the ſword; but before *Egeſta* he loſt a great part of his Armie, by a ſally of the Citizens. In the meane while *Himilco* arriues; but, ere he tooke land, he loſt in a fight at Sea, with *Leptines*, fiftie ſhips of warre, and fiue thouſand Souldiers, beſides many ſhips of burden. This notwithſtanding, he recouered againe *Motya* vpon his firſt deſcent. From thence marching towards *Meſſena*, he tooke *Lypara*, and (ſoone after) *Meſſena*, and razed it to the ground. Now began *Dionyſius* greatly to doubt his eſtate. He therefore fortified all the places he could, in the Territorie of the *Leontines*, by which he ſuppoſed that *Himilco* would paſſe toward *Syracuſe*; and he himſelfe tooke the field againe, with foure and thirtie thouſand foot, and one thouſand horſe. Now, hearing that *Himilco* had diuided his Armie into two parts, marching with the one halfe ouer-land, and ſending *Mago* with the other by Sea: he ſent *Leptines*, his brother, to encounter *Mago*. But *Leptines* was vtterly beaten by the *Carthaginians*; twentie thouſand of his men were ſlaine, and an hundred of his Gallies loſt. It is very ſtrange, and hardly credible, which yet good Authours tell vs; That one Citie ſhould be able to furniſh fiue hundred ſaile of ſhips, and two hundred Gallies: (for, ſo many did *Syracuſe* arme in this warre) and more ſtrange it is, that in a battaile at Sea, without any great Artillerie, or Musket-ſhot, twenty thouſand ſhould be ſlaine in one fight. In all our fights againſt the *Turkes*, of which that at *Lepanto* was the moſt notable, wee heare of no ſuch number loſt; nor in any other fight by Sea, that euer hapned in our age, nor before vs. When *Charles* the fift went to beſiege *Algier*, he had in all his fleet, tranſporters and others, but two hundred and fiftie ſaile of ſhippes, and threeſcore and fiue Gallies: for the furniſhing of which fleet, he ſought helpe from all the Cities and Ports of *Spaine*, *Naples*, and the reſt of *Italie*. But in old times it was the manner to carry into the field, vpon extremitie, as many as were needefull, of all that could beare armes, gluing them little wages, or other allowance: in our dayes it is not ſo; neither indeede, is it often requiſite. Vpon this ouerthrow, *Dionyſius* poſtes away to *Syracuſe*, to ſtrengthen it: *Himilco* followes him, and beſiegeth the Towne by Land and Sea. But the

Tyrant,

hauing receiued aide from the *Lacedæmonians*, vnder the conduct of *Pharacidas*, puts himſelfe to Sea, to make prouiſion for his Citizens, who in his abſence, take twenty of the *Carthaginian* Gallies, and ſinke foure. Hereupon, finding their owne ſucceſſe proſperous, and that of the Tyrant exceeding ill: hauing alſo at the preſent weapons in their hands; they conſult how to recouer their liberty. And this they had done, had not *Pharacidas* the *Lacedæmonian* reſiſted them. It alſo fell out, to his exceeding aduantage, that the plague was ſo increaſed, and ſo violent, among the *Carthaginians*; as it is ſaid, that aboue an hundred thouſand of them died thereof. He therefore, with the power that he could gather together, ſets vpon them both by Sea and Land; and hauing ſlaine great numbers of them, forceth *Himilco* to deſire peace. This peace *Dionyſius* ſold him for a great ſumme of monie; on condition that he ſhould ſteale away with his *Carthaginians* onely: which he baſely accepted, betraying the reſt of the *Africans* and *Spaniards*. Yet no faith was kept with him: for he was purſued, and left many of his *Carthaginians* behinde him. The reſt of the *Africans* fell vnder the ſwords of their enemies; onely the *Spaniards*, after they had a while brauely defended themſelues, were (after their ſubmiſſion) entertained, and ſerued the Conquerour.

Many ſuch examples of perfidious dealing haue I noted in other places, and can hardly forbeare to deliuer vnto memory the like practiſes, when they meete with their matches: That which hapned vnto *Monſieur de Piles*, was very ſutable to this trecherie; wherewith *Dionyſius* purſued *Himilmo*. I was preſent, when *De Piles* related the iniurie done vnto him. He had rendered S. *Iohn d' Angelie*, to the *French* King *Charles* the ninth, who beſieged him therein. He rendred it, vpon promiſe made by the faith of a King, that hee ſhould be ſuffered to depart in ſafety, with all his followers. Yet in preſence of the King himſelfe, of the Duke of *Anion* his brother, Generall of his Armie, of the Queene Mother, and of diuers Dukes and Marſhals of *France*, he was ſet vpon, and broken in his March; ſpoiled of all that he had; and forced to ſaue his life by flight, leauing the moſt of his Souldiers dead vpon the place: the Kings hand and faith, warranting him to march away with enſignes diſplaid, and with all his goods and prouiſions, no whit auailing him. It needes not therefore ſeeme ſtrange, that an Heathen Tyrant ſhould thus breake his faith, ſince Kings, profeſſing Chriſtianitie, are bold to doe the like, or command their Captaines to doe it for them.

Dionyſius, after this great victory, tooke care to re-edifie *Meſſena*. *Mago*, who ſtaied in *Sicil*, to hold vp the *Carthaginians* therein, is againe beaten by *Dionyſius*; who is alſo beaten by the *Tauromenians*. A new ſupply of foureſcore thouſand Souldiers is ſent from *Carthage* to *Mago*; but theſe take egges for their money, and make peace with *Dionyſius*, leauing the *Sicilians* in *Tauromenium*, to ſhift for themſelues: whom *Dionyſius*, after a long ſiege, ouer-came, and gaue their Citie to his mercinarie Souldiers.

He then paſt into *Italie*, obtained diuers victories there, brought the *Rhegians* on their knees, forced them to pay him one hundred & foureſcore thouſand crownes, to furniſh him with threeſcore Gallies, and to put in an hundred pledges, for aſſurance of their future obſeruance of couenants. This he did, not with any purpoſe to performe vnto them the peace that they had ſo dearely bought; but that hauing taken from them their Gallies, he might beſiege them, and ruine them vtterly, with the more eaſe. Now to the end hee might not, without ſome colour, falſifie the faith that he had giuen to them; he pretended to want victuall for his Armie, at ſuch time as he ſeemed ready to depart out of *Italie*, and ſent to them to furniſh him therewith; promiſing to returne them the like qualitie, at his comming home to *Syracuſe*.

His reſolution was, that if they refuſed to furniſh him, he would then make their refuſall the cauſe of his quarrell: if they yeelded to aide him with the proportion which he deſired, that then they ſhould not be able, for want of food, to endure a ſiege any long time againſt him. For to ruine them he had fully determined, at what price ſoeuer. And great reaſon he had to take reuenge of them, if hee had done it fairely, and without breach of faith. For when in the beginning of his reigne, he deſired them to beſtow a daughter of ſome of their Nobilitie vpon him for a wife: they anſwered, That they had not any one fit for him, ſaue the Hang-mans daughter. Princes doe rather pardon ill deedes, than villanous words. *Alexander* the Great forgaue many ſharpe ſwords, but neuer any ſharpe tongues; no, though they told him but truely of his errours.

And certainly, it belongs to those that haue warrant from God, to reprehend Princes: and to none else, especially in publique.

It is said, that *Henrie* the fourth of *France*, had his heart more inflamed against the Duke of *Biron*, for his ouer-bold and biting taunts, that he vsed against him before *Amiens*, than for his conspiracie with the *Spaniard*, or *Sauoyan*: for he had pardoned ten thousand of such as had gone farther, and drawne their swords against him. The contemptuous words that Sir *Iohn Parret* vsed of our late Queene *Elizabeth*, were his ruine; and not the counterfait letter of the Romish Priest, produced against him. So fared it with some other, greater than hee, that thereby ranne the same, and a worse fortune, soone after.

To be short, he made them know new bread from old. Hee assaulted their Towne on all sides, which hee continued to doe eleuen moneths, till he wonne it by force. He vsed his victory without mercy, specially against *Phyton*, who had commanded within it.

Some other warres he made with the *Carthagimians*, after the taking and rasing of this Citie; and those with variable successe. For as in one encounter he slue *Mago*, with ten thousand *Africans*: so the sonne of *Mago* beat him, and slue his brother *Leptines*, with foureteene thousand of his Souldiers. After which he bought his peace of the *Carthagimians*, as they had formerly done of him; following therein the aduice of Prosperity and Aduersitie, as all Kings and States doe.

When he had reigned eight and thirty yeeres, he died: some say in his bed, peaceably, which is the most likely, though others report it otherwise. A cruell man he was, and a faithlesse; a great Poet, but a fooliish one. He entertained *Plato* a while, but afterward, for speaking against his tyranny, he gaue order to haue him slaine, or sold for a slaue. For he could endure no man that flattered him not beyond measure. His Parasites therefore stiled his cruelty, *The hate of euill men*; and his lawlesse slaughters, *The ornaments and effects of his iustice*. True it is, that flatterers are a kinde of vermine, which poison all the Princes of the Word; and yet they prosper better than the worthiest and valianteſt men doe: and I wonder not at it, for it is a world: and as our *Saniour Christ* hath told vs, *The world will loue her owne*.

To this *Dionysius* his sonne of the same name succeeded, and inherited both his Kingdome and his Vices. To win the loue of the People, he pardoned, and released out of prison, a great number of persons, by his Father lockt vp, and condemned. Withall, he remitted vnto his Citizens diuers payments, by his Father imposed vpon them. Which done, and thereby hoping, that he had fastned vnto himselfe the peoples affections; he cast off the Sheepes skin, and put on that of the Woolfe. For being iealous of his owne Brethren, as men of more vertue than himselfe, he caused them all to be slaine; and all the Kindred that they had by their Mothers side. For *Dionysius* his Father (as hath been said) had two Wiues; *Doris* of *Locris*, and *Aristomache* a *Syracusian*, the sister of *Dion*, which Brother-in-law of his he greatly enriched.

By *Doris* he had this *Dionysius*, who succeeded vnto him: and by *Aristomache* he had two Sonnes and two Daughters; of which the elder, called *Sophrosyne*, he gaue in marriage to his eldest Sonne, and her halfe-brother, *Dionysius*; the yonger, called *Areta*, he bestowed on his Brother *Theorides*: after whose death, *Dion* tooke her to Wife, being his Neece.

This *Dion*, a iust, and valiant man, finding that *Dionysius* had abandoned all exercise of vertue, and that he was wholly giuen ouer to sensualitie, preuailed so much with *Plato*, whose Disciple he had beene, as he drew him into *Sicil*, to instruct the yong King. And hauing perswaded the King to entertaine him, he wrought so well with him, as *Dionysius* began to change condition; to change Tyrannie, into Monarchie; and to hold the Principalitie, that he had, rather by the loue of his People, and his Nationall Lawes, than by the violence of his Guards and Garrisons. But this goodnesse of his lasted not long. For *Philistus* the Historian, and other his Parasites, that hated *Dions* seueritie, wrought him out of the Tyrants fauour, and caused him soone after to be banished out of *Sicil*, to the great griefe of the whole Nation. For whereas *Dion* had made offer to the King, either to compound the quarrels betweene him and the *Carthagimians*, of whom *Dionysius* stood in great feare; or (at least) if they refused it, to furnish him with fiftie Gallies at his owne charge, during the warre against them: his enemies

found

found meanes, by ſiniſter interpretation, to conuert his good will into matter of treaſon. They told *Dionyſius*, that all the great commendations, giuen of *Plato*, had tended to none other end, then to ſoften his minde, and to make him neglect his owne affaires, by the ſtudy of Philoſophie; whileſt *Dion*, in the meane time hauing furniſhed fiftie Gallies, vnder colour of the Kings ſeruice, had it in his owne power, either to deliuer to the *Syracuſians* their former liberty, or to make himſelfe Lord and Soueraigne of their State.

It is likely, that the honeſt and liberall offer which he made, to ſerue the King with ſo great a preparation, at his owne charge, begot him many enemies. For they that had ſerued the King for none other end, than to raiſe and enrich themſelues, and had already beene raiſed and enriched, thought themſelues bound to make the ſame offer, that *Dion* had made, if the King had had the grace to conceiue it aright. But theſe couetous and ignorant cowards, that had neither the knowledge, nor the daring, that *Dion* had, were bold to ſtile his *Loue* and *Liberalitie*, *Pride* and *Preſumption*; and heartned the yong King, in his oppreſſing, and eating vp his owne people, of whoſe ſpoyles they themſelues ſhared no ſmall portion. I haue heard it, That when *Charles* the fift had the repulſe at *Algier* in *Africa*, *Ferdinando Corteſe*, one of the braueſt men that euer *Spaine* brought forth, offered vnto the Emperour, to continue the ſiege at his owne charge. But he had neuer good day after it. For they that enuied his victories, and his conqueſt of *Mexico* in the weſt *Indies*, perſwaded the Emperour, that *Corteſe* ſought to value himſelfe aboue him; and to haue it ſaid, That what the Emperour could not, *Corteſe* had effected, and was therefore more worthy of the Empire, than he that had it.

When *Dion* was newly baniſhed, the Tyrant was contented, at firſt, to ſend him the reuenewes of his Lands, and permit him to diſpoſe of his moueables, at his owne pleaſure: nor without giuing hope, to recall him in ſhort time. Had he continued in this good moode, like enough it is, that *Dion* would haue beene well pleaſed to liue well, as he did at *Athens*. But after ſome time, *Dionyſius* made Port-ſale of this Noble-mans goods, and thereby vrged him to take another courſe, euen to ſeeke the reſtitution of his Countrie to libertie. The vertues of *Dion*, eſpecially his great liberalitie, had purchaſed much loue in *Greece*. This loue made him ſuſpected and hated of the Tyrant: but it ſtood him in good ſtead, when he ſought to raiſe men, with whoſe helpe he might returne into *Sicil*. Yet he got not aboue eight hundred (for he carried the matter cloſely) to follow him in this aduenture. But many of them were men of qualitie, and fit to be Leaders. Neither did he doubt of finding in *Syracuſe*, as many as ſhould be needefull, that would readily aſſiſt him. Therefore he landed boldly in *Sicil*, marched to *Syracuſe*, entred the Citie without reſiſtance, armed the multitude, and won all, ſaue the *Citadell*.

Dionyſius was then abſent in *Italie*, but hee quickely had aduertiſement of this dangerous accident. Wherefore hee returned haſtily to *Syracuſe*: whence, after many vaine treaties of peace, and ſome forceable attempts to recouer the Towne, hee was faine to depart, leauing yet the Caſtle to the cuſtody of *Apollocrates* his eldeſt ſon. Yet ere he went, his Minion *Philiſtus*, comming with a ſtrengtn of men to aſſiſt him, was beaten, taken, and put to death by torment. But *Dion*, for the recouery of his Countries libertie, had the ſame reward, that all worthy men haue had from popular Eſtates. Hee was diſgraced, aſſaulted, and forced to abandon the Citie. Hee retired himſelfe to the *Leontines*, who receiue him with great ioy. Soone after his departure from *Syracuſe*, new troupes enter the Caſtle: they ſallie out, aſſaile, ſpoyle, and burne a great part of the Citie. *Dion* is ſent for, with humble requeſt: yet, ere hee could arriue, *Dionyſius* his Souldiers were retired; and the Townesmen, thinking themſelues ſecure, ſhut the gates againſt *Dion*. But the next night they of the Caſtle ſallie againe, with greater furie then euer; they kill Man, Woman, and Childe, and ſet fire in all parts of the Towne. In this their extremitie *Dion* comes the ſecond time to their ſuccour; the loue of his Countrey ſurmounting all the iniuries that he had receiued. Hee ſets vpon the Garriſon of the Caſtle, with the one part of his Armie; and quencheth the fire euery-where kindled, with the other part. In concluſion, after he had conquered both the fire and the ſword, that had well-neere burnt to aſhes, and depopulated *Syracuſe*, he recouered the Caſtle, with the munition and furniture thereof, and ſent *Apollocrates*,

after *Dionysius* his Father, into *Italie*. But their malice, of whom he had best deserued, and whom he had loued most, gaue an vntimely end to his dayes. For he was soone after this his victory, murdered by *Gylyppus*; who, after he had, with ill successe, a while gouerned *Syracuse*, was slaine with the same Dagger, with which hee had murdered *Dion*.

Ten yeares after the death of *Dion*, *Dionysius*, with the assistance of his friends in *Italie*, recouers his estate, and returnes to *Syracuse*, driuing *Nysaus* thence, whom he found Gouernour therein. The better sort of the Citizens, fearing, more then euer, his cruelty, flee to *Icetes*, a *Syracusian* borne, and then ruling the *Leontines*. *Icetes* enters into confederacie with the *Carthaginians*, hoping by their assistance, not onely to preuaile against *Dionysius*; but by the hatred of the *Syracusians* towards *Dionysius*, to make him also Lord of their Citie. The *Syracusians*, being deseruedly afflicted on all sides, send to the *Corinthians* for succour. *Icetes* also sends thither, and disswades the *Corinthians*, as well as he can, from intermedling in the businesse. He tels them, by his messengers, That he had entred into league with the *Carthaginians*, who were so strong by Sea, that it was not in the power of *Corinth*, to land any Armie in *Sicil*. But the *Corinthians*, being by this treason of *Icetes*, more inraged then disswaded, sent *Timoleon* with nineteene Gallies, to deliuer *Syracuse* from tyrannie. In the meane while, *Icetes* had entred *Syracuse*, and with the helpe of the *Carthaginians*, driuen *Dionysius* into the Castle, where he besieged him.

Icetes, being himselfe a Tyrant in *Leontium*, rather sought how to enlarge his power, than, how to deliuer his Countrie. Therefore, hearing that *Timoleon* was arriued at *Rhegium*, he sent to perswade him, to returne his fleet; for that all things were (in effect) established in *Sicil*. The *Carthaginian* Gallies were also in the same Port of *Rhegium*; whose Captaines aduised *Timolion*, to get him gone in peace. They had farre more Gallies there, then he had, and were like to compell him, if he would not be perswaded. *Timoleon*, finding himselfe ouer-mastered, makes request to the *Carthaginian* Captaines, that they would be pleased to enter into *Rhegium*, and there, in an open assembly of the people, to deliuer vnto him those arguments, for his returne, which they had vsed to him in priuate; that he might, by publique testimonie, discharge himselfe to the Senate of *Corinth*.

The *Carthaginians*, perswading themselues, that a victory, obtained by a few faire words, was without losse, and farre more easie, than that of many blowes and wounds, yeelded to *Timoleons* desire. But while the Orations were deliuering, *Timoleon*, fauoured by the *Rhegians*, stole out of the preasse; and hauing set saile, before the Gates were opened to the *Carthaginians*, he recouered the Port of *Tauromenium*, where he was ioyfully receiued by *Andromachus* the Gouernour. From thence he marched toward *Adranum*, were surprising *Icetes* his Armie, he slue a part thereof, and put the rest to run. It is the nature of victory to beget friends. The *Adranitans* ioyned with him; and so did *Mamercus*, the Tyrant of *Catana*. *Dionysius* also sent to *Timoleon*, offering to surrender the Castle of *Syracuse* into his hands, as thinking it better to yeelde vp himselfe, and the places which he could not defend, vnto the *Corinthians*, than either to *Icetes*, whom he disdained, or to the *Carthaginians*, whom he hated. Now *Timoleon*, who within fiftie daies, after his arriuall, had recouered the Castle of *Syracuse*, and sent *Dionysius* to *Corinth*, to liue there a priuate man, was still inuaded by the Armies, and molested by the practices of *Icetes*. For he besieged the *Corinthians* within the Castle of *Syracuse*, and attempted (but in vaine) the murder of *Timoleon*.

The *Corinthians* send vnto *Timoleon* a supply of two thousand foot, and two hundred horse, which are staid in *Italie* by foule weather. *Icetes* is strengthned with threescore thousand *Africans*, brought vnto him by *Hasdrubal* (all which he lodgeth within *Syracuse*) and with an hundred and fiftie Gallies, to keepe the Port. This was the first time, that euer the *Carthaginians* had dominion within the walls of that Citie. With this great Armie, *Icetes* assaulteth the Castle. *Timoleon* sends them victuels, and succour; in small boats, by night, from *Catana*. *Mago* and *Icetes* doe therefore resolue to besiege *Catana*; but they were no sooner on their way towards it, with part of their forces, than *Leon*, Captaine of the *Corinthians*, sallied out of the Castle, and tooke that part of *Syracuse*, called *Acradina*, which lie fortified.

In the meane while, the two thousand *Corinthians* arriue with whom, and two thousand other Souldiers, *Timoleon* marcheth towards *Syracuse*. *Mago* abandoneth *Acradina*, being

being frighted out of *Sicil* (which he might easily haue conquered) with an idle rumour of treason. This made him returne to *Carthage*; where the generall exclamation against his cowardize, did so much affright him, that for feare of farther punishment, he hanged himselfe. *Timoleon* enters the Citie, and beats downe the Castle (which he called *the nest of Tyrants*) to the ground. But he found the Citie when the strangers were fled, in effect desolate; so as their horses did feede on the grasse, growing in the market-place. Therefore, he writes to *Corinth*, for people to re-inhabite it. Ten thousand are sent out of *Greece*; many come from *Italie*; others, from other parts of the Iland.

But a new storme ariseth. *Asdrubal* and *Amilcar*, *Carthaginians*, arriue about *Lilybæum*, with threescore and ten thousand Souldiers, transported (with all their prouisions) in a thousand ships of burden, and two hundred Gallies. *Timoleon* marcheth thither, and chargeth this great Armie vpon the passage of a Riuer.

A tempest of raine, haile, and lightning, with boysterous windes, beating vpon the faces of the *Carthaginians*, they are vtterly broken: ten thousand slaine, fiue thousand taken; with all their carriages and prouisions: among which there were found a thousand corslets, gilt, and grauen. After this *Timoleon*, gaue an ouerthrow to *Icetes*, and following his victory, tooke him, with his son *Eupolemus*, and the Generall of his horse, prisoners; whom he caused all to be slaine: and afterwards (which was imputed to him for great cruelty) he suffered *Icetes* his wiues and daughters to be put to death. But this was the reuenge of God vpon *Icetes*, who (after the murder of *Dion*) had caused *Arete*, *Dions* wife and a yong child of his, with *Aristomache* his sister, to be cast into the Sea.

He againe preuailed against *Mamercus*, Tyrant of *Catana*, and won *Catana* it selfe. *Mamercus* fled to *Hippon* Tyrant of *Messena*: but *Timoleon*, pursuing him, won the towne; deliuering *Hippon* to his Citizens, who tormented him to death, The same end had *Mamercus*, and all other, the Tyrants in *Sicil*.

Finally, he made peace with the *Carthaginians*, on condition, That they should not passe the Riuer of *Lycus*. After this, he liued in great honour among the *Syracusians*, till his death; and was solemnely buried by them in the market-place of their Citie: the day of his Funerals, being for euer ordained to be kept holy among them.

After such time, as *Timoleon* had deliuered *Syracuse*, from the tyrannie of *Dionysius*, and brought peace to the whole Iland; the inhabitants enioyed their libertie in peace, about twentie yeeres. The Cities and Temples were repaired; the Trade renewed; the Merchant sailed in safetie; and the Labouring man enioyed the fruits of the earth in quiet. But it was impossible that a Nation which neither knew how to gouerne, nor how to obey; which could neither endure Kings, nor men worthy to be Kings, to gouerne them; should any long time subsist.

Twentie yeares after the death of *Timoleon*, there started vp one *Agathocles* among them, a man of base birth, and of baser condition; who from a Beggar, to a common Souldier; from a Souldier to a Captaine; and so from degree to degree, rising to be a *Prator*; finally, became Lord and Soueraigne of the *Syracusians*. Many fortunes he ran, and vnder-went as many dangers, ere he obtained the Principalitie. For hee had more than once attempted it, and was therein both beaten and banisht. A passing valiant man he was, and did notable seruice, as well for those by whom he was employed, as also for the *Syracusians*, and against them. For in their warres against those of *Enna*, and the *Campanes*, he did them memorable seruice: and on the contrary, as memorable seruice for the *Murgantines*, against the *Syracusians*. For being entertained by the people of *Murgantia*, and made Generall of their forces, he sackt *Leontium*; and besieged *Syracuse* so streightly, that the Citizens were driuen to craue aide, euen from their ancient and naturall enemies, the *Carthaginians*. *Amilcar* was sent by the *Carthaginians*, to relieue *Syracuse*. With him *Agathocles* wrought so well, that he got him to make peace betweene himselfe and the *Syracusians*; binding himselfe by promise and oath, to remaine a friend and seruant to the State of *Carthage*, for euer after. *Amilcar* entertained the businesse, and compounded the quarrels betweene *Agathocles*, and the *Syracusians*. *Agathocles* is chosen *Prator*; he entertaines fiue thousand *Africans*, and diuers old Souldiers of the *Murgantines*, vnder colour of a purpose to besiege *Herbita*. With these, and with the assistance of the poore and discontented *Syracusians* (the Citie also being diuided into many factions) hee assailes the Senators, kils all his enemies and opposites;

diuides the ſpoile of the rich, among the poore; and giues liberty to his Souldiers, to rob, to rauiſh, and to murder, for two whole dayes and nights, without controlement: the third day, when they had blunted their barbarous appetites, and ſtrewed the ſtreets with ten thouſand dead carkaſſes, beſides thoſe that had broken their necks ouer the wals; their furie had no further ſubiect to worke on.

Agathocles, in an aſſembly of the people (being an eloquent knaue) perſwaded them, that, for the violent ſickneſſe, by which the common-wealth was vtterly conſumed, he found no better, than the violent remedies, which he had adminiſtred; and that he affected no other thing, than the reducing of the ſtate from an *Oligarchie*, or the rule of a few tyrannous Magiſtrates, to the ancient and indifferent *Democratie*, by which it had beene gouerned, from the firſt inſtitution, with ſo great glory and proſperitie. This he did, to haue the crowne clapt on his head (as it were) perforce. For as he knew, that he had left none liuing, within the Citie, fit, nor able, to exerciſe the office of a Magiſtrate: ſo knew he right well, that all they which had aſſiſted, in the murder and ſpoile of their fellow Citizens, had no other hope of defence, than the ſupport of a lawleſſe Lord, who had beene partaker with them, in their villanies and cruelties committed. So as this Rabble, his Oration ended, proclaimed him King: againe and againe, ſaluting, and adoring him, by that name, as if it had beene giuen to him by ſome lawfull election. Hence had our King *Richard* the third a peece of his patterne; but the one was of baſe, the other, of Kingly parents; the one tooke liberty from a Common-weale; the other ſought onely to ſucceede in a Monarchie; the one continued his cruelty to the end; the other, after hee had obtained the Crowne, ſought, by making good lawes, to recouer the loue of his people.

The life of this Tyrant, is briefly written by *Iuſtine*; more largely and particularly by *Diodorus Siculus*: the ſumme whereof is this. The ſame *Amilcar* that had brought him into *Syracuſe*, and that had lent him fiue thouſand men to helpe in the maſſacre of the Cirizens, was alſo content to winke at many wrongs, that he did vnto the Confederates of the *Carthaginians*. It was the purpoſe of *Amilcar*, to ſettle *Agathocles* in his tyranny, and to let him vexe and waſte the whole Iland; becauſe it was thereby like to come to paſſe, that he ſhould reduce all *Sicil* into ſuch termes as would make it become an eaſie prey to *Carthage*. But when the Cities, confederate with the *Carthaginians*, ſent their Embaſſadors, with complaint of this ill dealing, to *Carthage*; the *Punick* faith (ſo much taunted by the *Romans*, as no better than meere falſhood) ſhewed it ſelfe very honourable, in taking order for the redreſſe. Embaſſadours were ſent to comfort the *Sicilians*, and to put *Agathocles* in minde of his couenants; *Amilcar* was recalled home into *Africk*, and a new Captain appointed to ſucceede in his charge, with ſuch forces, as might compell *Agathocles* to reaſon, if otherwiſe he would not harken to it. All this tended, to ſaue their Confederates, from ſuffering ſuch iniuries in the future. For that which was paſt (ſince it could not be recalled) they tooke order to haue it ſeuerely puniſhed. *Amilcar* was accuſed ſecretly, and by way of ſcrutinie: the ſuffrages being giuen, but not calculated; and ſo reſerued, vntill he ſhould returne. This was not ſo cloſely handled, but that *Amilcar* had ſoone notice of it. In managing his buſineſſe with *Agathocles*, it is likely that he had an eye to his owne profit, as well as to the publike benefit of his Countrie. For he had made ſuch a compoſition with the *Syracuſian*, as gaue him not onely meanes to weaken others, but to ſtrengthen himſelfe, both in power and authoritie, euen againſt the *Carthaginians*. Such is commonly the cuſtome of thoſe, that hope to worke their owne ends by cunning practices, thinking to deale ſubtilly, and finely, they ſpin their threads ſo ſmall, that they are broken with the very winde. *Amilcar* ſaw, that his *Carthaginians* had a purpoſe to deale ſubſtantially; and that therefore it would be hard for him, to make them follow his crooked deuices: which if he could not doe, it was to be expected, that their anger would breake out into ſo much the greater extremitie, by how much the more they had concealed it. Therefore he followed the example, which ſome of his fore-goers had taught him; and, for feare of ſuch a death, as the Iudges might award him, he ended his owne life in what ſort he thought beſt. This deſperation of *Amilcar* ſerued to informe *Agathocles* of the *Carthaginians* intent. Hee ſaw they would not be deluded with words, and therefore reſolued to get the ſtart of them in action. Hee diſſembled no longer; but, in ſtead of ſpoile and robbery, made open warre vpon all their Adherents. He had made the better part of *Sicil* his owne, ere the

Carthaginians

Carthaginian forces arriued: which thinking to haue encountred an ill-eſtabliſhed Tyrant, found him readie, as a King, to defend his owne, and giue them ſharpe entertainment. They were beaten by him; and their Nauie was ſo Tempeſt-beaten, that they could neither doe good by Land, nor Sea, but were glad to leaue their buſineſſe vndone, and returne into *Africke*.

The *Carthaginians* prepare a new fleet: which being very gallantly manned and furniſhed, was broken by foule weather, and the beſt part of it caſt away, euen whileſt it was yet within kenning of their Citie. But *Amilcar*, the ſonne of *Giſco*, gathering together the remainders of this ſhip-wracke, was bold to paſſe ouer into *Sicil*, and landed not farre from *Gela*; where *Agathocles* was ſoone readie to examine the cauſe of their comming. Many skirmiſhes paſſed betweene them, in which (commonly) the *Syracuſian* had the better. But his good ſucceſſe begat preſumption; whereby hee loſt a battaile, more important than all the other fights. One aduerſe chance is enough to ouerthrow the ſtate of a Tyrant, if it be not vp held by great circumſpection. The war was ſoone transferred to the walls of *Syracuſe*; within which *Agathocles* was cloſed vp, and driuen to make his laſt defence by their helpe, who may be iudged to haue loued him not very greatly. But the Inhabitants of *Syracuſe*, after that great maſſacre of the principall men, made in the beginning of this new Tyrannie, were (for the moſt part) ſuch, as had beene either mercinarie Souldiers, infranchiſed ſlaues, or baſe & needie people; helpers in eſtabliſhing the preſent Gouernment, and Executioners of the murders, and ſpoyle, committed in that change. If there were any other (as ſome there were) they were ſo well obſerued, and (withall) ſo fearefull, that they durſt not ſtirre. But it was enough, that they all agreed in the common defence of themſelues and their Citie; Famine was likely to grow vpon them, and enforce them to change their reſolution. In this neceſſity, *Agathocles* aduentured vpon a ſtrange courſe, which the euent commended as wiſe. He imbarqued as many as he thought meet, in thoſe veſſells that rode in the Hauen; and committing the gouernment of the Citie to his brother *Antander*, willed the people to be of good courage, for that (as he told them) hee had bethought himſelfe of a meane, both to raiſe the ſiege, and to repaire all other loſſes. A *Carthaginian* fleet lay in the mouth of the Hauen, both to hinder the entrance of victuallers, and to keepe the beſieged from iſſuing forth.

Now, at ſuch time as *Agathocles* was ready to depart, aduertiſement came, that many ſhips of burden, laden with corne, and other prouiſions, were drawing neere vnto *Syracuſe*. To intercept theſe, the *Carthaginians* hoiſe ſaile, and lanch forth into the deepe. They were not farre gone, when they might behold *Agathocles*, iſſuing forth of the Port, with purpoſe (as they thought) to giue conuoy vnto his victuallers. Heereupon they wheele about, and make amaine towards him, as thinking him the better bootie. He neither abode their comming, nor fled backe into the Citie, but made all ſpeed towards *Africke*; and was purſued by the *Carthaginians*, as long as the day would giue them light. In the meane ſeaſon, the victuallers were gotten to *Syracuſe*; which was the more plentifully relieued by their comming, for that *Agathocles* had vnburdened the place of no ſmall number. When the *Carthaginian* Admirall perceiued; firſt, that by purſuing two fleets at once, he had miſſed of them both; and ſecondly, that *Agathocles* returned not againe, but was gone to ſeeke his fortune elſewhere, hee thought it good to purſue thoſe that were fled, and to attend ſo well vpon them, that they ſhould not haue leiſure to doe miſchiefe in ſome other part.

The *Carthaginian* Nauie followed *Agathocles* (whether by chance, or by relation of ſuch as had met with him at Sea) directly towards *Africk*, and ouer-tooke him after ſixe dayes. He had (at the firſt) a great ſtart of them; ſo that (belike) they rowed hard; and wearied themſelues, in ſeeking their owne misfortune. For he fought with them, & beat them; and, hauing ſunke, or taken many, draue the reſt to flie which way they could, laden with ſuch ſtrange tidings of his voyage.

When *Agathocles* had landed his men in *Africk*, then did hee diſcouer vnto them his proiect; letting them vnderſtand, That there was no better way to diuert the *Carthaginians*, not onely from *Syracuſe*, but frō all the Ile of *Sicil*, than by bringing the war to their own doores. For here (ſaid he) they haue many that hate them, and that will readily take armes againſt them, as ſoone as they perceiue that there is an Armie on foote, which dares to looke vpon their walls. Their Townes are ill fortified; their people vntrained, and

and vnexperienced in dangers; the mercenarie forces, that they leuie in these parts, will rather follow vs than them, if we offer greater wages than they can giue: which we may better promise and make good, by letting them haue some share with vs in all the wealth of the *Carthaginians*, than our enemies can doe, by making some addition to their stipends. Thus he talked, as one already Master of all the riches in *Africk*; and with many braue words encouraged his men so well, that they were contented to set fire on all their ships (reseruing one or two to vse as Messengers,) to the end that no hope should remaine, saue onely in victory. In this heat of resolution, they winne by force two Cities; which after they had throughly sacked, they burnt to the ground; as a marke of terrour to all that should make resistance. The *Carthaginians*, hearing this, are amazed; thinking that *Amilcar* is broken, and his whole Armie destroied in *Sicil*. This impression so dismaies them, that when they know the truth of all, by such as had scaped in the late Sea fight, yet still they feare, and know not what. They suspect *Amilcars* faith, who had suffered *Agathocles* to land in *Africk*: they suspect their principall Citizens at home, of a meaning to betray *Carthage* vnto the enemie; they raise a great Armie, and know not to whose charge they may safely commit it.

There were at that time two famous Captaines in the Citie, *Hanno*, and *Bomilcar*; great enemies, and therefore the more vnlikely to conspire against the Common-wealth. These are made Generalls of the Armie leuied, which farre exceeded the forces of *Agathocles*. But it seldome happens, that dissension betweene Commanders produceth any fortunate euent. Necessity draue *Agathocles* to fight: and the courage of his men, resolued to deale with the whole multitude of the *Carthaginians*, made easie the victorie against the one halfe of them. For *Bomilcar* would not starre: but suffered *Hanno* to be cut in pieces.

The reputation of this great victorie, brought ouer a King of the *Africans*, from the *Carthaginian* society, to take part with *Agathocles*: who pursuing his victorie winneth many Townes, and sends word to *Syracuse* of his good successe. The *Carthaginians* also send into *Sicil*, willing *Amilcar*, their Generall, to succour the State of *Africk*, which was in danger to bee lost, whilest hee was trauailing in the conquest of *Sicil*. *Amilcar* sends them fiue thousand men: all his forces hee thought it not needfull to transport; as hoping rather to draw *Agathocles* backe into *Sicil*, than to bee drawne home by one, that could scarce retaine his owne Kingdome. But these good hopes had a badde issue. Hee spent some time in winning a few Townes, that adhered vnto the *Syracusians*: and hauing brought his matters to some good order, hee conceiued a sudden hope of taking *Syracuse* by surprise. It was a prettie (though tragicall) accident, if it were true, as *Tullie* relates it. *Amilcar* had a dreame, which told him that he should suppe the next day within *Syracuse*. His fancie begot this dreame, and he verily beleeued it. He made more haste than good speed, toward the Citie: and comming vpon it on the sudden, had good hope to carry it. But his enemies were prepared for him, and had laied an ambush to intrappe him, whereinto he fell. So he was carried prisoner into the Citie; in which it was likely, that hee had no great cheare to his supper: for they strucke off his head, and sent it into *Africk* (a welcome present) to *Agathocles*.

This good successe of things at home, did put such courage into the *Sicilian* Armie, that *Agathocles* was bold to weare a Crowne, and stile himselfe *King of Africk*. Hee had allured *Ophellas*, King of the *Cyrenians*, to take his part, by promises to deliuer the Countrie into his hands: for that (as he said) it was sufficient vnto himselfe to haue diuerted the *Carthaginians* from *Sycil*, wherein (after this warre ended) he might reigne quietly. *Ophellas* came with a great Armie, and was friendly entertained. But the traiterous *Sicilian*, taking an aduantage, did murther this his assistant; and afterwards by good words, and great promises, drew all the *Cyrenian* Armie to follow him in his Warres. Thus his villanie found good successe; and he so preuailed in *Africke*, that hee got leysure to make a step into *Sicil*. Many Townes in *Sicil* had embraced a desire of recouering their libertie; thinking it high time to fight at length for their owne freedome, after that they had so long beene exposed, (as a reward of victorie) either vnto Aliens, or to Tyrants, of their owne Countrie. These had preuailed farre, and gotten many to take their parts, as in a common cause: when the comming of *Agathocles* abated their high spirits, and his good successe in many fights, compelled them to Obedience. Out of

Sicil

Sicil hee returned into *Africk*, where his affaires ſtood in very bad termes. *Archagathus*, his ſonne, had loſt a battaile; and (which was worſe) had ill meanes to helpe himſelfe: his Armie being in mutinie for lacke of pay. But *Agathocles* pacified the tumult, by the accuſtomed promiſes of great bootie and ſpoyle. It had now beene time for him, to offer peace to the *Carthaginians*: which to obtaine, they would (queſtionleſſe) haue giuen to him, both mony enough to pay his Armie, and all that they then held in *Sicil*. For their Citie had beene diſtreſſed, not onely by this his warre, but by the treaſon of *Bomilcar*, who failed not much of making himſelfe Tyrant ouer them. But ambition is blind. *Agathocles* had all his thoughts fixed vpon the conqueſt of *Carthage* it ſelfe: out of which dreame he was awaked, by the loſſe of a battaile, not ſo memorable in regard of any accident therein, as of the ſtrange euents following it. The *Carthaginians*, after their great misfortunes in this warre, had renewed their old ſacrifices of children to *Saturne*: from which they had abſtained, euer ſince they made peace with *Gelon*. And now they made choice of ſome, the goodlieſt of their priſoners, taken in the battaile, to offer vnto the ſaid Idoll, in way of thankefulneſſe for their victorie. The fire, with which theſe vnhappie men were conſumed, caught hold vpon the lodgings neereſt vnto the Altar; and ſpreading it ſelfe farther through the Campe, with the deſtruction of many men, cauſed ſuch a tumult as is vſuall in the like caſes. At the ſame time, the like accident of fire burnt vp the Pauilion of *Agathocles*. Heereupon both the Armies fledde away; each of them beleeuing, that the noiſe in the aduerſe Campe, was a ſigne of the enemies comming to inuade it. But the *Carthaginians* had a ſafe retrait: *Agathocles*, by a ſecond errour, fell into a new calamitie. In the beginning of this his flight in the darke, hee met with his owne *African* Souldiers; and thinking them to be enemies, (as indeede the one halfe of them had reuolted from him, to the *Carthaginians*, in the laſt battaile) hee beganne to aſſaile them, and was ſo ſtoutly reſiſted, that hee loſt in this blinde fight, aboue foure thouſand of his men. This did ſo diſcourage his proud heart; that being fallen from the neere hope of taking the Citie of *Carthage*, vnto ſome diſtruſt of his owne ſafetie, he knew no more how to moderate his preſent weake feares, than lately he had known how to gouerne his ambition. Therefore hee tooke the way that came next into his head; which was, to ſteale cloſely a-boord his ſhippes, with his yonger ſonne (the elder he ſuſpected of Inceſt, and of Ambition) and ſo to flie into *Sicil*; thinking it the beſt courſe to ſhift for himſelfe, as wanting veſſels wherein to tranſport his Armie. His elder ſon, *Archagathus*, perceiued his drift, arreſted him, and put him vnder cuſtodie: but by meanes of a ſudden tumult, he was let looſe, eſcaped, and fled alone, leauing both his ſonnes behinde him. His flight being noyſed through the Armie, all was in vproare; and extremitie of rage cauſed not onely the common Souldier, but euen ſuch as had beene friends to the Tyrant, to lay hold vpon his two ſonnes, and kill them. That this flight of *Agathocles* was extreamely baſe; I need not vſe words to proue: That his feare was truly, as all feare is ſaid to be, a paſſion, depriuing him of the ſuccours which reaſon offered, the ſequele doth manifeſt. His forſaken Souldiers, being now a headleſſe company, and no longer an Armie to be feared, obtained neuertheleſſe a reaſonable compoſition from the *Carthaginians*: to whom they ſold thoſe places, whereof they had poſſeſſion, for ninteene talents. Likewiſe, *Agathocles* himſelfe, hauing loſt his Armie, did neuertheleſſe, by the reputation of this late warre, make peace with *Carthage* vpon equall termes.

After this, the Tyrant, being deliuered from forraine enemies, diſcouered his bloudie nature, in moſt abominable cruelties, among the *Sicilians*. His wants, and his feares, vrged him ſo violently, that he was not ſatisfied with the ſpoyles of the rich, or the death of thoſe whom he held ſuſpected: but in a beaſtly rage depopulated whole Cities. He deuiſed new engines of torment; wherein ſtriuing to exceed the Bull of *Phalaris*, hee made a frame of braſſe, that ſhould ſerue to ſcorch mens bodies; and withall giue him leaue to behold them in their miſerie. So deuiliſh is the nature of man, when reaſon, that ſhould be his guide, is become a ſlaue to his brutiſh affections. In theſe miſchiefes he was ſo outragious, that he neither ſpared Sexe, nor Age; eſpecially, when hee was informed of the ſlaughter of his children in *Affrick*. But this was not the way to preſerue his eſtate: for threw him into new dangers. They whom he had chaſed out of their Country, tooke armes againſt him; and draue him into ſuch feare, that hee was faine to ſeeke the loue at *Carthage*, which by ruling well hee might haue had in *Sicil*. Hee freely de-

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liuered into the *Carthaginians* hands, all those Townes of the *Phœnicians* in *Sicil*, belonging vnto them, which were in his possession. They requited him honourably, with great store of corne, and with foure hundred talents of gold and siluer. So (though not without much trouble and hazard) he preuailed against the Rebells, and setled his estate. Hauing no further businesse left in *Sicil*, he made a voyage into *Italie*. There hee subdued the *Brutians*, rather by terrour of his name, than by any force, for they yeelded at his first comming. This done, he went to the Isle of *Lipara*, and made the Inhabitants buy peace with one hundred talents of gold. But when hee had gotten this great summe, hee would needs exact a greater; and finding plainly that they had no more left, he was bold to spoyle the Temples of their gods. Heerein (me-thinkes) hee did well enough. For how could hee beleeue those to be gods, that had continually giuen deafe eares to his horrible periuries? Then he returned richly home, with eleuen ships loaden with gold: all which, and all the rest of his fleet, were cast away by foule weather at Sea; one Gallie excepted, in which he himselfe escaped, to suffer a more miserable end. A grieuous sickenesse fell vpon him, that rotted his whole body, spreading it selfe through all his veines and sinewes. Whilest he lay in this case, all desiring his end, saue only *Theogenia* (a wife that he had taken out of *Ægypt*) and her small children: his Nephew, the sonne of *Archagathus*, before mentioned, and a yonger sonne of his owne, began to contend about the Kingdome. Neither did they seeke to end the controuersie by the olde Tyrants decision; they regarded him not so much. But each of them laied wait for the others life: wherein the Nephew sped so well that he slue his Vncle, and got his Grandfathers Kingdome, without asking any leaue. These tidings wounded the heart of *Agathocles* with feare and sorrow. Hee saw himselfe without helpe, like to become a prey to his vngracious Nephew, from whom he knew that no fauour was to be expected, either by himselfe, or by those, whom onely hee now held deare, which were *Theogenia* and her children. Therefore he aduised her and them to flie before they were surprised: for that otherwise they could by no meanes auoide, either death, or somewhat that would be worse. He gaue them all his treasures and goods, wherewith he euen compelled them (weeping to leaue him desolate in so wretched a case) to imbarke themselues hastily, and made speed into *Ægypt*. After their departure, whether hee threw himselfe into the fire, or whether his disease consumed him, there was none left that cared to attend him; but he ended his life as basely, as obscurely, and in as much want, as hee first beganne it.

After the death of *Agathocles* it was, that the *Mamertines* his Souldiers traiterously occupied *Messana*, and infested a great part of the Iland. Then also did the *Carthaginians* begin to renew their attempts of conquering all *Sicil*. What the Nephew of *Agathocles* did, I cannot finde. Likely it is that he quickly perished. For the *Sicilians* were driuen to send for *Pyrrhus* to help them, who had married with a daughter of *Agathocles*. But *Pyrrhus* was soone wearie of the Countrie (as hath beene shewed before) and therefore left it; prophecying that it would become a goodly champion field, wherein *Rome* and *Carthage* should fight for superioritie. In which businesse, how these two great Cities did speed, the order of our Storie will declare.

§. V.

A recontinuation of the Roman warre in Sicil. How Hieron, *King of Syracuse, forsooke the Carthaginians; and made his peace with Rome.*

WHen *Appius Claudius*, following the aduantage of his victorie gotten at *Messana*, brought the warre vnto the Gates of *Syracuse*, and besieged that great Citie; *Hieron* found it high time for him to seeke peace: knowing that the *Carthaginians* had neither any reason to bee offended with him, for helping himselfe by what meanes hee could, when they were not in case to giue him assistance; and foreseeing withall, that when once he had purchased his quiet from the *Romans*, it would be free for him to sit still, without feare of molestation, whilest *Rome* and *Carthage* were fighting for the masterie. In this good mood, the new *Roman* Consuls, *M. Valerius*, and *C. Otacilius*, found him, and readily embraced the offer of his friendship. Yet they made

vse

ſe of their preſent aduantage, and ſold him peace for an hundred (ſome ſay two hundred) Talents.

Theſe Conſuls had brought a great Armie into *Sicil*; yet did they nothing elſe in effect, than bring ouer *Hiero* to their ſide. If the *Syracuſians* held them buſied (which I find not, otherwiſe than by circumſtances, as, by the ſumme of monie impoſed vpon him, and by their performing none other peece of ſeruice) all the whole time of their abode in the Iland; then was his departure from the friendſhip of *Carthage*, no leſſe to his honour, than it was to his commoditie. For by no reaſon could they require, that he ſhould ſuffer his owne Kingdom to runne into manifeſt perill of ſubuerſion, for their ſakes, that ſhould haue receiued all the profit of the victorie: ſeeing they did expoſe him to the whole danger, without ſtraying themſelues to giue him reliefe. But the *Carthaginians* had lately made good proofe of the ſtrength of *Syracuſe*, in the daies of *Agathocles*: and therefore knew, that it was able to beare a very ſtrong ſiege. And hereupon it is like that they were the more ſlacke, in ſending helpe: if (perhaps) it were not ſome part of their deſire, that both *Rome* and *Syracuſe* ſhould weaken one the other; whereby their owne worke might be the eaſier againſt them both. Yet indeed, the caſe of the beſieged Citie was not the ſame, when the *Romans* lay before it, as it had beene, when the *Carthaginians* attempted it. For there was great reaſon, to try the vttermoſt hazard of war againſt the *Carthaginians*, who ſought no other thing than to bring it into ſlauerie: not ſo againſt the *Romans*, who thought it ſufficient if they could withdraw it from the party of their enemies. Beſides, it was not all one to be gouerned by *Agathocles*, or by *Hiero*. The former of theſe cared not what the citizens endured, ſo long as he might preſerue his owne tyrannie: the later, as a iuſt and good Prince, had no greater deſire then to winne the loue of his people, by ſeeking their commoditie; but including his owne felicitie within the publique, laboured to vphold both, by honeſt and faithfull dealing. Hereby it came to paſſe, that he enioyed a long and happy reigne, liuing deare to his own Subiects, beloued of the *Romans*, and not greatly moleſted by the *Carthaginians*; whom, either the conſideration, *That they had left him to himſelfe, ere he left their ſocietie*, made vnwilling to ſeeke his ruine; or their more earneſt buſineſſe with the *Romans*, made vnable to compaſſe it.

§. VI.

How the Romans beſiege and winne Agrigentum. Their beginning to maintaine a fleet. Their firſt loſſe, and firſt victorie by Sea. Of Seafight in generall.

Hieron, hauing ſided himſelfe with the *Romans*, aided them with victualls, and other neceſſaries: ſo that they, preſuming vpon his aſſiſtance, recall ſome part of their forces. The *Carthaginians* finde it high time to beſtirre them; they ſend to the *Ligurians*, and to the troopes they had in *Spaine*, to come to their aide; who being arriued, they made the Citie of *Agrigentum*, the ſeat of the war, againſt the *Romans*, filling it with all manner of munition.

The *Roman* Conſulls, hauing made peace with *Hieron*, returne into *Italie*; and, in their places, *Lucius Poſthumus*, and *Quintus Mamilius*, arriue. They goe on towards *Agrigentum*: and finding no enemie in the field, they beſiege it, though it were ſtuffed with fiftie thouſand Souldiers. After a while, the time of harueſt being come, a part of the *Romane* Armie range the Countrey to gather corne, and thoſe at the ſiege grow negligent; the *Carthaginians* ſallie furiouſly, and indanger the *Roman* Armie, but are in the end repelled into the towne with great loſſe; but by the ſmart felt on both ſides, the Aſſailants redoubled their guards, and the beſieged kept within their couert. Yet the

* *Agrigentum* was a goodly City, built by the *Geloi*, vnder conduct of *Ariſton* and *Pyſtilus*. The compaſſe was tenne miles about the walls; and it had ſometimes in it eight hundred thouſand Inhabitants. This City, by reaſon of the fertilitie of the ſoile, and the neighbour-hood of *Carthage*, grew in a ſhort ſpace from ſmall beginnings to great glory and riches. The plentie and luxurie thereof was ſo great, as it cauſed *Empedocles* to ſay, That the *Agrigentines* built *Palaces* of ſuch ſumptuoſitie, as if they meant to liue for euer; and made ſuch feaſts as if they meant to die the next day. But their greateſt pompe and magnificence, was in their goodly temples, and theaters, water-conduits, and fiſh-ponds: the ruines whereof at this day are ſufficient arguments, that *Rome* it ſelfe could neuer boaſt of the like. In the Porch of the temple of *Iupiter Olympus*, (by which wee may iudge of the temple it ſelfe) there was ſet out on one ſide the full proportion of the Giants, fighting with the gods, all cut out in poliſhed marble of diuers colours; a worke the moſt magnificent and rare, that euer hath beene ſeene: on the other ſide the warre of *Troy*, and the encounters which hapned either ſiege; with the perſonages of the Heroes that were doers in that warre; all of the like beautifull ſtone, & of equall ſtature to the bodies of thoſe men in ancient times: In compariſon of which, the latter workes of that kinde, are but pettie things, and meere trifles. It would require a volume to expreſſe the magnificence of the temples of *Hercules*, *AEſculapius*, *Concord*, *Iuno Lucina*, *Chaſtitie*, *Proſerpina*, *Caſtor* and *Pollux*; wherein the Maſter-peeces of thoſe exquiſite Painters, and Caruers, *Phidias*, *Xeuxis*, *Myron*, and *Polycletus*, were to beſeene. But in proceſſe of time it ranne the ſame fortune that all other great Cities haue done, and was ruined by diuers calamities of warre: whereof this warre preſent brought vnto it not the leaſt.

Romans

Romans, the better to assure themselues, cut a deepe trench, betweene the walls of the Citie and their Campe: and another on the out-side thereof; that neither the *Carthaginians* might force any suddenly, by a sallie, nor those of the Countrie without, breake vpon them vnawares: which double defence kept the besieged also from the receiuing any reliefe of victualls, and munitions, whilest the *Siracusian* supplies the assailants with what they want. The besieged send for succour to *Carthage*: after they had beene in this sort pent vp fiue moneths. The *Carthaginians* imbarke an Armie, with certaine Elephants, vnder the command of *Hanno*; who arriues with it at *Heraclea*, to the West of *Agrigentum*. *Hanno* puts himselfe into the field, and surpriseth *Erbesus*, a Citie wherein the *Romanes* had bestowed all their prouision. By meanes heereof, the famine without grew to bee as great, as it was within *Agrigentum*; and the Romane campe no lesse streightly assieged by *Hanno*, than the Citie was by the *Romanes*: insomuch, as if *Hieron* had not supplied them, they had beene forced to abandon the siege. But seeing that this distresse was not enough to make them rise; *Hanno* determined to giue them battaile. To which end departing from *Heraclea*, hee makes approach vnto the *Roman* campe. The *Romans* resolue to sustaine him, and put themselues in order. *Hanno* directs the *Numidian* horsemen to charge the Vantguard, to the ende to draw them further on; which done, hee commands them to returne as broken, till they came to the body of the Army, that lay shadowed behinde some rising ground. The *Numidians* performe it accordingly; and while the *Romanes* pursued the *Numidians*, *Hanno* giues vpon them, and hauing slaughtered many, beates the rest into their Trenches.

After this encounter, the *Carthaginians* made no other attempt for two moneths, but lay strongly incamped, waiting vntill some opportunitie should inuite them. But *Annibal* that was besieged in *Agrigentum*, as well by signes as messengers, made *Hanno* know how ill the extremitie which he endured, was able to brooke such dilatory courses. *Hanno* thereupon, a second time, prouoked the Consuls to fight: But his Elephants being disordered by his owne Vantguard, which was broken by the *Romanes*, he lost the day: and with such as escaped, he recouered *Heraclea*. *Annibal* perceiuing this, and remaining hopelesse of succor, resolued to make his owne way. Finding therefore that the *Romans*, after this daies victory, wearied with labour, and secured by their good fortune, kept negligent watch in the night; hee rusht out of the Towne, with all the remainder of his armie, and past by the *Roman* campe without resistance. The Consulls pursue him in the morning, but in vaine: sure they were, that hee could not carry the Citie with him, which with little a-doe the *Romans* entred, and pittifully spoyled. The *Romans*, proud of this victorie, purposed rather to follow the direction of their present good fortunes, than their first determinations. They had resolued in the beginning of this Warre, onely to succour the *Mamertines*, and to keepe the *Carthaginians* from their owne coasts: but now they determine to make themselues Lords of all *Sicil*; and from thence, being fauoured with the winde of good successe, to saile ouer into *Africke*. It is the disease of Kings, of States, and also of priuate men, to couet the greatest things, but not to enioy the least; the desire of that which we neither haue nor neede, taking from vs the true vse and fruition of what wee haue alreadie. This curse vpon mortall men, was neuer taken from them since the beginning of the World vnto this day.

To prosecute this Warre, *Lucius Valerius* and *Titus Otacilius*, two new Consuls, are sent into *Sicil*. Whereupon, the *Romans* being Masters of the field, many in-land Townes gaue themselues vnto them. On the contrarie, the *Carthaginians* keeping still the Lordship of the Sea, many maritimate places became theirs. The *Romanes* therefore, as well to secure their owne coasts, often inuaded by the *African* fleets, as also to equall themselues in euery kinde of warfare with their enemies, determine to make a fleet. And heerein fortune fauoured them with this accident, that beeing altogether ignorant in ship-wrights craft, a storme of winde thrust one of the *Carthaginian* Gallies, of fiue bankes, to the shore.

Now had the *Romanes* a patterne, and by it they beganne to set vp an hundred *Quinqueremes*, which were Gallies, rowed by fiue on euery banke, and twenty, of three on a banke: and while these were in preparing, they exercised their men in the feat of rowing. This they did after a strange fashion. They placed vpon the Sea-sands many

many seates, in order of the bankes in Gallies, whereon they placed their water-men; and taught them to beat the sand with long poles, orderly, and as they were directed by the Master, that so they might learne the stroke of the Gallie, and how to mount and draw their Oares.

When their fleet was finished, some rigging and other implements excepted; *C. Cornelius*, one of the new Consuls (for they changed euery yeere) was made Admirall: who being more in loue with this new kinde of warfare, then well aduised, past ouer to *Messina* with seuenteene Gallies, leauing the rest to follow him. There hee staied not, but would needs row along the coast to *Lipara*, hoping to doe some piece of seruice. *Hannibal*, a *Carthaginian* was at the same time Gouernour in *Panormus*; who being aduertised of this new Sea mans arriuall, sent foorth one *Boodes*, a Senatour of *Carthage*, with twentie Gallies to entertaine him. *Boodes*, falling vpon the Consull vnawares, tooke both him and the fleet hee commanded. When *Hannibal* receiued this good newes, together with the *Roman* Gallies, and their Consull; hee grew no lesse foolish hardie than *Cornelius* had beene. For hee, fancying to himselfe to surprize the rest of the *Roman* fleet, on their owne coast, ere they were yet in all points prouided; sought them out with a fleete of fiftie saile: wherewith falling among them, hee was well beaten, and leauing the greater number of his owne behinde him, made an hard escape with the rest: for of one hundred and twentie Gallies, the *Romans* vnder *Cornelius* had lost but seuenteene, so as one hundred and three remained, which were not easily beaten by fiftie.

The *Romans*, being aduertised of *Cornelius* his ouerthrow, make haste to redeeme him, but giue the charge of their fleet to his Colleague, *Duilius*. *Duilius*, considering that the *Roman* vessels were heauie and slow, the *African* Gallies hauing the speed of them, deuised a certaine Engine in the prow of his Gallies, whereby they might fasten or grapple themselues with their enemies, when they were (as wee call it) boord and boord, that is, when they brought the Gallies sides together. This done, the waighties ships had gotten the aduantage, and the *Africans* lost it. For neither did their swiftnesse serue them, nor their Mariners craft; the Vessels wherein both Nations fought, being open: so that all was to be carried by the aduantage of weapon, and valour of the men. Besides this, as the heauier Gallies were accidentally likely to crush and cracke the sides of the lighter and weaker, so were they by the reason of their breadth, more steadie; and those that best kept their feet, could also best vse their hands. The example may be giuen betweene one of the long boates of his Maiesties great ships, and a *London barge*.

Certainely, hee that will happily performe a fight at Sea, must bee skilfull in making choice of Vessels to fight in: he must beleeue, that there is more belonging to a good man of warre, vpon the waters, than great during; and must know, that there is a great deale of difference, betweene fighting loose or at large, and grapling. The Gunnes of a slow ship pierce as well, and make as great holes, as those in a swift. To clap ships together, without consideration, belongs rather to a mad man, than to a man of warre: for by such an ignorant brauerie was *Peter Strosse*, lost at the *Azores*, when he fought against the *Marquesse of Santa Cruz*. In like sort had the Lord *Charles Howard*, Admirall of *England*, beene lost in the yeere 1588. if hee had not beene better aduised, than a great many malignant fooles were, that found fault with his demeanour. The *Spaniards* had an Armie aboord them; and he had none: they had more ships then he had, and of higher building and charging; so that, had he intangled himselfe with those great and powerfull Vessells, he had greatly endangered this Kingdome of *England*. For twentie men vpon the defences, are equall to an hundred that boord and enter; whereas then, contrariwise, the *Spaniards* had an hundred, for twentie of ours, to defend themselues withall. But our Admirall knew his aduantage, and held it: which had he not done, he had not beene worthy to haue held his head. Heere to speake in generall of Sea-fight (for particulars are fitter for priuate hands then for the Presse,) I say, That a fleete of twentie shippes, all good sailers, and good ships, haue the aduantage, on the open Sea, of an hundred as good ships, and of slower sayling. For if the fleet of an hundred saile keepe themselues neere together, in a grosse squadron, the twentie ships, charging them vpon any angle, shall force them to giue ground, and to fall backe vpon their owne next fellowes: of which so many as intangle, are made vnseruiceable or lost. Force them

they may easily, because the twentie ships, which giue themselues scope, after they haue giuen one broad side of Artillerie, by clapping into the winde, and staying, they may giue them the other: and so the twentie ships batter them in pieces with a perpetuall vollie; whereas those, that fight in a troope, haue no roome to turne, and can alwaies vse but one and the same beaten side. If the fleet of an hundred saile giue themselues any distance, then shall the lesser fleet preuaile, either against those that are a-reare & hindmost, or against those, that by aduantage of ouer-sailing their fellowes keepe the winde: and if vpon a Lee-shore, the ships next the winde bee constrained to fall backe into their owne squadron, then it is all to nothing, the whole fleet must suffer shipwracke, or render it selfe. That such aduantage may be taken vpon a fleet of vnequall speed, it hath bin well enough conceiued in olde time; as by that Oration of *Hermocrates*, in *Thucydides*, which he made to the *Syracusians*, when the *Athenians* inuaded them, it may easily bee obserued.

* If wee may giue credit to Antiquities, which *Fazellus*, a diligent writer hath left vs in his Historie of *Sicil*, *Panormus*, now called *Palermo*, is one of the first Cities that hath been built in all *Europe*. For whereas *Thucydides* seemes to make it a Colonie of the *Phœnicians*; *Ranzanus*, *in libello de Panormo*, *lib. 3.* affirmes that it was first, and long before the time which *Thucydides* sets down, founded by the *Chaldæans*, & *Damascenes*. To prooue which, hee tels vs of two inscriptions vpō marble in the *Hebrew* Character found at *Panormus* in the time of *William* the second, King of *Sicil*, that were then beheld of al the Citizens & other strāgers; which being translated into Latine, say as followeth: *Viuente Isaac filio Abraha, & regnante in Idumæa, atq; in Valle Damascena, Esau filio Isaac; ingens Hebræorū manus, quibus adiūcti sunt multi Damasceni, atq; Phœnices, profecti in hanc triangularem Insulam, sedes perpetuas locauerunt in hoc amœnissimo loco, quem Panormū nominauerunt.* In the other marble are found these words: *Non est alius Deus præter unum Deum: non est alius potens præter eundem Deum, &c. Hunus Turris Præfectus est Sephu filius Eliphaz, filij Esau, fratris Lucob filij Isaac, filij Abrahams: & Turri quidem oppidum est Bayeh; sed Turri huic proxima nomen est Pharah.* And this inscription (saith *Fazellus*) was found intire in the Castle *Bayeh*, in the yeare 1534. Now whether these inscriptions were truely as ancient, as these men beleeue they were, I leaue euery man to his owne faith. But that the City was of aged times, it appeares by *Thucydides*, who affirmeth; when the *Greekes* past first into *Sicil*, that then the *Phœnicians* inhabited *Panormus*: which certaine it is they did in the first *Punick* warre; to wit, the *Carthaginians*, who were *Phœnicians*, from whom the *Romans* (*A. Agustus*, & *C. Cornelius*, commanding this Armie) tooke it. And when *Marcellus* besieged *Syracuse*, it sent him in ayde 7000. Souldiers. But it was rather confederate, than subiect to the *Romans*. For *Cicero* against *Verres*, names it among the free Cities of *Sicil*. After *Syracuse* destroyed, it became the first Citie and Regall seat, as well of the *Goths* and *Saracens* in that Iland, as of the Emperours of *Constantinople*; of the *Normans*, *French*, and *Arragonians*; which honour it holds to this day, and is much frequented, for the excellent wine which growes about it.

Of the Art of Warre by Sea, I had written a a Treatise, for the Lord *Henry*, *Prince of Wales*; a subiect, to my knowledge, neuer handled by any man, ancient or moderne: but God hath spared mee the labour of finishing it, by his losse; by the losse of that braue Prince; of which, like an Eclipse of the Sunne, we shall finde the effects hereafter. Impossible it is to equall words and sorrowes; I will therefore leaue him in the hands of God that hath him. *Curæ leues loquuntur, ingentes stupent.*

But it is now time to returne to the beaten *Carthaginians*; who by losing their aduantage of swift boats, & boording the *Romans*, haue lost fiftie saile of their Gallies: as on the other side, their enemies by commanding the Seas, haue gotten libertie to saile about the West part of *Sicil*; where they raised the siege layed vnto *Segesta*, by the *Carthaginians*, and wonne the Towne of *Macella*, with some other places.

§. VII.

Diuers enterfeats of warre, betweene the Romans and Carthaginians, with variable successe. The Romans prepare to inuade Africk: and obtaine a great victory at Sea.

THe victorie of *Duilius*, as it was honoured at *Rome*, with the first Nauall triumph, that was euer seene in that Citie; so gaue it vnto the *Romans* a great incouragement, to proceede in their warres by Sea; whereby they hoped, not onely to get *Sicil*, but all the other Iles betweene *Italie* and *Africk*, beginning with *Sardinia*, whither soone after they sent a fleet for that purpose. On the contrary side, *Amilcar* the *Carthaginian*, lying in *Panormus*, carefully waited for all occasions, that might helpe to recompence the late misfortune: and being aduertised, that some quarrell was grown betweene the *Roman* Souldiers, and their Auxiliaries, being such as caused them to incampe a-part, he sent forth *Hanno* to set vpon them; who taking them vnawares, buried foure thousand of them in the place. Now during the continuance of the Land-warre in *Sicil*, *Hannibal*, who had lately beene beaten by Sea, but escaped vnto *Carthage*, meaning to make amends for his former errour, obtained the trust of a new fleet, wherewith hee arriued at *Sardinia*: the conquest of which Iland, the *Romans* had entertained for their next enterprise. Now it so fell out, that the *Romans*, crossing the Seas from *Sicil*, arriued in the port where *Hannibal* with his new fleet anchored. They set vpon him vnawares, and tooke the better part of the fleet which he conducted; himselfe hardly escaping the danger. But it little auailed him to haue escaped from the *Romans*. His good friends the *Carthaginians*, were so ill pleased with this his second vnfortunate voyage, that they hanged him vp for his diligence: for (as it hath been said of old) *Non est bis in bello peccare; In warre it is too much to offend twice.*

After this, it was long ere any thing of importance was done by the Consuls, till *Panormus* was besieged: where, when the *Romans* had sought in vaine to draw the *Carthaginians*

ginians into the field; being vnable to force that great Citie, becauſe of the ſtrong Garriſon therein beſtowed: they then departed from thence, and tooke certaine In-land Townes, as *Mytiſtratum*, *Enna*, *Camerina*, *Hippana*, and others, betweene *Panormus* and *Meſſana*.

The yeare following, *C. Atilius* the Conſul, who commanded the *Roman* fleet, diſcouered a company of the *Carthaginian* Gallies, ranging the coaſt: and, not ſtaying for his whole number, purſued them with ten of his. But hee was well beaten for the haſte hee made, and loſt all, ſaue the Gallie which tranſported him: wherein himſelfe eſcaped with great labour. But ere all was done, the reſt of *Atilius* his fleet was gotten vp: who renewing the fight, recouered from the *Carthaginians* a double number of theirs; by which the victory remaining doubtfull, both challenge it. Now to try at once, which of theſe two Nations ſhould command the Seas, they both prepare all they can. The *Romans* make a fleet of three hundred and thirty Gallies; the *Carthaginians*, of three hundred and fiftie, * *Triremes*, *Quadriremes*, and *Quinqueremes*.

The *Romans* reſolue to tranſport the warre into *Africk*, the *Carthaginians*, to arreſt them on the coaſt of *Sicil*. The numbers, with which each of them filled their fleete, was (perhaps) the greateſt that euer fought on the waters. By *Polybius* his eſtimation, there were in the *Roman* Gallies an hundred and forty thouſand men; and in thoſe of *Carthage*, an hundred and fifty thouſand: reckoning one hundred and twenty Souldiers, and three hundred rowers to euery Gallie, one with the other. The *Roman* fleete was diuided into foure parts, of which the three firſt made the forme of a Wedge or Triangle; the two firſt ſquadrons making the Flancks, and the third ſquadron, the Baſe: the point thereof (wherein were the two Conſulls as Admiralls) looking toward the enemie, and the middle ſpace lying emptie. Their Veſſells of carriage were towed by the third ſquadron. After all came vp the fourth, in forme of a *Creſcent*; very well manned, but exceeding thinne: ſo that the hornes of it incloſed all the third ſquadron, together with the corners of the firſt and ſecond. The order of the *Carthaginian* fleete I cannot conceiue by relation; but, by the manner of the fight afterwards, I coniecture, that the front of their fleet was thinne, and ſtretched in a great length, much like to that which the *French* call *Combat en haij*; a long front of horſe, and thinne: which forme, ſince the Piſtoll preuailed ouer the Lance, they haue changed. Behinde this firſt outſtretched front, their Battalions were more ſolide: for *Amilcar*, Admirall of the *Carthaginians*, had thus ordered them, of purpoſe, (his Gallies hauing the ſpeed of the *Romans*) that, when the firſt fleet of the *Romans* haſted to breake through the firſt Gallies, they ſhould all turne taile, and the *Romanes* purſuing them (as after a victory) diſorder themſelues, and, for eagerneſſe of taking the Run-awaies, leaue their owne three ſquadrons farre behinde them. For ſo it muſt needs fall out; ſeeing that the third ſquadron towed their horſe boats, and victuallers; and the fourth had the Reareward of all. According to *Amilcars* direction it ſucceeded. For when the *Romans* had charged, and broken, the thinne front of the *Carthaginian* firſt fleet, which ranne away, they forthwith gaue after them with all ſpeed poſſible, not ſo much as looking behinde them for the ſecond ſquadron. Hereby the *Romans* were drawne neere vnto the body of the *Carthaginian* fleet, led by *Amilcar*, and by him (at the firſt) receiued a great loſſe, vntill their ſecond ſquadron came vp, which forced *Amilcar* to betake him to his Oares. *Hanno* alſo, who commanded the right wing of the *Carthaginian* fleete, inuaded the *Romane* Reareward, and preuailed againſt them. But *Amilcar* beeing beaten off, *Marcus Atilius* fell backe to their ſuccour, and put the *Carthaginians* to their heeles; as not able to ſuſtain both ſquadrons. The Reare being relieued, the Conſuls came to the aide of their third Battalion, which towed the victuallers, which was alſo in great danger of being beaten by the *Africans*: but the Conſuls, ioyning their ſquadrons to it, put the *Carthaignians* on that part alſo to running.

This victorie fell vnto the *Romanes*, partly by the hardineſſe of their Souldiers; but principally, for that *Amilcar*, beeing firſt beaten, could neuer after ioyne himſelfe vnto any of his other ſquadrons, that remained as yet in a faire likelihood of preuailing, ſo long as they fought vpon equall termes, and but ſquadron to ſquadron. But *Amilcar* forſaking the fight, thereby left a full fourth part of the *Romane* fleete vnengaged, and readie to giue ſuccour to any of the other parts that were oppreſt. So as in concluſion, the *Romanes* got the honour of the day: for they loſt but foure and

* The *Quinqueremes* are Gallies, wherin euery Oare hath fiue men to draw it: the *Quadriremes* had foure to an Oare: and the *Triremes*, three. Some haue thought, that the *Quinqueremes* had fiue rankes of Oares, one ouer another; & the other Gallies (rateably) fewer. But had this beene ſo, they muſt the haue had fiue deckes each ouer other: which hath ſeldome beene ſeen in ſhips of a thouſand Tunns, neither could the third, fourth, & fifte rankes, haue reached vnto the water with the Oares.

twentie of theirs; whereas the *Africans* loſt thirtie that were ſunke, and threeſcore and three that were taken.

Now, if *Amilcar*, who had more Gallies than the *Romans*, had alſo diuided his fleete into foure ſquadrons, (beſides thoſe that hee ranged in the front to draw on the enemies, and to ingage them) and that, whileſt hee himſelfe fought with one ſquadron that charged him, all the reſt of the enemies fleete had beene at the ſame time entertained, hee had preuailed: But the ſecond ſquadron, being free, came to the reſcue of the firſt, by which *Amilcar* was oppreſt: and *Amilcar*, being oppreſt and ſcattered, the Conſuls had good leiſure to relieue both the third and the fourth ſquadron, and got the victorie.

Charles the fift, among other his Precepts to *Philip* the ſecond his ſonne, where hee aduiſeth him concerning Warre againſt the *Turkes*, tells him, that in all battailes betweene them and the *Chriſtians*, he ſhould neuer faile to charge the *Ianiſars* in the beginning of the fight, and to ingage them at once with the reſt. For (ſaith he) the *Ianiſars*, who are alwaies reſerued intire in the Reare of the battaile, and in whom the *Turke* repoſeth his greateſt confidence; come vp in a groſſe body, when all the troops, on both ſides are disbanded and in confuſion; whereby they carrie the victorie before them without reſiſtance. By the ſame order of fight, and reſeruation, did the *Romans* alſo preuaile againſt other Nations. For they kept their *Triarij* in ſtore (who were the choice of their Armie) for the vp-ſhot and laſt blow. A great and victorious aduantage it hath euer been found, to keepe ſome one or two good troopes to looke on, when all elſe are diſbanded and ingaged.

§. VIII.

The Romanes preuaile in Africk. Atilius *the Conſull propoundeth intollerable conditions of peace to the Carthaginians. He is vtterly beaten, and made priſoner.*

NOw the *Romans* according to their former reſolution, after they had repaired and re-victualled their fleet, ſet ſaile for *Africa*, and arriued at the *Promontorie* of *Hercules*, a great Head-land, ſomewhat to the Eaſt of the Port of *Carthage*, and ſome fortie leagues from *Heraclea* in *Sicil*, where *Amilcar* himſelfe as yet ſtaid. From this Head-land (leauing the entrance into *Carthage*) they coaſted the Eaſt-ſide of the *Promontorie*, till they came to *Clypea*; a Towne about fiftie *Engliſh* mile from it. There they diſ-embarked, and prepared to beſiege *Clypea*; which, to eaſe them of labour, was yeelded vnto them. Now had they a Port of their owne on *Africa* ſide; without which all inuaſions are fooliſh. By this time were the *Africans* alſo arriued at their owne *Carthage*; fearing that the *Roman* fleet and armie had directed themſelues thither: but being aduertiſed that they had taken *Clypea*, they made prouiſions of all ſorts, both by Sea and Land, for their defence. The *Romans* ſend to *Rome* for directions, and in the meane while waſte all round about them. The order giuen from the Senate, was, that one of the Conſulls ſhould remaine with the Armie, and that the other ſhould returne, with the fleet into *Italie*. According to this direction, *Manlius* the Conſull is ſent home to *Rome*; whither he carried with him twenty thouſand *African* Captaines, with all the *Roman* fleet and armie; except fortie ſhips, fifteene thouſand foot, and fiue hundred horſe, that were left with *Atilius*.

With theſe forces, *Regulus* eaſily wanne ſome Townes and Places that were vnwalled, and laid ſiege to others. But hee performed no great matter, before hee came to *Adis*. Yet I hold it worthy of relation, that neere vnto the Riuer of *Bagrada*, hee encountred with a Serpent of one hundred and twenty foot long, which he ſlue, not without loſſe of many Souldiers, being driuen to vſe againſt it ſuch engines of warre, as ſerued properly for the aſſaulting of Townes. At *Adis* he met with the *Carthaginian* Armie, whereof the Captaines were *Hanno* and *Boſtar*, together with *Amilcar*, who had brought ouer out of *Sicil* fiue thouſand foote, and fiue hundred horſe to ſuccour his Countrie. Theſe (belike) had an intent, rather to wearie him out of *Africa*, by warie protraction of time, than to vndergoe the hazard of a maine fight. They were carefull to hold themſelues free, from neceſſitie of comming to blowes: yet had they a great deſire, to ſaue the Towne of *Adis* out of his hands. Intending therefore to follow their generall purpoſe, and yet to diſturbe him in the ſiege of *Adis*; they incampe neere vnto him, and ſtrongly

ſtrongly (as they thinke) on the top of an hill: but thereby they looſe the ſeruices, both of their *Elephants*, and of their horſe-men. This diſaduantage of theirs *Regulus* diſcouers, and makes vſe of it. He aſſailes them in their ſtrength, which they defend a-while, but in fine the *Romans* preuaile, & force them from the place, taking the ſpoile of their campe. Following this their good fortune at the heeles, they proceed to *Tunis* a Citie within ſixteene miles of *Carthage*, which they aſſault and take.

By the loſſe of this battaile at *Adis*, and more eſpecially by the loſſe of *Tunis*, the *Carthaginians* were greatly diſmaied. The *Numidians*, their next Neighbours towards the Weſt, inſult vpon their misfortunes, inuade, and ſpoile their Territory, and force thoſe that inhabite abroad, to forſake their villages and fields, and to hide themſelues within the walls of *Carthage*. By reaſon hereof, a great famine at hand threatens the Citizens. *Atilius* findes his owne aduantage, and aſſures himſelfe that the Citie could not long hold out: yet hee feared leſt it might defend it ſelfe, vntill his time of Office, that was neere expired, ſhould bee quite runne out; whereby the new Conſulls were like to reape the honor of obtaining it. Ambition therefore, that hath no reſpect but to it ſelfe, perſwades him to treat of peace with the *Carthaginians*. But hee propounded vnto them ſo vnworthy and baſe conditions, as thereby their hearts, formerly poſſeſſed with feare, became now ſo couragious and diſdainfull, that they reſolued, either to defend their libertie, or die to the laſt man. To ſtrengthen this their reſolution, there arriued at the ſame time a great troope of *Greekes*, whom they had formerly ſent to entertaine. Among theſe was a very expert Souldier, named *Xantippus*, a *Spartan*: who being informed of what had paſſed, and of the ouerthrow which the *Carthaginians* receiued neere vnto *Adis*, gaue it out publikely, that the ſame was occaſioned by default of the Commanders, and not of the Nation. This bruit ranne, till it came to the Senate; *Xantippus* is ſent for; giues the reaſon of his opinion; and in concluſion, being made Generall of the *African* forces, he puts himſelfe into the field. The Armie which he led, conſiſted of no more then twelue thouſand foot, and foure thouſand horſe, with an hundred Elephants. No greater were the forces wherewith the *Carthaginians* fought for all that they had; Libertie, Liues, Goods, Wiues, and Children: which might well make it ſuſpected, that the Armies by Sea, before ſpoken of, were miſſe-numbred; the one conſiſting of an hundred and forty thouſand, and the other of an hundred and fiftie thouſand: were it not commonlie found that they which vſe the ſeruice of mercinarie Souldiers, are ſtronger abroad, than at their owne dores.

Xantippus, taking the field with this Armie, marched directly towards the *Romans*; and ranging his troups vpon faire and leuell ground, fitteſt both for his Elephants and Horſe, preſented them battaile. The *Romanes* wondered much, whence this new courage of their enemies might grow: but confident they were, that it ſhould ſoone bee abated. Their chiefe care was, how to reſiſt the violence of the Elephants. Againſt them they placed the *Velites*, or light-armed Souldiers, as a *forlorne hope*; that theſe might, either with darts and other caſting weapons, driue backe the beaſts vpon the enemies, or at leaſt breake their violence, and hinder them from ruſhing freelie vpon the Legions. To the ſame end, they made their battailes deeper in file, than they had beene accuſtomed to doe. By which meanes, as they were the leſſe ſubiect vnto the impreſſion of the Elephants; ſo were they ſo much the more expoſed vnto the violence of horſe, wherein the Enemie did farre exceede them. The Elephants were placed by *Xantippus*, all in one ranke; before his Armie, which followed them at a reaſonable diſtance: his horſemen, and ſome light-armed foote, of the *Carthaginians Auxiliaries*, were in the wings. The firſt onſet was giuen by the Elephants, againſt which the *Velites* were ſo vnable to make reſiſtance, that they brake into the battalions following, and put them into ſome diſorder. In this caſe, the depth of the *Romane* battaile was helpfull. For when the beaſts had ſpent their force, in piercing through a few of the firſt rankes; the ſquadrons neuertheleſſe perſiſted in their order, without opening. But the *Carthaginian* horſe, hauing at the firſt encounter, by reaſon of their aduantage in number, driuen thoſe of *Atilius* out of the fielde, beganne to charge the *Romane* battalions in flanke, and put them in great diſtreſſe; who being forced to turne face euery way, could neither paſſe forward nor yet retire; but had very much adoe to make good the ground whereon they ſtood. In the meane while, ſuch of the *Romanes*, as had eſcaped the furie of the Elephants, and left them at their backes,

* This City was taken frō the *Turkes* by *Charles* the fift in the yeere 1536 and was one of the three Keyes, which he gaue in charge to *Philip* the ſecond his ſonne to keepe ſafe; to wit, this *Tunis*, the Key of *Africa*: *Elſtinge*, the Key of the *Netherlandes*: and *Cadiz*, the Key of *Spaine*. But two of theſe *Philip* ſo loſt, that hee neuer found them againe; the third, our *Engliſh* were bold, in the time of the renowned Queen *Elizabeth*, to wring out of his hands: where wee ſtaid not to picke any lock, but brake open the dores and hauing rifled all threw it into the fire.

fell vpon the *Carthaginian* Armie, that met them in very good array. It was no euen match. The one were a disordered Companie, wearied with labour, and hurt; the other, fresh, and well prepared, to haue dealt with the enemie vpon equall termes. Heere was therefore a greater slaughter with little fight; the *Romanes* hastily recoyling to the bodie of their Armie, which being surrounded with the enemie, and spent with trauaile, fell all to rout, vpon the defeat of these troupes, that open the way to a generall ouerthrow. So the *Carthaginians* obtained a full victorie; destroying the whole *Romane* Armie, saue two thousand, and taking fiue hundred prisoners, together with *Atilius* the Consull. Of their owne they lost no more then eight hundred mercenaries, which were slaine, when the fight began, by two thousand of the *Romanes*: that wheeling about to auoid the Elephants, bare downe all before them, and made way euen to the *Carthaginian* trenches. These were the two thousand that escaped, when the whole Armie behinde them was routed. All the rest were either taken or slaine. Hereby fortune made the *Romanes* know, that they were no lesse her vassals, than were the *Carthaginians*: how insolent soeuer they had beene in their proposition of peace, as if they had purchased from her the inheritance of their prosperitie, which shee neuer gaue nor sold to any mortall man. With what ioy these newes were welcommed, when they came to *Carthage*, wee may easily coniecture; and what great things the vertue of one man hath often brought to passe in the World, there are many examples to proue, no lesse then this of *Xantippus*: all of them confirming that sentence of *Eurypides*, *Mens vna Sapiens, plurium vincit manus*; *Many mens hands equall not one wise minde.*

After this great seruice done to the *Carthaginians*, *Xantippus* returned into *Greece*; whether for that hee was more enuied then honoured, or for what other cause, it is vnknowne.

The death of *Atilius Regulus* the Consull, was very memorable. Hee was sent from *Carthage* to *Rome*, about the exchange and ransome of prisoners on both sides: giuing his faith to returne if the businesse were not effected. When he came to *Rome*, and plainelie saw that his Countrie should lose by the bargaine: so farre was he from vrging the Senate vnto compassion of his owne miserie, that hee earnestly perswaded to haue the prisoners in *Africke* left to their ill destinies. This done, hee returned to *Carthage*: where for his paines taken, hee was rewarded with an horrible death. For this his constancie and faith, all Writers highly extoll him. But the *Carthaginians* seeme to haue iudged him an obstinate and malicious enemie; that neither in his prosperitie would hearken to reason, nor yet in his calamitie would haue the naturall care, to preserue himselfe and others, by yeelding to such an office of humanitie, as is common in all warres (not grounded vpon deadly hatred) onely in regard of some small aduantage. Whatsoeuer the *Carthaginians* thought of him; sure it is, that his faithfull obseruance of his word giuen, cannot be too much commended. But that graue speech, which he made in the Senate, against the exchange of prisoners, appeares, in all reason, to haue proceeded from a vaine-glorious frowardnesse, rather than from any necessitie of State. For the exchange was made soone after his death; wherein the *Romanes* had the worse bargaine, by so much as *Regulus* himselfe was worth. As for the authoritie of all Historians, that magnifie him in this point; we are to consider that they liued vnder the *Roman* Empire: *Plinius*, the *Carthaginian*, perhaps did censure it otherwise. Yet the death which hee suffered with extreame torments, could not be more grieuous to him than it was dishonourable to *Carthage*. Neither doe I thinke that the *Carthaginians* could excuse themselues herein; otherwise than by recrimination: saying, That the *Romanes* deserued to be no better intreated, for as much as it was their ordinary practice to vse others in the like sort. Crueltie doth not become more warrantable, but rather more odious, by being customarie. It was the *Roman* fashion, to whip almost to death, and then to behead, the Captaines of their enemies whom they tooke, yea although they were such as had alwaies made faire warres with them. Wherefore it seemes not meet, in reason, that they should crie out against the like tyrannicall insolencie in others, as if it were lawfull onely in themselues.

The consideration both of this misfortune, that rewarded the pride of *Atilius* his intolerable demands; and of the sudden valour, whereinto the *Carthaginians* feare was changed by meere desperation; calls to remembrance, the like insolencie of others in prosperitie, that hath bred the like resolution in those, to whom all reasonable grace hath beene

beene denied. In such cases I neuer hold it impertinent, to adde vnto one, more testimonies approuing the true rules, from which our passions carry vs away.

In the yeere 1378. the *Genowaies* wonne so fast vpon the *Venetians*, as they not onely draue their Gallies out of the Sea, but they brought their owne fleet within two miles of *Venice* it selfe. This bred such an amazement in the Citizens of *Venice*, that they offered vnto the *Genowaies* (their State reserued) whatsoeuer they would demand. But *Peter Doria*, blowne vp with many former victories, would harken to no composition; saue the yeelding of their Citie and State to his discretion. Hereupon, the *Venetians*, being filled with disdaine, thrust out to Sea with all their remaining power, and assaile *Doria* with such desperate furie, that they breake his fleet, kill *Doria* himselfe, take nineteene of his Gallies, fourescore boats of *Padoa*, and foure thousand prisoners; recouer *Chiozza*, and all the places taken from them; and following their victory, enter the Port of *Genoa*, enforcing the *Genowaies*, basely to begge peace, to their extreame dishonour and disaduantage, being beaten; which, being victorious, they might haue commanded, to their greatest honour and aduantage. The like hapned to the Earle of *Flanders*, in the yeere 1380. when hauing taken a notable, and withall an ouer-cruell reuenge vpon the *Gantois*, hee refused mercy to the rest, who in all humilitie, submitting themselues to his obedience, offered their Citie, goods, and estates, to be disposed at his pleasure. This when hee had vnaduisedly refused, and was resolued to extinguish them vtterly; they issue out of their Citie with fiue thousand chosen men, and armed with a desperate resolution, they charge the Earle, breake his Armie, enter *Bruges* (*pell-mell*) with his vanquished followers; and enforce him to hide himselfe vnder an heape of straw, in a poore cottage; out of which with great difficultie he escaped, and saued himselfe. Such are the fruits of insolencie.

§. IX.

How the affaires of Carthage prospered after the victorie against Atilius: *How the Romans hauing lost their fleet by tempest, resolue to forsake the Seas: The great aduantages of a good fleet in warre, betweene Nations diuided by the Sea.*

BY the reputation of this late victory, all places that had beene lost in *Africke*, returne to the obedience of *Carthage*. Onely *Clypea* stands out; before which the *Carthaginians* sit downe, and assaile it, but in vaine: For the *Romans*, hearing of the losse of *Atilius* with their forces in *Africke*, and withall, that *Clypea* was besieged, make ready a grosse Armie, and transport it in a fleet of three hundred and fiftie Gallies, commanded by *M. Æmilius*, and *Ser. Fuluius*, their Consulls. At the *Promontory* of *Mercurie*, two hundred *Carthaginian* Gallies, set out of purpose, vpon the bruit of their comming, encounter them: but greatly to their cost. For the *Romans* tooke by force an hundred and foureteene of their fleet, and drew them after them to *Clypea*; where they staid no longer, than to take in their owne men that had beene besieged: and this done, they made amaine toward *Sicil*, in hope to recouer all that the *Carthaginians* held therein. In this hasty voyage they despise the aduice of the Pilots, who pray them to finde harbour in time, for that the season threatned some violent stormes, which euer hapned betweene the rising of *Orion*, and of the * *Dog-starre*. Now although the Pilots of the *Roman* Fleete had thus fore-warned them of the weather at hand, and certified them withall, that the South coast of *Sicil* had no good Ports, wherein to saue themselues vpon such an accident: yet this victorious Nation was perswaded, that the winde and seas feared them no lesse, than did the *Africans*; and that they were able to conquer the Elements themselues. So refusing to stay within some Port, as they were aduised, they would needes put out to Sea; thinking it a matter much helping their reputation, after this victory against the *Carthaginian* fleet, to take a few worthlesse Townes vpon the coast. The mercilesse windes in the meane while ouertake them, and neere vnto *Camerina*, ouerturne and thrust headlong on the rocks, all but fourescore

* There is no Part of the World, which hath not some certaine times of outragious weather besids their accidentall storms. We haue vpon our coast a Michaelmas flaw, that seldome or neuer failes: In the west *Indies*, in the moneths of *August* and *September*, those most forcible winds, which the *Spaniards* call the *Nortes*, or Northwindes, are very fearefull: and therefore they that Navigate in those parts, take harbour till those months take end. *Charles* the fift being ill aduised, in passing the Seas towards *Algere*, in the Winter quarter, contrary to the counsaile of *A. Doria*, as he was in like vnseasonable time to continue his siege before *Metz*, in *Lorraine*, lost an hundred and fortie ships by tempest, and fifteene Gallies, with all in effect in them, of men, victualles, horses, and munition: a losse no lesse great, than hit at that, both from before the one and the other, was extreame dishonourable.

of

of three hundred and forty ships: so as their former great victory was deuoured by the Seas, before the fame thereof recouered *Rome*.

The *Carthaginians*, hearing what had hapned, repaire all their warlike Vessels, hoping once againe to command the Seas: they are also as confident of their land-forces since the ouerthrow of *Atilius*. They send *Asdrubal* into *Sicil* with all their old Souldiers, and an hundred and fortie Elephants, inbarqued in two hundred Gallies. With this Armie and fleet he arriues at *Lilybæum*; where he begins to vexe the *Partisans* of *Rome*. But aduersitie doth not discourage the *Romanes*: They build in three monethis (a matter of great note) one hundred and twenty ships; with which, and the remainder of their late shipwracke, they row to *Panormus*, or *Palerma*, the chiefe Citie of the *Africans* in *Sicil*, and surround it by Land and Water: after a while they take it, and leauing a Garrison therein, returne to *Rome*.

Very desirous the *Romans* were to be doing in *Africk*: to which purpose they imploied *C. Seruilius*, and *C. Sempronius*, their Consulls. But these wrought no wonders. Some spoile they made vpon the coasts of *Africa*: but Fortune robbed them of all their gettings. For in their returne, they were first set vpon the sands, and like to haue perished, neere vnto the lesser *Syrtes*, where they were faine to heaue all ouer-boord, that so they might get off: then, hauing with much a doe doubled the Cape of *Lilybæum*, in their passage from *Panormus* towards *Italie*, they lost an hundred and fiftie of their ships by foule weather. A greater discouragement neuer Nation had; the god of the warres fauoured them no more, than the god of the waters afflicted them. Of all that *Mars* enriched them with vpon the Land, *Neptune* robbed them vpon the Seas. For they had now lost, besides what they lost in fight, foure hundred and sixe Ships and Gallies, with all the munition and Souldiers transported in them.

The exceeding damage hereby receiued, perswaded them to giue ouer their Nauigation, and their fight by Sea, and to send onely a Land-armie into *Sicil*, vnder *L. Cæcilius*, and *F. Furius*, their Consuls. These they transported in some threescore ordinary passage-boats, by the streights of *Messana*, that are not aboue a mile and a halfe broad from land to land. In like sort, the ouerthrow which *Atilius* receiued in *Africa*, occasioned chiefly by the Elephants, made them lesse cholericke against the *Carthaginians*, than before; so that for two yeeres after, they kept the high and wooddie grounds, not daring to fight in the faire and champian Countries. But this late resolution of forsaking the Seas lasted not long. For it was impossible for them to succour those places which they held in *Sicil*, without a Nauie, much lesse to maintaine the warre in *Africa*. For whereas the *Romans* were to send forces from *Messana* to *Egesta*, to *Lilybæum*, and to other places in the extreme West parts of *Sicil*, making sometimes a march of aboue an hundred and forty *English* mile by land, which could not be performed with an Armie, and the prouisions that follow it, in lesse than foureteene daies, the *Carthaginians* would passe it with their Gallies, in eight and fortie houres.

An old example we haue, of that great aduantage of transporting Armies by water, betweene *Canutus*, and *Edmond Ironside*. For *Canutus*, when he had entred the *Thames* with his Nauie and Armie, and could not preuaile against *London*, suddenly imbarqued, and sailing to the West, landed in *Dorset-shire*, so drawing *Edmond* and his Army thither. There finding ill entertainement, he againe shipt his men, and entred the *Seuerne*, making *Edmond* to march after him, to the succour of *Worcestershire*, by him greatly spoiled. But when he had *Edmond* there, he sailed backe againe to *London*: by meanes whereof, he both wearied the King, and spoiled where he pleased, ere succour could arriue. And this was not the least helpe, which the *Netherlands* haue had against the *Spaniards*, in the defence of their liberty, that being Masters of the Sea, they could passe their Armie from place to place, vnwearied, and entire, with all the Munition and Artilerie belonging vnto it, in the tenth part of the time, wherein their enemies haue beene able to doe it. Of this, an instance or two. The Count *Maurice* of *Nassau*, now liuing, one of the greatest Captaines, and of the worthiest Princes, that either the present or preceding Ages haue brought forth, in the yeare 1590. carried his Armie by Sea, with fortie Canons, to *Breda*: making countenance either to besiege *Boisleduc*, or *Gertreuiden Berg*; which the enemie (in preuention) filled with Souldiers, and victualls. But as soone as the winde serued, he suddenly set saile, arriuing in the mouth of the *Meuze*, turned vp the *Rhine*, and thence to *Tssel*, and sat downe before *Zutphen*. So before the *Spaniards* could

could march ouer-land round about *Holland*, aboue foureſcore mile, and ouer many great Riuers, with their Cannon and carriage, *Zutphen* was taken. Againe, when the *Spaniſh* Armie had ouercome this wearisome march, and were now farre from home, the Prince *Maurice*, making countenance to saile vp the *Rhine*, changed his course in the night; and sailing downe the streame, he was set downe before *Hulst* in *Brabant*, ere the *Spaniards* had knowledge what was become of him. So this Towne he also tooke, before the *Spaniſh* armie could returne. Lastly, the *Spaniſh* armie was so sooner arriued in *Brabant*, than the Prince *Maurice*, well attended by his good fleet, hauing fortified *Hulst*, set saile againe, and presented himselfe before *Nymegen* in *Gelders*, a Citie of notable importance, and mastred it.

And to say the truth; it is impossible for any maritime Countrie, not hauing the coasts admirably fortified, to defend it selfe against a powerfull enemy, that is master of the Sea: Hereof I had rather, that *Spaine* than *England* should be an example. Let it therefore be supposed, that King *Philip* the second had fully resolued to hinder Sir *Iohn Norris* in the yeare 1589. from presenting *Don Antonio*, King of *Portugale*, before the gates of *Lysborne*; and that he would haue kept off the *Engliſh*, by power of his land-forces; as being too weake at Sea, through the great ouerthrow of his mighty *Armada*, by the fleet of Queene *Elizabeth*, in the yeere foregoing. Surely, it had not beene hard for him, to prepare an Armie, that should be able to resist our eleuen thousand. But where should this his Armie haue beene bestowed? If about *Lysborne*; then would it haue beene easie vnto the *Engliſh*, to take, ransacke, and burne the Towne of *Groine*, and to waste the Countrie round about it. For the great and threatning preparations of the Earle of *Altemira*, the Marqueſſe of *Seralba*, and others, did not hinder them from performing all this. Neither did the hastie leauie of eight thousand, vnder the Earle of *Andrada*, serue to more effect, than the increase of honour to Sir *Iohn Norris*, and his Associates: considering, that the *Engliſh* charged these, at *Puente de Burgos*, and passing the great Bridge, behinde which they lay, that was flanked with shot, and barricadoed at the further end, routed them, tooke their campe; tooke their Generals standard with the Kings Armes, and pursued them ouer all the Countrie, which they fired. If a royall Armie, and not (as this was) a Companie of priuate aduenturers, had thus begun the warre in *Galicia*; I thinke it would haue made the *Spaniards* to quit the guard of *Portugale*, and make haste to the defence of their S^t. *Iago*, whose Temple was not far from the danger. But, had they held their first resolution; as knowing, that Sir *Iohn Norris* his maine intent was, to bring *Don Antonio*, with an Armie, into his Kingdome, whither comming strong, he expected to be readily and ioyfully welcomed: could they haue hindred his landing in *Portugale*? Did not he land at *Penicha*, and march ouer the Countrey to *Lysborne*, sixe dayes iourney? Did not hee (when all *Don Antonio* his promises failed) passe along by the Riuer of *Lysborne* to *Cascaliz*, and there, hauing won the Fort, quietly imbarque his men, and depart? But these, though no more than an handfull, yet were they *Engliſhmen*. Let vs consider of the matter it selfe; what another Nation might doe, euen against *England*, in landing an Armie, by aduantage of a fleet, if we had none. This question, *Whether an inuading Armie may be resisted at their landing vpon the coast of England, were there no fleet of ours at the Sea to impeach it*; is already handled by a learned Gentleman of our Nation, in his obseruations vpon *Cæsars* Commentaries, that maintaines the affirmatiue. This he holds onely vpon supposition; *in absence of our shipping*: and comparatiuely, as that it is a more safe and easie course, to defend all the coast of *England*, than to suffer any enemy to land, and afterwards to fight with him. Surely I hold with him, that it is the best way, to keep our enemy from treading vpon our ground: wherein, if we faile, then must we seeke to make him wish, that he had staied at his owne home. In such a case, if it should happen, our iudgements are to weigh many particular circumstances, that belong not vnto this discourse. But making the question generall, and positiue, *Whether England, without helpe of her fleete, be able to debarre an enemie from landing*; I hold that it is vnable so to doe: and therefore I thinke it most dangerous to make the aduenture. For the incouragement of a first victory to an enemy, and the discouragement of being beaten to the inuaded, may draw after it a most perilous consequence.

It is true, that the Marshall *Monluc*, in his Commentaries, doth greatly complaine, that by his wanting forces, wherewith to haue kept the frontier of *Guienne*, they of the

Proteſtant

Proteſtant religion, after the battaile of *Moncounter*, entred that Countrie, and gathered great ſtrength and reliefe thence; for if the King (ſaith he) would haue giuen me but reaſonable meanes, *ieuſe bien garde a Monſieur l' Admiral, de faire boire ſes Cheuaux en la Garonne; I would haue kept the Admiral from watering his horſes in the Riuer of Garonne.* *Monſieur de Langey*, on the contrary ſide, preferres the not fighting vpon a frontier with an inuading enemy, and commends the delay; which courſe the Conſtable of *France* held, againſt the Emperour *Charles*, when he inuaded *Prouence*. Great difference I know there is, and a diuerſe conſideration to be had, betweene ſuch a Countrie as *France* is, ſtrengthned with many fortified places; and this of ours, where our Rampars are but of the bodies of men. And it was of inuaſions vpon firme land, that theſe great Captaines ſpake: whoſe entrances cannot be vncertaine. But our queſtion is, of an Armie to be tranſported ouer Sea, and to be landed againe in an enemies Country, and the place left to the choice of the Inuader. Hereunto I ſay, That ſuch an Armie cannot be reſiſted on the coaſt of *England*, without a fleet to impeach it; no, nor on the coaſt of *France*, or any other Countrey: except euery Creeke, Port, or ſandy Bay, had a powerfull Armie, in each of them, to make oppoſition. For let his whole ſuppoſition be granted; That *Kent* is able to furniſh twelue thouſand foot, and that thoſe twelue thouſand be layed in the three beſt landing places within that Countrey, to wit, three thouſand at *Margat*, three thouſand at the *Neſſe*, and ſixe thouſand at *Foulkſton*, that is ſomewhat equally diſtant from them both; as alſo that two of theſe troupes (vnleſſe ſome other order be thought more fit) be directed to ſtrengthen the third, when they ſhall ſee the enemies fleet to bend towards it: I ſay, that notwithſtanding this prouiſion, if the enemy, ſetting ſaile from the Iſle of *Wight*, in the firſt watch of the night, and towing their long boates at their ſternes, ſhall arriue by dawne of day at the *Neſſe*, and thruſt their Armie on ſhore there; it will be hard for thoſe three thouſand that are at *Margat*, (twenty and foure long miles from thence) to come time enough to re-enforce their fellowes at the *Neſſe*. Nay, how ſhall they at *Foulkſton* be able to doe it, who are neerer by more than halfe the way? ſeeing that the enemie, at his firſt arriuall, will either make his entrance by force, with three or foure hundred ſhot of great Artillery, and quickely put the firſt three thouſand, that were intrenched at the *Neſſe*, to runne; or elſe giue them ſo much to doe, that they ſhall be glad to ſend for helpe to *Foulkſton*, and perhaps to *Margat*: whereby thoſe places will be left bare. Now let vs ſuppoſe, that all the twelue thouſand *Kentiſh* Souldiers arriue at the *Neſſe*, ere the enemy can be ready to diſimbarque his Armie, ſo that he ſhall finde it vnſafe, to land in the face of ſo many, prepared to withſtand him; yet muſt we beleeue, that he will play the beſt of his owne game; and (hauing liberty to goe which way he liſt) vnder couert of the night, ſet ſayle towards the Eaſt, where what ſhall hinder him to take ground, either at *Margat*, the *Downes*, or elſewhere, before they at the *Neſſe* can be well aware of his departure? Certainly, there is nothing more eaſie than to doe it. Yea the like may be ſaid of *Waymouth*, *Parbeck*, *Poole*, and of all landing places on the South Coaſt. For there is no man ignorant, that Ships, without putting themſelues out of breath, will eaſily outrun the Souldiers that coaſt them. *Les Armees ne volent point en poſte; Armies neither flye, nor run poſt*, ſaith a Marſhall of *France*. And I know it to be true, that a fleete of Ships may be ſeene at Sunne-ſet, and after it, at the *Liſard*; yet by the next morning they may recouer *Portland*, whereas an Armie of foot ſhall not be able to march it in ſixe dayes. Againe, when thoſe troupes, lodged on the Sea-ſhores, ſhall be forced to run from place to place in vaine, after a fleet of Ships, they will at length ſit downe in the mid-way, and leaue all at aduenture. But ſay it were otherwiſe; That the inuading enemy will offer to land in ſome ſuch place, where there ſhall be an Army of ours ready to receiue him; yet it cannot be doubted, but that when the choice of all our trained bands, and the choice of our Commanders and Captains, ſhall be drawn together (as they were at *Tilburie* in the yeere 1588.) to attend the perſon of the Prince, and for the defence of the Citie of *London*: they that remaine to guard the coaſt, can be of no ſuch force, as to encounter an Armie like vnto that, wherewith it was intended that the Prince of *Parma* ſhould haue landed in *England*.

The Iſle of *Tercera* hath taught vs by experience, what to thinke in ſuch a caſe. There are not many Ilands in the world, better fenced by nature, and ſtrengthned by art: it being euery where hard of acceſſe; hauing no good harbour wherein to ſhelter a Nauie of

of friends; and vpon euery coue or watering place a Fort erected, to forbid the approach of an enemies boat. Yet when *Emanuel de Sylua*, and *Monsieur de Chattes*, that held it to the vse of *Don Antonio*, with fiue or sixe thousand men, thought to haue kept the *Marquesse of Santa Cruz*, from setting foot on ground therein; the Marquesse hauing shewed himselfe in the Roade of *Angra*, did set saile, ere any was aware of it, and arriued at the *Port des Moles*, farre distant from thence, where he wan a Fort, and landed, ere *Monsieur de Chattes*, running thither in vaine, could come to hinder him. The example of *Philip Strossie*, slaine the yeere before, without all regard of his worth, and of three hundred *French* prisoners murdered in cold blood, had instructed *de Chattes* and his followers, what they might expect at that Marquesse his hands: Therefore it is not like, that they were slow in carrying reliefe to *Port des Moles*. Whether our *English* would be perswaded to make such diligent haste, from *Margat* to the *Nesse*, and backe againe, it may be doubted. Sure I am, that it were a greater march than all the length of *Tercera*; whereof the *French-men* had not measured the one halfe when they found themselues preuented by the more nimble ships of *Spaine*.

This may suffice to proue, that a strong Armie, in a good fleet, which neither foot, nor horse, is able to follow, cannot be denied to land where it list, in *England*, *France*, or elsewhere, vnlesse it be hindred, encountred, and shuffled together, by a fleet of equall, or answerable strength.

The difficult landing of our *English*, at *Fayal*, in the yeere 1597. is alleaged against this: which example moues me no way to thinke, that a large coast may be defended against a strong fleet. I landed those *English* in *Fayal*, my selfe, and therefore ought to take notice of this instance. For whereas I finde an action of mine cited, with omission of my name; I may by a ciuill interpretation, think, that there was no purpose to defraud me of any honour; but rather an opinion, that the enterprize was such, or so ill managed, as that no honour could be due vnto it. There were indeede some which were in that voyage, who aduised me not to vndertake it: and I harkened vnto them, somewhat longer than was requisite, especially, whilest they desired me, to reserue the title of such an exploit (though it were not great) for a greater person. But when they began to tell me of difficulty: I gaue them to vnderstand, the same which I now maintaine, that it was more difficult to defend a coast, then to inuade it. The truth is, that I could haue landed my men with more ease then I did; yea without finding any resistance, if I would haue rowed to another place, yea euen there where I landed, if I would haue taken more company to helpe me. But, without fearing any imputation of rashnesse, I may say, that I had more regard of reputation, in that businesse, than of safetie. For I thought it to belong vnto the honour of our Prince and Nation, that a few Ilanders should not thinke any aduantage great enough, against a fleet set forth by *Q. Elizabeth*: and further, I was vnwilling, that some *Low-Countrie* Captaines, and others, not of mine owne squadron, whose assistance I had refused, should please themselues with a sweet conceit (though it would haue been short, when I had landed in some other place) *That for want of their helpe I was driuen to turne taile.* Therefore I tooke with me none, but men assured, Commanders of mine owne squadron, with some of their followers, and a few other Gentlemen, voluntaries, whom I could not refuse; as, Sir *William Brooke*, Sir *William Harney*, Sir *Arthur Gorges*, Sir *John Shot*, Sir *Thomas Ridgeway*, Sir *Henrie Thinne*, Sir *Charles Morgan*, Sir *Walter Chute*, *Marcellus Throckmorton*, Captaine *Laurence Kemis*, Captaine *William Morgan*, and others, such as well vnderstood themselues and the enemie: by whose helpe, with Gods fauour, I made good the enterprise I vndertooke. As for the *working of the Sea*, *the steepenesse of the Cliffes*, and other troubles, that were not new to vs, we ouercame them well enough. And these (notwithstanding) made fiue or sixe Companies of the enemies, that sought to impeach our landing, abandon the wall, whereon their Musketiers lay on the rest for vs, and won the place of them without any great losse. This I could haue done with lesse danger, so that it should not haue serued for example of a rule, that failed euen in this example: but the reasons before alleaged, (together with other reasons well knowne to some of the Gentlemen aboue named, though more priuate, then to be here laid downe) made me rather follow the way of brauery, and take the shorter course; hauing it still in mine owne power to fall off when I should thinke it meet. It is easily said, that *the Enemie was more then a Coward*, (which yet was more then we knew) neither will I magnifie such a small peece of seruice, by seeking to proue him better: whom had I thought

thought equall to mine owne followers, I would otherwise haue dealt with. But for so much as concernes the Proposition in hand; he that beheld this, may well remember that the same enemy troubled vs more in our march towards *Fayal*, than in our taking the shore; that he sought how to stop vs in place of his aduantage; that many of our men were slaine or hurt by him, among whom Sir *Arthur Gorges* was shot in that march; and that such, as (thinking all danger to be past, when we had won good footing) would needs follow vs to the Towne, were driuen by him, to forsake the pace of a man of war, and betake themselues to an hastie trot.

For end of this digression, I hope that this question shall neuer come to triall; his Maiesties many moueable Forts will forbid the experience. And although the *English* will no lesse disdaine, than any Nation vnder heauen can doe, to be beaten vpon their owne ground, or elsewhere by a forraigne enemy; yet to entertaine those that shall assaile vs, with their owne beefe in their bellies, and before they eate of our *Kentish* Capons, I take it to be the wisest way. To doe which, his Maiesty, after God, will imploy his good ships on the Sea, and not trust to any intrenchment vpon the shore.

§. X.

How the Romans attempt againe to get the mastrie of the Seas. The victory of Cæcilius *the Roman Consull at Panormus: The siege of Lilybæum. How a Rhodian Gallie entred Lilybæum at pleasure, in despight of the Roman fleet. That it is a matter of great difficultie to stop the passage of good ships. The Romans, by reason of grieuous losses receiued, vnder* Claudius *and* Iunius *their Consuls, abandon the Seas againe.*

WHen, without a strong Nauie, the *Romans* found it altogether impossible, either to keepe what they had already gotten in *Sicil*, or to enlarge their Dominions in *Africa* or elsewhere, they resolued once againe, notwithstanding their late misaduentures, to strengthen their fleet and ships of warre. So causing fiftie new Gallies to be built, and the old to be repaired, they gaue them in charge (together with certaine Legions of Souldiers) to the new Consuls, *C. Atilius*, and *L. Manlius*. On the other side, *Asdrubal* perceiuing that the *Romans*, partly by reason of the shipwracke which they had lately suffered, partly by reason of the ouerthrow which they receiued by *Xantippus* in *Africa*, were lesse daring than they had beene in the beginning of the warre: and withall, that one of the Consuls was returned into *Italie*, with the one halfe of the Armie; and that *Cæcilius*, with onely the other halfe, remained at *Panormus*: he remoued with the *Carthaginian* forces from *Lilybæum* towards it, hoping to prouoke *Cæcilius* to fight. But the Consull was better aduised. For when *Asdrubal* had made his approches somewhat neere the Towne, *Cæcilius* caused a deepe trench to be cut, a good distance without the ditch of the Citie: betweene which and his trench he left ground sufficient, to embattaile a Legion of his Souldiers. To these he gaue order that they should aduance themselues, and passe ouer the new trench, till such time as the *African* Elephants were thrust vpon them. From those beasts he commanded them to retire, by slow degrees, till they had drawne on the Elephants to the brinke of the new trench, which they could by no means passe. This they performed accordingly. For when the Elephants were at a stand, they were so gawled and beaten, both by those Souldiers that were on the inside of the trench, and by those that lay in the trench it selfe, that being inraged by their many wounds, they brake backe furiously vpon their owne foot-men, and vtterly disordered them. *Cæcilius*, espying this aduantage, sallied with all the force he had; and charging the other troups, that stood embattailed, he vtterly brake them, and put them to their heeles; making a great slaughter of them, and taking all their Elephants.

The report of this victory being brought to *Rome*, the whole State, filled with courage, prepared a new fleet of two hundred saile, which they sent into *Sicil*, to giue end to that warre, that had now lasted foureteene yeeres. With this fleet and armie the *Romans* resolue to attempt *Lilybæum*, the onely place of importance which the *Carthaginians* held in *Sicil*; and all (indeede) saue *Drepanum*, that was neere adioyning. They set down before it, and possesse themselues of all the places of aduantage neere vnto it, especially of such as command the hauen, which had a very difficult entrance. They also beat to the ground fixe towres of defence; and by forcible engines weaken so many other parts of the Citie,

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fixe towres of defence; and by forcible engines weaken so many other parts of the citie, as the defendants begin to despaire. Yet *Himilco*, Commander of the Place, faileth not in all that belongs to a man of Warre. All that is broken, he repaireth with admirable diligence; he maketh many furious sallies, and giueth to the *Romans* all the affronts that possibly could be made. He hath in Garrison (besides the Citizens) ten thousand Souldiers, among which there are certaine Lieutenants, and other petty Officers, that conspire to render and betray the Towne. But the matter is reuealed by an *Achæan*, called *Alexon*, who had formerly, in danger of the like treason, saued *Agrigentum*. *Himilco* vseth the helpe of *Alexon*, to assure the hired Souldiers, and imployeth *Hannibal* to appease the troups of the *Gaules*, which did wauer, and had sent their agents to the enemy. All promise constancie and truth; so that the Traitors, being vnable to performe what they had vndertaken, are faine to liue in the *Roman* campe as fugitiues, that had wrought no good whereby to deserue their bread. In the meane while, a supply often thousand Souldiers is sent from *Carthage* to their reliefe, hauing *Hannibal* the sonne of *Amilcar*, for their Conductor: who, in despight of all resistance, entred the Port and Citie, to the incredible ioy of the besieged. The old Souldiers, together with the new Companies, (thereto perswaded by *Himilco* with hope of great reward) resolue to set vpon the *Romans* in their Trenches, and either force them to abandon the siege, or (at least) to take from them, or set on fire, their engines of batterie. The attempt is presently made, and pursued to the vttermost, with great slaughter on both sides. But the *Romans* being more in number, and hauing the aduantage of the ground, hold still their places, and with extreme difficultie defend their engines.

They of *Carthage* desire greatly to vnderstand the state of things at *Lilybæum*; but know not how to send into the Towne. A certaine *Rhodian* vndertakes the seruice; and hauing receiued his dispatch, sailes with one Gallie to *Æguſa*, a little Iland neere *Lilybæum*. Thence, taking his time, he steered directly with the Port; and hauing a passing swift Gallie, he past through the best of the Channel, and recouered the water-gate, ere any of those, which the *Romans* had to guard the Port, could thrust from the shores on either side.

The next day, neither attending the couert of the darke night, nor dreading to be boorded by the *Roman* Gallies, who waited his returne, he set saile, and shipped his Oares (his Gallie being exceeding quicke of steerage, and himselfe expert in all parts of the channell) recouered the Hauens mouth, and the Sea, in despight of all the pursuit made after him. Then, finding himselfe out of danger of being incompassed by many, he turned againe towards the mouth of the Hauen, challenging any one, if any one durst come forth, to vndertake him. This enterprise, and the well performing of it, was very remarkeable, and much wondred at in those dayes: and yet, where there was no great Artillerie, nor any other weapons of fire, to kill a-farre-off, the aduenture which this *Rhodian* made, was not greatly hazardous. For in this Age, a valiant and iudicious man of warre will not feare to passe by the best appointed Fort of *Europe*, with the helpe of a good Tide, and a leading gale of winde: no though fortie peeces of great Artillerie open their mouthes against him, and threaten to teare him in pieces.

In the beginning of our late Queenes time, when *Denmarke* and *Sweden* were at War; our *East land* fleet, bound for *Leif-land*, as forbidden by the King of *Denmarke* to trade with the subiects of his enemies, & he threatned to sinke their ships if they came through the streights of *Elsenour*. Notwithstanding this, our Merchants (hauing a ship of her *Maiesties*, called the *Minion*, to defend them) made the aduenture; and sustaining some Vollies of shot, kept on their course. The King made all the prouision he could, to stop them, or sinke them, at their returne. But the *Minion*, commanded (as I take it) by *William Burrough*, leading the way, did not onely passe out with little losse, but did beat downe, with artillerie, a great part of the Fort of *Elsenour*; which at that time was not so well rampard, as now perhaps it is: and the fleet of Merchants that followed him, went through without any wound receiued. Neither was it long since, that the Duke of *Parma* besieging *Antwerp*, and finding no possibilitie to master it, otherwise then by famine, laid his Cannon on the bancke of the Riuer, so well to purpose and so euen with the face of the water, that hee thought it impossible for the least boate to passe by. Yet the *Hollanders* and *Zelanders*, not blowne vp by any winde of glorie, but contenting to finde a good market for their Butter and Cheese, euen the poore

men, attending their profit when all things were extreame deare in *Antwerp*, passed in boats of ten or twelue Tonne, by the mouth of the Dukes Cannon, in despight of it, when a strong Westerly winde, and a Tide of floud fauoured them; as also with a contrarie winde, and an ebbing water, they turned backe againe: so as hee was forced, in the end, to build his *Stockado* ouerthwart the Riuer, to his maruailous trouble and charge.

The Fort Saint *Philip* terrified not vs in the yeere 1596. when we entred the Port of *Caliz*; neither did the Fort at *Puntal*, when we were entred, beat vs from our anchoring by it; though it plaied vpon vs with foure Demi-cannons within point blanque, from sixe in the morning till twelue at noone. The siege of *Ostend*, and of many other places, may be giuen for proofe, how hard a matter it is to stop the passage of a good ship, without another as good to encounter it. Yet this is true, that where a Fort is so ser, as that of *Angra* in *Tercera*, that there is no passage along beside it, or that the ships are driuen to turne vpon a bow-line towards it, wanting all helpe of winde and tide; there, and in such places, is it of great vse, and feare full: otherwise not.

But to returne to our aduenturous *Rhodian*: He arriues in safety at *Carthage*, and makes them know the estate of *Lilybæum*. Others also, after this take vpon them to doe the like, and performe it with the same successe. The *Romans* therefore labour to choake the channell; and, for that purpose, fill many Merchants ships with great stones, and sinke them therein. The force of the Tides cleares it againe in part: but they grounded so many of those great bellied boates in the best of the entrance, as at last it made a manifest rising and heape, like a ragged Iland, in the passage. Hereby it came to passe, that a *Carthaginian* Gallie, taking her course by night, and not suspecting any such impediment, ranne her selfe a-ground thereon, and was taken. Now comes the braue *Rhodian*, thinking to enter, as hee had done before: but this *Carthaginian* Gallie, a little before taken, gaue him chace, and gathered vpon him; hee findes what she is, both by her forme and by her swiftnesse: and being not able to runne from her, resolued to fight with her. But she is too well manned for him, so that he is beaten and taken.

Lilybæum, after this, is greatly distressed; the Souldiers being worne with labour and watching. But in this despaire there rose so violent a tempest, as some of the *Romans* woodden Towers, by which they ouer-topt the wals of *Lilybæum*, were ouer-turned. A *Greeke* Souldier vndertakes to fire those that were fallen, and performes it: for the fire was no sooner kindled, but being blowne vnto by the bellowes of a tempest, it increased so fast, as it became resistlesse, and in the end burned all to ashes, and melted the brasen heads of the battering Rammes. Hereupon, despaire and wearinesse hinder the *Romans* from repairing their Engines: so that they resolue, by a long siege, to starue the defendants.

Vpon relation of what had past, a supply of tenne thousand Souldiers is sent from *Rome*, vnder *M. Claudius*, the Consull. Hee arriues at *Messana*, and marcheth ouer land to *Lilybæum*: where hauing re-inforced the Armie, and supplied the Gallies with new Rowers, he propounds the surprise of *Drepanum*, a Citie on the other side of the Bay of *Lilybæum*. This seruice the Captaines and Souldiers willingly embrace. So the Consull embarques his troupes, and arriues on the sudden in the mouth of the Port. *Adherbal* is Gouernour of the Towne, a valiant and prudent man of warre, who being ignorant of the new supply arriued at *Lilybæum*, was at first amazed at their sudden approach; but hauing [redacted] couered his spirits, he perswades the Souldiers, rather to fight abroade, than to be inclosed. Herewithall he promiseth great rewards to such, as by their valour shall deserue them; offering to leade them himselfe, and to fight in the head of his fleet. Hauing sufficiently encouraged his men, he thrusts into the Sea towards the *Romans*. The Consull, deceiued of his expectation, cals backe the formost Gallies, that he might now marshall them for defence. Hereupon some row backward, some forward, in great confusion. *Adherbal* findes and followes his aduantage, and forceth the Consull into a Bay at hand, wherein he rangeth himselfe, hauing the land on his backe: hoping thereby to keepe himselfe from being incompassed. But he was thereby, and for want of Sea-roome, so streightned, as hee could not turne himselfe any way from his enemies, nor range himselfe in any order. Therefore when he found no hope of resistance, keeping the shore on his left hand, hee thrust out of the Bay with

thirty

thirtie Gallies, beſides his owne, and ſo fled away: all the reſt of his fleet, to the number of ninetie and foure ſhips, were taken or ſunke by the *Carthaginians*. *Adherbal* for this ſeruice is greatly honoured at *Carthage*; and *Claudius*, for his indiſcretion and flight, as much diſgraced at *Rome*.

The *Romans*, notwithſtanding this great loſſe, arme threeſcore Gallies, with which they ſend away *L. Iunius*, their Conſull, to take charge of their buſineſſe in *Sicil*. *Iunius* arriues at *Meſſana*, where he meetes with the whole remainder of the *Roman* fleet, thoſe excepted which rode in the Port of *Lilybæum*. One hundred and twentie Gallies hee had; and beſides theſe, hee had gotten together almoſt eight hundred ſhips of burthen, which were laden with all neceſſary prouiſions for the Armie. With this great fleet he arriues at *Syracuſe*, where he ſtaies a while; partly to take in corne; partly, to wait for ſome, that were too ſlow of ſaile, to keepe company with him along from *Meſſana*. In the meane time, he diſpatcheth away towards *Lilybæum*, his *Quæſtors* or Treaſurers; to whom he commits the one halfe of his victuallers, with ſome Gallies for their conuoy.

Adherbal was not careleſſe, after his late victory: but ſtudied how to vſe it to the beſt aduantage. The ſhips and priſoners that he had taken, he ſent to *Carthage*. Of his owne Gallies he deliuered thirtie to *Carthalo*, who had threeſcore and tenne more vnder his owne charge; and ſent him to try, what good might be done againſt the *Roman* fleet, in the Hauen of *Lilybæum*. According to this direction, *Carthalo* ſuddenly enters the mouth of that Hauen, where he finds the *Romans*, more attentiue to the keeping in of the beſieged *Carthaginians*, than to the defence of their owne againſt another fleet. So hee chargeth them, boords and takes ſome, and fires the reſt. The *Roman* Campe takes alarme, and haſtens to the reſcue. But *Himilco*, Gouernour of the Towne, is not behinde hand; who ſallies out at the ſame time, and putting the *Romans* to great diſtreſſe, giues *Carthalo* good leiſure to goe through with his enterpriſe.

After this exploit, *Carthalo* ranne all along the South coaſt of *Sicil*, deuiſing how to worke miſchiefe to the enemy; wherein Fortune preſented him with a faire occaſion, which he wiſely managed. He was aduertiſed by his Scouts, that they had deſcried, neere at hand, a great fleet, conſiſting of all manner of Veſſels. Theſe were the victuallers, which the Conſull *Iunius*, more haſtily than prouidently, had ſent before him towards *Lilybæum*. *Carthalo* was glad to heare of their comming: for he and his men were full of courage, by reaſon of their late victories. Accompting therefore the great multitude of *Roman* Hulks approching, to be rather a prey, than a fleet, likely to make ſtrong oppoſition, he haſtens to encounter them. It fell out according to his expectation. The *Romans* had no minde to fight: but were glad to ſeeke ſhelter in an open Road, full of rocks, vnder couert of a poore Towne, belonging to their partie; that could helpe to ſaue them onely from the preſent danger, by lending them engines and other aide, wherewith to beat off the *Carthaginians* that aſſailed them. *Carthalo* therefore, hauing taken a few of them, lay waiting for the reſt, that could not long ride vnder thoſe rocks, but would be forced by any great change of winde, either to put out into the deepe, or to ſaue their men, how they could, by taking land, with the loſſe of all their ſhipping. Whileſt he was buſied in this care; the Conſull *Iunius* drew neere, and was diſcouered. Againſt him *Carthalo* makes out, and findes him altogether vnprepared to fight, as being wholly ignorant of that which had hapned. The Conſul had neither means to flie, nor abilitie to fight. Therefore he likewiſe ran into a very dangerous Creeke; thinking no danger ſo great, as that of the enemy. The *Carthaginian*, ſeeing this, betakes himſelfe to a Station betweene the two *Roman* fleets; where he watcheth, to ſee which of them would firſt ſtir, with a reſolution to aſſault that, which ſhould firſt dare to put it ſelfe into the Sea. So as now all the three fleets were on the South coaſt of *Sicil*, betweene the *Promontorie* of *Pachinus* and *Lilybæum*; a Tract exceeding dangerous, when the winde ſtormed at South. The *Carthaginians*, who knew the times of tempeſt, and their ſignes, finding (belike) ſome ſwelling billow (for ſo we doe in the Weſt of *England*, before a Southerly ſtorme) haſted to double the Cape of *Pachinus*, thereby to couer themſelues from the rage at hand. But the *Romans*, who knew better how to fight, than how to Nauigate, and neuer found any foule weather in the entrailes of their beaſts, their Soothſayers being all land-prophets, were ſuddenly ouer-taken with a boiſterous South winde, and all their Gallies forced againſt the rocks and vtterly wracke.

This calamity ſo diſcouraged the *Romans*, that they reſolued againe to forſake the Seas, and truſt onely to the ſeruice of their Legions vpon firme ground. But ſuch a reſolution cannot long hold. Either they muſt be ſtrong at Sea, or elſe they muſt not make warre in an Iland, againſt thoſe that haue a mightier fleet. Yet are they to be excuſed, in regard of the many great calamities which they had ſuffered, through their want of skill. Here I cannot forbeare to commend the patient vertue of the *Spaniards*. We ſeldome or neuer finde, that any Nation hath endured ſo many miſaduentures and miſeries, as the *Spaniards* haue done, in their *Indian diſcoueries*. Yet perſiſting in their enterpriſes, with an inuincible conſtancie, they haue annexed to their Kingdome ſo many goodly Prouinces, as buried the remembrance of all dangers paſt. Tempeſts and ſhipwracks, famine, ouerthrowes, mutinies, heat and cold, peſtilence, and all manner of diſeaſes, both old and new, together with extreme pouertie, and want of all things needefull, haue beene the enemies, wherewith euery one of their moſt noble Diſcouerers, at one time or other, hath encountred. Many yeeres haue paſſed ouer ſome of their heads, in the ſearch of not ſo many leagues: yea more then one or two, haue ſpent their labour, their wealth, and their liues, in ſearch of a golden Kingdome, without getting further notice of it, than what they had at their firſt ſetting forth. All which notwithſtanding, the third, fourth, and fift vndertakers, haue not beene diſheartned. Surely, they are worthily rewarded with thoſe Treaſuries, and Paradiſes, which they enioy; and well they deſerue to hold them quietly, if they hinder not the like vertue in others, which (perhaps) will not be found.

§. XI.

The Citie of Eryx is ſurprized by the Romans, and recouered by Amilcar, *who ſtoutly holds warre with them fiue yeeres. The Romans hauing emptied their common treaſurie, build a new fleet, at the charges of priuate men. The great victorie at Sea of* Luctatius *the Conſull; whereby the Carthaginians are forced to craue peace. The conditions of the peace betweene Rome and Carthage.*

THE *Romans* were carefull, to ſupply with all induſtry, by land, the want of ſtrength at Sea. Therefore they continue the ſiege of *Lilybæum*, and ſeeke to make ſure to themſelues all places, whither the enemie ſhips could not bring reliefe. The Conſull *Iunius*, to cure the wound of diſhonour, which he had receiued, bethought him what enterpriſes to vndertake. In the end he reſolued to attempt the Mountaine and Citie of *Eryx*, with the Temple of *Venus Erycina*: which was the faireſt and richeſt of all the Iland; and of theſe, by cunning or treaſon, he got poſſeſſion. *Eryx* was commodiouſly ſeated betweene *Drepanum* and *Panormus*; ſo that it ſeemed a fit place for a Garriſon, that ſhould reſtraine the *Carthaginians* from making roads into the Countrey. Wherefore *Iunius* fortified both the top of the Mountaine, and the firſt entrance of the paſſage from the bottome, (both which places were very defencible) with a good ſtrength of men. But ſhortly after, in the eighteenth yeere of this warre, the *Carthaginians* ſent forth *Amilcar*, ſurnamed *Barcas*, Father of the great *Hannibal*, with a fleet and armie, who ſailing to the coaſts of *Italie*, did throughly repay the ſpoyles which the *Romans* made in *Africa*. For hee firſt of all waſted and deſtroyed the Territories of the *Locrines*, and of the *Brutians*, that were dependants of *Rome*. Then entred hee into *Sicil*; and finding there no walled Citie in the *Carthaginians* power, that ſerued fitly to infeſt the *Romans*, he occupied a peece of ground of great aduantage, and lodged his Armie thereon; to confront as well the *Romans*, that were in *Panormus*, as thoſe that kept about *Eryx*, putting himſelfe betweene both Armies with admirable reſolution.

The place that *Amilcar* had ſeized vpon, was not onely very ſtrong by ſituation, but had the command of a Port: whereby it gaue him oportunitie, to ſcoure all the coaſt of *Italie* with his fleet, waſting all along as farre as to *Cuma*. In the Iſle of *Sicil* he held the *Romans* to hard worke: lying neere vnto *Panormus*, where in three yeeres abode he did many notable acts, though not of much conſequence, for that the enemy could neuer be drawne to hazard the maine chance. Hauing wearied himſelfe and the *Romans* long enough about *Panormus*, hee vndertooke a ſtrange peece of worke at *Eryx*. The *Roman* Garriſons, placed there by *Iunius*, on the top, and at the bottome of the Mountaine,

were

were very strongly lodged. Neuertheleſſe *Amilcar* found a way, lying towards the Sea-ſide, by which he conueighed his men into the Citie of *Eryx*, that was about the middeſt of the aſcent, ere the enemy knew of it. By this it came to paſſe, that the *Romans* which kept the top of the Mountaine, were ſtreightly held (as it were) beſieged. And no leſſe was *Amilcar* himſelfe reſtrained, by both of theſe Garriſons, and ſuch as came to relieue them. There he found them paſtime about two yeeres more; hoping ſtill to wearie out thoſe that lay ouer his head, as they on the contrary did their beſt, to thruſt him out of thoſe quarters.

At this time, all the care, both of the *Romans* and of the *Carthaginians*, was bent vnto the proſequuting of this buſineſſe at *Eryx*. Wherein it ſeemes true (as *Hannibal*, in *Liuie*, *Liu. Dec. 3. l. 6* ſpake vnto *Scipio*) that the affaires of *Carthage* neuer ſtood in better termes, ſince the beginning of the warre, than now they did. For whereas the *Romans* had vtterly forſaken the Seas, partly by reaſon of their great loſſes; partly vpon confidence of their land-forces, which they held reſiſtleſſe; *Amilcar*, with a ſmall Armie, had ſo well acquited himſelfe, to the honour of his Countrie, that by the triall of fiue yeares warre, the *Carthaginian* Souldier was iudged equall, if not ſuperiour to the *Roman*. Finally, when all, that might be, had beene deuiſed and gone, for the diſlodging of this obſtinate Warriour: no way ſeemed better to the Senate of *Rome*, than once againe to build a fleet; whereby, if the maſtrie of the Sea could once be gotten, it was likely that *Amilcar*, for lacke of ſupply, ſhould not long be able to hold out. But in performing this, extreme difficulty was found. The common treaſurie was exhauſted: and the coſt was not little, that was requiſite vnto ſuch an enterpriſe. Wherefore there was none other way left, than to lay the burden vpon priuate purſes. Diuers of the principall Citizens vndertooke to build (each at his owne charges) one *Quinquereme*, which example wrought ſo well, that they, whoſe abilitie would not ſerue to doe the like, ioyned with ſome others, and laying their monie together, concurred two or three of them, in building of another; with condition to be repaied, when the war was finiſhed. By this voluntary contribution, they made and furniſhed two hundred new *Quinqueremes*: taking for their patterne, that excellent ſwift rowing Gallie which they had gotten from the *Rhodian*, in the Port of *Lilybæum*, as was ſhewed before. The charge of this fleet was committed to *C. Luctatius Catulus*; who paſt with the ſame into *Sicil*, the Spring following, and entred the Port of *Drepanum*, indeuouring by all meanes to haue forced the Citie. But being aduertiſed that the *Carthaginian* fleete was at hand, and being mindefull of the late loſſes which his Predeceſſours had receiued; he was carefull to put himſelfe in order, againſt their arriuall.

Hanno was Admirall of the *Carthaginian* fleet; a man (as his actions declare him) wiſe in picture, exceedingly formall, and skilfull in the art of ſeeming reuerend. How his reputation was firſt bred, I doe not finde; but it was vp-held by a factious contradiction, or things vndertaken by men more worthy than himſelfe. This qualitie procured vnto him (as it hath done to many others) both good liking among the ancient ſort, whoſe cold temper is auerſe from new enterpriſes, and therewithall an opinion of great fore-ſight, confirmed by euery loſſe receiued. More particularly, he was gracious among the people, for that he was one of the moſt grieuous oppreſſors of their ſubiect Prouinces; whereby he procured vnto the *Carthaginians* much wealth, but therewithall ſuch hatred, as turned it all to their great loſſe. He had ere this beene imployed againſt the *Numidians*, and wilde *Africans*, that were more like to Rouers, than to Souldiers, in making Warre. Of thoſe fugitiue Nations, he learned to neglect more manly enemies, to his owne great diſhonour, and to the great hurt of *Carthage*; which loſt not more by his bad conduct, than by his malicious counſaile, when, hauing ſhewed himſelfe an vnworthy Captaine, hee betooke himſelfe to the long Robe. Yet is hee much commended in *Roman* Hiſtories, as a temperate man, and one that ſtudied how to preſerue the League betweene *Carthage* and *Rome*. In which regard, how well hee deſerued of his owne Countrie, it will appeare hereafter: how beneficiall hee was to the *Romans*, it will appeare, both hereafter, and in his preſent voyage; wherein he reduced the *Carthaginians* to a miſerable neceſſitie of accepting, vpon hard conditions, that peace which he thence-forth commended.

Hanno had very well furniſhed his Nauie, with all needefull prouiſions for the Souldiers at *Eryx*: (for dexteritie in making preparation was the beſt of his qualities) but he had

had neither beene carefull in trayning his Mariners, to the practice of Sea-fight, nor in manning his Gallies with ſtout fellowes. He thought, that the fame of a *Carthaginian* fleet was enough, to make the vnexpert *Romans* giue way: forgetting, that rather the reſiſtleſſe force of tempeſts, than any other ſtrength of oppoſition, had made them to forſake the Seas. Yet in one thing he had either conceiued aright, or elſe was ſent forth well inſtructed. It was his purpoſe, firſt of all to ſaile to *Eryx*, and there to diſcharge his ſhips of their lading: and hauing thus lightned himſelfe, he meant to take aboord ſome part of the Land-armie, together with *Amilcar* himſelfe, by whoſe helpe he doubted not, but that he ſhould be able to make his enemy repent of his new aduenture to Sea. This was a good courſe, if it could haue beene performed, But *Catulus* vſed all poſſible diligence, to preuent the execution of this deſigne: not becauſe he was informed of the enemies purpoſe, but that he knew it to be the beſt for them, & for that he feared no danger ſo greatly, as to encounter with *Amilcar*. Wherefore although the weather was very rough, and the Seas went high, when the *Carthaginian* fleet was deſcried; yet he rather choſe to fight with the enemy, that had the winde of him, than to ſuffer this conuoy to paſſe along to *Eryx*, vpon vnlikely hope of better oportunitie in the future. All that *Hanno* ſhould haue done, *Catulus* had performed. He had carefully exerciſed his men in Rowing; he had lightned his Gallies of all vnneceſſarie burthens; and he had taken aboord the choice men of the *Roman* Land-ſouldiers. The *Carthaginians* therefore, at the firſt encounter, were vtterly broken and defeated; hauing fiftie of their Gallies ſtemmed and ſunke, and ſeauentie taken, wherein were few leſſe than ten thouſand men, that were all made priſoners: the reſt, by a ſudden change of winde, eſcaping to the Ile of *Hieroneſus*.

The ſtate of *Carthage*, vtterly diſcouraged by this change of fortune, knew not whereon to reſolue. Meanes to repaire their fleete in any time there were none left; their beſt men of warre by Sea were conſumed; and *Amilcar*, vpon whoſe valour and iudgement the honour and ſafetie of the Common-weale reſted, was now ſurrounded by his enemies in *Sicil*, where hee could not be relieued. In this extremitie, they make diſpatch vnto *Amilcar* himſelfe, and authorize him to take what courſe ſhould ſeeme beſt vnto his excellent wiſedome; leauing all concluſions to his election and ſole counſaile.

Amilcar, whom no aduerſitie, accompanied with the leaſt hope or poſſibilitie of recouery, had euer vanquiſhed, looking ouer euery promiſe, true or falſe, that the preſent time could make him, (for to attend any thing from the future hee was not able) reſolued to make triall, whether his neceſſitie might be compounded vpon any reaſonable tearmes. Hee therefore ſent to *Lutatius* the Conſull an Ouerture of peace: who conſidering it well, gathered ſo many arguments from the preſent pouertie of the *Roman* State, waſted beyond expectation in the former warre, that hee willingly harkened vnto it. So, in concluſion, an accord was made, but with prouiſion, That it ſhould hold none otherwiſe, than if the Senate and People of *Rome* would ratifie it with their allowance.

The conditions were: Firſt, that the *Carthaginians* ſhould clearely abandon the Iſle of *Sicil*. Secondly, that they ſhould neuer vnder-take vpon *Hieron* King of *Syracuſe*, nor inuade any part of his Territories, nor the Territories of any of his Friends and Allies. Thirdly, that they ſhould ſet at liberty, and ſend backe into *Italie*, all the *Romans*, whom they hold priſoners, without ranſome. Laſtly, that they ſhould pay vnto the *Romans* two thouſand and two hundred talents; which make, as the *French* reckon the talent, thirteene hundred and twenty thouſand crownes: the ſame to be deliuered within twenty yeeres next following.

Theſe Articles were ſent to *Rome*, where they were not throughly approued: but ten Commiſſioners were ſent into *Sicil*, to make perfect the agreement. Theſe Commiſſioners added a thouſand talents to the former ſum; and required a ſhorter time of paiment. Further alſo, they tooke order, that the *Carthaginians* ſhould not onely depart out of *Sicil* it ſelfe, but ſhould alſo with-draw their Companies out of all the other Ilands betweene it and *Italie*, renouncing their whole intereſt therein.

Such was the end of the firſt *Punick Warre*, that had laſted about twentie foure yeares without intermiſſion; in which time the *Romans* had loſt, by fight or ſhipwracke, about ſeuen hundred *Quinqueremes*; and the *Carthaginians*, about fiue hundred: the greatneſſe of which loſſes, doth ſerue to prooue the greatneſſe both of theſe two Cities, and

of

of the Warre it selfe; wherein I hold good the iudgement of *Polybius*, That the *Romans*, in generall, did shew themselues the brauer Nation; and *Amilcar*, the most worthie Captaine.

CHAP. II.

Of diuers actions passing betweene the first and second Punick Warres.

§. I.

Of the cruell Warre begunne betweene the Carthaginians and their owne Mercenaries.

THE *Romanes*, hauing partly by force, and partly by composition, thrust the *Carthaginians* out of *Sicil*, and all the little Ilands thereunto adiacent, gaue them rather meanes and leisure to helpe themselues in a following Warre, then cause to hold themselues contented with the present peace. It is an ancient and true rule, *Quòd leges à victoribus dicuntur, accipiuntur à victis*; *That lawes are giuen by the Conquerors, and receiued of the conquered.* But the *Romans* had either forgotten the answere that was made vnto them, by one of the *Priuernates*; or else had forgotten to follow it, in this waighty businesse. For when one of *Priuernum*, after a rebellion, defending in the Senate the cause of his Citie, was demanded by a Senator, *What peace the Romanes might hope for, or assure themselues of, if they quitted their present aduantage ouer them*; he answered in these words, *Si bonam dederitis, & fidam & perpetuam*; *si malam, haud diuturnam*; *If the peace be good and faithfull that you giue vs, it will be perpetuall*; *if it be ill, then of little continuance.* To this answere, the Senate, at that time, gaue such approbation, that it was said, *Viri & liberi vocem audiuit*; *an credi posset, vllum populum, aut hominem denig. in ea conditione, cuius tum pœniteat, diutius quàm necesse sit mansurum? That it was the speech of a manly, and a free man*; *for who could beleeue, that any people, or indeed any one man, would continue longer in an ouer-burdened estate, than meere necessitie did enforce?* Now if the *Romans* themselues could make this iudgement, of those Nations, who had little else, besides their manly resolution, to defend their libertie; surely, they grosly flattered themselues, in presuming, that the *Carthaginians*, who neither in power nor in pride, were any way inferiour vnto themselues, would sit downe any longer by the losse and dishonour receiued, than vntill they could recouer their legs, and the strength, which had a while failed them, to take reuenge. But Occasion, by whom (while well entertained) not onely priuate men, but Kings and publique States, haue more preuailed, than by any proper prowesse or vertue, with-held the tempest from the *Romans* for a time, and turned it most fearefully vpon *Africa*, and the *Carthaginians* themselues.

For after that the first *Punick Warre* was ended; *Amilcar*, leauing *Eryx*, went to *Lilibæum*, from whence most conueniently the Armie might be transported into *Africk*: the care of which businesse he committed vnto *Gesco*, to whom, as to a man of approued sufficiencie, he deliuered ouer his charge. *Gesco* had an especiall consideration of the great summes, wherein *Carthage* was indebted vnto these Mercenaries; and, withall, of the great disabilitie to make paiment. Therefore he thought it the wisest way, to send them ouer (as it were) by handfulls, a few at a time; that so the first might haue their dispatch, and be gone, ere the second or third Companies arriued. Heerein he dealt prouidently. For it had not beene hard to perswade any small number, lodged within so great a Citie as *Carthage*, vnto some such reasonable composition, as the present emptinesse of the common Treasurie did require: so that the first might haue beene friendly discharged, and a good president left vnto the second and third, whilest their dis-iunction had made them

them vnable to recouer their whole due by force. But the *Carthaginians* were of a contrarie opinion. They thought to finde, in the whole Armie, some that would bee contented to gratifie the Publique State, by remitting a great part of their owne due; and hoped by such an example, to draw all the multitude to the like agreement and capitulation. So they detained the first and second commers; telling them, that they would make an euen reckoning with all together. Thus euery day the number increased, and many disorders (a thing incident among Souldiers) were committed; which much disquieted the Citie, not accustomed vnto the like. In this regard it was thought fit, to remoue them all to some other place where they might bee lesse troublesome. This must bee done by some colourable words of perswasion: for their number was already so great, that it was not safe to offend them too farre. Wherefore it is deuised, that they should all attend the comming of their fellowes, at *Sicca*: receiuing euery one a piece of gold, to beare his charges in the meane while.

This motion is accepted, and the Souldiers began to dislodge; leauing behinde them their wiues, their children, and all their baggage, as meaning shortly to fetch away all, when they came backe for their pay. But the *Carthaginians* haue no fancie to their returning into the Towne; and therefore compell them to trusse vp their fardells, that they might haue none occasion left to make any errands thither. So to *Sicca* they remooued, with all their goods; and there lay waiting for newes of their fellowes arriuall, and their owne pay. Businesse they had none to do, and therefore might easily be drawn to mutinie: the whole argument of their discourse inclining them to nothing else. Their dailie talke was, how rich they should be, when all their money came in; how much would fall to euery single share; and for how long time the Citie was behinde hand with them in reckoning. They were all growne *Arithmeticians*; and hee was thought a man of worth, that could finde most reason to increase their demands, to the very highest, euen beyond their due. No part of their long seruice was forgotten; but the comfortable words and promises of their Captaines, leading them forth to any dangerous fight, were called to minde, as so many obligations, not to be cancelled, without satisfying their expectation by some vnordinarie largesse.

Thus the time passeth away; vntill the whole Armie being arriued, and lodged in *Sicca*, *Hanno* comes thither to cleare the accompt. Now is the day come, wherein they shall all be made rich; especially if they can hold together, in maintaining stoutlie the common cause. So thinke they all; and assemble themselues to heare what good newes this messenger had brought: with a full resolution to help his memorie, in case he should happen to forget any part of the many promises made to them; all which were to be considered in their Donatiue. *Hanno* begins a very formall Oration; wherein he bewailes the pouerty of *Carthage*; tells them, how great a summe of mony is to bee paid vnto the *Romans*; reckons vp the excessiue charges, whereat the common wealth had beene in the late warre; and finally desires them to hold themselues contented with part of their pay, and out of the loue which they bare vnto the Citie, to remit the rest. Few of them vnderstood his discourse: for the *Carthaginian* Armie was composed of sundry Nations, as *Greekes*, *Africans*, *Gaules*, *Ligurians*, *Spaniards*, and others, all of different languages. Yet they stared vpon him, and were (as I thinke) little pleased with his very gesture. But when such, as conceiued the whole tenor of his speech, had informed the rest what cold comfort he brought; they were all enraged, and fared like mad men, so that nothing would serue to appease them.

Hanno would faine haue asswaged their furie, but he knew not how: for hee lesse vnderstood their dissonant lowd noyses, than they did his Oration. An Army collected out of so many countries, that haue no one language common to all, or to the greater part of them, is neither easilie stirred vp to mutinie, nor easilie pacified, when once it is broken into outrage. The best that *Hanno* can do, is to vse the helpe of Interpreters and messengers. But these Interpreters mistake his meaning; some, for want of skill; others of set purpose; and such as deliuer his errands in the worst sense, are best beleeued. Finallie, they thinke themselues much abused by the *Carthaginians*, and resolue to demand their owne in peremptorie termes, at a neerer distance. In this mood they leaue *Sicca*, and march as farre as *Tunis*, that is within a very little of *Carthage*, and there they incampe.

Now begin the *Carthaginians* to finde their owne errour. It is a good rule,

Curandum

Curandum inprimis, ne magna iniuria fiat
Fortibus & miseris.

Haue ſpeciall care, that valiant pouertie
Be not oppreſt with too great iniurie.

But this proud citie, hauing neglected the rule, hath alſo beene careleſſe in prouiding to ſecure her ſelfe againſt the inconuenience that might follow. Shee had ſuffered the whole multitude, whereunto ſhe was like to giue cauſe of diſcontent, to ioyne it ſelfe into one bodie, when the ſeuerall troupes might eaſily haue beene diſperſed: ſhe hath turned out of her gates the wiues, children, and goods of theſe poore men, which had ſhe retained in ſhew of kindneſſe, ſhe might haue vſed them as Hoſtages, for her own ſafety; and by imploying a miſerable pennie-father, in her negotiation with men of Warre, ſhe hath weakened the reputation of her braueſt Captaines, that might beſt haue ſerued to free her from the threatning danger. Yet likely it is, that *Amilcar* had no deſire to bee vſed as an inſtrument in defrauding his owne Souldiers of their wages: eſpecially conſidering, that as he beſt could beare witneſſe of their merits, ſo was he not ignorant, that meanes to content them were not wanting, if the Citizens had beene willing thereunto. Hereunto may be added a probable coniecture, that *Hanno*, with his complices, who at this very time was a bitter enemie to *Amilcar*, had the boldneſſe to impoſe the blame of his owne wretched counſaile, vpon the liberall promiſes made by the Captaines. *Amilcar* therefore did wiſely, in ſuffering thoſe that maligned him, to haue the managing of their owne plot, and to deale the cards which themſelues had ſhuffled. This they continue to doe as fooliſhly, as they had at firſt begun. They furniſh a market at *Tunis*, for the ſouldiours; whom they ſuffer to buy what they liſt, and at what price they liſt: They ſend euer and anon ſome of their Senatours into the Campe; who promiſe to ſatiefie all demands, as farre forth as it ſhould be poſſible. And thus by ſhifting from one extreame to another, they make the Souldiours vnderſtand, into what feare the Citie was driuen; which cannot chuſe but adde much inſolencie to the paſſions alreadie ſtirred vp.

This ſudden change of weather, and the true cauſe of it, is quickly found by the Army, which thereupon growes wiſe, and finding the ſeaſon fit, labors to make a great harueſt. Mony muſt be had, and without any abatement. This is granted. Many haue loſt their horſes, in publique ſeruice of the ſtate. The ſtate ſhall pay for them. They had liued ſome yeares, by making hard ſhift, without receiuing their allowance of victualls from *Carthage*. If they had liued, they wanted not meat; therefore what was this to the *Carthaginians*? Was it not all one, whether the ſhips did bring in prouiſion; or their Captaine direct them where to fetch it? But this would not ſerue. They ſaid that they had beene ſometimes driuen to buy; and that (ſince they could not remember; how much, or at what rate they bought) they would be paid for their prouiſion, during the whole time, and according to the deareſt price that wheat had borne, whileſt the Warre laſted. Such are now the demands of theſe Mutiners; who might eaſily haue beene ſatisfied with farre leſſe charges, and farre more honour, by receiuing their due at the firſt. But now they make none end of craning. For whileſt the *Carthaginians* are perplexed, about this Corn-monie; the Souldiers haue deuiſed many more tricks, wherby to extort a greater ſum of money, without all regard of ſhame. Since therefore no good end could bee found of theſe controuerſies which daily did multiply, it was thought conuenient, that one of the *Carthaginians*, which had commanded in *Sicil*, ſhould be choſen by the Souldiers, to reconcile all differences. Hereunto the Armie condeſcended, and made choiſe of *Geſco*: partly out of good liking to him, who had ſhewed himſelfe at all times a friendly man to them, and carefull of their good, eſpecially when they were to be tranſported into *Africke*: partly out of a diſlike which they had conceiued of *Amilcar*; for that hee had not viſited them in all this buſie time. So *Geſco* comes among them, and, to pleaſe them the better, comes not without money: which might giue better countenance to his proceedings, than barren eloquence had done to the negotiation of *Hanno*. Hee calls vnto him firſt of all, the Captaines, and then, the ſeuerall Nations apart; rebuking them gently for that which had paſſed; adniſing them temperately concerning the preſent; and exhorting them to continue their loue vnto the State, which had long entertai-

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ned them, and would needs alwaies be mindefull of their good ſeruices. After this hee began to put hand to his purſe: offering to giue them their whole pay in hand; and then after to conſider of other reckonings at a more conuenient time. This had beene well accepted, and might haue ſerued to bring all to a quiet paſſe; if two ſeditious ring leaders of the multitude had not ſtood againſt it.

There was in the Campe one *Spendius*, a ſturdie fellow, and audacious, but a ſlaue, that in the late war had fled from a *Roman* whom he ſerued, and therfore ſtood in feare, leſt he ſhould be deliuered backe to his Maſter; at whoſe hands he could expect no leſſe, than to be whipt and crucified. This wretch could finde no better way to prolong his owne life, than by raiſing ſuch troubles as might ſerue to with-draw men from care of priuate matters, and make his owne reſtitution impoſſible, were his Maſter neuer ſo importunate. With *Spendius* there aſſociated himſelfe one *Matho*; an hote-headed man, that had beene ſo forward in ſtirring vp the tumult, as he could not chooſe but feare, leſt his owne death ſhould be made an example, to deterre others from the like ſeditious behauiour. This *Matho* deales with his Countrimen the *Africans*; telling them, that they were in farre worſe condition, than either the *Gaules*, the *Greekes*, the *Spaniards*, or any forreyne mercinaries. For (ſaith he) *theſe our companions haue no more to doe, than to receiue their wages, and ſo get them gone: but wee, that are to ſtay behinde in Africa, ſhall be called to another manner of accompt, when wee are left alone; ſo that wee ſhall haue cauſe to wiſh, that we had returned home beggers, rather then loaden with the monie, which (little though it be) ſhall break our backes. Yee are not ignorant, how tyrannically thoſe our haughty Maſters of* Carthage *doe reigne ouer vs. They thinke it reaſonable, that our liues and goods ſhould bee at their diſpoſition; which they haue at other times beene accuſtomed to take from vs, euen without apparent cauſe, as it were to declare their Souereigntie: what will they now doe, ſeeing that we haue demeaned our ſelues as free men, and been bold to ſet a good face on the matter, demanding our owne, as others haue done? Ye all doe know, that it were a very ſhame for vs, if hauing beene as forward in euery danger of warre, as any other men, wee ſhould now ſtand quaking like ſlaues, and not dare to open our mouthes, when others take libertie to require their due. This notwithſtanding yee may aſſure your ſelues, that we are like to be taught better manners, as ſoone as our fellows are gone: in regard of whom they are content to ſhadow their indignation with a good, but a forced countenance. Let vs therefore be wiſe; and conſider, that they hate and feare vs. Their hatred will ſhew it ſelfe, when their feare is once paſt: vnleſſe wee now take our time, and, whileſt we are the ſtronger, enfeeble them ſo greatlie, that their hatred ſhall not be able to doe vs wrong. All their ſtrength conſiſteth in monie, wherwithall they haue hired others againſt vs, & vs againſt others. At the preſent they haue neither monie nor frends. The beſt Armie that euer ſerued them, whereof we are no ſmall part, lies at their gates, ready to helpe vs if we be men. A better opportunity cannot be expected: for were our ſwords once drawn, all* Africk *would riſe on our ſide. As for the* Carthaginians, *whither can they ſend for helpe? The caſe it ſelfe is plaine: but wee muſt quickely reſolue. Either we muſt preuent the diligence of* Geſco, *by incenſing theſe* Gaules *and* Spaniards, *and procuring them to draw bloud; or elſe it behoueth vs to pleaſe our good maſters, by ioyning with them againſt our fellowes, yea by offering to forgiue vnto them all our wages, if ſo (peraduenture) they may bee wonne to forgiue vs, or not ouer-cruellie to puniſh our faults committed. Hee is moſt worthilie a wretched ſlaue, that neither hath care to winne his Maſters loue, nor the courage to attempt his owne libertie.*

By ſuch perſwaſions *Matho* winnes the *African* ſouldiers to his owne purpoſe. They are not now ſo greedie of monie, as of quarrell, which he that ſeeketh, will not miſſe to finde. When *Geſco* therefore offered to pay them their whole ſtipend preſently, but referred their other demands, for horſes and victuals to ſome other more conuenient time; they breake into great outrage, and ſay that they will haue all, euen all at once, and that out of hand. In this tumult, the whole Armie flocke together about *Matho* & *Spendius*; whoſe diligence is not wanting, to adde more fuell to the fire already blazing. *Matho* and *Spendius* are the onely men to whom the ſouldiers will hearken: if any other ſtand vp to make a ſpeech, a ſhowre of ſtones, flying about his eares, puts him to ſilence, that hee ſhall neuer afterwards ſpeake word more. Neither ſtay they to conſider what it is that any man would ſay; enough hath been ſaid alreadie by theſe good ſpokeſmen; ſo that no other word (though perhaps to the ſame purpoſe) can bee heard, ſaue onelie *Throw, throw.*

Now

Now the Rebellion begins to take forme. *Matho* and *Spendus* are choſen Captaines; who, followed by a deſperate crue of Ruffians, will ſuffer no man to make his owne peace, but purſue their owne ends, vnder faire pretence of the common cauſe. All which notwithſtanding, *Geſco* is not wanting to the good of his countrie, but aduentures himſelfe vpon their furie. One while he deales with the Captaines, and other principal men; taking them by the hand, and giuing gentle words: another while hee workes with the ſeuerall Nations; putting them all in hope of their own harts deſire, if any reaſon would content them. None of them are ſo ſullen as the *Africans*: indeed none of them had ſo good cauſe. They require him peremptorilie, to giue them their owne, and not to feede them with words. The truth is, that they are not ſo couetous as they ſeeme: but will be more glad of an ill anſwere, than of a good payment. This is more then *Geſco* knowes: he ſees not that *Matho* hath any more then bare words to beſtow vpon them. Wherefore, as rebuking their inconſiderate heat, he tells them, That they may doe well, if they ſtand in want of mony, to ſeeke it of their Captaine, *Matho*. This is enough. Shall he both defraud them and deride them? They ſtay no longer, but lay violent hands vpon the treaſure that he had brought; yea vpon him alſo, and all that are with him: as intending to take this in part of paiment, and, for the reſt, to take another courſe. *Matho* and *Spendius* are glad of this. It had little pleaſed them to ſee their fellowes beginne to grow calme, by his faire language: wherefore they caſt into bonds both him, and all the *Carthaginians* that they can finde; that ſo the Armie may bee freed from danger of *good admonition*, which they call Treaſon. After this followes open warre. *Matho* ſollicits all *Africk*; and his Embaſſadors are euery where well entertained. Neither is it needfull to vſe perſwaſion: the very fame of this rebellion ſufficeth to draw the whole countrie into it. Now muſt the *Carthaginians* be plagued for thoſe oppreſſions, with which they haue plagued others. It is true that aduerſitie hath neuer beene vntold of her errours: and as ſhe is euer aſſured to heare her owne, ſo commonly with her owne ſhee vndergoes thoſe of other men. The *Africans* finding the *Carthaginians* hang vnder the wheele, tell them boldly, that their Impoſitions were mercileſſe; that they tooke from them the one halfe of their corne; that they doubled their tributes in all things elſe; and that they inflicted vpon their vaſſals the greateſt puniſhment for the leaſt offences. Theſe cruelties the *Carthaginians* themſelues haue forgotten: but the people, that haue ſuffered ſo much, retaine all in perfect memorie. Wherefore not onely ſuch as can beare Armes, are ready to doe ſeruice in this great Commotion; but the very women bring forth their Iewels, and other ornaments, offering all to ſale for the maintenance of ſo iuſt a quarrell. By this great forwardneſſe, and liberall contribution, *Matho* and *Spendius* are ſupplied with a ſtrong aide of threeſcore and tenne thouſand *Africans*: and are moreouer furniſhed with mony, not only to ſatisfie the preſent appetite of their men, but ſufficient to continue the warre begun, though it ſhould be of long endurance.

§. II.

Diuers obſeruations vpon this warre with the mercenaries.

†. I.

Of Tyrannie, and how Tyrants are faine to vſe the helpe of mercenaries.

HEere let vs reſt a while, as in a conuenient place: whence wee may take a proſpect of the ſubiect, ouer which we trauaile. Behold a tyrannicall City, perſecuted by her owne mercenaries with a deadly warre. It is a common thing, as being almoſt neceſſarie, that a tyrannie ſhould be vpheld by mercenarie forces: it is common that mercenaries ſhould be falſe: and it is common that all warre made againſt Tyrants, ſhould be exceeding full of hate and cruelty. Yet we ſeldome heare, that euer the ruine of a tyrannie is procured or ſought, by thoſe that were hired to maintain the power of it: and ſeldome or neuer do we reade of any warre that hath been proſecuted with ſuch inexpiable hatred, as this that is now in hand.

That which we properly call Tyrannie, is *A violent forme of gouernment, not reſpecting the good of the ſubiect, but onely the pleaſure of the Commander*. I purpoſely forbeare to ſay, that it is the vniuſt rule of one ouer many: for very truely doth *Cleon* in *Thucydides* tell the

the *Athenians*, that their dominion ouer their ſubiects, was none other than a meere tyrannie; though it were ſo, that they themſelues were a great Citie, and a popular eſtate. Neither is it peraduenture greatly needfull, that I ſhould call this forme of commanding, *violent*: ſince it may well and eaſily be conceiued, that no man willingly performes obedience, to one regardleſſe of his life and welfare; vnleſſe himſelfe be either a mad man, or (which is little better) wholly poſſeſſed with ſome extreme paſſion of loue. The practice of tyrannie, is not alwaies of a like extremitie: for ſome Lords are more gentle, than others, to their very ſlaues; and he that is moſt cruell to ſome, is milde enough towards others, though it be but for his owne aduantage. Neuertheleſſe, in large Dominions, wherein the Rulers diſcretion cannot extend it ſelfe, vnto notice of the difference which might be found between the worth of ſeuerall men; it is commonly ſeene, that the taſte of ſweetneſſe, drawne out of oppreſſion, hath ſo good a relliſh, as continually inflames the Tyrants appetite, and will not ſuffer it to bee reſtrained with any limits of reſpect. Why ſhould he ſeeke out bounds to preſcribe vnto his deſires, who cannot endure the face of one ſo honeſt, as may put him in remembrance of any moderation? It is much that he hath gotten, by extorting from ſome few: by ſparing none, he ſhould haue riches in goodly aboundance. Hee hath taken a great deale from euery one: but euery one could haue ſpared more. He hath wrung all their purſes, & now he hath enough: but (as Couetouſneſſe is neuer ſatisfied) he thinks that all this is too little for a ſtocke, though it were indeed a good yeerely Income. Therefore he deuiſeth new tricks of robberie, and is not better pleaſed with the gaines, than with the Art of getting. He is hated for this, and he knowes it well: but he thinkes by crueltie to change hatred into feare. So hee makes it his exerciſe, to torment and murder all, whom he ſuſpecteth: in which courſe, if he ſuſpect none vniuſtly, he may be ſaid to deale craftily; but if Innocency be not ſafe, how can all this make any Conſpiratour to ſtand in feare, ſince the Traitor is no worſe rewarded, than the quiet man? Wherefore hee can thinke vpon none other ſecuritie, than to diſ-arme all his Subiects; to fortifie himſelfe within ſome ſtrong place; and for defence of his Perſon and ſtate, to hire as many luſtie Souldiers as ſhall be thought ſufficient. Theſe muſt not be of his owne Countrie: for if not euery one, yet ſome one or other might chance to haue a feeling of the publique miſerie. This conſidered, he allures vnto him a deſperate rabble of ſtrangers, the moſt vnhoneſt that can be found; ſuch as haue neither wealth nor credit at home, and will therefore be carefull to ſupport him, by whoſe onely fauor they are maintained. Now leſt any of theſe, either by deteſtation of his wickedneſſe, or (which in wicked men is moſt likely) by promiſe of greater reward, than he doth giue, ſhould be drawne to turne his ſword againſt the Tyrant himſelfe: they ſhall all be permitted to doe as he doth; to robbe, to rauiſh, to murder, and to ſatisfie their owne appetites, in moſt outragious manner; being thought ſo much the more aſſured to their Maſter, by how much the more he ſees them grow hatefull to all men elſe. Conſidering in what Age, and in what Language I write; I muſt be faine to ſay, that theſe are not dreames: though ſome *Engliſhman* perhaps that were vnacquainted with Hiſtorie, lighting vpon this leafe, might ſuppoſe this diſcourſe to be but little better. This is to ſhew, both how tyrannie growes to ſtand in neede of mercinarie Souldiers, and how thoſe Mercinaries are, by mutuall obligation, firmely aſſured vnto the Tyrant.

†. II.

That the tyrannie of a Citie ouer her Subiects is worſe, than the tyrannie of one man: and that a tyrannicall Citie muſt likewiſe vſe mercinary Souldiers.

NOw concerning the tyrannie, wherewith a Citie or State oppreſſeth her Subiects; it may appeare ſome waies to be more moderate, than that of one man: but in manie things it is more intolerable. A Citie is iealous of her Dominion; but not (as is one man) fearefull of her life: the leſſe need hath ſhe therfore, to ſecure her ſelfe by crueltie. A Citie is not luxurious in conſuming her treaſures; and therefore needs the leſſe, to plucke from her Subiects. If warre, or any other great occaſion, driue her to neceſſitie, of taking from her Subiects more than ordinarie ſummes of money: the ſame neceſſitie makes either the contribution eaſie, or the taking excuſable. Indeed, no wrongs are ſo grieuous & hatefull, as thoſe that are inſolent. *Remember* (ſaith *Caligula* the Emperor,

to his Grand-mother *Antonia*) *that I may doe what I list, and to whom I list*: these words were accounted horrible, though he did her no harme. And *Iuuenal* reckons it, as the complement of all torments, inflicted by a cruell *Roman* Dame vpon her slaues; that whilest she was whipping them, shee painted her face, talked with her Gossips, and vsed all signes of neglecting what those wretches felt. Now seeing that the greatest grieuances wherewith a domineering State offendeth her Subiects, are free from all sence of indignitie: likely it is, that they will not extreamely hate her, although desire of liberty make them wearie of her Empire. In these respects it is not needfull, that shee should keepe a Guard of licentious cut-throats, and maintaine them in all villanie, as a *Dionysius* or *Agathocles* must doe: her owne Citizens are able to terrifie, and to hold perforce in obedience, all male-contents. These things, considered alone by themselues, may serue to proue, That a Citie is scarce able to deserue the name of a Tyrannesse, in the proper signification.

All this notwithstanding, it shall appeare, That the miseries, wherewith a Tyrant loadeth his people, are not so heauie, as the burdens imposed by a cruell Citie. Not without some apparance of truth, it may be said, that Lust, and many other priuate passions, are no way incident to a City or Corporation. But to make this good, wee shall haue need to vse the helpe of such distinctions, as the Argument in hand doth not require. Was not *Rome* lasciuious, when *Cato* was faine to rise and leaue the Theater, to the end, that the reuerend regard of his grauity, might not hinder the people, from calling for a shew of naked Courtisans, that were to be brought vpon the open stage? By common practice, and generall approued custome, we are to censure the quality of a whole State; not by the priuate vertue or vice of any one man; nor by metaphysicall abstraction of *the vniuersall* from *the singular*; or of *the Corporation* from *those of whom it is compounded*. I say therefore (as I haue said elsewhere) That it were better to liue vnder one pernicious Tyrant, then vnder many thousands. The reasons, prouing this, are too many to set downe: but few may suffice. The desires of one man, how inordinate soeuer, if they cannot be satisfied, yet they may be wearied; he is not able to search all corners; his humour may be found, and soothed; age or good aduice, yea, or some vnexpected accident may reforme him: all which failing, yet is there hope, that his successour may prooue better.

Many Tyrants haue beene changed into worthy Kings: and many haue ill vsed their ill-gotten Dominion, which becomming hereditary to their posterity, hath growne into the most excellent forme of Gouernment, euen a lawfull Monarchy. But they that liue vnder a tyrannicall Citie, haue no such hope: their Mistresse is immortall, and will not slacken the reines, vntill they be pulled out of her hands; and her owne mouth receiue the bridle of a more mightier Chariotier. This is wofull: yet their present sufferings make them lesse mindefull of the future. New flies, and hungry ones, fall vpon the same sore, out of which, others had already sucked their fill. A new Gouernor comes yearely among them, attended by all his poore kindred and friends, who meane not to returne home empty to their hiues, without a good lading of waxe and honey. These flie into all quarters, and are quickely acquainted with euery mans wealth, or whatsoeuer else, in all the Prouince, is worthy to be desired. They know all a mans enemies, and all his feares: becomming themselues, within a little space, the enemies that he feareth most. To grow into acquaintance with these masterfull guests, in hope to winne their friendship, were an endlesse labour (yet it must be vndergone) and such as euery one hath not meanes to goe about: but were this effected, what auaileth it? The loue of one Gouernour is purchased with gifts: the Successor of this man, he is more louing than could be wished, in respect of a faire Wife or Daughter: then comes the third, perhaps of the contrary faction at home, a bitter enemy to both his fore-goers, who seekes the ruine of all that haue beene inward with them. So the miseries of this tyranny are not simple; but interlaced (as it were) with the calamities of ciuill warre. The *Romans* had a Law *De Repetundis*, or *Of Recouery*, against extorting Magistrates: yet wee finde, that it serued not wholly to restraine their Prouinciall Gouernours; who presuming on the fauour of their owne Citizens, and of their kindred and friends at home, were bolde in their Prouinces, to worke all these enormities rehearsed; though somewhat the more sparingly, for feare of iudgement. If the subiects of *Rome* groned vnder such oppressions; what must we thinke of those that were vassals vnto *Carthage*? The *Romanes* imposed no burthensome

tributes; they loued not to heare, that their Empire was grieuous; they condemned manie noble Citizens, for hauing beene ill Gouernours. At *Carthage* all went quite contrarie: the rapines newly deuiſed by one Magiſtrate, ſerued as Preſidents to inſtruct another; euery man reſolued to doe the like, when it ſhould fall to his turne; and hee was held a notable Stateſman, whoſe robberies had been ſuch, as might affoord a good ſhare to the common treaſure. Particular examples of this *Carthaginian* practice, are not extant: the gouernment of *Verres* the *Roman* in *Sicil*, that is liuely ſet out by *Tullie*, may ſerue to informe vs, what was the demeanour of theſe *Punick Rulers*, who ſtood in feare of no ſuch condemnation, as *Verres* vnder-went. By proſecuting this diſcourſe, I might inferre a more generall Propoſition; That a Citie cannot gouerne her ſubiect Prouinces ſo mildely, as a King: but it is enough to haue ſhewed, That the tyrannie of a Citie is farre more intolerable, than that of any one moſt wicked man.

Sutable to the crueltie of ſuch Lords, is the hatred of their ſubiects: and againe, ſutable to the hatred of the ſubiects, is the iealouſie of their Lords. Hence it followed, that, in warres abroad, the *Carthaginians* durſt vſe the ſeruice of *African* ſouldiers; in *Africk* it ſelfe, they had rather be beholding to others, that were farther fetcht. For the ſame purpoſe did *Hannibal*, in the ſecond *Punick Warre*, ſhift his mercenaries out of their own Countries; *Vt Afri in Hiſpaniâ, Hiſpani in Africâ, melior procùl ab domo futurus vtercq; miles, velut mutuis pignoribus obligati ſtipendia facerent*; *That the Africans might ſerue in Spaine, the Spaniards in Africk, being each of them like to proue the better Souldiers, the farther they were from home, as if they were obliged by mutuall pledges.* It is diſputable, I confeſſe, whether theſe *African*, and *Spaniſh* hirelings, could properly be termed *Mercenaries*: for they were ſubiect vnto *Carthage*, and carried into the field, not onely by reward, but by dutie. Yet ſeeing their dutie was no better than enforced, and that it was not any loue to the State, but meere deſire of gaine, that made them fight; I will not nicely ſtand vpon proprietie of a word, but hold them, as *Polybius* alſo doth, no better than Mercenaries.

Liu. Dec. 3. l. 1.

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†. III.

The dangers growing from the vſe of mercenarie Souldiers, and forraine Auxiliaries.

THe extreame danger, growing from the imploiment of ſuch Souldiers, is well obſerued by *Machiauel*: who ſheweth, that they are more terrible to thoſe whom they ſerue, than to thoſe againſt whom they ſerue. They are ſeditious, vnfaithfull, diſobedient, deuourers, and deſtroiers of all places and countries, whereinto they are drawne; as being held by no other bond, than their owne commoditie. Yea, that which is moſt fearefull among ſuch hirelings, is, that they haue often, and in time of greateſt extremity, not onely refuſed to fight, in their defence, who haue entertained them, but reuolted vnto the contrarie part; to the vtter ruine of thoſe Princes and States, that haue truſted them. Theſe Mercenaries (ſaith *Machiauel*) which troubled all *Italie*, when *Charles* the eight of *France* did paſſe the *Alpes*, were the cauſe that the ſaid *French* King wonne the Realme of *Naples*, with ſuch eaſe without a ſword. Notable was the example of *Sforza*, the Father of *Francis Sforza*, Duke of *Millan*; who being entertained by Queene *Ioane* of *Naples*, abandoned her ſeruice on the ſudden; and forced her to put her ſelfe into the hands of the King of *Arragon*. Like vnto his father was *Francis Sforza*, the firſt of that race Duke of *Millan*, who being entertained by the *Millanois*, forced them to become his ſlaues; euen with the very ſame Armie which themſelues had leuied for their owne defence. But *Lodouick Sforza*, the ſonne of this *Francis*, by the iuſt iudgement of God, was made a memorable example vnto poſteritie, in looſing his whole Eſtate by the treacherie of ſuch faithleſſe Mercenaries, as his owne Father had beene. For, hauing waged an Armie of *Switzers*, and committed his Dutchie, together with his perſon, into their hands; hee was by them deliuered vp vnto his enemie the *French* King, by whom hee was incloſed in the Caſtle of *Loches* vnto his dying day.

The like inconuenience is found, in vſing the helpe of forreigne Auxiliaries. Wee ſee, that when the Emperour of *Conſtantinople* had hired ten thouſand *Turkes* againſt his neighbour Princes; hee could neuer, either by perſwaſion or force, ſet them againe ouer the Sea vpon *Aſia* ſide: which gaue beginning to the *Chriſtian* ſeruitude, that ſoone after followed.

followed. *Alexander*, the ſonne of *Caſſander*, ſought aide of the great *Demetrius*: but *Demetrius*, being entred into his Kingdome, ſlue the ſame *Alexander*, who had inuited him, and made himſelfe King of *Macedon*. *Syracon* the *Turke* was called into *Ægypt* by *Sanar* the *Soldan*, againſt his Oppoſite: but this *Turke* did ſettle himſelfe ſo ſurely in *Ægypt*, that *Saladine* his Succeſſor became Lord thereof; and of all the *holy Land*, ſoone after. What need we looke about for examples of this kinde? Euery Kingdome, in effect, can furniſh vs. The *Britaines* drew the *Saxons* into this our Countrie; and *Mac Murrough* drew the *Engliſh* into *Ireland*: but the one and the other ſoone became Lords of thoſe two Kingdomes.

Againſt all this may bee alleadged, the good ſucceſſe of the vnited Prouinces of the *Netherlands*, vſing none other than ſuch kinde of Souldiers, in their late warre. Indeed theſe *Low Countries* haue many goodly and ſtrong Cities, filled with Inhabitants that are wealthie, induſtrious, and valiant in their kinde. They are ſtout Sea-men, and therein is their excellencie; neither are they bad, at the defence of a place well fortified: but in open field they haue ſeldome been able to ſtand againſt the *Spaniard*. Neceſſity therefore compelled them to ſeeke helpe abroad: and the like neceſſitie made them forbeare to arme any great numbers of their owne. For, with monie raiſed by their Trade, they maintained the Warre: and therefore could ill ſpare vnto the Pike and Musket, thoſe hands, that were of more vſe in helping to fill the common purſe. Yet what of this? they ſped well. Surely they ſped as ill as might be, whileſt they had none other than mercenarie Souldiers. Many fruitleſſe attempts, made by the Prince of *Orange*, can witneſſe it: and that braue Commander, Count *Lodowicke of Naſſau*, felt to his griefe, in his retrait from *Groeningham*; when in the very inſtant, that required their ſeruice in fight, his mercenaries cried out aloud for monie, and ſo ranne away. This was not the onely time, when the hired ſouldiers of the *States*, haue either ſought to hide their cowardize vnder a ſhew of greedineſſe; or at leaſt, by meere couetouſneſſe, haue ruined in one houre the labour of many moneths. I will not ſtand to prooue this by many examples: for they themſelues will not denie it. Neither would I touch the honor of *Monſieur* the Duke of *Aniou*, brother to the *French* King; ſaue that it is follie to conceale what all the world knowes. He that would lay open the danger of forraine Auxiliaries, needeth no better patterne. It is commonly found, that ſuch Aiders make themſelues Lords ouer thoſe, to whom they lend their ſuccour: but where ſhall we meet with ſuch another as this *Monſieur*, who, for his protection promiſed, being rewarded with the Lordſhip of the Countrie, made it his firſt worke, to thruſt by violence a galling yoke vpon the peoples necke? Well, he liued to repent it, with griefe enough. Euen whileſt hee was counterfeiting vnto thoſe about him, that were ignorant of his plot, an imaginarie ſorrow for the poore burghers of *Antwerpe*, as verily beleeuing the Towne to bee ſurpriſed and wonne; the death of the Count S. *Aignan*, who fell ouer the wall, and the Cannon of the Citie, diſcharged againſt his owne troupes, informed him better what had hapned; ſhewing, that they were his owne *French*, who ſtood in need of pitty. Then was his feigned paſſion changed, into a very bitter anguiſh of minde; wherein, ſmiting his breſt, and wringing his hands, hee exclaimed, *Helas, mon Dieu, que veulx tu faire de moy? Alas, my God, what wilt thou doe with me?* So the affaires of the *Netherlands* will not ſerue to proue, that there is little danger in vſing mercenarie ſouldiers, or the helpe of forraine Auxiliaries. This notwithſtanding, they were obedient vnto neceſſitie, and ſought helpe of the *Engliſh*, *Scottiſh* and *French*: wherein they did wiſely, and proſpered. For when there was in *France* a King, partaker with them in the ſame danger; when the Queen of *England* refuſed to accept the Soueraignty of their Country, which they offered, yet being prouoked by the *Spaniard* their enemie, purſued him with continuall warre; when the heire of *England* reigned in *Scotland*, a King too iuſt & wiſe (though not ingaged in any quarrell) either to make profit of his Neighbours miſeries, or to help thoſe that had attempted the conqueſt of his own inheritance; then might the *Netherlanders* very ſafely repoſe confidence, in the forces of theſe their Neighbour-Countries. The ſouldiers that came vnto them from hence, were (to omit any other commendations) not onely regardfull of the pay that they ſhould receiue, but well affected vnto the cauſe that they tooke in hand: or if any were cold in his deuotion, vnto the ſide whereon hee fought; yet was hee kept in order, by remembrance of his owne home, where the *Engliſh* would haue rewarded him with death, if that his faith had beene corrupted

by the *Spaniard*. They were therfore trusted with the custodie of Cities; they were held as friends, and patrons; the necessitie of the poorer sort was relieued, before the pay-day came, with *lendings*, and other helpes, as well as the abilitie of the States could permit. When three such Princes, reigning at one time, shall agree so well, to maintaine against the power of a fourth, injurious (or at least so seeming) to them all, a Neighbor-Countrie, of the same Religion, and to which they all are louingly affected; then may such a Countrie be secure of her Auxiliaries, and quietly intend her Trade, or other businesse, in hope of like successe. But these circumstances meet so seldome, as it may well hold true in generall: *That mercinarie, and forraigne auxiliarie forces, are no lesse dangerous, than the enemie, against whom they are entertained.*

†. IIII.

That the moderate gouernment of the Romanes gaue them assurance to vse the seruice of their owne subiects in their warres. That in mans nature there is an affection breeding tyrannie, which hindreth the vse and benefit of the like moderation.

HEere may it be demanded, whether also the *Romanes* were not compelled to vse seruice of other souldiours in their many great warres, but performed all by their owne Citizens? for if it were their manner to arme their owne subiects; how happened it, that they feared no rebellion? if strangers; how then could they auoid the inconueniences aboue rehearsed? The answere is; That their Armies were compounded vsually of their owne citizens, and of the *Latines*, in equall number: to which they added, as occasion required, some companies of *Campanes*, *Hetrurians*, *Samnites*, or other of their subiects, as were either interessed in the quarrell, or might best be trusted. They had, about these times (though seldome they did imploy so many,) ten Romane Legions; a good strength, if all other helpe had beene wanting: which serued to keepe in good order their subiects, that were alwaies fewer in the Army than themselues. As for the *Latines*, if consanguinitie were not a sufficient obligation; yet many priuiledges and immunities, which they enioyed, made them assured vnto the State of *Rome*: vnder which they liued almost at libertie, as being bound to little else, than to serue it in warre. It is true, that a yoke, how easie soeuer, seemes troublesome to the necke that hath beene accustomed to freedome. Therefore many people of *Italie* haue taken occasion of seuerall aduantages, to deliuer themselues from the *Romane* subiection. But still they haue been reclaimed by Warre; the Authors of rebellion haue sharply bin punished; and the people by degrees, haue obtained such libertie, as made them esteeme none otherwise of *Rome*, than as the common citie of all *Italie*. Yea, in processe of time it was granted vnto many Cities, and those farre off remooued, euen to *Tarsus* in *Cilicia*, where Saint *Paul* was borne, That all the Burgesses should be free of *Rome* it selfe. This fauor was conferred absolutely vpon some; vpon some, with restraint of giuing voice in election of Magistrates, or with other such limitation, as was thought fit. Heereunto may be added, that it was their manner, after a great conquest, to release vnto their new subiects halfe of their tribute which they had beene wont to pay vnto their former Lords, which was a readie way, to bring the multitude into good liking of their present condition; when the reuiew of harder times past, should rather teach them to feare a relapse, than to hope for better in the future, by seeking innouation. Neither would it bee forgotten, as a speciall note of the *Romanes* good gouernment, That when some, for their well-deseruing, haue had the offer to be made Citizens of *Rome*; they haue refused it, and held themselues better contented with their owne present estate. Wherefore it is no maruell, that *Petellia*, a Citie of the *Brutians* in *Italie*, chose rather to endure all extremitie of warre, than, vpon any condition, to forsake the *Romans*; euen when the *Romans* themselues had confessed, that they were vnable to helpe these their subiects, and therefore willed them to looke to their owne good, as hauing beene faithfull to the vtmost. Such loue purchased these milde Gouernours, without impairing their Maiesty thereby. The summe of all is: They had, of their owne, a strong Armie; they doubled it, by adioyning thereunto the *Latines*; and they further increased it, as need required, with other helpe of their owne subiects: all, or the most of their followers, accounting the prosperitie of *Rome* to be the common good.

Liu. Dec. 3. l. 3.

Liu. ibid.

The moderate vse of soueraigne power being so effectuall, in assuring the people

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vnto their Lords, and consequentlie, in the establishment or enlargement of Dominions it may seeme strange, that the practice of tyrannie, whose effects are contrarie, hath been so common in all ages. The like, I know, may be said, of all Vice, and Irregularity whatsoeuer. For it is lesse difficult (whosoeuer thinke otherwise) and more safe, to keepe the way of Iustice and Honestie, than to turne aside from it; yet commonly our passions do leade vs into by-paths. But where Lust, Anger, Feare, or any the like Affection, seduceth our reason; the same vnruly appetite either bringeth with it an excuse, or at least-wise taketh away all cause of wonder. In tyrannie it is not so: for as much as we can hardlie descrie the passion, that is of force to insinuate it selfe into the whole tenour of a Gouernment. It must be confessed, that lawlesse desires haue bred many Tyrants: yet so, that these desires haue seldome beene hereditarie, or long-lasting; but haue ended commonly with the Tyrants life, sometimes before his death; by which meanes the gouernment hath beene reduced to a better forme. In such cases, the saying of *Aristotle* holds, *That Tyrannies are of a short continuance.* But this doth not satisfie the question in hand. Why did the *Carthaginians* exercise Tyrannie? Why did the *Athenians?* Why haue many other Cities done the like? If in respect of their generall good; how could they be ignorant, that this was an ill course for the safetie of the Weale publique? If they were ledde heereunto by any affection; what was that affection wherein so many thousand Citizens, diuided and subdiuided within themselues by factions, did all concurre, notwithstanding the much diuersitie of temper, and the vehemencie of priuate hatred among them? Doubtlesse, wee must bee faine to say, That Tyrannie is, by it selfe, a Vice distinct from others. A Man, wee know, is *Animal politicum*, apt euen by Nature, to command, or to obey; euery one in his proper degree. Other desires of Mankinde, are common likewise vnto bruit beasts; and some of them, to bodies wanting sense: but the desire of rule belongeth vnto the nobler part of reason; whereunto is also answerable an aptnesse to yeeld obedience. Now as hunger and thirst are giuen by nature, not onely to Man and Beast, but vnto all sorts of Vegetables, for the sustentation of their life: as Feare, Anger, Lust, and other Affections are likewise naturall, in conuenient measure, both vnto Mankinde, and to all creatures that haue sense, for the shunning or repelling of harme, and seeking after that which is requisite: euen so is this desire of ruling or obaying, engrafted by Nature in the race of Man, and in Man onely as a reasonable creature, for the ordering of his life, in a ciuile forme of Iustice. All these in-bred qualities are good and vsefull. Neuertheless, Hunger and Thirst are the Parents of Gluttonie and Drunkennesse, which, in reproach, are called beastly, by an vnproper terme: since they grow from appetites, found in lesse worthy creatures than beasts, and are yet not so common in beasts, as in men. The effects of Anger, and of such other Passions as descend no lower than vnto bruit beasts, are held lesse vile; and perhaps not without good reason: yet are they more horrible, and punished more grieuously, by sharper Lawes, as being in generall more pernicious. But as no corruption is worse, than of that which is best; there is not any Passion, that nourisheth a vice more hurtfull vnto Mankinde, than that which issueth from the most noble roote, euen the depraued Affection of ruling. Hence arise those two great mischiefes, of which hath beene an old question in dispute, whether be the worse; That all things, or That nothing should be lawfull. Of these, a dull spirit, and ouer-loaden by fortune, with power, whereof it is not capable, occasioneth the one; the other proceedeth from a contrary distemper, whose vehemency the bounds of Reason cannot limit. Vnder the extremitie of either, no Countrie is able to subsist: yet the defectiue dulnesse, that permitteth any thing, will also permit the execution of Law, to which, meere necessitie doth enforce the ordinarie Magistrate; whereas Tyrannie is more actiue, and pleaseth it selfe in the excesse, with a false colour of iustice. Examples of stupiditie, and vnaptnesse to rule, are not very frequent, though such natures are euery where to be found: for this quality troubles not it selfe in seeking Empire; or if by some errour of fortune, it encounter therewithall, (as when *Claudius*, hiding himselfe in a corner, found the Empire of *Rome*) some friend or else a wife, is not wanting to supply the defect, which also crueltie doth helpe to shadow. Therefore this Vice, as a thing vnknowne, is without a name. Tyrannie is more bold, and seeketh not to bee knowne, but would be reputed honourable: for it is *prosperum & felix scelus*, *a fortunate mischiefe*, as long as it can subsist. *There is no reward or honour* (saith *Peter Charron*) *assigned vnto those, that know*

Arist. Pol. lib 5. c. 12.

how to increase, or preserue humane nature: all honours, greatnesse, riches, dignities, empires, triumphs, trophees, are appointed for those, that know how to afflict, trouble, or destroy it. *Cæsar* and *Alexander*, haue vn-made and slaine, each of them, more than a million of men: but they made none, nor left none behinde them. Such is the errour of Mans iudgement, in valuing things according to the common opinion. But the true name of Tyrannie, when it growes to ripenesse, is none other, than *Feritie*: the same that *Aristotle* saith to bee worse than any vice. It exceedeth indeede all other vices, issuing from the Passions incident both to Man and Beast; no lesse than Periurie, Murder Treason, and the like horrible crimes, exceed in villanie, the faults of Gluttony and Drunkennesse, that grow from more ignoble appetites. Heereof *Sciron*, *Procrustes*, and *Pitiocamptes*, that vsed their bodily force to the destruction of Mankinde, are not better examples, than *Phalaris*, *Dionysius* and *Agathocles*, whose mischieuous heads were assisted by the hands of detestable Ruffians. The same barbarous desire of Lordship, transported those old examples of *Feritie*, and these latter Tyrants, beyond the bounds of reason: neither of them knew the vse of Rule, nor the difference between Freemen, and slaues.

The rule of the husband ouer the wife, and of parents ouer their children, is naturall, and appointed by God himselfe; so that it is alwaies, and simply, allowable and good. The former of these, is, as the dominion of Reason ouer Appetite; the latter is the whole authoritie, which one free man can haue ouer another. The rule of a King is no more, nor none other, than of a common Father ouer his whole countrie: which he that knows what the power of a Father is, or ought to be, knowes to be enough. But there is a greater, and more Masterlie rule, which God gaue vnto *Adam*, when hee said; *Haue dominion ouer the fish of the Sea, and ouer the fowle of the aire; and euery liuing thing that moueth vpon the earth:* which also he continueth vnto *Noah*, and his children, saying, *The feare of you, and the dread of you, shall be vpon euery beast of the earth, and vpon euery fowle of the aire, vpon all that moueth vpon the earth, and vpon all the fishes of the Sea; into your hands are they deliuered.* He who gaue this dominion vnto Man; did giue also an aptitude to vse it. The execution of this power hath since extended it selfe, ouer a verie great part of Mankinde. There are indeede no small numbers of men, whose disabilitie to gouerne themselues, proones them, according vnto *Aristotles* doctrine, to bee naturallie slaues.

Gen.c.1.v.28. Gen.9.2.

Yet finde I not in Scripture any warrant, to oppresse men with bondage: vnlesse the lawfulnesse thereof be sufficiently intimated, where it is said, That a man shall not bee punished for the death of a seruant, whom hee hath slaine by correction, if the seruant liue a day or two, because *he is his monie*; or else by the captiuity of the *Midianitish* girles, which were made bond-slaues, and the Sanctuarie had a part of them for the *Lords tribute*. Doubtlesse the custome hath beene very ancient: for *Noah* laid this curse vpon *Canaan*, that he should be *a seruant of seruants*; and *Abraham* had of *Pharaoh*, among other gifts, *men seruants and maid-seruants*, which were none other then slaues. Christian Religion is said to haue abrogated this olde kinde of seruilitie: but surely, they are deceiued that thinke so. Saint *Paul* desired the libertie of *Onesimus*, whom hee had wonne vnto *Christ*: yet wrote for this vnto *Philemon*, by way of request, crauing it as a benefite, not vrging it as a dutie. Agreeable heereto is the direction, which the same Saint *Paul* giueth vnto seruants: *Let euery man abide in the same calling wherein he was called: art thou called, being a seruant? care not for it, but if thou maist be made free, vse it rather.* It is true, that Christian religion hath procured libertie vnto many; not onely in regard of pietie, but for that the Christian Masters stood in feare, of being discouered by their slaues, vnto the persecuters of religion. *Mahomet* likewise by giuing libertie to his followers, drew many vnto his impietie: but whether he forbade it, as vnlawfull, vnto his sectators, to hold one another of them in bondage, I cannot tell; saue that by the practice of the *Turks* and *Moores*, it seemes hee did not. In *England* we had many bond-seruants, vntill the time of our last ciuill warres: and I thinke that the Lawes concerning *Villenage* are still in force, of which the latest are the sharpest. And now, since slaues were made free, which were of great vse and seruice, there are growne vp a rabble of Rogues, Cutpurses and other the like Trades; slaues in Nature, though not in Lawe.

Arist.Pol.l.1.c.3. Exod.21.v.21 Num.30.v.40 Gen.9.25. Gen.12.v.16. Epist.to Philē. vers.14. 1.Cor.c.7.v.20 & 21.

But whether this kinde of dominion bee lawfull, or not; *Aristotle* hath well prooued, that it is naturall. And certainely wee finde not such a latitude of difference in any creature,

creature, as in the nature of man: wherein (to omit the infinite diſtance in eſtate of the elect and reprobate) the wiſeſt excell the moſt fooliſh, by far greater degree, than the moſt fooliſh of men doth ſurpaſſe the wiſeſt of beaſts. Therefore when Commiſeration hath giuen way to Reaſon: we ſhall finde that Nature is the ground euen of Maſterly power, and of ſeruile obedience, which is thereto correſpondent. But it may be truely ſaid, that ſome countries haue ſubſiſted long, without the vſe of any ſeruilitie: as alſo it is true, that ſome countries haue not the vſe of any tame cattell. Indeede the affections which vphold ciuill rule, are (though more noble) not ſo ſimply needefull, vnto the ſuſtentation either of our kinde, as are Luſt, and the like; or of euery one, as are hunger and thirſt; which notwithſtanding are the loweſt in degree. But where moſt vile, and ſeruile diſpoſitions, haue liberty to ſhew themſelues begging in the ſtreets; there may we more iuſtly wonder, how the dangerous toile of ſea-faring men can finde enough to vndertake them, than how the ſwarme of idle vagabonds ſhould increaſe, by acceſſe of thoſe, that are weary of their owne more painfull condition. This may ſuffice to proue, that in Mankind there is found, ingrafted euen by Nature, a deſire of abſolute dominion: whereunto the generall cuſtome of Nations doth ſubſcribe; together with the pleaſure which moſt men take in flatterers, that are the baſeſt of ſlaues.

This being ſo, we finde no cauſe to maruaile, how Tyranny hath beene ſo rife in all ages, and practiſed, not onely in the ſingle rule of ſome vicious Prince, but euer by conſent of whole Cities and Eſtates: ſince, other vices haue likewiſe gotten head, and borne a generall ſway, notwithſtanding that the way of vertue be more honourable, and commodious. Few there are that haue vſed well the inferiour Paſſions: how then can we expect, that the moſt noble affections ſhould not be diſordered? In the gouernment of wife and children, ſome are vtterly careleſſe, and corrupt all by their dull conniuencie: others, by maſterly rigour, hold their owne blood vnder condition of ſlauery. To be a good Gouernour is a rare commendation; and to preferre the Weale publike aboue all reſpects whatſoeuer, is the Vertue iuſtly termed *Heroicall*. Of this Vertue, many ages affoord not many examples. *Hector* is named by *Ariſtotle*, as one of them; and deſeruedly, if this praiſe be due to extraordinary height of fortitude, vſed in defence of a mans owne countrie. But if we conſider, that a loue of the generall good cannot be perfect, without reference vnto *the fountaine of all goodneſſe*: we ſhall finde, that no Morall vertue, how great ſoeuer, can, by it ſelfe, deſerue the commendation of *more than Vertue*, as the *Heroicall* doth. Wherefore we muſt ſearch the Scriptures, for patterns hereof; ſuch as *Dauid*, *Ioſaphat*, and *Ioſias* were. Of Chriſtian Kings, if there were many ſuch, the world would ſoone be happy. It is not my purpoſe to wrong the worth of any, by denying the praiſe where it is due; or by preferring a leſſe excellent. But he that can finde a King religious, and zealous in Gods cauſe, without enforcement either of aduerſitie, or of ſome regard of ſtate; a procurer of the generall peace and quiet; who not onely vſeth his authoritie, but addes the trauell of his eloquence, in admoniſhing his Iudges to doe iuſtice; by the vigorous influence of whoſe Gouernment, ciuilitie is infuſed, euen into thoſe places, that haue beene the dens of ſauage Robbers and Cutthrotes; one that hath quite aboliſhed a ſlauiſh *Brehon* Law, by which an whole Nation of his ſubiects were held in bondage; and one, whoſe higher vertue and wiſedome doth make the praiſe not onely of Nobilitie and other ornaments, but of abſtinence from the bloud, the wiues, and the goods, of thoſe that are vnder his power, together with a world of chiefe commendations belonging vnto ſome good Princes, to appeare leſſe regardable: he, I ſay, that can finde ſuch a King, findeth an example, worthy to adde vnto vertue an honourable title, if it were formerly wanting. Vnder ſuch a King, it is likely by Gods bleſſing, that a Land ſhall flouriſh, with increaſe of Trade, in countries before vnknowne; that Ciuilitie and Religion ſhall be propagated, into barbarous and heathen countries; and that the happineſſe of his ſubiects, ſhall cauſe the Nations farre off remoued, to wiſh him their Souereigne. I neede not adde hereunto, that all the actions of ſuch a King, euen his bodily exerciſes, doe partake of vertue; ſince all things tending to the preſeruation of his life and health, or to the mollifying of his cares, (who, fixing his contemplation vpon God, ſeeketh how to imitate the vnſpeakeable goodneſſe, rather than the inacceſſible maieſtie, with both of which himſelfe is indued, as farre as humane nature is capable) doe alſo belong to the furtherance of that common good, which he procureth. Leſt any man ſhould thinke me tranſported with admiration, or other affection, beyond the bounds of reaſon; I adde

hereunto,

hereunto, that such a King is neuertheleſſe a man, muſt die, and may erre: yet wiſedome and fame ſhall ſet him free, from *errour*, and from *death*, both with and without the helpe of *time*. One thing I may not omit, as a ſingular benefit (though there be many other beſides) redounding vnto this King, as the fruit of his goodneſſe. The people that liue vnder a pleaſant yoke, are not onely louing to their Soueraigne Lord, but free of courage, and no greater in muſter of men, then of ſtout fighters, if need require: whereas on the contrary, he that ruleth as ouer ſlaues, ſhall be attended in time of neceſsity, by ſlauiſh mindes, neither louing his perſon, nor regarding his or their owne honour. Cowards may be furious, and ſlaues outragious, for a time: but among ſpirits that haue once yeelded vnto ſlauery, vniuerſally it is found true, that *Homer* ſaith, *God bereaueth a man of halfe his vertue, that day when hee caſteth him into bondage.*

Hom. Odyſſ. l. 17

Of theſe things, I might perhaps more ſeaſonably haue ſpoken, in the generall diſcourſe of Gouernment: but where ſo liuely an example, of the calamity following a tyrannicall rule, and the vſe of Mercenaries, thereupon depending, did offer it ſelfe, as is this preſent buſineſſe of the *Carthaginians*; I thought that the note would be more effectuall, than being barely deliuered, as out of a common place.

§. III.

How the warre against the Mercenaries was diuerſly managed by Hanno *and* Amilcar, *with variable ſucceſſe. The bloudy counſailes of the Mercinaries; and their finall deſtruction.*

BEing now to returne vnto thoſe Mercenaries, from whom I haue thus farre digreſſed, I cannot readily finde, by what name henceforth I ſhould call them. They are no longer in pay with the *Carthaginians*; neither care they to pretend, that they ſeeke their wages already due; ſo that they are neither Mercenaries, nor Mutiners. Had they all beene ſubiects vnto *Carthage*, then might they iuſtly haue beene termed Rebels: but *Spendius*, and others, that were the principall part of them, ought none allegeance to that State, which they endeuoured to ſubuert. Wherefore I will borrow the name of their late occupation, and ſtill call them Mercenaries, as *Polybius* alſo doth.

These vſing the aduantage of their preſent ſtrength, beſieged **Vtica*, and *Hippagreta*, Cities of great importance, as being ſeated vpon the weſterne Hauen of *Carthage*, where it is diuided by a necke of land; *Hippagreta* ſtanding inwards vpon the great Lake; *Vtica* further out vpon the Sea. Neither was the Campe at *Tunes* abandoned, which lay filthy to hinder the *Carthaginians*, from paſſing vp into the countrie: for *Matho* and *Spendius* wanted not men, to follow the war in all parts at once.

How the *Carthaginians* were amazed with this vnexpected perill, any man may conceiue. But the buſineſſe it ſelfe awakes them haſtily. They are hardly preſt on all ſides; and therefore trauailed their braines to the vttermoſt, how to ſhake off theſe furious dogs from their ſhoulders, who ſometimes by night, ſometimes by day, came vnto the very wals of their Citie. In this exigent *Hanno* was made their Generall: who failed not in his accuſtomed diligence of making all good preparation: but had gotten together whatſoeuer was needfull, as well to relieue a Towne beſieged, as to batter and aſſaile any place defended againſt him. With theſe prouiſions, and with an hundred Elephants, he came to *Vtica*, ſo ſuddenly, that the enemies as men ſurpriſed, forſooke their Trenches, and retired themſelues vnto a riſing peece of woody ground, wherethey might be ſafe againſt the violence of his beaſts. *Hanno*, thinking that he had to doe with *Numidians*, whoſe cuſtome was, after any loſſe, to flie two or three whole dayes iourny off; preſently entred the Towne; to ſhew himſelfe, after this his victory. But theſe good fellowes, againſt whom he was to warre, had learned of *Amilcar*, to retire and to fight againe, many times in one day, as neede required. Therefore as ſoone as they perceiued, that he knew not how to vſe a victory; they aſſailed their owne Campe, and with great ſlaughter, draue the *Carthaginians* out of it, forcing them to hide themſelues within *Vtica*; and got poſſeſſion of all the ſtore, that *Hanno* had brought for the reliefe of the Towne. This bad beginning *Hanno* followed with ſutable indiſcretion: looſing the benefit of many faire opportunities, and ſuffering the enemies to take poſſeſſion of all the entrance from *Carthage* to the firme land.

**Vtica* is ſeated in the great *Bay*, that enters towards *Carthage*, not farre within the Promontorie of *Apollo*. At this time it is called *Porto Farina*, or *Biſerta*; & by the *Africans* themſelues, *Garel Melha*. *Niger* ſaith, that the Towne it ſelfe is ruined, and the place, whereon it ſtood, now called *Mazachares*. It was very ancient, and built before *Carthage*, ſaith *Silius*. As it floriſhed before *Carthage* was ſet vp; ſo did it after *Carthage* was thrown down by the *Romans*, in the third *Punick* Warre. Famous it was by the death of *Cato* the yonger, who held it againſt *Ceſar*. *Victor*, that worthy Diuine, was Biſhop thereof in the time of *Genſeric* the *Arrian*; who liued all the time of that Tyrant, and hath written the ſtorie of his cruelties.

The *Carthaginians*, perceiuing this, were exceedingly troubled, and did therefore let fall their ſhete-anchor; ſending to the field their great Captaine, *Amilcar*, whom they furniſhed with ten thouſand foot of ſupply, and ſeuenty Elephants. *Amilcar* had worke enough to doe, before he ſhould be able to meete with the enemy vpon equall ground. For beſides other places of aduantage that the Mercenaries had occupied, *Hanno* had ſuffered them to win the onely Bridge, by which the Riuer *Macra*, or *Bagradas*, was paſſable vnto theſe, that were to trauaile into the Continent. This Riuer had not many foords, nor thoſe eaſie for a ſingle man to get ouer: but vpon them all was kept ſuch guard, as gaue to *Amilcar* little hope of preuailing in ſeeking way by force. As for the Bridge it ſelfe, *Matho* and his followers were there lodged: and had there built a Towne, wherein to lye commodiouſly, intentiue onely to the cuſtody thereof. But *Amilcar* had obſerued, that the very mouth of *Bagradas* vſed to be ſometimes cloyed with ſand and grauell, that was driuen in by certaine cuſtomarie windes, and could not be driuen out againe, by force of that ſlow Riuer, till the winde falling, or changing, ſuffered the weight of the waters, to disburden their channell. Hereof he made vſe; and taking his opportunitie, paſſed the Riuer, contrary to all expectation, either of the enemy, or of his owne Citizens.

There was no neede to bid *Spendius* looke about him, when once it was heard, that *Amilcar* was come ouer *Bagradas*: all the Mercenaries were troubled with the newes; knowing that they were no longer to deale with the improuident grauity of *Hanno*, but with an able ſpirit, euen with their owne Maſter in the Art of Warre, whom they admired, though they hated him. But this feare was ſoone changed into preſumption; when more than fifteene thouſand of their owne ſociety, were come from *Vtica*; and other ten thouſand from the gard of the Bridge. Their Armie was farre greater, than that of *Amilcar*; and they were, in their owne iudgement, the better men, vpon which confidence, they reſolued to charge him on all ſides, and beate him downe, in deſpight of his worth and reputation. With this reſolution they attended vpon him, watching for ſome aduantage, and ſtill exhorting one another to play the men, and giue the onſet. Eſpecially they that followed him in the Rere, had a great minde to begin the fight; whereunto their promptneſſe was ſuch, as tooke from them their former circumſpection. *Amilcar* held his way towards the Bridge, keeping himſelfe on plaine grounds, that were fitteſt for the ſeruice of his Elephants, which he placed in front of his Armie. Neither made he ſhew of any deſire to fight, but ſuffered the raſhneſſe of his enemies to increaſe, till it ſhould breake into ſome diſorder. At length perceiuing, that with more boldneſſe than good heede, they followed him ſo neere, as would be little for their good, if hee ſhould turne vpon them, he haſtened his march, euen to ſuch a pace, as made a ſhew little differing from plaine flight. The Mercinaries preſently fell vpon his skirts; beleeuing, that for feare of them he was ready to run away. But whileſt they confuſedly, as in ſudden opinion of victory, were driuing at the heeles of thoſe that had the Reare; *Amilcar* wheeled about, and met them in the face, charging them hotly, but in very good order, ſo that amazed with the apprehenſion of inexpected danger, they fled without making any reſiſtance. In this ouerthrow, there were ſixe thouſand of the Mercenaries ſlaine, and about two thouſand taken, the reſt fled, ſome to the Campe at *Vtica*, others to the Towne at the Bridge; whither *Amilcar* followed them ſo faſt, that he wan the place eaſily; the enemies being thence alſo fled vnto *Tunes*, as not hauing recollected their ſpirits to make it good.

The fame of this victory, together with the diligence of *Amilcar* in purſuing it, cauſed many Towns reuolted, partly by feare, partly by force, to returne to their former obedience. Yet was not *Matho* wanting to himſelfe, in this dangerous time. Hee ſent about *Numidia* and *Africke*, for new ſupplies; admoniſhing the people, now or neuer to doe their beſt, for the recouery of their freedome; he perſwaded *Spendius*, and *Autaritus* that was Captaine of the *Gaules*, to wait vpon *Amilcar*, and alwayes to keepe the higher grounds, or at leaſt the foot of ſome hill, where they might be ſafe from the Elephants; and he himſelfe continued to preſſe the Towne of *Hippagreta* with an hard ſiege. It was neceſſary for *Amilcar*, in paſſing from place to place, as his buſineſſe required, to take ſuch wayes as there were: for all the Countrie lay not leuell. Therefore *Spendius*, who ſtill coaſted him, had once gotten a notable aduantage of ground: the *Carthaginians* lying in a Plaine, ſurrounded with hils, that were occupied by the Mercenaries, with their

Numidian

Numidian and *African* succours. In this difficultie, the fame of *Amilcar* his perſonall worth did greatly benefit his countrie. For *Naraua ſus*, a yong gentleman commanding ouer the *Numidians*, was glad of this occaſion ſeruing to get the acquaintance and loue of ſo braue a man, which he much deſired: and therefore came vnto *Amilcar*, ſignifying his good affection to him, with offer to doe him all ſeruice. *Amilcar* ioyfully entertained this friend; promiſed vnto him his owne daughter in marriage; and ſo wan from the enemies two thouſand horſe, that following *Naraua ſus* turned vnto the *Carthaginians* ſide. With this helpe he gaue battaile vnto *Spendius*: wherein the *Numidian* laboured to approue his owne valour, to his new friend. So the victory was great: for there were ſlaine tenne thouſand of *Spendius* his fellowes, and foure thouſand taken priſoners; but *Spendius* himſelfe, with *Autarius* the *Gaule*, eſcaped to doe more miſchiefe. *Amilcar* dealt very gently with his priſoners: pardoning all offences paſt, and diſmiſſing as many, as were vnwilling to become his followers; yet with condition, that they ſhould neuer more beare armes againſt the *Carthaginians*; threatning to take ſharpe reuenge vpon all, that ſhould breake this Couenant.

This humanitie was vehemently ſuſpected by *Matho*, *Spendius*, and *Autarius*, as tending to win from them, the hearts of their Souldiers. Wherefore they reſolued to take ſuch order, that not a man among them ſhould dare, to truſt in the good nature of *Amilcar*, nor to hope for any ſafetie, whileſt *Carthage* was able to doe him hurt. They counterfeited letters of aduertiſement, wherein was contained, that ſome of their company reſpectiue onely of their priuate benefit, and careleſſe of the generall good, had a purpoſe to betray them all vnto the *Carthaginians*, with whom they held intelligence; & that it was needfull, to looke well vnto *Geſco*, and his companions, whom theſe traitours had a purpoſe to enlarge. Vpon this Theme *Spendius* makes an Oration to the Souldiours, exhorting them to fidelity; and ſhewing with many words, that the ſeeming humanity of *Amilcar*, toward ſome, was none other than a baite, wherewith to entrap them all at once together; as alſo telling them, what a dangerous enemy *Geſco* would proue, if he might eſcape their hands. While he is yet in the midſt of his tale, were letters come, to the ſame purpoſe. Then ſteps forth *Autarius*, and ſpeakes his minde plainely: ſaying, that it were the beſt, yea the onely way, for the common ſafetie, to cut off all hope of reconciliation with *Carthage*; that if ſome were deuiſing to make their owne peace, it would goe hard with thoſe that had a care of the warre; that it were better to make an end of *Geſco* his life, than to trouble themſelues with looking to his cuſtody; that by ſuch a courſe euery one ſhould be ingaged in the preſent Action, as hauing none other hope left, than in victory alone; finally, that ſuch as would ſpeake here-againſt, were worthy to be reputed Traitours. This *Autarius* was in great credit with the ſouldiers, and could ſpeake ſundry languages, in ſuch ſort, that he was vnderſtood by all. According to his motion therefore it was agreed, that *Geſco*, and all the other priſoners, ſhould forthwith be put to horrible death, by torments. Neuertheleſſe there were ſome, that for loue of *Geſco*, ſought to alter his intended cruelty; but they were forthwith ſtoned to death, as a Document vnto others; and ſo the Decree was put in execution. Neither were they therewithall contented; but further ordained, that all *Carthaginian* priſoners which they tooke, ſhould be ſerued in like ſort: and that the ſubiects or friends of *Carthage*, ſhould loſe their hands, and ſo be ſent home: which rule they obſerued euer afterwards.

Of this cruelty I neede ſay no more, than that it was moſt execrable feritie. As for the counſaile of vſing it, it was like vnto the counſaile of *Achitophel*; *All Iſrael ſhall heare, that thou art abhorred of thy father; then ſhall the hands of all that are with thee, be ſtrong*. Such are the fruits of deſperation. He that is paſt all hope of pardon, is afraid of his owne fellowes, if they be more innocent; and to auoide the puniſhment of leſſe offences, committeth greater. The cowardize of offenders, and the reuengefull ſpirits of thoſe that haue beene wronged, are breeders of this deſperation: to which may be added, ſome deficiencie of Lawes, in diſtinguiſhing the puniſhments of malefactors, according to the decree of their ſeuerall crimes. A coward thinkes all prouiſion too little for his owne ſecuritie. *If* Phocas *be a coward* (ſaid the Emperour *Mauritius*) *then is he murderous*. To be ſted faſt and ſure, in taking reuenge, is thought a point of honour, and a defenſatiue againſt new iniuries. But wrongfully: for it is oppoſite to the rule of *Chriſtianitie*; and ſuch a qualitie diſcouered, makes them deadly enemies, who otherwiſe

wiſe would haue repented, and ſought to make amends, for the wrong done in paſſion. This was it, which wrought ſo much woe to the *Carthaginians*; teaching *Matho*, and his *Africans*, to ſuſpect euen their gentleneſſe, as the introduction to extreame rigour. Like vnto the errours of Princes and Gouernours, are the errours of Lawes. Where one and the ſame puniſhment, is awarded vnto the leſſe offence, and vnto the greater, he that hath aduentured to robbe a man, is eaſily tempted to kill him, for his owne ſecuritie.

Againſt theſe inconueniences Mercy and Seueritie, vſed with due reſpect, are the beſt remedies. In neither of which *Amilcar* failed. For as long as theſe his owne ſouldiours were any way likely to be reclaimed, by gentle courſes; his humanity was ready to inuite them. But when they were tranſported with beaſtly outrage, beyond all regard of honeſty and ſhame; he rewarded their villanie with anſwerable vengeance; caſting them vnto wilde beaſts, to be deuoured.

Vntill this time *Hanno*, with the Armie vnder his command, had kept himſelfe apart from *Amilcar*, and done little, as may ſeeme, for that nothing is remembred of him, ſince his late loſſes. Neither was *Amilcar* ſorry to want his helpe, as being able to doe better without him. But when the warre grew to ſuch extremity, as threatned vtter ruine to the one or the other ſide: then was *Hanno* ſent for, and came to *Amilcar*, with whom he ioyned his forces. By this acceſſe of ſtrength *Amilcar* was not enabled, to doe more then in former times: rather he could now performe nothing; ſuch was the hatred betweene him and his vnworthy Colleague. The Towns of *Vtica* and *Hippagreta*, that had ſtood alwaies firme on the *Carthaginian* party, did now reuolt vnto the enemy, murdering all the ſouldiours that they had in Garriſon, and caſting their bodies forth, without ſuffering them to be buried. The prouiſions brought by ſea, for maintenance of the Armie, were loſt in foule weather: and *Carthage* it ſelfe ſtood in danger of being beſieged, about which *Matho* and *Spendius* conſulted, whileſt one of the *Carthaginian* Generals did (as it were) binde the others hands.

It hath in all Ages beene vſed, as the ſafeſt courſe, to ſend forth in great Expeditions, two Generals of one Armie. This was the common practice of thoſe two mighty Cities, *Athens* and *Rome*, which other States and Princes haue often imitated; perſwading themſelues, that great Armies are not ſo well conducted by one, as by two: who out of emulation to excell each other, will vſe the greater diligence. They haue alſo ioyned two chiefe Commanders in equall commiſſion, vpon this further conſideration; the better to reſtraine the ambition of any one, that ſhould be truſted with ſo great a ſtrength. For hereof all Common-weales haue beene iealous, hauing beene taught by their examples that haue made themſelues Tyrants ouer thoſe Cities and States that haue imployed them. In this point, the *Venetians* haue bin ſo circumſpect, as they haue for the moſt part, truſted ſtrangers, and not their owne, in all the warres which they haue made. It is true, that the equall authoritie of two commanding in chiefe, ſerueth well to bridle the ambition of one or both, from turning vpon the Prince or State that hath giuen them truſt: but in mannaging the warre it ſelfe, it is commonly the cauſe of ill ſucceſſe. In warres made neere vnto *Rome* it ſelfe, when two good friends were Conſuls, or ſuch two at leaſt, as concurred in one deſire of *Triumph*; which honor (the greateſt of any that *Rome* could giue) was to be obtained by that one yeeres ſeruice; it is no maruaile, though each of the Conſuls did his beſt, and referred all his thoughts vnto none other end then victory. Yet in all dangerous caſes, when the Conſuls proceeded otherwiſe then was deſired, one *Dictator* was appointed, whoſe power was neither hindered by any partner, nor by any great limitation. Neither was it indeede the manner, to ſend forth both the Conſuls to one warre; but each went, whither his lot called him, to his owne Prouince; vnleſſe one buſineſſe ſeemed to require them both, and they alſo ſeemed fit to be ioyned in the adminiſtration. Now although it was ſo, that the *Romans* did many times preuaile with their ioynt Generals: yet was this neuer or ſeldome, without as much concord, as any other vertue of the Commanders. For their modeſty hath often beene ſuch, that the leſſe able Captaine, though of equall authority, hath willingly ſubmitted himſelfe to the other, and obeyed his directions. This notwithſtanding, they haue many times, by ordaining two Commanders of one Armie, receiued great and moſt dangerous ouerthrowes; whereof in the ſecond *Punick* warre we ſhall finde examples. On the contrary ſide, in their warres moſt remote, that were alwayes mannaged by one, they ſeldome failed

failed to win exceeding honour, as hereafter shall appeare. Now of those ten Generals, which serued the *Athenians* at the Battaile of *Marathon*, it may truely be said, that had not their temper beene better, than the iudgement of the people that sent them forth, and had not they submitted themselues to the conduction of *Miltiades*: their affaires had found the same successe which they found at other times, when they coupled *Nicias* and *Alcibiades* together in *Sicil*: the one being so ouer-warie, and the other so hastie, as all came to nought that they vndertooke; whereas *Cimon* alone, as also *Aristides*, and others, hauing sole charge of all, did their Countrie and common-weale most remarkeable seruice. For it is hard to finde two great Captaines, of equall discretion and valour; but that the one hath more of furie than of iudgement, and so the contrary, by which the best occasions are as often ouerslipt, as at other times many actions are vnseasonably vndertaken. I remember it well, that when the Prince of *Condy* was slaine after the Battaile of *Iarnac*, (which Prince, together with the Admirall *Chastillan*, had the conduct of the Protestant Armie) the Protestants did greatly bewaile the losse of the said Prince, in respect of his Religion, person, and birth; yet comforting themselues, they thought it rather an aduancement, than an hindrance to their affaires. For so much did the valour of the one, out-reach the aduisednesse of the other, as whatsoeuer the Admirall intended to win by attending the aduantage, the Prince aduentured to lose, by being ouer-confident in his owne courage.

But we neede no better example, than of the *Carthaginians* in this present businesse: who, though they were still sicke of their ill-grounded loue to *Hanno*, and were vnwilling to disgrace him; yet seeing that all ranne towards ruine, through the discord of the Generals, committed the decision of their controuersies, vnto the Armie that serued vnder them. The iudgement of the Armie was, that *Hanno* should depart the Campe: which he did, and *Hannibal* was sent in his stead, one that would be directed by *Amilcar*; and that was enough.

After this, the affaires of *Carthage* began to prosper somewhat better. *Matho* and *Spendius* had brought their Armie neere vnto the Citie, and lay before it, as in a siege. They might well be bold, to hope and aduenture much; hauing in their Campe aboue fiftie thousand, besides those that lay abroad in Garrisons. Neuertheless, the Citie was too strong for them to win by assault: and the entrance of victualles they could not hinder, if any should be sent in by friends from abroad.

Hieron, King of *Syracuse*, though during the warres in *Sicil* hee assisted the *Romans*, and still continued in their Alliance, yet now sent succours to the *Carthaginians*: fearing their fall, and consequently his owne; because if no other State gaue the *Romans* somewhat to trouble their disgestion, the Principalitie of *Syracuse* would soone be deuoured by them. The *Romans* also gaue them some slender assistance, and for the present refused good offers made vnto them by the Mercenaries. This they did, to shew a kinde of noble disposition; which was indeede but counterfeit, as the sequele manifestly proued.

Whilest *Matho* and his followers were busily pressing the Citie, *Amilcar* was as diligent, in waiting at their backes, and cutting off all that came to their supply: so that finding themselues more steightly besieged by him, than *Carthage* was by them, they purposed to desist from their vaine attempt, and try some other course. Hereupon they issue into the field: when *Spendius*, and one *Zarcas* an *African* Captaine assisting the rebellion, take vpon them to finde *Amilcar* worke; leauing *Matho* in *Tunis*, to negotiate with their friends, and take a generall care of the businesse. The Elephants of *Carthage*, and horse of *Naraua∫ui*, made *Spendius* fearefull to descend into the Plaines. Wherefore hee betooke himselfe to his former method of warre; keeping the mountaines, and rough grounds, or occupying the streightest passages, wherein the desperate courage of his men might shew it selfe, with little disaduantage. But *Amilcar* had more skill in this Art, than could be matched by the labour of *Spendius*. Hee drew the enemy to many skirmishes; in all which the successe was such, as added courage to his owne men, and abated the strength and spirit of the Rebels. Thus hee continued, prouoking them night and day: still intrapping some of them, and sometimes giuing them the ouerthrow in plaine battaile: vntill at length hee got them into a streight, whence ere they should get out, he meant to take of them a good account. Their iudgement was enough, to perceiue their owne disaduantage: and therefore they had the lesse stomacke to fight;

fight; but awaiting for helpe from *Tunis*. *Amilcar* prudently foreseeing, that necessity might teach them, to dare impossibilities, vsed the benefit of their present feare, and shut them close vp with Trench and Rampart. There they waited miserably for succour, that came not: and hauing spent all their victualls, were so pinched with hunger, that they fed vpon the bodies of their prisoners. This they suffred patiently, as knowing that they had not deserued any fauour from *Carthage*: and hoping, that their friends at *Tunis* would not be vnmindefull of them. But when they were driuen to such extremity, that they were faine to deuoure their owne companions, and yet saw none appearance or likelihood of reliefe: their obstinacie was broken, and they threatned their Captaines with what they deserued, vnlesse they would goe forth to *Amilcar*, and seeke such peace as might be gotten. So *Spendius*, *Zarxas*, and *Autaritus*, fell to consultation, wherein it was resolued to obey the multitude, and yeeld themselues, if it were so required, vnto the death, rather than perish by the hands of their owne Companions. Hereupon they send to craue parle, which is granted; and these three come forth to talke with *Amilcar* in person. What they could say vnto him, it is hard to coniecture: yet by the conditions which *Amilcar* granted, it seemes that they tooke the blame vpon themselues, and craued pardon for the multitude. The conditions were, that the *Carthaginians* should choose, out of the whole number of these enemies, any ten whom they pleased, to remaine at their discretion; and that the rest should all be dismissed, each in his shirt, or in one single coate. When the peace was thus concluded; *Amilcar* told these Ringleaders, that he chose them presently, as part of the ten, and so commanded to lay hands on them: the rest he forthwith went to fetch, with his whole Armie in order. The Rebels, who knew not that peace was concluded vpon so gentle articles, thought themselues betrayed: and therefore amazedly ran to armes. But they wanted Captaines to order them; and the same astonishment, that made them breake the Couenants of peace, whereof they were ignorant, gaue vnto *Amilcar* both colour of iustice, in accomplishing reuenge, and ease in doing the execution. They were all slaine: being fortie thousand, or more, in number.

This was a famous exploit: and the newes thereof, exceeding welcome to *Carthage*; and terrible to the reuolted Cities of *Africke*. Henceforward *Amilcar*, with his *Naraua-ſus* and *Hannibal*, carried the warre from Towne to Towne, and found all places ready to yeelde: *Vtica*, and *Hippagreta*, onely standing out, vpon feare of deserued vengeance; and *Tunis*, being held by *Matho*, with the remainder of his Armie. It was thought fit to begin with *Tunis*, wherein lay the chiefe strength of the enemy. Comming before this Towne, they brought forth *Spendius*, with his fellowes, in view of the defendants, and crucified them vnder the wals; to terrifie those of his old companions, that were still in armes. With this rigor the siege began; as if speedy victory had beene assured. *Hannibal* quartered on that part of *Tunis*, which lay towards *Carthage*; *Amilcar* on the opposite side: too far asunder to helpe one another in sudden accidents; and therefore it behoued each, to be the more circumspect.

Matho from the wals beheld his owne destinie, in the misery of his companion, and knew not how to auoide it otherwise than by a cast at dice with fortune. So hee brake out vpon that part of the *Carthaginian* Armie, that lay secure, as if all danger were past, vnder the command of *Hannibal*: and with so great and vnexpected furie he sallied, that after an exceeding slaughter, he tooke *Hannibal* prisoner; on whom, and thirtie the most noble of the *Carthaginian* prisoners, hee presently reuenged the death of *Spendius* by the same torture. Of this *Amilcar* knew nothing, till it was too late; neither had hee strength enough remaining, after this great losse, to continue the siege; but was faine to breake it vp, and remoue vnto the mouth of the Riuer *Bagradas*, where hee incamped.

The terrour was no lesse within *Carthage*, vpon the fame of this losse; than had beene the ioy of the late great victory. All that could beare armes, were sent into the field, vnder *Hanno*; whom, it seemes, they thought the most able of their Captaines suruiuing the late accidents of Warre. If there were any Law among them, forbidding the imployment of one sole Generall, neere vnto their Citie (for they are knowne to haue trusted one man abroad) the time did not permit, in this hastie exigent, to deuise about repealing it. But thirtie principall men are chosen by the Senate, to bring *Hanno* to *Amilcar's* camp, & by all good perswasions to reconcile them. This could not be effected in one day.

It neerely touched *Amilcar* in his honour, that the careleſneſſe of *Hannibal* ſeemed to be imputed vnto him, by ſending his enemy to moderate his proceedings. Neuertheleſſe after many conferences, the authority of the Senators preuailed; *Amilcar* and *Hanno* were made friends; and thenceforth, whileſt this warre laſted, *Hanno* tooke warning by *Hannibals* calamities, to follow good directions, though afterwards he returned to his old and deadly hatred,

In the meane ſeaſon *Matho* was come abroad, as meaning to vſe the reputation of his late ſucceſſe, whileſt it gaue ſome life vnto his buſineſſe. He had reaſon to doe as he did: but he wanted skill to deale with *Amilcar*. The skirmiſhes, and light exerciſes of warre, wherein *Amilcar* trained his *Carthaginians*, did ſo farre abate the ſtrength, and withall diminiſh the credit of *Matho*; that he reſolued to try the fortune of one battaile: wherein either his owne deſire ſhould be accompliſhed, or his cares ended. To this concluſion the *Carthaginians* were no leſſe prone, than *Matho*: as being weary of theſe long troubles, and inſupportable expences; confident in the valour of their owne men, which had approued it ſelfe in many trials; and well aſſured of *Amilcar* his great worth, whereunto the enemy hath not what to oppoſe. According to this determination, each part was diligent in making prouiſion: inuiting their friends to helpe; and drawing forth into the field, all that lay in Garriſon.

The iſſue of this battaile might haue beene foretold, without helpe of witchcraft. *Matho*, and his followers, had nothing whereon to preſume, ſaue their daring ſpirits, which had been well cooled by the many late skirmiſhes, wherein they had learned how to run away. The *Carthaginiaas* had reaſon to dare, as hauing beene often victorious: and in all points elſe they had the better of their enemies; eſpecially (which is worth all the reſt) they had ſuch a Commander, as was not eaſily to be matched in that Age. Neither was it likely, that the deſire of liberty ſhould worke ſo much, in men accuſtomed to ſeruitude; as the honour of their State would, in Citizens, whoſe future and preſent good lay all at once ingaged in that aduenture. So the *Carthaginians* wan a great victory, wherein moſt of the *Africans* their enemies were ſlaine; the reſt fled into a Towne, which was not to be defended, and therefore they all yeelded; and *Matho* himſelfe was taken aliue. Immediately vpon this victory, all the *Africans* that had rebelled, made ſubmiſſion to their old maſters: *Vtica* onely, and *Hippagreta* ſtoop out, as knowing how little they deſerued of fauour. But they were ſoone forced, to take what conditions beſt pleaſed the victours. *Matho* and his fellowes were led to *Carthage* in triumph; where they ſuffered all torments that could be deuiſed, in recompence of the miſchiefes which they had wrought in this warre. The warre had laſted three yeeres, and about foure moneths, when it came to this good end: which the *Carthaginians*, whoſe ſubiects did not loue them, ſhould with leſſe expence, by contenting their Mercinaries, haue preuented in the beginning.

§. IIII.

How the Mercenaries of the Carthaginians, that were in Sardinia, rebelled: and were afterwards driuen out by the Ilanders. The faithleſſe dealing of the Romans with the Carthaginians, in taking from them Sardinia, contrary to the peace.

WHileſt *Matho* and *Spendius* were making terrible combuſtion in *Africke*; other Mercenaries of the *Carthaginians* had kindled the like fire in *Sardinia*: where murdering *Boſtar* the Gouernour, and other *Carthaginians*, they were in hope to get, and hold that Iland to their owne vſe. Againſt theſe, one *Hanno* was ſent with a ſmall Armie (ſuch as could be ſpared in that buſie time) conſiſting likewiſe of Mercenaries, leuied on the ſudden. But theſe companions that followed *Hanno*, finding it more for their ſafety, and preſent profit, to ioyne themſelues with thoſe that were already reuolted, than to indanger themſelues by battaile, for the good of that commonweale, of which they had no care; began to enter into practice with the *Sardinian* Rebels; offering to runne one courſe of fortune with them in their enterpriſe. This their offer was kindely taken; but their faith was ſuſpected. Wherefore, to take away all iealouſie and diſtruſt, they reſolued to hang vp their Commander *Hanno*, and performed it. A common practice it hath beene in all Ages, with thoſe that haue vndertaken the quarrell of an vniuſt warre, to enioyne the performance of ſome nororious and villainous act,

to

to thoſe that come in to them as ſeconds, with offer to partake, and to aſſiſt the impious purpoſes which they haue in hand. It is indeede the beſt pawne, that deſperate men can deliuer to each other, to performe ſome ſuch actions, as are equally vnpardonable to all.

By ſuch a kinde of crueltie did the vngratefull *Mantineans* murder a Garriſon of *Achaians*, ſent vnto them for their defence againſt the *Lacedæmonians*, by *Aratus*; who, when hee had formerly poſſeſt himſelfe of their Citie, by right of warre, did not onely ſpare the ſacke and ſpoyle thereof, but gaue them equall freedome with the reſt of the Cities vnited. Theſe *Reuolts* are alſo common in our Court-warres; where, in the conqueſts of new fortunes, and making of new parties, and factions, without the depreſſion or deſtruction of old friends, we cannot be receiued and truſted by old enemies. *Ce ſont les coups de vieille eſcrime. Theſe*, (ſay the *French*) *be the blowes of the old art of fencing.*

Theſe Mercinaries in *Sardinia* were no whit leſſe violent in their purpoſe, than were *Spendius*, and his aſſociates: onely they wanted a *Matho* among them, to negotiate with the inhabitants of the Prouince. The Ilanders were no leſſe glad, than the ſouldiours, that the *Carthaginians* were expelled the Countrie: but they could not agree about the profit of the victory. The *Sardinians* thought that it was enough, if they rewarded the ſouldiours for their paines taken. Contrariwiſe, the ſouldiours were of opinion, that the title of the *Carthaginians* to that Ile, was deuolued vnto themſelues, by right of conqueſt. The ſame quarrell would (in likelihood) haue riſen, betweene *Spendius* with his Mercenaries, and their *African* friends; if the common deſire of both had once taken effect: vnleſſe the riches of *Carthage* had ſerued to content them all. But in *Sardinia*, where there was none other valuable reward, than poſſeſſion and rule of the Countrie; the matter was not eaſily taken vp. So they fell to blowes; which how they were dealt, I know not; but finally, the Mercenaries were driuen out, and compelled to ſaue themſelues in *Italie*. Before their departure out of *Sardinia*, they had inuited the *Romans* into it; with as good right, as the *Mamertines* had called them into *Sicil*. Yet this offer was refuſed, vpon reaſons that follow.

Some *Italian* Merchants had relieued *Matho* and *Spendius* with corne: of whom the *Carthaginians* tooke almoſt fiue hundred, and held them in priſon. Hereof was made a great complaint: ſo that the *Romans* ſent Embaſſadours to *Carthage*, requiring ſatisfaction. It was no time for the *Carthaginians* to diſpute: they quietly yeelded to releaſe them all. This was ſo kindely taken, that they forbad all their Merchants, to trade thenceforth with the Rebels; admoniſhing them to carry all prouiſions to *Carthage*. And vpon the ſame reaſon, did they forbeare to meddle with *Sardinia*, or to accept the Citie of *Vtica*, offering it ſelfe vnto their ſubiection. This might haue ſerued, as a notable example of the *Roman* faith, to all poſteritie: had not the iſſue proued, that it was meere regard of greater profit, which kept them ſo temperate, no longer than the hope laſted of thriuing better thereby, than they ſhould haue done by open breach of faith. The whole eſtate of *Carthage* depended at that time, vpon the vertue of *Amilcar*: who had he beene ouerthrowne by *Spendius* or *Matho*, in one maine battaile, that mightie Citie muſt either haue fallen into the barbarous hands of mercileſſe villaines, or haue humbled her ſelfe vnder protection of the *Romans*, with whom ſhe had lately ſtriuen for ſuperioritie. That extreame neceſſitie, whereinto *Matho* reduced the Citie, by the fortune of one ſallie made out of *Tunis*, is enough to proue, that *Carthage*, was not farre from ſuch a miſerable choyce. Wherefore it was not vnwiſely done of the *Romans*, to make ſuch demonſtration of kindeneſſe, and honourable dealing, as might inuite a rich, but ſinking ſhippe, to runne her ſelfe aground vpon their ſhore. But when all was well ended in *Africke*, and the *Carthaginians* began to prepare for the recouery of *Sardinia*: then did Ambition put off her goodly vizour. The *Romans* perceiuing that *Carthage*, beyond their hope, had recouered her feete againe; began to ſtrike at her head. They entertained the proffer of thoſe Mercinaries, that were fled out of *Sardinia*; and they denounced warre againſt this enfeebled and impoueriſhed Citie, vnder a ſhameleſſe pretence, *that the preparations made for* Sardinia, *were made indeede againſt Rome it ſelfe*. The *Carthaginians* knew themſelues vnable to reſiſt; and therefore yeelded to the *Romans* demand; renouncing vnto them all their right in *Sardinia*. But this was not enough. They would haue twelue hundred talents, in recompence belike (for I ſee not

not what reason they could alleadge) of the great feare which they had endured, of an inuasion from *Carthage*. It is indeede plaine, that they impudently sought occasion of warre. But necessity taught the *Carthaginians* patience; and the monie was paied, how hardly soeuer it was raised. From this time forward, let not *Rome* complaine of the *Punick* faith, in breach of Couenants: she her selfe hath broken the peace already, which *Amilcar* purposeth to make her dearely repent; but what *Amilcar* liues not to performe, shall be accomplished by *Hannibal* his renoumed sonne.

§. V.

How the affaires of Carthage went betweene the African Rebellion, and the second Punicke Warre.

THe iniurious dealing of the *Romans*, expressing their desire to picke a quarrell; serued to instruct the *Carthaginians* in a necessarie lesson. That either they must make themselues the stronger, or else resolue to be obedient vnto those that were more mighty. In a Citie long accustomed to rule, the brauer determination easily tooke place: and the best meanes were thought vpon, for the increase of puissance and Empire. The strength, and the iealousie of the *Romans*, forbad all attempts vpon the Mediterran seas; but the riches of *Spaine*, that lay vpon the *Ocean*, were vnknowne to *Rome*: wherefore that Prouince might serue, both to exercise the *Carthaginians* in warre, and to repaire their decaied forces, with all needefull supplies. Of this *Spanish* Expedition, the charge and souereigne trust was committed vnto *Amilcar*: vpon whom his Countrie did wholly repose it selfe; in hope to recouer strength by his means, that had saued it from ruine.

Hanno, with some other enuious men that were of his faction, tooke little pleasure in the generall loue and honour, which daily increased towards *Amilcar* and his friends. Yet could they not denie him to be the most worthy of command in all the Citie: onely they commended peace and quietnesse; aduising men to beware of prouoking the *Romans*, in whose amity they said, that the felicity of *Carthage* did consist. By such discourses, harsh to the eares of good Citizens, who had feeling of the wrong done to their Common-weale; they got none other reputation, than of singularity: which the ignorant sort suspected to be wisedome.

But the glory of *Amilcar* was continually vpheld and enlarged, by many notable seruices that he did, to the singular benefit of his Countrie. He passed the Streights of *Hercules*, (now called the Streights of *Gibraltar*) and landed on the westerne coasts of *Spaine*; in which Countrie, during nine yeeres that he liued there, he subiected vnto the State of *Carthage* the better part of all those Prouinces. But finally, in a battaile that hee fought with a Nation in *Portugale*, called the *Vettones*, (defending himselfe a long time with an admirable resolution) he was inuironed and slaine: carrying with him to the graue the same great honour and fame, by which in many signall victories, hee had acquired the name of a second *Mars*.

After the death of *Amilcar*; *Asdrubal* his sonne in law was made Generall of the *Carthaginian* forces in *Spaine*. This was a good man of warre; but farre better in *practice* and cunning than in deedes of armes. By his notable dexteritie in matter of negotiation, he greatly enlarged the Dominion of *Carthage*: adding so many subiects and confederates thereunto, that the *Romans* began to grow iealous againe of this hastie increase. He built a goodly Citie, vpon a commodious Hauen, in the Kingdome of *Granado*, opposite to that of *Oran* in *Africa*, and gaue it the name of *New Carthage*, which to this day it neerely retaineth, being called now * *Carthagena*. With this successe of the *Carthaginians* in *Spaine*, the *Romans* were not a little troubled; but begin to cause their owne negligence. For whereas they had formerly taken so much paines to beate them out of the Ile of *Sicil*, as suspecting their neighbourhood there; they had now, by cumbring themselues in a warre of farre lesse importance, (whereof I shall speake anon) giuen them leysure, without interruption, to recouer vpon their owne Continent, a Dominion by farre exceeding, both in the bodies of men and in reuenue, that which the *Romans* had taken from them. But how to helpe this, at the present they knew not; for they daily expected to be inuaded by the *Gaules*, their ancient enemies, and neerest neighbours to the West. But he needeth little helpe of force, that knoweth himselfe

*The Spaniards haue since built a Citie of the same name in the West Indies: which being peopled by them in the yeere 1532. was sackt by the *English* in the yeere 1585

to be feared: it is enough if he requeſt, ſince his requeſt ſhall haue the vertue of a command.

Yet were the *Romans* vtterly deſtitute of all good colour, that might helpe them to intermeddle in *Spaine*. The *Spaniards* were then vnacquainted with *Rome*, whereof (in probability) they ſcarce had heard the name: ſo that there were no *Mamertines*, nor other ſuch Rebels, to call in Roman ſuccours. But in the enterpriſe of *Sardinia*, the *Romans* had learned an impudent pretence, that might alſo ſerue their turne in *Spaine*. For though it were apparent, that the *Spaniſh* affaires had no relation to the peace betweene theſe two Cities; and though it were nothing likely, that *Aſdrubal* had any purpoſe, to extend his victories vnto the gates of *Rome*, or to any of the *Roman* frontiers: yet (as if ſome ſuch matter had beene ſuſpected) they ſent vnto him, requiring that he ſhould forbeare to proceede any further, than to the Riuer of *Iberus*. In addreſſing their meſſengers, rather to *Aſdrubal*, than to the Citie of *Carthage*; they ſeeme to haue hoped, that howſoeuer the generalitie of the *Carthaginians* had ſweetly ſwallowed many bitter pilles, to auoide all occaſion of warre with *Rome*: yet the bravery of one man might proue more faſtidious, and reſenting the iniurie, returne ſuch anſwere, as would intangle his whole Countrie in the quarrell, that they ſo much deſired, and might embrace at leiſure, when once they had found apparent cauſe. But *Aſdrubal* finely deluded their expectation. He pretended no manner of diſlike at all: and whereas they would haue this inſolent couenant inſerted into the articles of peace; he tooke vpon him to doe it, of his owne power, with ſuch appearance of conformity to their will, that they went their wayes contented, and ſought no further.

If it had beene ſo, that the State of *Carthage*, thereunto preſſed by the *Romans*, for feare of preſent warre, had ratified this new compoſition made by *Aſdrubal*; yet ſhould it not haue ſtood bound in honour, to obſerue the ſame carefully, vnleſſe an oath had also been extorted, to make all ſure. But ſince all paſſed quietly, vnder the bare authority of *Aſdrubal*, this Capitulation was none other in effect, than a ſecond breach of peace; whereof the *Romans* might be accuſed more iuſtly, than they could accuſe the *Carthaginians* of periurie, (as they after did) for refuſing to ſtand to it.

By this Treatie with *Aſdrubal*, the *Romans* wan ſome reputation in *Spaine*. For when it was once conceiued by the *Spaniards*, that the Citie which would needes be miſtreſſe ouer them, ſtood in feare her ſelfe, of receiuing blowes from a ſtouter Dame; there were ſoone found ſome, that by offering themſelues to the protection of *Rome*, became (as they thought) fellow-ſeruants with *Carthage*. But the *Carthaginians* will ſhortly teach them another leſſon. The *Saguntines*, a people on the South-ſide of *Iberus*, entred into confederacie with the *Romans*, & were gladly accepted. Surely it was lawfull vnto the *Romans*, to admit the *Saguntines*, or any other people (neither ſubiect, nor open enemy in warre to the *Carthaginians*) into their ſocietie: and vnlawfull it was vnto the *Carthaginians*, to vſe violence towards any that ſhould thus once become confederate with *Rome*. Neuertheleſſe, if we conſider the late agreement made with *Aſdrubal*; we ſhall finde that the *Romans* could haue none other honeſt color of requiring it, than an implicit couenant of making the Riuer *Iberus* a bound, ouer which they themſelues would not paſſe, in any Diſcouery or Conqueſt by them intended to be made vpon *Spaine*: in which regard, they might haue ſome honeſt pretence to require the like of the *Carthaginians*; though *Rome* as yet had no foot, on the one ſide of *Iberus*, whereas *Carthage*, on the other ſide of that Riuer, held almoſt all the Countrie. Howſoeuer it were, this indignitie was not ſo eaſily digeſted, as former iniuries had beene. For it was a matter of ill conſequence; that the Nations which had heard of no greater power than the *Carthaginian*, ſhould behold *Saguntum* reſting ſecurely among them, vpon confidence of helpe from a more mighty Citie. Wherefore either in this reſpect, or for that the ſenſe is moſt feeling of the lateſt iniuries; or rather for that now the *Carthaginians* were of power to doe themſelues right: warre againſt *Saguntum* was generally thought vpon, let the *Romans* take it how they liſt. In ſuch termes were the *Carthaginians*, when *Aſdrubal* died, after he had commanded in *Spaine* eight yeeres: (being ſlaine by a ſlaue, whoſe maſter hee had put to death) and the Great *Hannibal*, ſonne of the Great *Amilcar*, was choſen Generall in his ſtead.

§. VI.

The estate of Greece from the death of Pyrrhus, *to the reigne of* Philip *the sonne of* Demetrius *in Macedon.*

IN the long terme of the first *Punick* warre, and the vacation following, betweene it and the second; the estate of *Greece*, after the death of *Pyrrhus*, was growne somewhat like vnto that, wherein *Philip* of *Macedon* had found it; though farre weaker, as in an after-spring. The whole countrie had recouered by degrees, a forme of libertie: the petty tyrannies (bred of those inferiour Captaines, which in the times of generall combustion, had seised each vpon such Townes as he could get) were, by force or accident, extirpated, and reformed; and some States were risen to such greatnesse, as not onely serued to defend themselues, but to giue protection to others. This conuersion to the better, proceeded from the like dissensions and tumults in *Macedon*, as had beene in *Greece*, when *Philip* first began to encroach vpon it. For after many quarrels and great warres, about the Kingdome of *Macedon*, betweene *Antigonus* the elder, *Cassander*, *Demetrius*, *Lysimachus*, *Seleucus*, *Pyrrhus*, and the *Gaules*: *Antigonus*, the sonne of *Demetrius*, finally got and held it, reigning sixe and thirtie yeeres; yet so, that he was diuers times thence expelled, not onely by the *Gaules*, and by *Pyrrhus*, as hath beene already shewed, but by *Alexander* the sonne of *Pyrrhus* the *Epirot*, from whose father hee had hardly wonne it. This happened vnto him, by the reuolt of his souldiours, euen at such time, as hauing ouerthrowne with great slaughter an Armie of the *Gaules*, hee was conuerting his forces against the *Athenians*, whom he compelled to receiue his Garrisons. But his young sonne *Demetrius* raised an Armie, wherewith he chased *Alexander*, not onely out of *Macedon*, but out of his owne *Epirus*, and restored his father to the Kingdome.

By the helpe of this young Prince *Demetrius* (though in another kinde) *Antigonus* got into his possession the Citadell of *Corinth*; which was iustly tearmed *the fetter of Greece*. The Citadell called *Acrocorinthus*, stood vpon a steepe rockie hill on the North side of the towne, and was by nature and art so strong, that it seemed impregnable. It commanded the towne; which was of much importance, as occupying the whole breadth of the *Isthmus*, that running betweene the *Ægean* and *Ionique* Seas, ioyneth *Peloponnesus* to the maine of *Greece*. Wherefore he that held possession of this Castle, was able to cut off all passage by land, from one halfe of *Greece* vnto the other; besides the commodity of the two Seas, vpon both of which, this rich and goodly Citie had commodious hauens. *Alexander*, the sonne of *Polysperchon*; and after his death, *Cratesipolis* his wife, had gotten *Corinth* in the great shuffling of Prouinces and Townes, that was made betweene *Alexanders* Princes. Afterwards it passed from hand to hand, vntill it came, I know not how, to one *Alexander*; of whom I finde nothing else, than that he was thought to be poysoned by this *Antigonus*, who deceiued his wife *Nicæa* thereof, and got it from her by a tricke. The deuice was this. *Antigonus* sent his yong *Demetrius* to *Corinth*, willing him to court *Nicæa*, and seeke her marriage. The fooliſh old widdow perceiued not how vnfit a match she was for the yong Prince, but entertained the fancie of marriage; whereto the old King was euen as ready, to consent, as was his sonne to desire, and came thither in person to solemnize it. Hereupon all *Corinth* was filled with sacrifices, feasts, plaies, and all sorts of games: in the middest of which, *Antigonus* watched his time, and got into the Castle, beguiling the poore Lady, whose iealousie had beene exceeding diligent in keeping it. Of this purchase he was so glad, that he could not containe himselfe within the grauity beseeming his old age. But as hee had stollen it; so was it againe stollen from him: neither liued he to reuenge the losse of it, being already spent with age.

Demetrius, the sonne of this *Antigonus*, succeeding vnto his father, reigned ten yeeres. He made greater proofe of his vertue before he was King than after. The *Dardanians*, *Ætolians*, and *Achæans*, held him continually busied in warre; wherein his fortune was variable, and for the more part ill. About these times the power of the *Macedonians* began to decay: and the *Gracians* to cast off their yoke.

Philip, the onely sonne of *Demetrius*, was a yong childe when his father died; and therefore *Antigonus*, his vncle, had the charge of the Kingdome, during the minority of the Prince,

Prince, but he assumed the name and power of a King, though he respected *Philip* as his owne sonne, to whom he left the Crowne at his death; This *Antigonus* was called the *Tutor*, in regard of his Protectorship; and was also called *Doson*, that is as much as, *Willing*, because he was slow in his liberalitie. He represſed the *Dardanians* and *Thessalians*, which molested his Kingdome, in the beginning of his reigne. Vpon confidence of this good seruice, he took state vpon him, as one that rather were King in his own right, then onely a Protector. Hereupon the people fell to mutinie; but were soone appeased by faire words, and a seeming vnwillingnesse of his to meddle any more with the Gouernement. The *Achaians* tooke from him the City of *Athens*, soone after *Demetrius* his death; and likely they were to haue wrought him out of all, or most that hee held in *Greece*, if their owne estate had not bin endangered by a neerer enemy. But ciuill dissention, which had ouerthrown the power of *Greece*, when it flourished most; ouerthrew it easily now againe, when it had scarcely recouered strength after a long sickenesse; and gaue to this *Antigonus* no lesse authoritie therein, than *Philip* the father of *Alexander*, got by the like aduantage.

These *Achaians* from small beginnings, had increased in short time to great strength and fame: so that they grew the most redoubted Nation of all the *Greeks*. By the equalitie of their Lawes, and by their clemencie (notwithstanding that they were a long time held vnder by the *Macedonians* and *Spartans*) they did not onely draw all others by their loue and alliance, but induced, through their example, the rest of the Cities of *Peloponnesus*, to be gouerned by one Law, and to vse one and the same sort of waights, measure, and monie.

Aratus, the *Sicyonian*, was the first that vnited them againe; and gaue them courage, after that they had beene by the *Macedonian* Captaines diuided into many Principalities. In elder times they were gouerned by Kings, as most of the great Cities of *Greece* were; to which kinde of rule they first subiected themselues, after the descent of the *Heraclidæ*, when *Tisamenus* the sonne of *Orestes* possest the Territorie of *Achaia*. In this estate they continued to the time of *Gyges*; after whom, when his sons sought to change the Legall gouernment of their Predecessors into Tyrannie, they expelled them, and made their State popular; as seeming most equall. This forme of Common-weale had continuance, with some small changes according to the diuersitie of times, till the reigne of *Philip* and *Alexander* Kings of *Macedon*: who tempest-like ouerturned all things in that part of the world. For those twelue Citties, called *the Cities of alliance*, whereof *Helice*, and *Bura* or *Olenus*, the Sea had eaten vp a little before the Battaile of *Leuctres*; were, by disturbance of the *Macedonians*, diuided from each other, and trained into a warre, no lesse fooliſh than cruell, among themselues. But in the one hundred and foure and twentieth *Olympiad*, in which, or neere it, *Ptolomie* the sonne of *Lagus*, *Lysimachus*, *Seleucus*, and *Ptolomie Ceraunus*, left the world; two of ten remaining Cities and people, namely, the *Patrenses* and the *Dimæi*, vnited themselues, and laid the foundation of that generall accord, and re-vnion, which after followed. For hauing beene, some of them *Partisans* with sundrie *Macedonian* Captaines, and others hauing beene gouerned by petty Kings; they began to fasten themselues in a strong league of amitie, partly, in the *Olympiad* before spoken of, and partly, at such time as *Pyrrhus* made his first voyage into *Italie*. Now after the vniting of the *Patrenses* and *Dimæi*, to whom also the Cities of *Tritæa*, and *Phara*, ioyned themselues; *Ægira* chased out her Garrisons: and the *Burians*, killing their Kings, entred with the *Ceraunians* into the same Confederacie. These Cities, for twentie and fiue yeeres, vsed the same forme of Gouernment with the *Achaians*; who by a Senatorie and two Prætors, ordered all things in their Commonweale; and soone after, by one Prætor, or Commander: of which, *Marcus Carynensis* was the first, and *Aratus* the second.

This *Aratus* was a noble young Gentleman of *Sicyon*, who liuing at *Argos* in exile, whilest his Countrie was oppressed by Tyrants, found meanes, through the helpe of other banished men, to enter their owne Citie by night, with ladders; whence they chased the Tyrant, and restored the people to libertie. This was in the time of *Antigonus Gonatas* King of *Macedon*, a Prince more busie in watching what to get among the *Greeks*, than wise in looking to his owne. For feare of *Antigonus*, the *Sicyonians* entred into the *Achaian* league: which though at that time it receiued more increase, by their accession, than it added strength to them; yet the benefit of this coniunction serued well enough

against

againſt *Antigonus*, whoſe ſubtiltie was ſomewhat greater than his valor. As the induſtry and counſaile of *Aratus* deliuered his Country from bondage, and fortified it by the *Achaian* league; ſo further, by his great liberalitie, with the exceeding great coſt of 150. talents, he pacified the inexplicable controuerſies, betweene the baniſhed *Sicyonians*, which returned with him, & the other Citizens that had poſſeſſion of theſe mens Lands; as alſo with the ſame money he drew many others to aſſiſt him in thoſe enterpriſes following, that redounded to the ſingular good of al *Achaia*. The mony he obtained of *Ptolomy Euergetes* King of *Ægypt*; who partly had a deſire to hold ſome ſtrong and ſure friendſhip in *Greece*, partly was delighted with the conuerſation of *Aratus* himſelfe, that made a dangerous voyage to him into *Ægypt*, and fed his pleaſure in goodly pictures, with the gift of many curious peeces, wherein the workemen of *Sicyon* excelled.

The firſt of *Aratus* his great attempts, was the ſurprize of the *Acrocorinthus* or Citadell of *Corinth*; which he wanne by night, being thereinto guided by ſome theeues that hee had hired for the purpoſe, who liuing in the place, had practiſed to rob *Antigonus* his treaſurie, paſſing in and out by a ſecret path among the rockes. Yet was hee faine to fight for it, ere hee could get it: though indeede *Antigonus* his Souldiers were rather ouer-come by their owne feare, than by any force of the aſſailants; as miſtruſting leſt the *Achaians* were more in number, than in truth they were, and hauing loſt the aduantages of the place already, vpon which they had preſumed, before they were aware of any enemie.

In theſe kinde of night-ſeruices, ambuſhments, ſurpriſes, and practices, *Aratus* was verie cunning, aduenturous, and valiant: in open field, and plaine battaile, hee was as timerous. By this ſtrange mixture of cowardize and courage, he miniſtred argument of diſputation, to Philoſophers and others; Whether a valiant man (as he was eſteemed, and in ſome caſes approued) might look pale and tremble, when he began battaile; and whether the vertue of Fortitude were diuerſified, by the ſundry natures of men, & in a manner confined, vnto ſeuerall ſorts of action. In reſoluing which doubts it may be ſaid; that all vertue is perfected in men by exerciſe, wherein they are trained by occaſion: though a naturall inclination ſtandeth in need of little practice; whereas the defect hereof muſt be ſupplied with much inſtruction, vſe, good ſucceſſe, and other helpe, yet hardly ſhall grow abſolute in generall. Such was *Aratus* in matter of Warre. In ſincere affection to his Countrie hee was vnreproueable, and ſo acknowledged: as his following actions will truelie teſtifie.

When *Acrocorinthus* was taken, and ioyned vnto the Common-wealth of *Achaia*, the *Megarians* reuolted ſoone after from *Antigonus*, and entred into the ſame Corporation. So did the *Trœzenians*, and the *Epidaurians*: whereby this new erected State grew ſo powerfull, that it aduentured to take *Athens*, from the *Macedonians*; and *Argos* & *Megalopolis*, from Tyrants that held them. The enterpriſe vpon *Athens* was of none effect. For though *Aratus* waſted the Ile of *Salamis*, to ſhew his ſtrength, and ſent home the *Athenian* priſoners, without ranſome, to allure the Citie by ſhew of loue; yet the *Athenians* ſtirred neither againſt him, nor for him, as being now growne honeſt ſlaues to the *Macedonians*. Vpon *Argos* the aduenture was carried more ſtrongly. The *Achaians* came ſometimes to the gates of the Citie, but the people ſtirred not: once they entred it, and might haue wonne it, if the Citizens would haue lent any helpe to the recouerie of their own freedome; ſundry times, and with diuers euents, they fought with the Tyrants, (who roſe vp one after another in *Argos*) in open field, and ſlue one of them in battaile; but all ſufficed not: vntill at length *Ariſtomachus* the Tyrant was ſo terrified, perſwaded, and hired, by *Aratus*, that hee conſented to reſigne his Eſtate. The like did *Xenon* the Tyrant of *Hermione*, and *Cleonymus* that had oppreſſed the *Phliaſians*.

Whileſt this buſineſſe with the *Argiues* was on foot, *Lyſiadas* the Tyrant of *Megalopolis* was ſo well handled by *Aratus*, that, without compulſion, hee gaue libertie to his Citie, and annexed it to the Councell of *Achaia*: whereby he got ſuch credit, that hee was choſen Generall of their forces (which was a yeerely Office, and might not bee held two yeeres together by one man:) euery ſecond yeere, for a certaine while, he and *Aratus* ſucceeded one another by turnes. But thoſe late Tyrants, and new Citizens, *Lyſiadas* and *Ariſtomachus*, were carried with priuate paſſion from care of the generall good; in which courſes they oppoſed *Aratus*, to the great hurt of *Achaia*, as ſhall appeare in due time.

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The *Achæans* hauing obtained ſo much puiſſance and reputation, that *Ptolomie* King of *Egypt* was become Patron of their Alliance, and (in title of honour) Generall of their forces by Sea and Land; made open Warre vpon *Demetrius* the ſonne of *Antigonus Gonatas*, for the libertie of *Athens*. It is ſtrange and worthy of noting, That when *Aratus* in this quarrell had loſt a battaile, the *Athenians* wore Garlands, in ſigne of ioy, to flatter their good Lords the *Macedonians*, that had wonne the victorie. Such were now the *Athenians* become; in whom the rule was verified, that holds true in generall of the multitude, *Aut humiliter ſeruit, aut ſuperbè dominatur*; *It is either baſe in ſeruice, or inſolent in command*. Neuertheleſſe when *Demetrius* was dead, *Aratus* performed that by monie, which he could not by force; and corrupting the Captaine of the *Macedonian* Garriſon, purchaſed liberty to the *Athenians*, who thenceforth held good correſpondence with the *Achæans*, louing them, and ſpeaking well of them, which was all that they could doe: but into their Corporation they entred not, ſcorning it belike, in regard of their owne out-worne glorie.

Now as the Common-wealth of *Achaia* daily increaſed within *Peloponneſus*, by iuſtice and honeſtie; ſo did the *Ætolians*, in the vtter part of *Greece*, yea and within *Peloponneſus* it ſelfe; waxe very powerfull, by ſturdineſſe of bodie, and rude courage in fight, without helpe of any other vertue. They had ſtoutly defended themſelues againſt *Antipater* and *Craterus*; partly by daring to doe and ſuffer much; partly by the naturall ſtrength and faſtneſſe of their Countrie; but eſpecially by the benefit of the time, which called away theſe famous Captaines to other buſineſſe, as hath beene related. They had moleſted *Caſſander*, in fauour of *Antigonus*; and were themſelues as much plagued by him, and by the *Acarnanians*, a little, but a ſtout Nation, that tooke his part. Afterwards they had to doe with *Demetrius*, the ſonne of the firſt *Antigonus*, and more or leſſe, with all the Kings of *Macedon* ſucceeding him. They likewiſe held often Warre with the *Acarnanians*, *Athamanians*, *Epirots*, and many Cities in *Peloponneſus*: ſo that they were hardned with perpetuall trauaile; ſeldome putting off their Armour. But their hardineſſe ill deſerued the name of valor, ſeeing they had no regard of honeſty or friendſhip; meaſurings all things by their owne inſolent will, and thinking all people baſe-minded, that were not as fierce and outragious as themſelues.

Theſe *Ætolians* had lately made great ſpoyles in *Peloponneſus*, and occupied a good part of the Countrie. They had inuaded the friends of the *Achæans*; taken and ſacked *Pallene*; where although they were ſoundly beaten by *Aratus*, yet their deſire of gaine made them make a new voyage thither, as to a Countrie wherein ſomewhat was to bee gotten. But they were forced to looke another way, by *Demetrius* the ſonne of *Antigonus Gonatas*: who preſſed them ſo hardly, that they were driuen to ſeeke helpe of the *Achæans*; which they obtained. The warre which the *Achæans* made vpon *Demetrius*, without *Peloponneſus*, in *Attica*, though it tended to expelling the *Macedons* out of *Greece*, yet the benefit thereof redounded chiefly vnto the *Ætolians*, at whoſe inſtance it was ſet on foot: for thereby were the *Macedonian* forces diuerted from them. Neither was this good turne vnacknowledged; though very baſely the *Ætolians*, giuing thanks in words, deuiſed how to requite the benefit with ſome great miſchiefe. They ſaw that the *Achæans* were deſirous to bring all *Peloponneſus* into their Alliance and Corporation: of which intent, the *Lacedæmonians* were very iealous. Wherefore theſe *Ætolians* laboured earneſtly, to ſet the *Lacedæmonians* and *Achæans* together by the eares: hoping that if this might come to paſſe, they themſelues ſhould be called in to helpe (it skilled not on what ſide) and ſo get no ſmall ſhare, both in bootie and Territorie. Neither did they forbeare to communicate this their deuice vnto *Antigonus*; offering to make him partaker of their gaine, whom they knew to be offended with the many loſſes, that this Kingdome had ſuſtained by the *Achæans*. Of this plot *Aratus* was aware: who therefore determined to ſuffer many indignities, rather than to giue the *Lacedæmonians* cauſe to take Armes. But this reſolution was taken ſomewhat too late: and not altogether in his owne power to hold. He had beene medling with the *Arcadians*, that were dependants of *Lacedæmon*: and thereby had prouoked the *Lacedæmonians* to looke about them; ſeeing that all *Peloponneſus*, excepting themſelues, the *Eleans*, and a few *Arcadians* their friends (who alſo were attempted) was already become *Achæan*.

The Citie of *Sparta* was in ill caſe about theſe times; and ſubiect to the iniuries of any ſtronger Neighbor. *Pyrrhus* had greatly weakned it; The *Ætolians* entring *Laconia* with

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an Armie, had carried away fiftie thousand slaues; and, which was worse, their discipline was corrupted, Auarice and Luxurie reigned among them, the poore was oppressed by the rich, and the generositie of spirit, that had sometime beene their generall vertue, was hardly now to be found among the best of them. There were left in *Sparta* no more then seuen hundred natural Citizens; of whom not aboue one hundred had Lands: all the rest were needie people, and desirous of innouation. Hereupon followed intestine sedition; which endangered the Citie most of all. *Agis* a good King, who sought to reforme the disorders of the State, exhorted the people to a strict obseruation of *Lycurgus* his lawes. To which purpose he caused them to passe an Act, for the abolishing of all debts, and equall diuision of Lands. All the yonger, and poorer sort were glad of this: but the rich men opposed it. These had recourse vnto *Leonidas* the other King, (for in *Sparta* were two Kings) who tooke their part: being himselfe a dissolute man, as one trained vp in the Court of *Syria*, whence also he had his wife. In this contention *Leonidas* was expelled the Citie, and a new King chosen in his stead. But *Agis* his friends and Counsailors in this enterprise, abused his good meaning to their owne priuate commoditie. They were hastie to take away all debts, and cancell all bonds, for they themselues were deeply indebted: but the diuision of lands they afterwards hindred, because their owne possessions were great. Hence arose a tumult in *Sparta*, which these men increased by their foule oppression of the poorer Citizens. So that in fine, *Leonidas* was brought home, and restored to his Kingdome, and the two aduerse Kings driuen to take Sanctuarie; out of which, *Cleombrotus*, the late-made King, was dismissed into exile: but *Agis* was trained forth, drawn into prison, and there by his enemies condemned and strangled, together with his Mother, and his old Grandmother. The like to this was neuer knowne in *Sparta*: and (which is the more odious) this crueltie proceeded from the *Ephori*, Magistrates that should haue giuen Patronage to the lawes, vsing their power, and more power than to them belonged, against a King, that had proceeded orderly in reforming the Citie, as the law required.

The death of *Agis* was much lamented by all good Citizens; and serued to establish the impotent rule of a few tyrannicall oppressors. In which case *Aratus* might well hope to adioyne *Lacedæmon* to the *Achæans* Common-wealth: though it were great iniustice to take such aduantages, and attempt by force, that which would haue redounded to the generall good of *Peloponnesus*, and to the benefit of *Sparta* it selfe, if it could haue beene wrought by perswasion.

But the same man who redressed the disorders of *Sparta*, and reuenged the death of *Agis*, did also requite the iniust attempts of the *Achæans*, euen in their owne kinde: obtruding vpon them by force, an vnion of all *Peloponnesus*; though little to their good liking, for that the *Lacedæmonians* and their King, should haue beene the principall; not they and their Prætor. *Leonidas* hauing thus caused *Agis* to be slaine, tooke his wife that was very rich and beautifull, and gaue her in marriage (perforce) to his owne sonne *Cleomenes*. This yong Prince fell greatly enamoured on his wife, and sought to win her affection, as well as he had her person. He discourst much with her about the purpose of her former husband *Agis*, and by pittying his misfortune, began to entertaine a desire of accomplishing that, wherein *Agis* had failed. So comming himselfe to be King, whilest he was very young, hee gladly embraced all occasions of Warre: for that hee hoped by strong hand to effect that, which *Agis*, by proceeding formally, in so corrupt an estate of the Citie, had attempted to his owne ruine. Therefore when the *Ephori* gaue him in charge, to take and fortifie *Athenæum*, a Temple on the marches of *Laconia*, to which both they and the *Megalopolitans* pretended title; he readily performed it. Hereof *Aratus* made no complaint, but sought to take by surprize *Tegea* and *Orchomenus*, Cities then cõfederate with the *Lacedæmonians*: wherein, his intelligence failing, he lost the labor of a painful nights trauell, & discouered his enmity to *Sparta*; of which *Cleomenes* was nothing sorrie. By these degrees the warre began. In the entrance whereto *Aratus* had discouered the *Ætolian* practice, & therefore would haue staied the quarrell from proceeding too farre. But *Lysiadas* & *Aristomachus* would needs fight, and he could do none other than be ruled by them; especially seeing *Cleomenes* was so vrgent. *Aristomachus* was at that time Generall of the *Achæans*, (He and *Lysiadas* being of great account, since they had abandoned their tyrannie) who sent vnto *Aratus*, lying then in *Athens*, and required his assistance in a iournie to be made into *Laconia*. No disswasions of *Aratus* would serue

therefore

therefore he came in perſon, and tooke part of a buſineſſe, little pleaſing him in the preſent, and leſſe in the future. When he met with *Cleomenes*, he durſt not fight; but oppoſed himſelfe againſt *Ariſtomachus*, who deſired to giue battaile. Yet had the *Achæans* twentie thouſand foot, and one thouſand horſe, in their Armie: whereas *Cleomenes* had no more than fiue thouſand in all. This gaue reputation to the *Lacedæmonian*, and raiſed an ill report vpon *Aratus*; which *Lyſiadas* helped to make worſe, by accuſing his cowardize. Neuertheleſſe the *Achæans* would not fall out with *Aratus* their Benefactor, but choſe him their Generall the yeere following, againſt *Lyſiadas* his accuſer that ſued for the place. Being Generall himſelfe, it behoued him to confute, with deedes, the ſlanderous words of *Lyſiades*. Therefore hee purpoſed to ſet vpon the *Eleans*: but was met withall on the way, neere vnto the Mount *Lyceus*, by *Cleomenes*; who vanquiſhed him in a great battaile, and draue him to hide himſelfe all night for feare, ſo that hee was thought to haue beene ſlaine. This miſaduenture *Aratus* recompenced by a tricke of his owne more naturall occupation: performing with his broken Armie, that which could hardly haue beene expected, had hee beene victorious. For whileſt there was no ſuſpition of any great matter that he could vndertake; he ſuddenly wrought with ſome of the *Mantineans*, who did let him into their Citie. The *Mantineans*, who did let him into their Citie. The *Mantineans* had once before ioyned themſelues with the *Achaians*; but ſhortly vpon feare, or ſome other paſſion, they gaue themſelues to the *Ætolians*; and from the *Ætolians*, preſently after this victorie, to *Cleomenes*, from whom immediately they were thus wonne. For this their leuitie they were not puniſhed, but freely admitted now againe into the *Achæan* ſocietie. As this good ſucceſſe repaired the credit of *Aratus*; ſo another battaile almoſt ruined it. *Cleomenes* and he encountred neere vnto *Megalopolis*; where the *Achæans* had ſomwhat the better at the firſt, but their Generall durſt not follow his aduantage. Thereupon *Lyſiadas*, of whom we ſpake before, grew ſomewhat impatient with anger; and taking with him all the horſe, brake vpon the *Lacedæmonians*, whom he routed at the beginning, but purſuing them too farre into places of hard paſſage, he was ſlaine by them, and his followers driuen backe vpon their owne Companions; in ſuch ſort, that finally all the Armie was diſordered and put to flight. This was a great loſſe, and incenſed the *Achæans* againſt *Aratus*: yet their indignation proceeded no further, than that they refuſed to make any longer contribution, towards the pay of thoſe Mercenaries which he had waged. This *Aratus* tooke patiently, and followed the warre neuertheleſſe; wherein though *Cleomenes* wanne ſome Townes, and *Aratus* got the better in one ſmall fight, yet little of importance was done; the *Achæans* being wearie, and the *Spartan* King intentiue to another buſineſſe.

Cleomenes hauing ledde into the field all that were like to hinder his purpoſe, and tired them with painfull iournies, forſooke the *Achæan* warre on a ſudden, and came vnexpected home to *Sparta*, where hee ſlue the *Ephori*, and reſtored by force the ancient diſcipline of *Lycurgus*. Then gaue hee an account of his doings: and ſhewing by what degrees the *Ephori* had incroched vpon the power of Kings, & many diſorders had grown in the Citie; he iuſtified his proceedings, and forthwith began to make equall diuiſion of the Lands, reducing all to the firſt inſtitution. Hee alſo ſupplied the defect of Citizens, by chooſing new, out of ſuch as were friends to the State, and valiant men: ſo that henceforth his Countrie might not altogether ſtand in need of Mercenarie helpe, as it lately had done, to ſaue it ſelfe from the *Ætolians*, *Illyrians*, and ſuch other enemies. All this was diſpatched in great haſte; the *Spartans* well ſatisfied; and *Cleomenes* himſelfe ready in the field, ere his enemies could take any aduantage of theſe his domeſticall troubles.

The *Achæans* hearing of this great alteration in *Sparta*, thought that it would be long, ere *Cleomenes* durſt iſſue forth of the Citie, for feare of ſome rebellion. But it was not long ere they heard, that he had waſted all the Countrie of *Megalopolis*; had ranged ouer all *Arcadia* at his pleaſure; and was admitted into *Mantinea*; and ready to take other places, euen of *Achaia*. Theſe newes diſpleaſed them not a little: but they muſt patiently endure to heare worſe. For when *Cleomenes* had ſhaken off the power of the *Ephori*, that curbed his authoritie, he proceeded more roundly in his worke; being better obeyed, and by better men. His *Lacedæmonians* reſumed their ancient courage; and hee himſelfe had the heart to demand the Principalitie of *Greece*. Hee did not therefore henceforth contend, about the poſſeſſion of a few Townes: but aduentured to winne or loſe

all.

all. The *Aetolians*, in fauour of his attempt, declared themselues on his side: and whereas he had gotten *Mantinea*, *Tegea*, and other places, to which they had some title; they willingly renounced all their interest vnto him.

Aratus did apprehend the danger of his Countrie, and saw that *Antigonus* with the *Aetolians*, or perhaps without them, would shortly make an end of that, which *Cleomenes* had thus begunne. Therefore he deuised how to prouide against the worst, and eyther to repaire all, or (if it could not be) to saue all from vtter ruine. The office of Generall when it was next put vpon him, he refused; fearing to be so far prest, as to hazard in one battaile all the force of his Countrie, to which as he had neuer any affection, nor perchance courage, so was his manner of warfare otherwise. For hee commonly attempted by surprise, & defended vpon the aduantage of place, after the manner of the *Irish*, and of all other Nations, ouer-charged with numbers of men. Yet did hee not forsake the care of the Weale-publique, though in aiming at the generall good, it seemes that priuate passion drew him into an ill course. He saw, that *Megalopolis* could not be defended without making a dangerous hazzard of battaile; that *Mantinea* had not onelie opened her gates vnto *Cleomenes*, but slaine the *Achean* Garrison that lay therein; that other Townes had yeelded vnto him, without compulsion; and that *Aristomachus*, once Tyrant of *Argos*, and since Generall of the *Achaans*, was now reuolted vnto the enemie, following the fortune of *Cleomenes*. *Ptolomie* was too farre off to helpe; and the neerenesse of *Antigonus* was very dangerous; yet might be vsefull, if this King would (as *Polybius* saith) like others, be friend or enemie, as should best agree with his owne profit. To make triall heereof, *Aratus* practised with some of *Megalopolis*, whom hee found apt vnto his purpose; and instructed them how to deale both with *Antigonus*, and the *Achaans*.

The Citie of *Megalopolis* had beene well affected to the *Macedonians*, euer since the time of *Philip* the Father of *Alexander*, who had obliged it vnto him by some especiall benefits. At this time it lay neerest vnto the danger; was very faithfull, and therefore deserued succour; yet could not well be releeued by the *Achaans*, with their owne proper strength. Wherefore it was thought meet, that Embassadours should bee sent vnto the generall Councell of *Achaia*, requesting leaue and good allowance, to trie the fauour of *Antigonus* in their necessitie. This was granted, for lacke of what else to answere: and the same Embassadours dispatched away to *Antigonus*. They did their owne errand briefly; telling him of the good will and respect which their Citie had of long time borne vnto him and his Predecessors; of their present neede; and how it would agree with his honour to giue them aide. But when they deliuered the more generall matter, wherein *Aratus* had giuen them instruction; shewing how the ambition of *Cleomenes*, and violence of the *Aetolians*, might redound to his owne great losse or danger, if the one and the other were not in time preuented; how *Aratus* himselfe did stand affected; and what good likelihood there was of reducing the *Achaans* vnder the Patronage of *Macedon*: then beganne *Antigonus* to lend a more attentiue eare to their discourse. Hee embraced the motion: and to giue it the more life, hee wrote vnto the *Megalopolitans*, that his helpe should not be wanting, so farre forth, as it might stand with the *Achaans* good liking. Particularly he commended himselfe, by these Messengers to *Aratus*; assuring them, that he thought himselfe highly bound to this honourable man, whose former actions he now perceiued, not to haue beene grounded vpon any hatred to the *Macedonians*, but onely vpon a iust and worthy loue to his owne Nation. With this answer they returned to *Megalopolis*: and are presently sent away to the Councell of *Achaia*; there to make some speedy conclusion, as the necessity of the time required. The *Achaans* were glad to hear, that *Antigonus* was so inclinable to their desire; and therefore were ready to entertaine his fauour, with all good correspondence. Hereunto *Aratus* gaue his consent; and praised the wisedome of his Countrimen, that so well discerned the best and likeliest meanes of their common safetie: adding neuertheless, that it were not amisse, first of all to try their owne abilitie; which if it failed, then should they doe well to call in this gracious Prince, and make him their Patron and Protector. Thus he shewed himselfe moderate, in that which himselfe of all others did most wish: to the end, that he might not afterward sustaine the common reprehension, if any thing fell out amisse; since it might appeare, that hee had not beene Author of this Decree, but onely followed, and that leisurably, the generall consent.

Neuertheless

Neuertheleſſe in true eſtimation, this fineneſſe of *Aratus* might haue been vſed, with his greater commendation, in a contrarie courſe. For it had beene more honourable, to make an end of the War, by yeelding vnto *Cleomenes* that power which they gaue vnto *Antigonus*: ſince therby he ſhould both haue freed his Countrie from all further trouble; and withall ſhould haue reſtored vnto the vniuerſall ſtate of *Greece*, that honourable condition, whereof the *Macedonians* had bereft it. But it is commonly found (which is great pittie) that Vertue hauing riſen to honour by degrees, and confirmed it ſelfe, (as it were) in the ſeat of Principalitie, by length of time, and ſucceſſe of many actions; can ill endure the haſtie growth of any others reputation, wherewith it ſees it ſelfe likelie to be ouer-topped. Other cauſe to deſpiſe the *Lacedæmonians* there was none; than that they lately had beene in dangerous caſe: neither could any reaſon be found, why *Aratus* ſhould preferre *Antigonus* before *Cleomenes*, than that hee had ſtood in doubt of the one, when hee thought himſelfe more mighty than the other. Wherefore hee was iuſtly plagued, when he ſaw his owne honors reuerſed by the inſolent *Macedonians*; and inſtead of liuing as a companion with *Cleomenes*, that was deſcended of a long race of Kings, the poſteritie of *Hercules* was faine to doe ſacrifice vnto *Antigonus*, as vnto a god; and was finally poyſoned by *Philip*, whoſe Nobilitie was but of fiue deſcents, and whom perhaps hee might haue ſeene his fellowes, if hee had not made them his Lords. By this inclination to the *Macedonians*, the loue of *Ptolomie* was loſt: who forthwith tooke part with *Cleomenes*, though hee did not ſupply him with ſuch liberalitie, as hee had vſed to the *Achæans*; being warned, as may ſeeme, by their example, to be more warie both in truſting and disburſing. *Cleomenes* himſelfe, whileſt this buſineſſe with *Antigonus* was a-foot, paſſed through *Arcadia* with an Armie, and laboured by all meanes to draw the *Achæans* to battaile. At the Citie of *Dymes* in *Achaia* were aſſembled all the remaining forces of the Nation; with which it was concluded, to make triall, whether perhaps they might amend their eſtate, without ſeeking helpe of the *Macedonian*. Thither went *Cleomenes*, & there fought with them; where he had ſo great a victorie, that the enemie was no longer able to keep the open field. The calamitie was ſuch, that *Aratus* himſelfe durſt not take vpon him to be their Generall, when his turne came in the next election. Wherefore the *Achæans* were compelled to ſue for peace; which was granted vpon this eaſie condition: That they ſhould not arrogate vnto themſelues the command of *Peloponneſus*, but ſuffer the *Lacedæmonians* (as in former ages) to be their Leaders in warre. Hereunto if they would condeſcend, he promiſed vnto them, that hee would preſentlie reſtore all places taken from them, and all his priſoners ranſom-free: alſo that they ſhould enioy their owne Lawes and Liberties without moleſtation. This gentle offer of *Cleomenes* was very pleaſing to the *Achæans*: who deſired him to come to the Citie of *Lerna*, where a Parliament ſhould be held, for the concluſion of the Warre.

Now ſeemed the affaires of *Greece* likely to be ſetled in better order, than they had euer beene ſince the beginning of the *Peloponneſian* Warres, yea or ſince the *Perſian* inuaſion: when God, who had otherwiſe diſpoſed of theſe matters, hindred all, with a draught of cold water, which *Cleomenes* dranke in great heat, and thereupon fell extreame ſicke, and ſo could not be preſent at *Lerna*, but cauſed the Parliament to bee deferred to another time. Neuertheleſſe he ſent home the chiefe of his priſoners to ſhew that he meant none other than good faith. By this faire dealing he confirmed the *Achæans* in their deſire of his friendſhip: who aſſembled againe at *Argos*, there to eſtabliſh the League. But *Aratus* was violently bent againſt it; and ſought by great words, and terrible threats, to make his Countrimen afraid of reſoluing. When all would not ſerue turne, hee betooke himſelfe to his cunning; and ſent word to *Cleomenes*, that he ſhould doe well to leaue his Armie behinde him, and come alone into *Argos*, receiuing hoſtages for ſafetie of his perſon. *Cleomenes* was alreadie farre on his way, when he met with this aduertiſement: and tooke it in ill part, that he ſhould be thus deluded. For it had beene an eaſie matter, to haue told him ſo much at the firſt, and not haue made him come ſo far with an Army, which afterwards he muſt diſmiſſe. Yet that which chiefly ſeemes to haue troubled him, was the drift of his oppugners; who ſought thereby, either to make him wait without the gates, and deale onely with themſelues and their Meſſengers; or if hee would aduenture himſelfe into the Citie, then to depriue him of all Royall ſhew, that might breede reſpect of him in the multitude. This was that indeed which *Aratus* feared, and for which he ſought to hinder his comming thither in perſon: leſt the people, hearing the promiſes

of *Cleomenes* ratified by his owne mouth, should presently be wonne with his gentle words, and finish the bargaine without more adoe. Therefore *Cleomenes* wrote vnto the whole Councell, bitterly complaining against these iuggling trickes: and *Aratus* was not farre behind with him, in as bitter an Oration. So betweene feare of the one, and reuerence of the other, the Assembly knew not how to proceed, but abruptly brake vp, leauing all as it were to fortune. *Cleomenes* tooke his aduantage of their present weakenesse, and renewed the Warre. Many Cities yeelded vnto him willingly; many he forced; and partly by force; partly by terrour, he wanne *Argos*, which neuer King of *Sparta* before him could doe. In this case *Aratus* sent his owne sonne to *Antigonus*, entreating him to deferre no time, but come presently to relieue the distressed *Achæans*. *Antigonus* gaue good words as could be wished: sauing that hee vtterly refused to doe any thing, vnlesse hee might first haue *Acrocorinthus* put into his hands. This demaund was some-what like vnto that of the Hunter, who promised to helpe the Horse against his enemie the Stagge: but with condition, that the horse should suffer himselfe to be saddled and bridled. *Aratus* was herewithall contented, but wanted all honest colour to doe it: seeing the *Corinthians* had no way deserued, to be thus giuen away to the *Macedonians*. Yet at length an occasion was found; for that the *Corinthians*, perceiuing what hee intended, were minded to arrest him. So he withdrew himselfe out of their Citie, and sent word to *Antigonus*, that the Castle should be ready to let him in. The *Corinthians* on the other side ranne to *Cleomenes*; who lost no time, but made haste with them to *Corinth*, where he sought how to get possession of their Castle, or at least to saue it from *Antigonus*, by surrounding it within Trenches, that none might issue nor enter without his leaue. Whilest this was doing, he tooke speciall order, that *Aratus* his house and goods, within the Towne, should be kept for the Owner; to whom he sent Messenger after Messenger, desiring him to come to agreement, and not to bring in the Barbarous *Macedonians*, and *Illyrians*, to *Peloponnesus*; promising that if he would hearken to these perswasions, then would he giue him double the same pension, which he had been wont to receiue of King *Ptolemie*. As for the Castle of *Corinth*, which was the gate of *Peloponnesus*, and without which none could hold assured soueraigntie of the Countrey; hee desired that it might not be committed vnto his owne disposition, but be iointly kept by the *Lacedæmonians* and *Achæans*. All this entreaty serued to no purpose. For *Aratus*, reiecting vtterly the motion, sent his owne sonne as an Hostage to *Antigonus*; and laboured with the *Achæans*, to put *Acrocorinthus* into his hands. Which when *Cleomenes* vnderstood, he seised vpon the goods of *Aratus* in *Corinth*, and wasted all the Countrey of *Sicyon*, whereof this his Aduersary was natiue.

Antigonus in the meane time drew neere to the *Isthmus*; hauing passed with his Army through *Eubœa*, because the *Ætolians* held the streights of *Thermopyle* against him. This they did, either in fauour of *Cleomenes*, which they pretended; or in doubt of the greatnesse, whereunto the *Macedonians* might attaine by the good successe of this iourny. At his comming thither he found the *Lacedæmonians* ready to forbid his entrance: and that with sufficient strength; yet with no purpose to hazzard battaile, but rather to weary him thence with hunger, against which hee came not well prouided. *Antigonus* therefore laboured hard to make his way by force; but he was not able so to doe: hee secretly got into the *Corinthian* Hauen; but was violently driuen out againe, with great losse of men; finally he resolued to turne aside, and seeke a passage ouer the gulfe of *Corinth*, to *Sicyon*, or some other part of *Achaia*; but this required much time, and great preparation, which was not easily made.

In this perplexity newes from *Argos* came by Sea, that greatly comforted *Antigonus*, and no lesse troubled his enemies. The *Achæans* were gotten into that Citie; and the Garrison which *Cleomenes* had left therein, though it was not driuen out of the Citadell, yet was hardly distressed, and stood in need of present helpe. *Argos* had alwayes beene enemy to *Sparta*, and well affected to the Kings of *Macedon*. When *Cleomenes* tooke it, he forbare to chase out those whom he most suspected, partly, at the entreaty of friends; and partly, for that they all made shew to be glad of his prosperity. They were glad indeed of *Cleomenes* his victories, both in *Argos* and elsewhere, as many as hoped that hee would cause all debtors to be discharged from their creditors, as he had lately done in *Sparta*. But what which *Cleomenes* had done in *Sparta*, was agreeable to the *Spartan* institution: in other places, where it would haue been tyrannicall, he did it not. Thereupon, such

such as were disappointed of their vniust hopes, began to turne good Common-wealths men; and called him Tyrant for his doings at home, because he would not doe the like abroad. So they tooke their time; inuited the *Achæans*; assailed his Garrison; cut in peeces the Rescue that he sent; and compelled him at length, to forsake the defence of *Corinth*, and looke vnto the enemies that were behind his backe. For when he vnderstood by continuall messages, that his men which held the Citadell at *Argos*, were almost lost: he beganne to feare, least his labour in guarding the entry, should grow friuolous; the *Achæans* in the meane while spoiling all that lay within. Therefore he forsooke his custody of the *Isthmus*, and made all haste towards *Argos*: which if hee could saue, he meant to trust fortune with the rest. And so farre he preuailed at his comming to *Argos*; that both *Argiues* and *Achæans* were glad to house themselues, leauing him Master of the streets: when the horsemen of *Antigonus* were discouered a farre off, hasting to relieue the Citizens; and *Antigonus* himselfe (to whom *Corinth* was yeelded, as soone as the *Spartan* had turned his backe) following apace with the bodie of his Armie. *Cleomenes* therefore had no more to doe, than to make a safe retrait. This hee did; and got him home into *Laconia*: losing in short space all, or most of that which he had beene long in getting.

Antigonus hauing shewed himselfe at *Argos*, and commended the Citizens, went into *Arcadia*; where hee wan such Castles as were held for *Cleomenes*, and restored them to the old Possessors. This done, he tooke his way to *Ægium*, where was held a Parliament by the *Achæans*; to whom he declared the cause of his comming, and spake braue words, that filled them with hope. The *Achæans* were not behinde with him; but made him Captaine Generall ouer them and their Confederates; and further entred into couenant with him, That they should not deale with any Prince or State, either by writing or Embassadour, without his consent. All this while, and somewhat longer, *Aratus* was the onely man, that seemed to rule the Kings heart: carrying him to *Sicyon*, his owne Towne (for Winter was come on) where he not onely feasted him as a great Prince, but suffered more than humane honours, as sacrifices and the like, to be done vnto him. This example of *Aratus* and his *Sicyonians*, was followed by the rest of *Achaia*: which had made (forsooth) a very wise bargaine, if in stead of *Cleomenes* that would haue beene a King, it had obtained the protection of a God. But this God was poore; and wanting wherewith to pay his *Macedonians*, imposed the burden vpon the *Achæans*. This was hardly taken: yet worse must be endured in hope of better. Neither was *Aratus* himselfe ouer-carefully respected; when the statues of those Tyrants, which he had throwne downe in *Argos*, were againe erected by *Antigonus*; or when the statues, which hee had erected, of those that had taken *Acrocorinthus* with him, were all throwne downe by the same King, and one onely left vnto himselfe at his earnest entreatie. It might therefore appeare, that this God was also spightfull. Neuertheless in taking reuenge vpon those that offended him, *Aratus* did satisfie his own passion by the ayde of these *Macedonians*. For with extreame torments hee did put *Aristomachus* to death, who had beene once Tyrant of *Argos*; afterwards Generall of the *Achæans*; and from them reuolting vnto *Cleomenes*, did fall at length into their hands. In like sort handled he (though not as yet) the *Mantineans* for their ingratitude and cruelty shewed to the *Achæans*. For he slue all the principall Citizens, and sold the rest, men, women, and children, all for bond-slaues: diuiding the spoyle, two parts to the *Macedonians*, and the third to the *Achæans*. The Towne it selfe was giuen by *Antigonus* to the *Argiues*: who peopled it with a Colony of their owne; and *Aratus* hauing charge of this businesse, caused it to bee new-named *Antigonia*. Surely of this cruelty there can be no better excuse; than euen the flattery, which *Aratus* was driuen to vse to *Antigonus*: forasmuch as it was a token of seruility, whereinto they had vrged and brought him; whom he, as in reuenge thereof, did thus requite. But leauing to speake of this change, which the comming in of the *Macedonian* wrought, in the Ciuill state of the *Achæans*; Let vs returne into his warre against the *Lacedæmonian*.

The next Summer *Antigonus* wan *Tegea*, *Mantinea*, *Orchomenus*, *Heræa*, and *Telphussa*: *Mantinea* he dispeopled, as was said before; in *Orchomenus* hee placed a Garrison of his *Macedonians*; the rest he restored to the *Achæans*: with whom he wintred at *Ægium*, where they held a Parliament. Once onely *Cleomenes* had met him this yeare; & that was on the borders of *Laconia*, where he lay ready to defend his owne Territorie. The

reason why he stirred no further, nor followed *Antigonus* to *Mantinea*, and to those other Townes that he wanne, was this: He had few Souldiers, and had not money enough to wage more. *Ptolemy* the *Ægyptian* promised much; but would performe nothing, vnlesse he might haue *Cleomenes* his owne Mother, and his children in pledge. These were sent into *Ægypt*, yet the aide came not. For *Ptolemie* was slow; as dealing in the businesse of *Greece*, rather for his mindes sake, than vpon any apprehension of necessitie. *Cleomenes* therefore prouided for himselfe, as well as his owne abilitie would serue. He manumised all the *Heilotes*, which were the *Lacedæmonian* slaues: taking money for their libertie, and arming two thousand of them, after the *Macedonian* fashion. Hauing thus increased his forces, he came on the sudden to *Megalopolis*; that lay secure, as hauing defended it selfe in more dangerous times, and hauing now *Antigonus* neere at hand in *Ægium*. The towne he wanne: but after he was entred, all that were fit to beare Armes, rose hastilie against him; and though they could not driue him out, yet saued the multitude, to whom they gaue a Port free for their escape. He sent after the Citizens, offering their Towne and goods to them againe, if they would be of his partie. But they brauely refused his offer: wherefore he sacked and ruined it, carrying with him to *Sparta* a great bootie that he found therein. These newes astonished the *Achæans* at *Ægium*: who thereupon brake vp their Parliament. *Antigonus* sent hastily for his *Macedonians*, out of their wintering places: but they were so long in comming, that *Cleomenes* was safely gone home. Therefore hee returned them backe to their lodgings, and went himselfe to *Argos*, there to passe the rest of his vnlucky winter, somewhat further from the eyes of the greeued *Achæans*. When hee had laine a while at *Argos*, *Cleomenes* was at the gates; with no great number of men, yet with more than *Antigonus* had then about him. The *Argiues* perceiuing that their Countrie would be spoiled, if *Antigonus* did not issue into the field; were very earnest with him to goe forth and fight. But he was wiser then to be moued with their clamors; and suffered them to see their villages burnt, to bid him resigne his Office of Protector vnto some that were more valiant; and to satisfie their passions with foolish words; rather than hee would bee ouer-come in fight, and thereby lose more honor than could easily be repaired. By this *Cleomenes* had his desire, in weakning the reputation of his enemie: though he thereby added neither followers, nor other strength, vnto *Lacedæmon*.

Afterwards, when the season was more fit for warre, *Antigonus* gathered together all his troups; meaning to requite these brauado's of his enemy, with the conquest of *Sparta*. *Cleomenes* on the other side, laboured to keepe the warre from his owne gates; and therefore entred vpon the Countrie of *Argos*, where he made such hauocke, as drew *Antigonus* thither, from his intended inuasion of *Laconia*. Many great affronts the *Macedonian* was faine to endure, in coasting of the *Spartan* King; that ranging ouer the Country of the *Argiues*, *Phliasians*, and *Orchomenians*, draue a Garrison of his out of *Oligyrtus*; and did sacrifice, as it were, before his face, in the suburbs of *Argos*, without the Temple of *Iuno*, that was shut vp; sending vnto him in scorne, to borrow the keyes. These were light things; yet serued to dis-hearten the *Achæan* side, and to fill the enemy with courage, which was no matter of light importance. Therefore hee concluded to lay apart all other regard of things abroad, and to put all to hazzard; by setting vp his rest, without any more delay, vpon *Sparta* it selfe. Hee had in his Armie eight and twenty thousand foot, and twelue hundred horse, collected out of sundry Nations, as *Macedonians*, *Illyrians*, *Gaules*, *Epirots*, *Bœotians*, *Acarnanians*, and others; together with the *Achæans*, and their friends of *Peloponnesus*. *Cleomenes* had of all sorts, twentie thousand, with which hee lay at *Selasia*: fortifying slightly the other passages into *Laconia*, through which the *Macedonians* were not likely to seeke entrance. *Antigonus* comming vnto *Selasia*, found his enemy so strongly incamped, vpon and betweene the hills of *Eua* and *Olympus*, that hee was constrained to spend much time there, before hee could aduance any one foot: neither lay it in his power to come hastily to blowes, which hee greatly desired, without the hazard of his whole Armie, in assayling their wel defenced Campe. Beeat length (as it happens, when men are wearie both of their hopes and feares) both Kings being resolued to make an end one way or other; *Antigonus* attempted with his *Illyrians*, to force that part which lay on the hill *Eua*. But his *Illyrians* were so ill seconded by the *Achæan* foot, that the *Spartan* horse, and light-armed foot, incamped in the streight vallie betweene those hills, issuing forth, fell vpon their skirts, and not onelie

disordered

disordered them, but were like to haue endangered all the rest. If *Cleomenes* himselfe had stood in that part of the battaile, he would haue made great vse of such a faire beginning. But *Euclydas*, his brother, a more valiant than skilfull Souldier, commanded in that wing: who neither followed this aduantage, nor tooke such benefit as the ground affoorded, whereon he lay. *Philopæmen* the *Arcadian* of *Megalopolis*, who afterwards prooued a famous Captaine, serued then on horse, as a priuate young man, among the *Achæans*. He seeing that all was like to goe to rour, if their *Illyrians* were driuen to fall backe vpon the Armie following them; perswaded the Captaines of the *Achean* horse, to breake vpon the *Spartan* Mercinaries. But they would not: partly despising his youth and want of charge; partly, for that *Antigonus* had giuen order, that they should keepe their places, vntill they receiued a signe from him, which was not as yet. *Philopæmen* perceiuing them to be more orderly, then wel aduised; entreated some of his own Countrimen to follow him; gaue a charge on the *Spartans*; and forced them, not only to leaue the *Illyrians*, but seek how to saue themselues. Being so farre aduanced, he found the place which the *Illyrians* had attempted, like enough to be wonne, through the skilfulnesse of him that held it. Wherefore hee allighted, and perswaded the men at Armes his Companions to doe the like: the folly of *Euclidas* being manifest, who kept the top of the Hill, and stirred not to hinder those that ascended, but waited for them in a Plaine; where they might fight vpon euen termes. So he recouered the Hill top; where though he was sore hurt, yet he made good the place that he had gotten, vntill the whole Armie came vp to him; by which the *Lacedæmonians* were beaten from it, with great slaughter of them in their descent. This ouerthrow, and death of *Euclydas*, made *Cleomenes* lose the day: who fighting brauely on the other side, vpon *Olympus*, against *Antigonus* himselfe, was like to haue beene surrounded and lost, if he had not withdrawne himselfe with an extraordinarie speede. In this battaile ended the glory of *Lacedæmon*, which, as a light readie to goe out, had with a great, but not long blaze, shined more brightly of late, then in many ages past.

Cleomenes fled vnto *Sparta*: where he had no desire to stay, finding onely two hundred left, of sixe thousand *Spartans* that he had led vnto this battaile, and most of his hired Souldiers dead, or gone away. So he perswaded his people to yeeld themselues vnto *Antigonus*; and promising to doe all that should at any time lye in his owne power, for their good, he hasted away to the Sea-side (where he had shipping long before prouided against all that might happen) & imbarqued himselfe for *Ægypt*. He was louingly entertained by *Ptolemie Euergetes*; who vndertooke to restore him to his Kingdome; and (perhaps) meant no lesse, as beeing much delighted with his gallant behauiour and qualities. In the meane season hee had a pension allowed him, of foure and twentie Talents, yeerely. But this *Ptolemie* died; and his sonne *Ptolemie Philopater* succeeded him: a vicious young Prince, wholly gouerned by lewd Women, and base Men, vnmindefull of all vertue, and hating any in whom it was found. When therefore *Cleomenes* was desirous to returne into *Greece*, where the troubles in *Peloponnesus* did seeme to inuite him, *Ptolemie* and his Minions, would neither giue him aide; nor yet dared to dismisse him (as he desired) to trie his owne friends in *Greece*, because hee was too well acquainted with the weakenesse of *Ægypt*: nor well knew how to detaine him against his will. At length they deuised matter against him, and made him prisoner. The last act of him was; that with thirtie of his Countrimen, hee vndertooke a desperate enterprize: breaking out of the prison, and prouoking the *Alexandrians* to rebell and seeke their libertie. In which attempt he slue some enemies of his that hee met; and hauing walked vp and downe the streets without resistance (no man offering to take his part, or, which is very strange, to fight against him on the Kings behalfe) hee, and his Companions, agreed together to be ministers of their owne death. Vpon his dead body *Ptolemie* was bold to shew his indignation: and slue his Mother, and Children, that had beene sent thither as Hostages, together with the wiues of his Adherents, as many as were there, attending vpon the old Queene. Such was the end of *Cleomenes*; a generous Prince, but Sonne of *Leonidas*, who had caused *Agis*, with his Mother and Grand-mother, to come to such a bloudie ende, as now befell his owne Wife, Sonne, and Grand-children.

After the victorie at *Sellasia*, *Antigonus* without resistance entred *Sparta*: wherein-to neuer the force of anie Enemie, before him, could make way. He kindly entreated

the Citizens, and left them to their owne Lawes and Gouernment: tarrying there no longer than two or three daies; after which he hastened out of *Peloponnesus*, and neuer returned. The cause of his speedy departure was, an aduertisment that he receiued out of *Macedon*; how the *Illyrians* ouer-ran, and destroyed the Countrie. Had these newes come a little sooner; or had *Cleomenes* either deferred the fight, a few daies longer, or at least-wise tarried a few daies after the fight, in *Sparta*: the Kingdome of *Lacedæmon* would haue stood, and perhaps haue extended it selfe ouer all *Greece*. But God had otherwise determined.

Antigonus fought a great battaile with the *Illyrians*, and ouer-came them. Yet therein he caught his bane: not by any wound, but by ouer-straining his voyce; wherewith he brake a veine that bled inwardly, and in short space finished his life, who was troubled before with a consumption of the lungs. His Kingdome descended vnto *Philip*, the son of *Demetrius*, being then a Boy: as also about the same time it was, that *Antiochus*, surnamed (I know not why) *the Great*; and *Ptolemie Philopater*; beganne to reigne in *Asia*, and *Ægypt*; Boyes all. Of these, *Ptolemie*, though old enough to loue Harlots, when he first was King, yet continued a Boy, all the seuenteene yeeres of his reigne. The vnripe age of *Philip* and *Antiochus*, bred such intestine inconuenience to their Kingdomes, as is vsuall in the minoritie of Princes: but their elder yeares brought them acquainted with the *Romans*; vpon which occasion, when it comes, we shall more seasonably speak of them, and of their Kingdomes, more at large.

§. VII.

How the Illyrians infested the coast of Greece; and how they were subdued by the Romanes.

WHilest things thus passed in *Greece*; and whilest the *Carthaginians* were busie in their conquest of *Spaine*: the *Romanes* had found themselues worke among the *Sardinians* and *Corsicans*, that were easily subdued at first, and easily vanquished againe, when they rebelled. They made also warre with the *Illyrians*, wherein they got much honour with little paine. With the *Gaules* they had much adoe, that lasted not long; being rather, as *Liuie* saith, a tumult than a warre. So that by all these light exercises, their valour was hardly kept from rust. *Liu. Lat.* How they got the Ilands in the *Mediterran Sea*; it hath bin shewed before: of their dealings with *Illyrians* and *Gaules*, it is not meete to be vtterly silent.

The *Illyrians* inhabited the Country now called *Slauonia*: a troublesome Nation, impatient of rest, and continually making warre for gaine, without either regard of friend or foe. They were inuited by *Demetrius* King of *Macedon*, to helpe the *Mydionians*, his friends, that were besieged by the *Ætolians*; for that they refused to be of their societie. Before the *Illyrian* succours came, the *Mydionians* were so farre spent, that the *Ætolians* contended about the booty: the old Prætor, or chiefe Magistrate of their Nation, who was going out of his Office, claymed to haue the honour of the victory, and the diuision of the spoyle to be referred vnto him; for that hee had in a manner brought the siege to an end, and wonne the Towne: others, that were in hope to bee chosen into the Office, contradicting this, and desiring that olde orders might be kept. It was a pretie strife, and somewhat like to that of the *French* in later ages, who thought vpon diuiding the prey, before they had wonne the victories, which anon they lost, at *Poitiers* and *Agincourt*. The *Ætolians* wisely compounded the difference, ordering it thus; That the old, and the new Prætor, should be ioyntly intitled to the victorie, and haue equall authority in distribution of the gettings. But the *Illyrians* finished the strife much more elegantly, and after another fashion. They arriued, and landed, ere any was aware of them; they fell vpon the *Ætolians*, & though good resistance was made, yet got the victorie, partly by force of their multitude, partly by the helpe of the *Mydionians*, that were not idle in their owne busines, but stoutly sallied out of the Town. Many of the *Ætolians* were slain, more were taken, their Campe and all their baggage was lost: the *Illyrians* tooke the spoyle, and went their way; the *Mydionians* erected a Trophie, inscribing the names, both of their old and new Magistrate (for they also chose new Officers at the same time) as the *Ætolians* had directed them by example.

The successe of this voyage, highly pleased *Agron* King of the *Illyrians*: not onely in regard

regard of the mony, wherewith *Demetrius* had hired his assistance; or of the booty that was gotten; but for that hauing vanquished the stoutest of the *Greeks*, he found it not vnsafe, to enrich himselfe by setting vpon the lesse warlike. For ioy of this he feasted, and dranke so immoderately, that hee fell into a *Pleurisie*, which in few dayes ended his life. His Kingdome, together with his great hopes, he left vnto *Teuta*, his wife.

Teuta gaue her people free liberty, to rob all sorts at Sea, making no difference betweene friend and foe; as if shee had beene sole Mistresse of the salt Waters. She armed a fleet, and sent it into *Greece*: willing her Captaines, to make warre where they found aduantage, without any further respect. These fell with the westerne coast of *Peloponnesus*; where they inuaded the *Eleans*, and *Messenians*. Afterwards they returned along by *Epirus*, and stayed at the Citie of *Phœnice*, to take in victualles and other necessaries. There lay in *Phœnice* eight hundred *Gaules*; that hauing beene Mercinaries of the *Carthaginians*, went about to betray, first *Agrigentum*, then *Eryx*, to the *Romans*; but failing to doe either, they reuerthelesse reuolted, and were for their misdeedes disarmed, and sent to Sea by the *Romans*, yet entertained by these *Epirots*, and trusted to lye in Garrison within their Towne. The *Gaules* were soone growne acquainted with the *Illyrians*, to whom they betrayed *Phœnice*; which deserued none other, in trusting them. All *Epirus* was presently in armes, and hastned to driue out these vnwelcome guests. But whilest the *Epirots* lay before the Towne, there came newes into their Campe, of another *Illyrian* Armie, that was marching thitherward by Land, vnder one *Scerdilaïdas*, whom Queene *Teuta* had sent to helpe his fellowes. Vpon this aduertisement, a part of them is sent away towards *Antigonia*, to make good that Towne, and the streights adioyning, by which these new commers must enter into their Countrie; another part of them remaines at *Phœnice*, to continue the siege. Neither the one, nor the other, sped well in their businesse. For *Scerdilaïdas* found meanes to ioyne with his fellowes; and they that were besieged within *Phœnice*, sallied out of the towne, and gaue such an ouerthrow to the *Epirots*, as made them despaire of sauing their Countrie, without great and speedy helpe from abroad. Wherefore Embassadours were sent to the *Achæans* and *Ætolians*: crauing their helpe, with very pittifull tearmes of entreatie. They obtained their suit; neither was it long, before an Armie, sent by these two Nations, was ready in *Epirus*, to present battaile vnto *Scerdilaïdas*. But *Scerdilaïdas* was called home, by letters from *Teuta* the Queene, that signified a rebellion of some *Illyrians* against her: so that he had no minde to put his forces to hazzard, but offered composition, which was accepted. The agreement was, That the *Epirots* might ransome their Towne, and all their people that were prisoners; and that the *Illyrians* should quietly depart, with all their bootie and slaues. Hauing made this profitable and honourable bargaine; the *Illyrians* returned into their own Countrie by Land, sending their bootie away by Sea.

At their comming home, they found no such great trouble, as that which they brought, or had occasioned in this voyage. For in fulfilling the commandement of their Queene, they had taken many *Italian* Merchants, whilest they lay at *Phœnice*; and made them good prize. Hereof the complaints, made vnto the *Roman* Senate, were so frequent, that Embassadours were sent to require of *Teuta*, that she should abstaine from doing such iniuries. These Embassadours found her very iolly; both for the riches which her fleet had brought in; and for that she had, in short space, tamed her Rebels, and brought all to good order, saue onely the towne *Issa*, which her forces held streightly besieged. Swelling with this prosperity, she could hardly afford a good looke to the *Romans*; that found fault with her doings, and calling them by a true name, *Pyracy*, required amends. Yet when their speech was ended, shee vouchsafed to tell them, That iniury in publike shee would doe them none: as for priuate matters, no account was to be made of them; neither was it the manner of Kings to forbid their Subiects to get commodity, how they best could by Sea. But (said the yonger of the two Embassadours) wee *Romans* haue a manner, and a very laudable one, to take reuenge in publike, of those priuate wrongs that are borne out by publike authority: therefore we shall teach you, God willing, to reforme your kingly manners, and learne better of vs. These words the Queene tooke so impatiently, that no reuenge could satisfie her, but the death of him that had spoken them. Wherefore, without all regard of the common Law of Nations, shee caused him to be slaine: as if that had beene the way, to set her heart at rest; which was indeed the meane, to disquiet and afflict it euer after.

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The *Romans*, prouoked by this outrage, prepare two great Armies; the one by Sea, consisting of two hundred saile, commanded by *C. Fuluius*; the other by Land, led by *A. Posthumus*. They trouble not themselues any more, with requiring satisfaction: for this iniurie is of such nature, as must be required with mortall warre. It is indeede contrary to all humane Law, to vse violence towards Embassadours: the reason and ground whereof, seemes to be this; that since without mediation, there would neuer be an end of warre and destruction, therefore it was equally receiued by all Nations, as a lesson taught by Nature, that Embassadors should passe freely, and in safetie, betweene enemies. Neuertheless, as I take it, this generall Law is not without limitation. For if any King or State, lay hold vpon Embassadors sent by their enemies, not vnto themselues, but vnto some third, whom they should draw into the quarrell, then it is as lawfull, to vse violence to those Embassadors (thus emploied, to make the war more terrible) as it is to kill the men of war, and subiects, of an enemy. And so might the *Athenians* haue answered it, when they slew the *Lacedæmonian* Embassadours, that were sent to *Xerxes*, to draw him into a warre vpon the *Athenians*. Neither are those Embassadours, which practise against the person of that Prince, in whose Coūtries they reside, warranted by any Law whatsoeuer. For whereas the true Office of an Embassadour residing, is the maintenance of amitie; if it be not lawfull for one Prince, to practise against the life of another, much lesse may an Embassadour doe it without incurring iustly the same danger of punishment, with other Traitors; in which case, his place giues him no priuiledge at all. But we will leaue this dispute to the *Ciuilians*; and goe on with the reuenge, taken by the *Romans*, for the slaughter of their Embassadour *Coruncanus*.

The *Illyrian* Queene was secure of the *Romans*, as if they would not dare to stir against her. She was in deede in an errour; that hath vndone many of all sorts, greater and lesse than she, both before and since: *Hauing more regard vnto fame, than vnto the substance of things*. The *Greekes* were at that time more famous than the *Romans*; the *Aetolians* and *Epirots* had the name of the most warlike people in *Greece*; these had she easily vanquished, and therefore thought, that with the *Romans* she should be little troubled. Had shee considered, that her whole Armie, which wrought such wonders in *Greece*, was not much greater, than of ten thousand men; and that neuertheless, it preuailed as much, by oddes of number, as by valour, or skill in armes; she would haue continued to vse her aduantage, against those that were of more fame than strength, with such good caution, that she should not haue needed to oppose her late-gotten reputation, against those that were more mighty than her selfe. But she was a woman, and did what she listed. Shee sent forth a greater fleet than before, vnder *Demetrius* of *Pharos*, with the like ample commission to take all that could be gotten. This fleet diuided it selfe, and one part of it fell with [a] *Dyrrachium*, the other with *Corcyra*. *Dyrrachium* was almost surprised by the *Illyrians*; yet was it rescued by the stout Citizens. In [b] *Corcyra* the *Illyrians* landed, wasted the Isle, and besieged the Towne. Hereupon the *Aetolians* and *Acheans* were called in to helpe: who came, and were beaten in a fight at Sea; losing, besides others of lesse note, *Marcus Caryneusis*, the first Prætor of *Achaia*, whom *Aratus* succeeded. The Towne of *Corcyra*, dismaied with this ouerthrow, opened the gates vnto *Demetrius Pharius*; who tooke possession of it, with an *Illyrian* Garrison: sending the rest of his forces to besiege *Dyrrachium*. In the meane season, *Teuta* was angry with her Captaine *Demetrius*: I know not why; but so, as he resolued to trie any other course, rather than to trust her.

a *Dyrrachium*, sometime called *Epidamnus*, and now *Durazzo*, seated vpon the *Adriatick* Sea, betweene the Ilands of *Pharos* & *Corcyra*.

b *Corcyra*, an Iland of the *Adriatick* Sea, not farre from *Durazzo*: called now *Corfu*, and in the possession of the *Venetians*.

The *Romans* were euen ready to put to Sea, though vncertaine which way to take, when aduertisement was brought to *C. Fuluius* the Consull, of *Demetrius* his feare and discontent. Likely it was, that such an occasion might greatly helpe to aduance the businesse in hand. Wherefore the Consull sailed thither; where he found the Towne of *Corcyra* so well prepared to his hand by *Demetrius*, that it not onely receiued him willingly, but deliuered into his power the *Illyrian* Garrison, and submitted it selfe vnto the *Roman* protection.

c *Apollonia*, a Citie neere *Dyrrachium*, or *Durazzo*, vpon the Sea-coast. *Pinetus* cals it *Sissopolis*.

After this good beginning, the Consull sailed along the coast, to [c] *Apollonia*; accompanied with *Demetrius*, whom he vsed thenceforth as his counsailer and guide. To *Apollonia* came also *Posthumus*, the other Consull, with the Land-Armie, numbred at twenty thousand foot, and two thousand horse. Thence they hasten towards *Dyrrachium*, which the *Illyrians* had besieged; but vpon newes of the *Roman* Armie, they disperse themselues.

From

From thence the *Romans* enter *Illyria*, and take *Parthenia*; beat the *Illyrians* by Sea, take twenty of their ships, and enforce the Queene *Teuta* to forsake the coast, and to couer her selfe in *Rison*, far within the Land. In the end, part of the *Romans* haste them homeward, and leaue the best places of *Illyria* in the hands of *Demetrius*; another part staies behinde, and prosecutes the war, in such sort, that *Teuta* was forced to beg peace: which she obtained vpon miserable conditions; to wit, That she should quit the better part of *Illyria*, and pay tribute for the rest; and from thenceforth, neuer send any of her ships of war, towards the coasts of *Greece*, beyond the Iland of *Lissa*: except it were some one or two vessels, vnarmed, and by way of Trade.

After this *Illyrian* warre, the *Romans* sent Embassadours into diuers parts of *Greece*, signifying their loue to the Countrie, and how, for good will thereunto, they had made warre with good successe vpon *Teuta*, and her people. They hoped, belike, that some distressed Cities would take this occasion, to desire their patronage: which if it hapned, they were wise enough to play their owne games. But no such matter fell out. The Embassadours were onely rewarded with thankes; and a decree made at *Corinth*, That the *Romans* thenceforth might be partakers of the *Isthmian* pastimes. This was an idle courtesie, but well meant by the vaine *Greeks*, and therefore well taken by the *Romans*: who by this *Illyrian* Expedition got nothing in *Greece*, saue a little acquaintance, that shall be more hereafter.

§. VIII.

Of the warre betweene the Romans and Gaules, somewhat before the comming of Hannibal *into Italie.*

THe *Gaules* that dwelt in *Lombardie*, were the next, against whom the *Romans* tooke Armes. These were a populous Nation, and often molested *Rome*; sometimes with their owne forces, and sometimes with the assistance of those that inhabited *France*. Once their fortune was good; when they tooke *Rome*, and burnt it: though the issue of that warre proued not answerable to the beginning, if we may giue credit vnto *Roman* Historians. In following times, their successe was variable, and commonly bad. Many ouerthrowes they receiued; and if they got any victory, it yeelded them no profit, but was soone extorted out of their hands. They were indeede more fierce, than well aduised: lightly stirred vp to warre, and lightly giuing ouer. At the first brunt, they were said to be more than men; but when that was past, lesse than women. The *Romans* were acquainted with their temper, by long experience, and knew how to handle them: yet gaue alwayes carefull heede to their approach, were it onely bruited. For the danger of them was sudden, and vncertaine; by reason of their neighbourhood, and want of intelligence among them. Few of their attempts vpon *Rome*, were called warres, but *tumultus Gallici*, *tumults of the Gaules*: and rightly. For they gaue many alarms to *Italie*, and vsed to rise with great Armies: but after a few dayes march, and sometimes before their setting forth, any small occasion serued to disperse them. Hauing receiued an ouerthrow; they would rest ten or twelue yeeres, sometimes twenty or thirty: till they were stirred vp againe, by yonger heads, vnacquainted with the danger. Whilest they rested, the state of *Rome*, that against these made onely defensiue warre, had leisure to grow, by setting vpon others. Herein God prouided well for that Monarchie, which he intended to raise: that the *Gaules* neuer fell vpon *Italie*, with a mighty power, in the time of any other great and dangerous warre. Had they attempted to conquer it, whilest *Pyrrhus* was trauailing in the same enterprise; or in either of the two former *Punicke* warres: it may be doubted what would haue become of this imperious Citie. But it seemes that the *Gauls* had no better intelligence in the affaires of *Italie*, than strangers had in *Gaule*. At least, they knew not how to vse their times: and were therefore like to smart, whensoeuer the enemies, whom they had much prouoked, and little hurt, should finde leisure to visit them at their owne home: which was now after the first *Punicke* Warre. Once before this, the *Romans* had beene bold, to set vpon the *Gaules* in their own Countrie: and that was three yeeres before the comming of *Pyrrhus* into *Italie*. At that time the *Senones*, a Tribe of the *Gaules*, inuading *Hetruria*, and besieging *Arretium*, had won a great battaile, and slaine *L. Caecilius* with the most of his Armie. *Manius Curius* the new Consull, sent Embassadours to them, to treat about ransome of prisoners. But these Embassa-

Embassadors they slue. Therefore when fortune turned to the better, the *Romans* followed it so well, that they expelled these *Senones* out of their Countrie, and sent a Colonie of their owne to inhabit it. This caused the[e] *Boÿ*, another people of *Gaule*, to feare the like measure: who thereupon tooke armes, and drew the *Hetrurians* to their side. But the *Romans* ouerthrew them in two great battailes; and thereby made them sue for peace, which lasted vntill this end of the *Illyrian* warre.

[e] There were diuers nations of the *Boii*; as in *Pannonia*, *Illyria*, *Germanie*, in *Bourbonois* in *France*, and in *Aquitaine*; but these *Boii* were of the *French* race, and dwelt at this time about the mouth of the Riuer of *Po*.

It vexed the *Gaules*, to see a *Roman* Colonie planted in their Countrie; who had beene accustomed to enlarge their bounds, by driuing out their Neighbours perforce. Wherefore they laboured with the *Transalpines* (so the *Romans* called those in *France*, as lying from them beyond the *Alpes*, though to vs they were neerer; like as they called *Cisalpines*, or *by-hither the Alpes*, those who dwelt between them and the Mountaines) to draw them to their party: reasonably presuming, that as their disiunction had caused their losse, so their vnion might recompence it, with large amends. But the businesse was so foolishly carried, that the *Cisalpines* and *Transalpines*, fell together by the eares, putting the *Romans* onely to *a tumult*, without further trouble of warre. Soone after, they were vrged by a greater indignitie, to goe more substantially to worke. For *C. Flaminius*, a popular man in *Rome*, proposed a Decree which was ratified by the people; That, besides one Colonie already planted in the territorie of the *Senones*, as many more should be caried thither, as would serue to people the whole Countrie betweene *Ancona* and *Ariminum*: exterminating vtterly those *Gaules*. Such an offer, were it made in *England*, concerning either *Virginia*, or *Guiana* it selfe, would not ouer-ioy the Multitude. But the Commonalty of *Rome* tooke this in so good part, notwithstanding all danger ioyned with the benefit, that *Flaminius* had euer after their good will.

This dreadfull President extremely displeased the *Boÿ*: who being Neighbours to *Ariminum*, feared the like displantation. And because the rest of the *Gaules* had reason to resolue, that themselues also should be rooted out by degrees; the great Nation of the *Insubrians*, which inhabited the Duchie of *Milan*, ioyned with the *Boÿ*, and vpon a common purse entertained the *Gessates*, Nations about *Rhodanus*, wageable as the *Switzers* in these times. The *Gessates* hauing receiued a great Impreſt, come to the field vnder the conduct of their Kings, *Concolitanus* and *Aneroestus*: who with the *Boÿ* and *Insubrians*, compound an Armie of fiftie thousand foot, and twenty thousand horse, and those of the best men, and best appointed, that euer inuaded the *Roman* Territorie; to whom, the *Senogalli*, that had beene beaten out of their possessions, gaue a great increase of strength. On the contrary side, the *Venetians*, and the [f] *Cenomanni*, adhered to the *Romans*: as better beleeuing in their prosperitie and rising fortune. For feare of whose incursions therefore, the *Gaules* were forced to leaue a good part of their Armie, on the frontier of *Milan*: with the rest of their forces they entred into *Tuscane*. The *Romans* hearing of this danger, send *Æmilius* to *Rimine*, to stop their passage; and in the place of *C. Atilius* their other Consull, who then was in *Sardinia*, they imploy one of their Prætors, for the defence of *Tuscane*.

[f] *Cenomanni*, are the people about *Bergamo*, on the Northside of the Riuer *Po* in *Italie*. There were also of these *Cenomani* in *France*, and inhabited the Countrie of *Mans*.

Being at this time greatly troubled, with the consideration of this powerfull Armie, which the *Gaules* had assembled, they caused a view to be taken, as well of all their owne forces, as of those of their Allies: who were no lesse willing than themselues, to oppose the incursions of the barbarous people; fearing, as they had cause, that their owne destruction could not be preuented otherwise, than by the good fortune of *Rome*. The numbers, found in this Muster, deserue to be recorded: because they set out the power of the *Romans* in those dayes. With the Consulls they sent forth to the war foure Legions of their owne: euery Legion consisting of fiue thousand two hundred foot, and three hundred horse; and of their Allies, thirtie thousand foot, and two hundred horse. There were also appointed for Supplies (if any misaduenture came to these) of the *Sabines* and *Hetrurians* fiftie thousand foot, and foure thousand horse; which Armie was to be lodged in the border of *Hetruria*. Of the *Vmbri* and *Sarsinates*, which inhabited the *Apenines*, there were twentie thousand; and of the *Venetians* and *Cenomans*, other twenty thousand: which latter Armies were directed, to inuade the *Boÿ*, that forcing them to defend their owne Territories, the generall Armie of the *Gaules* should be thereby greatly diminished. There were besides these, to be ready against all vncertaine chances of war, thirtie thousand foot, and fifteene hundred horse, garrisond in *Rome* it selfe, of their owne people; and of their Allies, thirtie thousand foot, and two thousand horse. Ouer and

about

aboue these great troupes; in the Roll of the *Latines*, that was sent vnto the Senate, there were numbred foureſcore thouſand foot, and fiue thouſand horſe; in that of the *Samnites*, ſeuentie thouſand foot, and of horſe ſeuen thouſand, in that of the *Iappges*, and *Meſſapges*, fiftie thouſand foot, and ſixeteene thouſand horſe; the *Lucans* ſent a liſt of thirtie thouſand foot, and three thouſand horſe; the *h Marſi*, *i Marrucini*, *k Ferentani*, and the *Peſtini*, of twenty thouſand foot, and foure thouſand horſe. The *Romans* had alſo two Legions in *Sicil*, and about *Tarentum*, containing eight thouſand foure hundred foot, and foure hundred horſe. So as of the *Romans* and *Campans* ioyntly, reckoning men armed, and fit to beare armes, there were regiſtred two hundred and fiftie thouſand foot; and of horſe, three and twentie thouſand: of which, reckoning the *Romans* apart, there were an hundred and fiftie thouſand foot, and about ſixe thouſand horſe. Caſting vp the whole forces of all the Prouinces in *Italie*, both of the *Romans* and their Confederates, it amounted to ſeuen hundred thouſand foot, and ſeuentie thouſand horſe. But the number is ſomewhat miſſe-caſt by *Polybius*; not with a purpoſe to enrich himſelfe by the dead paies: for where he reckons nine hundred horſe too many, he fals ſhort nine thouſand two hundred of the foot.

g *Iappge*: and *Meſſapges* ſeeme to be one Nation; who are alſo called *Salentines*, *Peucecians*, *Apulians*, & *Calabrians*: The Country is now *Apulia*, containing the Northermoſt head-land of *Calabria*.

h A people of the kingdome of *Naples*.

i *Ptolomie* cals them a people of *Italie*.

k A people of *Campania*, called to this day *Ferentines*, ſaith *Leander*.

How great ſoeuer this Muſter was, it ſeemes to haue beene like vnto that, which *Lodouick Sforza* made, when *Lewes* the twelfth inuaded *Milan*: at what time, the better to encourage himſelfe, and his ſubiects, he tooke a Roll of all perſons able to beare armes, within the Dutchie, though indeede he were neuer able to bring a tenth part of them into the field. Certaine it is, that the battailes of *Trebia*, *Traſymene*, and *Canna*, did not conſume any ſuch proportion, as was anſwerable to this large accompt. Yet were the *Romans* faine to arme their ſlaues, euen for want of other Souldiers, after their ouerthrow at *Canna*. Wherefore the maruaile is not great, that the *Carthaginians* and others were little terrified, with report of ſuch a multitude. For all heads are not fit for Helmets: though the *Roman* Citizens were, in generall, as good fighting men, as elſewhere might be found.

Notwithſtanding all theſe counter-preparations, the *Gaules* keepe on their way: and entring into *Tuſcane*, deſtroy, and put to fire and ſword, all that lay before them. From thence they march directly towards *Rome*; hoping to finde the *Romans*, rather in deliberation, than in the field. But their intelligence failes them. For the *Roman* Armie, ſent into *Tuſcane*, hauing taken ſome other way than they did, and finding that it had miſſed of them, came againe faſt after them, to arreſt them in their iournie. Hereof when they heard the rumour, fearing to be charged on their backes, they turned head: and in the ſame euening diſcouered the *Roman* Armie, by whom they incamped. It was now a matter of apparant neceſſitie, that fight they muſt. Wherefore they helped themſelues with a ſtratageme: that ſhewed no great fineneſſe of wit, but ſuch, as well beſeemed thoſe that had none other occupation than warre; and ſtood them in good ſtead at the preſent. In the dead of the night, they cauſe their foot to march away, but not farre: leauing their horſe in guard; to whom they giue order, to come off at the firſt light of day, with ſuch a ſpeede, as might rather argue a running away, than a retrait, as if they had not dared to abide battaile. The *Romans*, interpreting this their haſtie departure, as the *Gaules* deſired they ſhould, follow them in diſorder. The *Gaules* returne; charge them, and kill ſixe thouſand vpon the place; the reſt take a peece of ground of aduantage, and defend themſelues, till *L. Æmilius*, being at *Ariminum*, comes to their ſuccour. Vpon the comming of the Conſull, the *Gaules* conſult, whether they ſhould giue the *Romans* battaile, or forbeare. In which diſpute, *Anereſtus*, one of their Kings, perſwades them, rather to returne into their owne Countries; where, after they had diſpoſed of the great ſpoiles and riches which they had gotten, they ſhould then renew the warre, being without carriage, peſter, or other impediment. This aduice they all embrace; for ſeeing they that were Mercenaries, had obtained what they came for, to wit, the ſpoyles of their enemies; they thought it wiſedome, to hazzard neither it, nor themſelues, any further.

This indeede had beene a good reſolution, if they had taken it, before the enemy had beene in ſight. But as well in the warres of theſe latter ages, as in former times, it hath euer beene found extreme dangerous, to make a retrait in the Head of an enemies Armie. For although they that retire, doe often turne head; yet in alwayes going on from the purſuing enemy, they finde within a few miles, either ſtreight, hedge, ditch, or place of diſaduantage, which they are inforced to paſſe in diſorder. In ſuch caſes, the Souldier knowes

knowes it, as well as the Captaine, that he which forſakes the field, perceiues, and feares ſome aduantage of the Enemies. Feare, which is the betraier of thoſe ſuccours that Reaſon offereth, when it hath once poſſeſt the heart of man, it caſteth thence both courage and vnderſtanding. They that make the retrait, are alwayes in feare to be abandoned; they that lead the way, feare to be ingaged: and ſo the hindmoſt treads on his heeles that is foremoſt, and conſequently, all disband, run, and periſh, if thoſe that fauour the retrait, be not held to it by men of great courage. The miſerable ouerthrow, that the *French* receiued in *Naples*, in the yeere 1503. vpon a retrait made by the *Marques of Sal*, doth teſtifie no leſſe. For although a great troupe of *French* horſe, ſuſtained the purſuing enemy a long time, and gaue the foot leiſure to trot away; yet being retarded by often turnings, the *Spaniſh* foot ouer-tooke, and defeated them vtterly. During the wars between the *Imperials*, & the *French*; *Boiſi* and *Mont* were loſt at *Brignolles*, who in a brauery would needes ſee the enemy, before they left the field. So was *Stroſi* ouerthrowne, by the *Marques of Marignan*, becauſe he could not be perſwaded, to diſlodge the night before the *Marques* his arriuall. Therefore did the *French* King *Francis* the firſt, wiſely: when without reſpect of *point of honour*, he diſlodged from before *Landerſey*, by night; as many other, the moſt aduiſed Captaines, (not finding themſelues in caſe to giue battaile) haue done. *Ie ne trouue point* (ſaith the *Marſhall* Monluc) *au fait des armes choſe ſi difficile, qu'une retrait; I finde nothing in the art of warre ſo difficult, as to make a ſafe retrait.* A ſure rule it is, that there is leſſe diſhonor to diſlodge in the darke, than to be beaten in the light. And hereof M. *de la Noüe* giues this iudgement, of a dayes retrait, made in *France*, preſently before the battaile of *Moncountour*. For (ſaith he) ſtaying vpon our reputation, in ſhew, *not to diſlodge by night*; we loſt our reputation indeede, by diſlodging by day: whereby we were forced to fight vpon our diſaduantage, and to our ruine. And yet did that worthy Gentleman, *Count Lodowick of Naſſau*, brother to the late famous *Prince of Orange*, make the retrait at *Moncountour* with ſo great reſolution, as he ſaued the one halfe of the *Proteſtant* Armie, then broken and disbanded, of which my ſelfe was an eye-witneſſe; and was one of them that had cauſe to thanke him for it.

Now the *Gaules*, embracing the ſafe aduice (as they take it) of one of their Kings, turne their backs to the enemy, and their faces homeward. *Æmilius* followes them, as neere as he can, without ingaging himſelfe, attending his aduantage. In the meane while, *C. Atilius* the other Conſull, with the Legions of *Sardinia*, lands at *Piſa*; ſo as the *Gaules*, incloſed betweene two Armies, are forced to fight. They therefore equally ſtrengthen their Reare, and Front. To ſuſtaine *Æmilius*, they appoint the *Geſſates*, and the *Milanois*; in the Front, they range the *Piemontois*, and the reſt of the *Gaules* inhabiting vpon the Riuer of *Po*. The manner of the fight *Polybius* deſcribeth at large: which was well fought of all hands. But in the end the *Gaules* fell; and ſo did *Atilius* the Conſull: who died in the place, accompanied with the two Kings of the *Gaules*, *Concolitanus* and *Anereeſtus*, with fortie thouſand of their Vaſſals.

After this fatall ouerthrow, the *Gaules* loſt courage; and, ere long, all that they held in *Italie*. For they were inuaded the yeere following this ouerthrow, by the new Conſuls, *Fuluius* and *Manlius*. The *Romans* knew well how to vſe their victory: they gaue not ten, twentie, or thirtie yeeres time, to the *Gaules*, to repaire their forces, as the *Gaules* had done to them. Theſe new Conſuls beat the *Boij*; but by reaſon of the great raines that fell, and the great peſtilence that reigned, they were compelled for that preſent to ſurceaſe. In the ſecond yeere, *Furius*, and *Flaminius*, inuade the *Milanois*; and preuaile very farre, being ſtrongly aſſiſted by the *Cenomanni* and the *Venetians*. Neuertheleſſe theſe Conſulls were reuoked out of their Prouince, by the Senate of *Rome*, and compelled to reſigne their Office: becauſe the *Augures*, or *Soothſayers*, had found, that ſome token or other of the Birds (in which, and all ſorts of their diuination, the *Romans* were extreamely ſuperſtitious) had not onely foreſhewed little good, when they were choſen, but had alſo nullified the election. *C. Flaminius*, receiuing letters of this reuocation, from the Senate, and being otherwiſe aduertiſed of the contents, was not haſtie to open them: but firſt gaue battaile vnto the enemies, vanquiſhed them, and ſpoiled their Countrie; then peruſed the letters; and returning home obtained a triumph, ſore againſt the will of the Senate, and not altogether with good liking of the people, who yet bare him out, for that he ſided in faction with the Commonaltie, though a man of great Nobilitie.

This

This was that *Flaminius*, who had propounded the Decree, for diuiding the Countrie of the *Senones* among the people of *Rome*. He was the firſt, or one of the firſt, that vnderſtanding the Maieſtie of *Rome* to be indeede wholly in the people, and no otherwiſe in the Senate, than by way of Delegacie, or grand Commiſſion; did not ſtand highly vpon his birth and degree, but courted the multitude, and taught them to know and vſe their power, ouer himſelfe, and his fellow-Senators, in reforming their diſorders. For this, the Commons highly eſteemed him, and the Senators as deepely hated him. But he had the ſurer ſide, and found imitatours, that roſe by the ſame art; which in proceſſe of time, grew the onely or chiefe way to preferment.

Flaminius and his Colleague, being depoſed; *M. Caudius Marcellus*, and *Cn. Cornelius Scipio*, were choſen Conſuls, for the reſt of that yeere. The *Gaules* about this time deſired peace, and were like to haue obtained it: though the new Conſuls were againſt it, as fearing to want worke. But when thirtie thouſand of the *Geſſates*, following their King *Britomarus*, were come ouer the *Alpes*, and ioyned with the *Inſubrians*: all other diſcourſe, than of preſent warre, was at an end. So the Conſuls haſted into their Prouince, where they beſieged *Acerræ*, a towne not farre from *Nouaro* (ſo far had the *Romans* pierced already) in the Duchie of *Milan*. To diuert them from this ſiege, *Britomarus* ſat downe before *Claſtidium*, a Towne in the ſame Tract, with great part of his forces: leauing the reſt, with the *Inſubrians*, to attend vpon the Conſuls at *Acerræ*, and to looke to the defence of *Milan*. But this would not ſuffice, to make the *Romans* breake vp their ſiege. *Marcellus*, taking with him the greateſt part of the horſe, and ſixe hundred foot lightly armed; thought to deale well enough with thoſe at *Claſtidium*. *Britomarus* heard of the Conſuls comming, and met him vpon the way: ſo ſuddenly, that the *Romans* had no leiſure to reſt themſelues after their iournie, but were compelled inſtantly to fight: Herein *Britomarus* had done well, if he had not forthwith, in a raſh brauery, loſt his game at a caſt. Hee had aduantage enough in number, both of horſe and foot: but he thought ſo well of his owne perſonall valour, that he rode out ſingle before his Armie, prouoking any one to fight with him. *Marcellus* was no leſſe daring, than the barbarous King: whether more wiſe in this action, I will not diſpute; he was more fortunate, & that ſufficed to commend him. He ſlue and diſarmed *Britomarus*, in preſence of both Armies: whereby his owne men tooke ſuch courage, and his enemies were ſo diſmaied, that without much trouble of fight the *Romans* obtained a great victory.

This was the third and laſt time, that euer any *Roman* Generall ſlue the Generall of the enemies, with his owne hand. To this kinde of victory, belonged a peculiar triumph; whereof onely *Romulus*, *Coſſus*, and this *Marcellus*, had the honour: yet I dare ſay, that the two *Scipio's*, and diuers other *Roman* Captaines, eſpecially *Cæſar*, were better men of warre than any of theſe three; though they neuer offered vp to *Iupiter*, *Opima ſpolia*; *The Armour of a Generall ſlaine by themſelues, when they were Generals*, nor perhaps affected ſo to doe.

After this victory, *Acerræ* was yeelded to the *Romans*; and *Milan* ſoone after: with all that belonged to the *Ciſalpines*, or *Gaules*, that dwelt in *Lumbardie*. Thus was that valiant and mighty Nation, that had ſo many yeers vexed the State of *Rome*, and in former times taken the Citie it ſelfe, brought to nothing in a ſhort time; their pleaſant and fertile Territorie poſſeſt by the *Romans*; and the remainder of their Nation, inhabiting *Italie*, ſo many as would not ſubiect their neckes to the *Roman* yoke, either forced to abandon their Countries, or to hide themſelues in the cold and barren Mountaines, like Out-lawes and Theeues. And thus did the *Romans* ſpend the three and twentie yeeres, following the peace made with *Carthage*. In part of which time, they were at ſuch leiſure, that they cloſed vp the Temple of *Ianus*: which they neuer did before, (it ſtanding alwaies open, when they had any warre) ſaue once, in the reigne of *Numa*; nor in long time after, vntill the reigne of *Auguſtus*. But this their preſent happineſſe was not to laſt long: a dangerous warre, and perhaps the greateſt that had euer beene, was to come vnto their gates; which being well ended, they might boldly vndertake, to extend their Monarchie as far, as their ambition could reach.

CHAP. III.

Of the second Punick Warre.

§. I.

The Warres of Hannibal *in Spaine. Quarrels betweene the Romans and Carthaginians.* Hannibal *besiegeth and taketh Saguntum, whilest the Romans are busied with the Illyrians. Warre proclaimed betweene Rome and Carthage.*

HAnnibal, the sonne of *Amilcar*, was about sixe and twentie yeeres old, when he was chosen Generall of the *Carthaginian* forces in *Spaine*. He was elected by the Armie, as soone as *Asdrubal* was dead: and the election was ratified by the State of *Carthage*; wherewith *Hanno* and his Complices were nothing pleased. This was now the third of the *Barchine* family (so called of *Amilcar*, whose surname was *Barcas*) that had command in chiefe, ouer the men of warre. Which honour would perhaps haue beene lesse enuied, by these domesticall enemies; if the Allies and Friends of the *Barchine* house, had not also borne the whole sway in gouernment, and beene the onely men regarded, both by the Senate and the people. This generall good will, as it was first purchased by the most worthy deserts of *Amilcar*, in saiuing his Countrie from imminent ruine, enlarging the Dominion therenf, and enriching it with treasures and great reuenewes; so was it retained by the same good arts, among his friends and followers. *Hanno* therefore, and his Partisans, being neither able to taxe the vertue of their enemies, that was vnreproueable; nor to performe the like seruices vnto the Common weale; had nothing left, whereby to value themselues, excepting the generall reprehension of Warre, and cautelous aduice of not prouoking the *Romans*. This they seasoned otherwhiles with detraction; saying, that the *Barchine* faction went about to oppresse the libertie of the Citie. But their malicious words were vnregarded; and if it were factious, to beare ill will to *Rome*, then were all the Citizens (very few excepted) no lesse *Barchine*, than *Hannibal* himselfe. For it was long since apparent, that the oath of the *Romans*, to the articles of peace, afforded no securitie to *Carthage*, were she neuer so quiet, and officious; vnlesse she would yeeld to become their Subiect. Since therefore the peace was like to hold no longer, than vntill the *Romans* could finde some good aduantage, to renew the Warre: it was rather desired by the *Carthaginians*, that whilest their owne state was in good case, the warre should begin; than that in some vnhappy time of famine or pestilence, or after some great losse of Armie or Fleet, they should be driuen to yeeld vnto the impudent demands of their enemies; and to giue away basely their lands and treasures, as they had lately done; or miserably fight, vpon tearmes of disaduantage.

This disposition of his Countrimen, *Hannibal* well vnderstood. Neither was he ignorant (for his father, and other friends, had long time deuised of this businesse) that in making war with the *Romans*, it was no small aduantage to get the start of them. If once he could bring an Armie into *Italie*, without molestation; there was good hope, that he should finde friends and assistance, euen of those people, that helped to increase the *Roman* armies in forreigne wars. But this could neuer be effected, if the matter were openly disputed at *Carthage*. For it was to be doubted, that the *Carthaginians*, how glad soeuer they would be, to heare that he had set the war on foot, would neuertheless be slow and timorous, as commonly men are in the beginning of great enterprises, if the matter were referred to their deliberation. Which if it should happen; then were the *Romans* like to be made acquainted, not onely with the generalities of his purpose, but with such particulars as must be discoursed of, in procuring allowance to his designe. This might suffice to disorder the whole Proiect. Wherefore, he resolued to lay siege vnto *Saguntum*, which might seeme not greatly to concerne the *Romans*; and would highly please the *Carthaginians*, that had fresh in minde the indignitie of that *Spanish* Townes alliance with their halfe friends. So should he assaie both the patience of his enemies, and the disposition of his owne Citizens.

Hauing

Hauing thus concluded, he neuertheleſſe went faire and orderly to worke: and beginning with thoſe that lay next in his way, approaching vnto *Saguntum* by degrees. This he did (ſaith *Liuie*) to giue ſome colour to his proceedings: as if hee had not principally intended the warre againſt *Saguntum*, but had beene drawne thither by courſe of buſineſſe. Yet reaſon teacheth plainly, that without regard of ſuch formalities, it was needefull to finiſh the conqueſt of the reſt, before he did any thing that ſhould prouoke the *Romans*. Firſt therefore he entred vpon the Territorie of the * *Olcades*; and hauing beſieged *Althea* (*Liuie* calleth it *Carteia*) their chiefe Citie, he became, in a few dayes, Maſter, not onely thereof, but of all the other townes of their Countrie. This Nation which he firſt vndertooke, being ſubdued, and the winter at hand; he reſted his Armie in *New Carthage*, or *Carthagena*; and imparted liberally to the Souldiers, the ſpoiles he had gotten in his late conqueſt.

* A people (ſaith *Stephanus*) neere the Riuer of *Ebro*. But in the old deſcription of *Spain*, in *Ortelius*, they are found neere *Tagus*, and by *Suidas*, not far from *New Carthage*.

In the Spring following, he purſued the warre againſt the [a] *Vaccai*: and without any great difficultie, wan firſt *Salmantica*, now called *Salamanca*; and after it, [b] *Arbucala*, by aſſault: though not without a long ſiege, and great difficulty. But in his returne, he was put to the heighth, both of his courage, and of his Martiall iudgement. For all ſuch of the *Vaccai*, as were able to beare armes, being made deſperate by the ſpoile of their Countrie, with thoſe of *Salamanca*, and of the *Olcades*, that had eſcaped in the late ouer-throw, ioyning themſelues with the *Toletans*; compounded an Armie of an hundred thouſand able men: and ſtayed *Hannibal* on the bankes of the Riuer *Tagus*, which runneth to the Sea by *Lisborne* in *Portugale*. Theſe foure Nations, hauing had experience of *Hannibals* inuincible courage, and that he neuer ſaw enemy, vpon whom he durſt not giue charge; were throughly reſolued, that his naturall valour would at this time no leſſe neglect the cold aduiſe of diſcretion, than at other times it had ſeemed to doe, when the like great occaſion perſwaded him to vſe it. But he that makes himſelfe a body of Cryſtall, that all men may looke through him, and diſcerne all the parts of his diſpoſition; makes himſelfe (withall) an Aſſe: and thereby teacheth others, either how to ride, or driue him. Wiſe men, though they haue ſingle hearts in all that is iuſt and vertuous; yet they are like Coffers with double bottomes: which when others looke into, being opened, they ſee not all that they hold, on the ſudden, and at once. It is true, that this ſubtile *Carthaginian*, when he ſerued vnder *Aſdrubal*, was, of all the men of marke in the Armie, the moſt aduenturous. But that which may beſeeme a Captaine, or inferiour Commander, doth not alwayes become a Cheefe; though it hath ſometime ſucceeded well with ſuch great ones, as haue beene found more fortunate, than wiſe. At this time, our great Man of warre knew as well how to diſſemble his courage, as at other times to make it good. For hee with-drew himſelfe from the Riuer-ſide, as if fearefull to foord it; thereby to draw ouer that great multitude, from their bankes of aduantage. The *Spaniards*, apprehending this in ſuch ſort, as *Hannibal* deſired that they ſhould; thruſt themſelues in furie and diſorder, into the ſwift ſtreame, with a purpoſe to charge the *Carthaginians*, abandoning (as they thought for feare) the defences on the contrarie ſide. But when *Hannibal* ſaw them in their way, and well neare ouer; he turned backe his Elephants to entertaine them at their landing: and thruſt his Horſe-men, both aboue and beneath them, into the Riuer. Theſe carrying a kinde of *Lance de gay*, ſharpe at both ends, which they held in the middeſt of the ſtaffe; had ſuch an aduantage ouer the foot, that were in the Riuer, vnder their ſtrokes, clattered together, and vnable to moue or ſhift their bodies, as on firme ground: that they ſlew all thoſe, (in a manner) without reſiſtance, which were already entred into the water; and purſued the reſt, that fled like men amazed, with ſo great a ſlaughter, as from that day forward, there was not any *Spaniard*, on that ſide the Riuer of *Iberus*, (the *Saguntines* excepted) that had the daring to lift vp their hands againſt the *Carthaginians*.

[a] A people of *Caſtile* the old.
[b] *Arbucala*, or *Albricala*, an inland Citie of the *Vaccai* in *Aragon*.

The *Saguntines*, perceiuing the danger towards them; cryed before they were hurt. They ſent Embaſſadours to *Rome*, and bemoned themſelues, as likely to ſuffer that, which afterwards they ſuffered indeede; onely becauſe of their alliance and friendſhip with this honourable Citie, which the *Carthaginians* hated. This tale moued the Senate: but much more a report, that *Saguntum* was already beſieged. Hereupon ſome cry out, that Warre ſhould be proclaymed by Land and Sea; as alſo that the two Conſuls ſhould be ſent with Armies, the one into *Spaine*, the other into *Africke*. But others went

more *Roman-like* to worke, and carried it. So it was onely concluded; that Embassadours should be sent into *Spaine*, to view the state of their Confederates: which were indeede none other, than the *Saguntines*. For if *Hannibal* intended warre against *Rome*, it was likely, that he would giue them, ere it were long, a more plausible occasion to take armes against him: if he had no such purpose, yet would it be in their power, to determine what they listed themselues, vpon the report of these Embassadours; and this their grauitie, in being not too rash at first, would serue to countenance their following Decree. Of these Embassadours *Liuie* reports, that they found *Hannibal* before *Saguntum*, but could not get audience of him, aud therefore went to *Carthage*, where also they were not regarded, nor heard. But *Polybius*, an Historian of sinceritie lesse questionable, tels, that they found him at *Carthagena*, & had conference with him, though such as left them doubtfull. This is more agreeable to the rest of *Hannibal* his whole course. And surely we might wonder, why the *Carthaginians* should afterwards admit a more peremptorie Embassage (as *Liuie* confesseth) and fall to disputation about the couenants of peace; if they had reiected that which was sent vpon none other pretence, than prevention of warre.

Whilest the Embassadours passed to and fro, *Hannibal* prepared not onely his forces, but some *Roman* pretences, against *Saguntum*. He found out *Mamertines*, or people that should doe as the *Mamertines* in *Sicil* had done for the *Romans*; and implore his help against the *Saguntines*. These were the *Turdetani*; a Nation adioyning to *Saguntum*, and hauing many quarrels with them: (as happens commonly among Neighbors) of which, *Hannibal* himselfe had hatched some. Finding therefore such an occasion, whatsoeuer it was, as made him able to say, that the *Saguntines* had first prouoked him, ere he medled with them; he made no more adoe, but sat downe with his whole power before their Towne. He was now more secure, than he had formerly beene, of his owne Citizens: for that they had not entertained the *Roman* Embassadors, with any trembling reuerence, as of late yeeres they had beene wont. Neuertheless, he was glad of any handsome colour, to shadow his actions, not onely because the warre, which he so much desired, was not proclaimed; but that he might not be checked in his course, as an open enemy, before he could set foot in *Italie*. The *Romans* had the like, though contrary desire. They were glad of the quarrell: as hoping, that *Carthage*, with all thereto belonging, should thereby in short space become their owne. Yet were they not hastie to threaten, before they were ready to strike; but meant to temporize, vntill they had an Armie in readinesse to be sent into *Spaine*, where they thought to make *Saguntum*, the seate of the Warre.

In the meane while, *Demetrius Pharius*, whom the *Romans* had made King ouer a great part of *Illyria*, rebelled against them: either for that he found himselfe ouer streightly tyed vp by them, with hard conditions, or rather because he was of an vnthankefull disposition. The commotion of the *Gaules*, and afterward, the fame of the *Carthaginian* warre, emboldened him to despise his Benefactors and Patrons: whom he ought to haue defended and aided, in all perils, euen with the hazard of his whole estate, which he had receiued of their gift. But he was a Traitor to his owne Queene; and therefore dealt according to his kinde, with those that had rewarded him for being such. First, he built ships, and spoiled the Iles of *Greece*, against the couenants to which he was bound. Then he aduentured further and seised vpon some places, that the *Romans* kept in their owne hands. If he had begun sooner, or rather if he had stayed somewhat longer, hee might haue spedde better. For the businesse with the *Gaules*, was ended; with *Hannibal*, not throughly begun: when he declared himselfe, by his doings, an enemy, and was vanquished. The *Roman* Consull, *Æmilius*, was sent against him: who in seuen dayes wan the strong Towne of *Dimalum*; and thereby brought such terrour vpon the Countrie round about, that Embassadours were sent from all places, to yeelde themselues, without putting him to further paines. Onely the Citie of *Pharus*, in which *Demetrius* lay, prepared to resist: which hee might haue done long, if the hot-headed Rebell had not beene too foolish. *Æmilius* landed a great part of his Armie, in the Isle of *Pharus*, by night; and bestowed them in couert, presenting himselfe the next morning, with twenty ships before the Towne, & and offering to force the Hauen. *Demetrius* with all his power issued out against the Consull, & was soone intercluded from the Town, by those that lay in ambush. Wherefore he fled away through by-paths to a creeke, where he had shipping ready

ready for him, and embarqued himselfe: leauing all his estate vnto them, of whose liberalitie he first had it.

This businesse, though it were soone dispatched, yet preuented it not the siege of *Saguntum*, before which *Hannibal* sate downe, ere *Æmilius* was landed in *Illyria*. In the beginning of the siege, the *Carthaginians* were much discouraged, by reason of the braue sallies made by the *Saguntines*; in one of which, their Generall receiued a dangerous wound in the thigh, that caused him to lie many dayes vnable to moue. Neuertheless he was not vnmindefull of his worke in the meane while; but gaue order to raise certaine moueable Towers, that might equall those which were built on the wals of the Citie; and to prepare to batter the curtaines, and make a breach. These being finished and applied, had soone wrought their effect. A great and large breach was made, by the fall of diuers Towers, and a great length of wall; whereat an hot assault was giuen: but it was so well sustained by the *Saguntines*, as the *Carthaginians* were not onely beaten from the breach, and out of some ground within the Towne, which vpon the first furie they had won; but they were pursued euen to their owne trenches and campe. Neuertheless the *Carthaginian* Armie, wherein were about an hundred and fiftie thousand men, did so wearie the Townesmen with continuall trauaile, that at length it got within the wals; and was onely hindred from taking full possession of the Citie, by some counter-workes of the *Saguntines*, that were also ready to be won. In this extremity, there was one *Alcon a Saguntine*, that conueyed himselfe out of the Towne, to treat with *Hannibal* for some accord. But the conditions which the *Carthaginian* offered, were so seuere, and without all compasse of honour, as *Alcon* durst not returne to propound them to his countrimen. For *Hannibal* demanded all that they had; gold, siluer, plate, and other riches within the Citie: yea, the Citie it selfe to be abandoned by the Citizens; promising, that hee would assigne some other place for their habitation: not allowing them, to carry out with them any other thing, wherewith to sustaine themselues, than the cloathes on their backes; or other armes to defend them, than their nailes and teeth. Yet might they farre better haue submitted themselues vnto this miserable appointment, (seeing thereby they might haue enioyed their liues, and saued the honour of their wiues and daughters) than to haue rested at the discretion of the Conquerour, as soone after they did: by whom their wiues and daughters were defloured before their own faces; and all put to sword, that were aboue foureteene yeeres of age. For it was a poore comfort, which a great number of them tooke; when not daring to fight, and sell their bloud at the dearest rate, they shut themselues vp like most wretched creatures in their owne houses, and therein burnt themselues with all that they had: so dying vnreuenged. The treasures found in *Saguntum*, which were very great, *Hannibal* kept, therewith to pay his Armie: the slaues, and other bootie, he diuided among his Souldiers; reseruing some things of choice, wherewith to present his friends at *Carthage*, and to animate them vnto the Warre.

These tidings exceedingly vexed the *Romans*; who had good cause to be angry at their owne slowenesse, in forbearing to send helpe vnto the *Saguntines*, that held out eight moneths, looking still for succour, but in vaine. Wherefore they determined to repaire their honour, by taking sharpe reuenge. To this end they sent Embassadours againe to *Carthage*: demanding onely, *whether it were by generall consent and allowance of the Carthaginians, that* Hannibal *had made warre vpon Saguntum*; which if they granted (as it seemed they would) then to giue them defiance. Hereunto answere was made, in the Senate of *Carthage*, to this effect. That this their second Embassage, howsoeuer qualified with milde words, was indeede more insolent than the former. For in that, they onely required iustice against *Hannibal*; but in this, the very State and Commonwealth of *Carthage*, was vrged to plead guiltie, or not guilty. But (said the *Carthaginian* speaker) whether the Generall of our Armie in *Spaine*, in besieging *Saguntum*, haue onely followed his owne counsaile; or whether he did it, by direction from vs: it is not the question which the *Romans* ought to aske vs. That which is indeede worthy examination or dispute, is; *Whether it were lawfull or vnlawfull, for* Hannibal *to doe as he hath done.* For it belongs to vs, to call our owne Commanders in question, and to punish them according to their faults and errors; to you, to challenge vs, if we haue done any thing contrary to our late League and Contract. It is true, that in our negotiation with *Lutatius* the Consull, the Allies of both Nations were comprehended: but the *Saguntines* were

not then of your Allies, and therefore no parties to the peace then made; for of your Allies in the future, or of ours, there was no diſpute. As touching the laſt agreement, betweene you and *Aſdrubal*, wherein you will ſay, that the *Saguntines* were comprehended by name; it is you that haue taught vs, how to anſwere that particular. For whatſoeuer you found in the Treatie betweene vs and *Lutatius*, to your owne diſaduantage, you caſt it vpon your Conſuls preſumption, as promiſing thoſe things, for which he had no warrant from the Senate and People of *Rome*. If then it be lawfull for the *Romans*, to diſauow the actions of their Conſuls and Commanders, concluding any thing without punctuall and preciſe warrant; the ſame liberty may we alſo aſſume, and hold our ſelues no way bound in honour, to performe thoſe bargaines, which *Aſdrubal* hath made for vs, without our commandement and conſent.

This was an impertinent anſwere, and little better than a meere cauill. For *Lutatius* the Conſull, in his Treatie of peace with the *Carthaginians*, had expreſly referred the allowance thereof to the people of *Rome*. It had beene therefore much better, to haue dealt plainely; and to haue alleadged, That after this League was made, and confirmed on both parts, it was broken by the *Romans*, in robbing the *Carthaginians* of the Iſle of *Sardinia*, and withall of twelue hundred talents: which periurie the State of *Carthage*, being now growne able, would reuenge with open warre. As for the *Saguntines*, it little skilled that the *Romans* had admitted them into confederacie, and forthwith inſerted their names into the Treatie of peace with *Aſdrubal*: ſeeing that the Treatie with *Aſdrubal*, and all other buſineſſe betweene *Rome* and *Carthage*, following the violence and breach of peace, in taking away *Sardinia*, were no better than *Roman* iniuries, as implying this commination, *Doe whatſoeuer we require, elſe will we make warre, without regard of our oath, which we haue already broken.*

But this the *Carthaginians* did not alleage, forgetting, in heat of contention (as *Polybius* takes it) the beſt of their Plea. Yet ſince *Liuie* himſelfe doth remember and acknowledge, that the taking of *Sardinia* from the *Carthaginians*, did inflame the ſpirit of *Amilcar* with deſire of reuenge: we may reaſonably thinke, that the mention of this iniurie was omitted, not ſo much vpon forgetfulneſſe, as for that it was not thought conuenient, by ripping vp ſuch ancient matter of quarrell, to ſhew that the warre, now towards, had long beene thought vpon, and like to be made with extraordinary force; in other manner than heretofore. In concluſion, the *Carthaginian* Senate moued the *Roman* Embaſſadors, to deliuer vnto them in plaine termes the purpoſes of thoſe that ſent them, and the worſt of that, which they had long determined againſt them: as for the *Saguntines*, and the confining of their Armies within *Iberus*; thoſe were but their pretences. Whereupon *Q. Fabius* gathering vp the skirt of his Gown, as if ſomewhat had been laid in the hollow thereof, made this ſhort reply: I haue here (quoth he) in my Gowne-skirt both Peace & War: make you (my Maſters of the Senate) election of theſe two, which of them you like beſt, and purpoſe to embrace. Hereat all cryed out at once; Euen which of them you your ſelfe haue a fancy to offer vs. Marry then (quoth *Fabius*) take the Warre, and ſhare it among you. Which all the aſſembly willingly accepted.

This was plaine dealing. To wrangle about pretences, when each part had reſolued to make warre, it was meerely friuolous. For all theſe diſputes of breach of peace, haue euer beene maintained by the partie vnwilling, or vnable to ſuſtaine the warre. The ruſtie ſword, and the emptie purſe, doe alwayes pleade performance of couenants. There haue beene few Kings or States in the World, that haue otherwiſe vnderſtood the obligation of a Treatie, than with the condition of their owne aduantage: and commonly (ſeeing peace betweene ambitious Princes and States, is but a kinde of breathing) the beſt aduiſed haue rather begun with the ſword, than with the trumpet. So dealt the *Arragonis* with the *French* in *Naples*; *Henrie* the ſecond of *France*, with the *Imperialls*, when he wrote to *Briſac*, to ſurpriſe as many places as he could, ere the war brake out; *Don Iohn*, with the *Netherlands*, and *Philip* the ſecond of *Spaine*, with the *Engliſh*, when in the great Imbarge he tooke all our ſhips and goods in his Ports.

But *Hannibal*, beſides the preſent ſtrength of *Carthage*, and the common feeling of iniuries receiued from theſe enemies, had another priuate and hereditarie deſire, that violently carried him againſt the *Romans*. His father *Amilcar*, at what time hee did ſacrifice, being ready to take his iourney into *Spaine*, had ſolemnely bound him by oath, to purſue them with immortall hatred, and to worke them all poſſible miſchiefe, as ſoone as he

he should be a man, and able. *Hannibal* was then about nine yeeres old, when his father caused him to lay his hand vpon the Altar, and make this vow: so that it was no maruell, if the impression were strong in him.

That it is inhumane, to bequeath hatred in this sort, as it were by Legacy, it cannot be denyed. Yet for mine owne part, I doe not much doubt, but that some of those Kings, with whom we are now in peace, haue receiued the like charge from their Predecessors, that as soone as their coffers shall be full, they shall declare themselues enemies to the people of *England*.

§. II.

Hannibal *takes order for the defence of* Spaine, *and* Africke. *His iourney into* Italy.

WArre being thus proclaimed, *Hannibal* resolued, not to put vp his sword, which he had drawne against the *Saguntines*, vntill he had therewith opened his passage vnto the gates of *Rome*. So began the second *Punicke Warre*; second to none, that euer the Senate and people of *Rome* sustained. *Hannibal* wintred at *Carthagena*; where he licensed his *Spanish* Souldiers to visit their friends, and refresh themselues against the Spring. In the meane while he gaue instructions to his brother *Asdrubal*, for the gouernment of *Spaine* in his absence. Hee also tooke order, to send a great many troopes of *Spaniards* into *Africke*, to equall the numbers of *Africans* formerly drawne thence into *Spaine*; to the end, that so the one Nation might remaine as pledges and gages for the other. Of the *Spaniards*, he transported into *Africk* thirteene thousand, eight hundred and fiftie foot, and twelue hundred horse; also eight hundred slingers of the *Baleares. Besides these, he selected foure thousand foot, all yong men, and of qualitie, out of the best Cities of *Spaine*; which he appointed to be garrisond in *Carthage* it selfe, not so much in regard of their forces, as that they might serue for hostages: for among those foure thousand, the best of the *Spanish* Citizens, and those that swayed most in their seuerall States, had their Sonnes or Kinsmen. Hee also left with his brother, to guard the coast and Ports, fiftie and seuen Gallies; whereof thirty seuen were presently armed, and appointed for the warre. Of *Africans* and other Nations strangers, he left with him aboue twelue thousand foot, and two thousand horse, besides one and twenty Elephants.

* *Maiorca & Minorca.*

Hauing in this sort taken order for the defence of *Spaine* and *Africk*; he sent Discouerers before him, to view the Passages of the *Pyrenean* Mountaines, and of the *Alpes*. He also sent Embassadors to the Mountainers of the *Pyrenes*, and to the *Gaules*, to obtain a quiet passage: that he might bring his Armie entire into *Italie*, and not be compelled to diminish his forces, by any warre in the way, till hee came to encounter the *Romanes*. His Embassadors and discouerers being returned with good satisfaction; in the beginning of the Spring, he past ouer the Riuer of *Iberus*, with an Armie consisting of foure-score and ten thousand foot, and twelue thousand horse. All those parts of *Spaine*, into which he had not entred before, hee now subdued: and appointed *Hanno* (not that olde enemie of his house, who sate still at *Carthage*) to gouerne *Spaine* on the East side of *Iberus*; to whom he left an Armie of ten thousand foot, and one thousand horse. Being arriued at the borders of *Spaine*, some of his *Spanish* Souldiers returned home, without asking leaue: which that others might not also doe, or attempt, he courteously dismissed many more, that seemed willing to be gone. Heereby it came to passe, that the iournie seemed the lesse tedious vnto those that accompanied him; as beeing not enforced by compulsion. With the rest of his armie, consisting now but of fiftie thousand foot, and nine thousand horse, he past the *Pyrenees*, and entred into *Gaule*. He found the *Gauls* that bordered vpon *Spaine*, ready in Armes, to forbid his entrance into their Countrie: but wonne them, with gentle speech, and rich presents that he bestowed vpon their Leaders, to fauour his Expedition. So without any molestation, he came to the banke of *Rhodanus*; where dwelt, on each side of the Riuer, a people called *Volca*. These were vnacquainted with the cause of his comming; and therefore sought to keepe him from passing ouer the water. But hee was greatly assisted by some of those *Gaules*, that inhabited on the West side of *Rhodanus*, to wit, by those of *Viuaretz* and *Lionnois*. For although many of them had transported themselues and their goods, into the Countrie of *Daulphine*,

phine, thinking to defend the further banke against him: yet such as remained, being very desirous to free their Countrie of so many ill guests, were better pleased to haue their Countri-men well beaten, which had abandoned them, than to haue their owne store of corne and cattell wasted, by the long stay of so great an Armie, as lay vpon them. For which reason, they helped him to make boates; informed him of another more easie passage, higher vp the Riuer: and lent him guides. When the Vessels for transportation of his Armie were in readinesse; hee sent *Hanno*, the sonne of *Bomilcar*, vp the Riuer: himselfe in the meane while making countenance to enter the Foorde below. The end of this labour was: that *Hanno* charging the *Gaules* vnawares vpon their owne side, and *Hannibal*, at the same time, passing the Riuer in their faces, the further banke was wonne, though with some difficultie; and the enemies dispersed. Yet was hee greatly troubled in conueying ouer his Elephants; who maruellously feared the water. He was therefore driuen to make raffes of trees, and couer them with earth and Turfe; whereof hee fastened one to each banke, that might serue as a bridge, to and from another of the same sort, but loose, vpon which the beasts were towed ouer.

Hauing past this first brunt, and ouer-come both the rage of the Riuer, and of those that defended it, he was visited by the Princes of the *Gaules Cisalpines*, that inhabited *Piemont* and *Milan*, who lately had reuolted from the *Romanes*. These informed him of the passages of the *Alpes*, that they were not so difficult, as common report made them; and from these he receiued guides, with many other encouragements. All which notwithstanding; he found himselfe extreamely incombred by the *Sauoians*: and lost, both of his carriages, and of his *Carthaginians*, more than willingly hee would, or had formerlie thought that he should. For he was twice mainelie assailed by them, before he could recouer the plaine Countries on the other side. And whereas this iournie ouer the Mountaines cost him fifteene dayes trauaile, hee was euery day, more or lesse, not onely charged by those Mountainers, but withall extreamely beaten with grieuous weather and snow: it being the beginning of Winter, when hee began, and ouer-came this passage. But the faire and fertile Plaines, which were now ready to receiue them; with the assistance and conduct of the *Cisalpine Gaules*, who by their proper forces had so often inuaded the *Roman* Territorie; gaue them great comfort and encouragement to goe on: hauing nothing else of difficultie remaining, but that which from the beginning they made accompt to ouer-come, by their proper valour and resolution; namely the *Romane* Armies, and resistance.

§. III.

How the Romans in vaine sollicited the Spaniards and Gaules to take their part. The rebellion of the Cisalpine Gaules against the Romans.

THE Countries of *Spaine* and *Gaule*, through which the *Carthaginians* marched thus farre, had beene sollicited before, by the same *Roman* Embassadors, who had denounced the warre at *Carthage*. These, as they were instructed by the Senate, tooke *Spaine* in their way homeward from *Carthage*, with a purpose to draw into the *Roman* Alliance, as many of the Cities and Princes as they could; at least to dissuade them from contracting any friendship with the *Carthaginians*. The first which they attempted, were the *Volcians*, a people in *Spaine*; from whom, in open assembly, they receiued by one that spake for the rest, this vncomfortable answere: With what face (saith he) can ye *Romans* perswade vs to value your Alliance, or to preferre it before the friendship of the *Carthaginians*; seeing we are taught by the example of the *Saguntines*, to be more wise, than so? For they, relying on your faith and promised assistance, haue beene vtterly rooted out, and destroyed by the *Carthaginians*; whom they might else haue held their assured friends, and good neighbours, as wee, and other the people of *Spaine* haue found them. Ye may therfore be gone, with this resolution from vs, That for our parts (and so I thinke, I may answer for the rest of our Countrimen) the *Romans* henceforth are not to expect any kindnes at our hands; who are resolued, neuer to make account of their protection, nor amitie. From the *Volcians*, the Embassadors tooke their way towards the *Gaules*; vsing their best arguments to perswade them not to suffer the *Carthaginians* to passe into *Italie*, through their Territorie: and withall greatly glorifying themselues,

ſelues, their ſtrength, and large Dominion. But the *Gaules* laught them to ſcorne, and had hardly the patience, to heare them ſpeake. For ſhall wee (ſaid one of their Princes) by reſiſting *Hannibals* paſſage into *Italie*, entertaine a war which is not meant to be made againſt vs? Shall wee hold the warre among our ſelues, and in our owne Territorie, by force, which marcheth with a ſpeedy pace from vs, towards our ancient enemies? Haue the *Romans* deſerued ſo well of vs, and the *Carthaginians* ſo ill, that wee ſhould ſet fire on our owne houſes, to ſaue theirs from burning? No, wee know it well, that the *Romanes* haue already forced ſome Nations of ours, out of their proper Territorie and inheritance; and conſtrained others, as free as themſelues, to pay them tribute. We will not therefore make the *Carthaginians*, our enimies; who haue no way as yet offended vs, nor we them.

With this vnpleaſing anſwere the Embaſſadors returned home: carrying no good newes, of friends likely to helpe them; but rather ſome aſſurance from the people of *Maſſilia*, which were Confederates with *Rome*, that the *Gaules* were determined to take part with their enemie. Of this inclination, the *Ciſalpine Gaules* gaue haſtie proofe. For when the newes was brought into *Italie*, that the *Carthaginians* had paſſed *Iberus*, and were on the way towards *Rome*; this alone ſufficed to ſtirre vp the *Boij*, and *Inſubrius*, againſt the *Romans*. Theſe people were lately offended at the plantation of new *Romane* Colonies, at *Cremona*, and *Placentia*, within their Territories. Relying therefore vpon the *Carthaginian* ſuccour, which they ſuppoſed to be now at hand; they laid aſide all regard of thoſe hoſtages, which they had giuen to the *Romans*, and fell vpon the new Colonies. The Townes it ſeemes that they could not winne; for *Hannibal* ſhortly after failed to get them. But they forced the *Roman* Commiſſioners, (who belike were abroad in the Countrie) to flie to *Modena*: where they beſieged them. The ſiege of *Modena* had continued ſome ſmall time; when the *Gaules*, hauing little skill in aſſaulting Cities, waxed wearie, & ſeemed deſirous to haue peace, and to come to ſome good accord with the *Romans*. This they did of purpoſe, to draw on ſome meeting; that they might therein lay hand vpon the *Roman* Deputies, thereby to redeeme their Hoſtages, in way of exchange. And it fell out, in part, according to their wiſh. For the *Romans* ſent out Embaſſadours to treat with them, and to conclude a peace; whom they detained. *Manlius* the Prætor, who lay in theſe quarters with an Armie, hearing this outrage; marched in all haſte to the reliefe of the beſieged. But the *Gaules*, hauing laid a ſtrong ambuſh in a wood ioyning to the way, fell vpon the Prætor ſo opportunely, as he was vtterlie ouerthrowne, and all his followers left dead in the place; a few excepted, that recouered, by faſt running, a little village, but defenſible, vpon the Riuer of *Po*. When this was heard at *Rome*, *C. Atilius*, another of the Prætors, was haſtily ſent, to relieue the beſieged, with a Legion, and fiue thouſand of the *Romane* aſſociates: which forces were taken out of the Conſuls Armie, and ſupplied by a new leuie.

As the *Gaules* were too raſh and haſtie: ſo were the *Romanes* too ſlow, and indeede too ill-aduiſed, in the beginning of this warre. They were not perſwaded, that *Carthage*, which had almoſt ſeruilely endured ſo many indignities, in time of the late peace; would bee ſo braue and couragious on the ſudden, as to attempt the conqueſt of *Italy* it ſelfe. Wherefore they appointed one of their Conſuls, to make warre in *Spaine*, the other in *Africke*: reſting ſecure of all danger at home. *Titus Sempronius* tooke his way toward *Africk*, with an hundred an 60. *Quinqueremes*, or Gallies, of fiue to an Oare, which preparation may ſeeme to threaten euen the Citie of *Carthage*, to which it ſhall not come neere. *P. Cornelius Scipio*, the other Conſull, made all poſſible haſte, by the way of *Genua*, into *Prouence*; and vſed ſuch diligence, hauing the winde alſo fauourable, as in fiue dayes he recouered *Maſſilia*. There he was aduertiſed, of *Hannibal* his hauing paſſed the Riuer of *Rhodanus*, whom he thought to haue found buſie yet a while in *Spaine*. *Hannibal* had alſo newes of the Conſuls arriuall: whereof he was neither glad, nor ſorry, as not meaning to haue to doe with him. Each of them ſent forth Scouts, to diſcouer the others number and doings: *Hannibal*, about fiue hundred *Numidians*; *Scipio*, three hundred of his better appointed *Roman* horſe. Theſe met and fought, and the *Numidians* were beaten: yet could not the *Romans* greatly bragge, hauing ſlaine onely two hundred, and loſt of their owne, one hundred and fortie. But when *Scipio* drew neere, to haue met with the *Carthaginians*; hee found, that they were gone three daies before; and that (as he then found aſſuredly true) with an intent to looke vpon the walls of *Rome*.

This

This interrupted his intended voyage into *Spaine*. Neuertheleſſe hee ſent away thither his brother *Cn. Cornelius Scipio*, with the greateſt part of his Fleet and Army, to trie what might be done againſt *Aſdrubal* & the other *Carthaginian* Lieutenants in that Countrie. He himſelfe, taking with him a few choice bands, returned by Sea to *Piſa*; and ſo paſſing through *Tuſcane* into *Lombardie*, drew together the broken troups of *Manlius* & *Atilius*, that lately had bin beaten by the *Gaules*: with which forces he made head againſt the enemie, thinking to finde him ouer-laboured, with trauaile of his painefull iournie.

§. IIII.

Scipio *the Romane Conſull ouer-come by* Hannibal *at Ticinum. Both of the Romane Conſuls beaten by* Hannibal, *in a great battaile at Trebia.*

FIue moneths *Hannibal* had ſpent in his tedious iournie from *Carthagena*; what great muſter he could make, when he had paſſed the *Alpes*, it is not eaſily found. Some reckon his foot at an hundred thouſand, & his horſe at twenty thouſand; others report them to haue beene onely twenty thouſand foot, and fixe hundred horſe. *Hannibal* himſelfe, in his Monument which he raiſed, in the Temple of *Iuno Lacinia*, agreeth with the latter ſumme. Yet the *Gaules*, *Ligurians*, and others that ioyned with him, are likely to haue mightily increaſed his Armie, in ſhort ſpace. But when he marched Eaſtward from the bankes of *Rhodanus*, he had with him eight and thirty thouſand foot, and eight thouſand horſe; of which, all ſaue thoſe remembred by himſelfe in the Inſcription of his Altar in *Iuno's* Temple, are like to haue periſhed, by diſeaſes, enemies, Riuers, and Mountaines; which miſchiefes had deuoured, each, their ſeuerall ſhares.

Hauing newly paſſed the *Alpes*, and ſcarce refreſhed his wearied Armie in the Countrie of *Piemont*; he ſought to winne the friendſhip of the **Taurini*, who lay next in his way. But the *Taurini* held warre at that time with the *Inſubrians*, which were his good friends; and refuſed (perhaps for the ſame cauſe) his amitie. Wherefore hee aſſaulted their Towne; and wanne it by force in three daies. Their ſpoile ſerued well to hearten his Armie; and their calamitie, to terrifie the Neighbour places. So the *Gaules*, without more adoe, fell vnto his ſide: many for feare, many alſo for good-will, according to their former inclination. This diſpoſition ranne through the whole Countrie: which ioyned, or was all in a readineſſe to ioyne with the *Carthaginians*; when the newes of *Scipio* the Conſul his arriuall, made ſome to be more aduiſed, than the reſt. The name of the *Romanes* was terrible in thoſe quarters; what was in the *Carthaginians*, experience had not yet laid open. Since therefore the *Roman* Conſull was already gotten through the moſt defenſible paſſages, ere any ſpeech had beene heard of his approach: many ſate ſtill for very feare, who elſe would faine haue concluded a League with theſe new-come friends; and ſome, for greater feare, offered their ſeruice againſt the *Carthaginians*, whom neuertheleſſe they had wiſhed well to ſpeed.

* Theſe dwelt about *Turine*, a goodly City, now ſubiect vnto the Duke of *Sauoy*: which from them took the name of *Auguſta Taurinorum*.

This wauering affection of the Prouince, whereinto they were entred, made the two Generals haſten to the triall of a battaile. Their meeting was at *Ticinum*, now called *Pauia*; where each of the wondred at the others expedition: *Hannibal* thinking it ſtrange that the Conſul whom hee had left behinde him on the other ſide of the *Alpes*, could meet him in the face, before he had well warmed himſelfe in the Plaines; *Scipio* admiring the ſtrange aduenture of paſſing thoſe Mountaines, and the great ſpirit of his Enemie. Neithere were the Senate at *Rome* little amazed at *Hannibals* ſucceſſe, and ſudden arriuall. Wherefore they diſpatched a Meſſenger in all haſte vnto *Sempronius*, the other Conſul, that was then in *Sicilia*, giuing him to vnderſtand hereof: and letting him further know, that whereas he had bin directed to make the warre in *Africa*, it was now their pleaſure that he ſhould forbeare to proſecute any ſuch attempt, but that he ſhould returne the Armie vnder his charge, with all poſſible ſpeed, to ſaue *Italie* it ſelfe. According to this order, *Sempronius* ſent off his Fleet from *Lilybæum*; with direction to land the Armie at *Arminum*, a Port Towne not farre from *Rauenna*: quite another way from *Carthage*, whither he was making haſte. In the meane while, *Scipio* and *Hannibal* were come ſo neere, that fight they muſt, ere they could part aſunder. Heereupon, both of them prepared the mindes of their Souldiers, by the beſt arguments they had: vnto which *Hannibal* added the Rhetoricke of a preſent example, that hee ſhewed vpon certaine priſoners

prisoners of the *Savoyans*, which he brought along with him, fitted for the purpose, into *Italie*. For these, having beene no lesse miserably fettered and chained, than sparingly fed; and withall so often scourged on their naked bodies, as nothing was more in their desire, than to bee deliuered from their miseries by any kinde of present death, were brought into the middle of the Armie: where it was openly demanded, which of them would fight hand to hand with some other of his Companions, till the one of them were slaine, with condition being the Victor, to receiue his libertie, and some small reward. This was no sooner propounded, than all of them together accepted the offer. Then did *Hannibal* cause lots to be cast, which of them should enter the List, with such weapons, as the Chieftaines of the *Gaules* were wont to vse in single combats. Euery one of these vnhappy men wished, that his owne lot might speed; whereby it should at least bee his good fortune, to end his miseries by death, if not to get a reward by victorie. That couple, whose good hap it was to be chosen, fought resoluedly: as rather desiring, than fearing death; and hauing none other hope, than in vanquishing. Thus were some few couples matched, it skilled not how equally: for all these poore creatures were willing, vpon whatsoeuer vneuen termes, to ridde themselues out of slauerie. The same affection that was in these Combatants, and in their fellowes which beheld them, wrought also vpon the *Carthaginians*, for whom the spectacle was ordained. For they deemed happy, not only him, that by winning the victorie had gotten his liberty, together with an horse and armour: but euen him also, who being slaine in fight, had escaped that miserable condition, vnto which his Companions were returned. Their Generall perceiuing what impression this dumbe shew had wrought in them, beganne to admonish them of their owne condition, speaking to this effect: That hee had laid before them an example of their owne estates: seeing the time was at hand, wherein they were all to runne the same fortune, that these slaues had done; all to liue victorious and rich; or all to die, or (which these prisoners esteemed farre more grieuous) to liue in a perpetuall slauerie: That none of them all, in whom was common sense, could promise to himselfe any hope of life by flight; since the Mountaines, the Riuers, the great distance from their owne Countries, and the pursuit of mercilesse Enemies, must needs retrench all such impotent imaginations. Hee therefore praied them to remember, that they, who had euen now praised the fortune both of the Victor, and of the vanquished, would make it their owne case; seeing that there was neuer any in the world, appointed with such a resolution, that had euer beene broken, or beaten by their enemies. On the contrarie, hee told them, that the *Romanes*, who were to fight vpon their owne soile, and in view of their owne Townes; who knew as many waies to saue themselues by flight, as they had bodies of men to fight withall, could no way entertaine such a resolution as theirs: seeing the same necessitie, (to which nothing seemes impossible) did no way presse them, or constraine them. In this sort did *Hannibal*, with one substantiall argument, *That there was no meane betweene Victorie and Death*, encourage his Companions. For (saith a great Captaine of *France*) *la comodite de la retracte aduance la fuite*; *The commoditie of a retrait, doth greatlie aduance a flat running away.*

Scipio on the other side, after that hee had giuen order for the laying of a bridge ouer the Riuer of *Ticinus*, did not neglect to vse the best arguments and reasons he could, to encourage the Armie he led: putting them in minde of the great conquests and victories of their Ancestors; against how many Nations they had preuailed; and ouer how manie Princes, their Enemies, they had triumphed. As for this Armie commanded by *Hannibal*, although it were enough to tell them, that it was no better than of *Carthaginians*, whom in their late warre they had so often beaten, by Land and Sea; yet he prayed them withall to consider, that at this time it was not onely so diminished in numbers, as it rather seemed a troupe of *Brigants* and *Theeues*, than an Armie likelie to encounter the *Romans*; but so weather-beaten, and starued, as neither the men, nor horses, had strength or courage to sustaine the first charge that should be giuen vpon them. Nay (said he) yee your selues may make iudgement what daring they haue now remaining, after so manie trauailes and miseries; seeing when they were in their best strength, after they had past the *Rosne*, their horse-men were not onely beaten by ours, and driuen backe to the verie Trenches of their Camp, but *Hannibal* himselfe, fearing our approach, ranne head-long towards the *Alpes*: thinking it a lesse dishononour, to die there by frost, famine, and precipitation, than by the sharpe swords of the *Romans*, which had so often cut downe his

people,

people, both in *Africa*, and in *Sicil*. It was not long after this, ere the two Generals met: each being farre aduanced before the grosse of his Armie, with his Horse; and the *Romans* hauing also with him some light-armed foot, to view the ground, and the enemies countenance. When they discouered the approach one of the other; *Scipio* sent before him his horsemen of the *Gaules*, to beginne the fight; and bestowing his Darters in the void ground betweene their troopes, to assist them: himselfe with his *Roman* men at armes, followed softly in good order. The *Gaules* (whether desirous to trie the mettall of the *Carthaginians*, or hoping thereby to get fauour of the *Romanes*) behaued themselues couragiously, and were as couragiously opposed. Yet their foot that should haue aided them, shranke at the first brunt, or rather fled cowardly away, without casting a Dart; for feare of being troden downe by the enemies horse. This notwithstanding, the *Gaules* maintained the fight, and did more hurt than they receiued; as presuming that they were well backt. Neither was the Consull vnmindfull to relieue them: their hardinesse deseruing his aide; and the hastie flight of those that should haue stood by them, admonishing him that it was needfull. Wherefore he aduentured himselfe so farre, that he receiued a dangerous wound; and had beene left in the place, if his sonne (afterward surnamed *Africanus*) had not brought him off: though others giue the honour of this rescue to a *Ligurian* slaue. Whilest the *Romanes* were busied in helping their Consull; an vnexpected storme came driuing at their backes, and made them looke about how to helpe themselues. *Hannibal* had appointed his *Numidian* light-horse, to giue vpon the *Romanes* in flanke, and to compasse them about, whilest hee with his men at Armes sustained their charge, and met them in the face. The *Numidians* performed this very well: cutting in pieces the scattered foot, that ranne away at the first encounter; and then falling on the backs of those, whose lookes were fastened vpon *Hannibal* and *Scipio*. By this impression, the *Romanes* were shuffled together, and rowted: so that they all betooke them to their speede, and left vnto their enemies the honour of the day.

When *Scipio* saw his horsemen thus beaten, and the rest of his Armie thereby greatly discouraged; he thought it a point of Wisedome, hauing lost so many of his Fleet vpon the first puffe of the winde, to take Port with the rest, before the extreamest of the tempest ouertooke him. For he saw by the lowring morning what manner of day it was like to proue. Therefore his battaile of foot being yet vnbroken, he in a manner stole the retrait; and recouered the bridge ouer *Ticinus*, which hee had formerly built. But notwithstanding all the haste that he made, he left sixe hundred of his Reare behinde him: who were the last that should haue passed, and staid to breake the bridge. Heerein hee followed this rule of a good man of warre, *Si certamen quandoq; dubium videatur, tacitam miles arripiat fugam: fuga enim aliquando laudanda:* which must be vnderstood in this sort: *If a Generall of an Armie, by some vnprosperous beginnings doubt the successe; or find his Army fearefull or wauering; it is more profitable to steale a safe retrait, than to abide the vncertaine euent of battaile.*

It was two daies after, ere *Hannibal* could passe the Riuer; *Scipio* the whilest refreshing his men, and easing himselfe of his wound in *Placentia*. But as soone as *Hannibal* presented his Armie before the Towne, offering battaile to the *Romans*, who durst not accept it, nor issue forth of their Campe; the *Gaules*, that hitherto had followed *Scipio* for feare, gathered out of his feare, courage to forsake him. They thought that now the long-desired time was come, in which better Chieftaines and Souldiers, than *Aneroestus*, *Britomarus*, and *Gessates*, were come to helpe them: if they had the hearts to help themselues. Wherefore the same night they fell vpon the *Romane* Campe; wounded and slue many; especially of those guards that kept watch at the gate; with whose heads in their hands, they fled ouer to the *Carthaginians*, and presented their seruice. *Hannibal* receiued them exceeding courteously, and dismist them to their owne places: as men likely to bee of more vse to him, in perswading the rest of their Nation to become his Confederates, than in any other seruice at the present.

About the fourth watch of the night following, the Consull stole a retrait, as hee had done before; but not with the like ease and securitie. *Hannibal* had a good eye vpon him; and ere he could get farre, sent the *Numidians* after him: following himselfe with all his Armie. That night the *Romans* had receiued a great blow, if the *Numidians*, greedy of spoile, had not staid to ransacke their campe; and thereby giuen time to all, saue some few in Reare, that were slaine or taken, to passe the Riuer of *Trebia*, and same themselues.

Scipio,

being both vnable to trauaile by reaſon of his wound, and withall finding it expedient to attend the comming of his fellow-Conſull; incampes himſelfe ſtrongly vpon the bankes of *Trebia*. Neceſſitie required that he ſhould ſo doe; yet this diminiſhed his reputation. For euery day, more and more of the *Gaules* fell to the *Carthaginian* ſide; among whom came in the *Boij*, that brought with them the *Roman* Commiſſioners, which they had taken in the late Inſurrection. They had hitherto kept them as pledges, to redeeme their owne Hoſtages: but now they deliuer them vp to *Hannibal*, as tokens & pledges of their affections towards him; by whoſe helpe they conceiued better hope of recouering their owne men and lands. In the meane while, *Hannibal*, being in great ſcarcity of victualls, attempted the taking of *Claſtidium*, a Towne wherein the *Romanes* had laid vp all their ſtore and munition. But there needed no force; a *Brunduſian* whom the *Romanes* had truſted with keeping it, ſold it for a little monie.

The newes of theſe diſaſters, brought to *Rome*, filled the Senate and People, rather with a deſire of haſtie reuenge, than any great ſorrow for their loſſe receiued; ſeeing that in a manner, all their foot, wherein their ſtrength and hope conſiſted, were as yet entire. They therefore haſted away *Sempronius*, that was newly arriued, towards *Ariminum*, where the Armie, by him ſent out of *Sicil*, awaited his comming. Hee therefore haſted hither; and from thence he marched ſpeedily towards his Colleague: who attended him vpon the bankes of *Trebia*. Both the Armies being ioyned in one, the Conſuls deuiſed about that which remained to be done: *Sempronius* receiuing from *Scipio* the relation of what had paſſed ſince *Hannibals* arriuall; the fortune of the late fight; and by what error or miſaduenture the *Romanes* were therein foiled: which *Scipio* chiefly laid on the reuolt and treaſon of the *Gaules*.

Sempronius, hauing receiued from *Scipio* the ſtate of the affaires in thoſe parts; ſought by all meanes to trie his fortune with *Hannibal*, before *Scipio* were recouered of his wounds, that thereby he might purchaſe to himſelfe the ſole glorie of the victory, which he had alreadie, in his imagination, certainely obtained. Hee alſo feared the election of the new Conſuls: his owne time beeing well-neere expired. But *Scipio* perſwaded the contrarie; obiecting the vnskilfulneſs of the new-come Souldiers: and withall gaue him good reaſon, to aſſure him that the *Gaules*, naturally vnconſtant, were vpon termes of abandoning the partie of the *Carthaginians*; thoſe of them inhabiting between the Riuers of *Trebia*, and *Po*, being alreadie reuolted. *Sempronius* knew all this as well as *Scipio*: but being both guided and blinded by his ambition, he made haſte to finde out the diſhonor which he might otherwiſe eaſily haue auoided. This reſolution of *Sempronius* was exceeding pleaſing to *Hannibal*: who feared nothing ſo much as delay and loſſe of time. For the ſtrength of his Armie, conſiſting in ſtrangers, to wit, in *Spaniards* and *Gaules*; he no leſſe feared the change of affection in the one, than the impatiencie of the other: who being farre from their owne home, had many paſſions mouing them to turne their faces towards it. To further the deſire of *Sempronius*, it fell out ſo, that about the ſame time, the *Gaules* inhabiting neere vnto *Trebia*, complained of iniuries done by the *Carthaginians*. They did not ſupply *Hannibal* with neceſſaries, as he ſuppoſed that they might haue done; although he daily reprehended their negligence, telling them, that for their ſakes, and to ſet them at libertie, he had vndertaken this Expedition. Seeing therefore how little they regarded his words, hee was bold to be his owne Caruer; and tooke from them by force, as much as he needed of that which they had. Hereupon they flie to the *Romanes* for helpe: and, to make their tale the better, ſay that this wrong is done them, becauſe they refuſed to ioyne with *Hannibal*. *Scipio* cared not much for this: hee ſuſpected their falſhood, and was aſſured of their mutabilitie. But *Sempronius* affirmed, that it ſtood with the honor of *Rome*, to preſerue their Confederates from ſuffering iniurie: and that hereby might be wonne the friendſhip of all the *Gaules*. Therefore hee ſent out a thouſand horſe: which comming vnlooked for vpon *Hanibal* his forragers, and finding them heauy loaden, cut many of them in peeces, and chaſed the reſt euen into their own campe. This indignitie made the *Carthaginians* ſallie out againſt them: who cauſed them to retire faſter then they came. *Sempronius* was readie to backe his owne men; and repelled the enemies. *Hannibal* did the like. So that at length, all the *Roman* Armie was drawne forth; and a battaile readie to be fought, if the *Carthaginian* had not refuſed it.

This victorie (for ſo the Conſull would haue it called) made the *Romanes* in generall

desirous to try the maine chance in open field: all the perswasions of *Scipio* to the contrarie notwithstanding. Of this disposition *Hannibal* was aduertised by the *Gaules*, his spies, that were in the *Romane* Campe. Therefore he bethought himselfe how to helpe forward the victorie, by adding some stratagem to his forces: He found in the hollow of a water-course, ouer-growne with high reede, a fit trench to couer an ambush. Therein he cast his brother *Mago* with a thousand choyce horse, and as many foot. The rest of his Armie, after they had well warmed, and well fed themselues in their campe, hee led into the field, and marched towards the Consul. Earely in the morning, hee had sent ouer *Trebia* some companies of *Numidian* light-horse: to braue the enemie, and draw him forth to a bad dinner, ere he had broken his fast. *Sempronius* was ready to take any opportunitie to fight: and therefore not onely issued out of his Campe, but foorded the Riuer of *Trebia*, in a most cold and miserable day; his foot being wet almost to the arme-holes: which, together with the want of food, did so enfeeble and coole their courages, as they wanted force to handle the armes they bare. Strong they were in foot, as well of their owne Nation, as of the *Latines*: hauing of the one, sixteene, of the other, twentie thousand. The masse of these they ranged in a grosse Battalion, guarded on the flankes with three thousand horse: thrusting their light-armed, and Darters, in loose troups in the head of the rest, in the nature of a Vantguard. The *Carthaginian* numbers of foot, were in a manner equall to their enemies; in horse, they had by farre the better, both in number and goodnesse. When therefore the *Roman* horse, ranged on the flankes of their foot, were broken by the *Numidians*; when their foot were charged both in front and flanke, by the *Spaniards*, *Gaules*, and *Elephants*; when finally the whole Armie was vnawares prest in the Reare, by *Mago* and his two thousand, that rose out of their place of ambush: then fell the *Romanes*, by heapes, vnder the enemies swords; and being beaten downe, as well fighting in disorder, as flying towards the Riuer, by the horsemen that pursued them, there escaped no more of sixe and thirty thousand, than ten thousand of all sorts, Horse and Foot.

Three great errours *Sempronius* committed, of which euery one deserued to bee recompenced with the losse that followed. The first was, that he fought with *Hannibal* in a Champaine, being by farre inferiour in horse, and withall thereby subiect to the *African* Elephants, which in inclosed or vn-euen grounds and wood-lands, would haue been of no vse. His second error was, that he made no discouerie of the place vpon which he fought; whereby he was grossely ouer-reacht, and insnared, by the ambush which *Hannibal* had laid for him. The third was, that hee drencht his footmen with emptie stomackes, in the Riuer of *Trebia*, euen in a most cold and frostie day, wherby in effect they lost the vse of their limbs. For as one saith well; *There is nothing more inconuenient and perillous, than to present an Armie tyred with trauaile, to an enemie fresh and fed; since where the strength of bodie faileth, the generositie of minde is but as an vnprofitable vapour.*

The broken remainder of the *Roman* Armie, was collected by *Scipio*, who got therewith into *Placentia*; stealing away the same night, which was exceeding rainy, from the *Carthaginians*, who either perceiued him not, because of the showres; or would not perceiue him, because they were ouer-wearied. *Sempronius* escaped with extreame danger; flying through the Countrie that was ouer-runne by the enemies horse. He was attended by more, than were requisite in a secret flight; yet by fewer, than could haue made resistance, if the enemie had met with him. Neuertheless hee got away, and came to *Rome*, where he did his office in choosing new Consuls for the yeere following: and then returned into his Prouince, with a fresh supply against *Hannibal*.

§. V.

The departure of Hannibal *from the Cisalpine Gaules into Hetruria.* Flaminius *the Romane Consul slain; & his Army destroyed by the Carthaginians, at the Lake of Thrasymen.*

THe Winter growing on apace, was very sharpe, and vnfit for seruice: to the great contentment of the *Romanes*, who being not able to keepe the field, lay warme in *Placentia*, and *Ceremona*. Yet *Hannibal* did not suffer them to rest very quiet: but vexed them with continuall Alarmes; assayling diuers places; and taking some; beating the *Gaules* their adherents; and winning the *Lygurians* to his partie, who presented him, in token of their faithfull loue, with two *Romane* Quæstors or Treasurers,

Treasurers, two Colonels and fiue Gentlemen the Sonnes of Senatours, which they had intercepted. These, and in generall all such prisoners as he had of the *Romans*, he held in streight places, loaden with yrons, and miserably fedde: those of their followers he not onely well entreated, but sent them to their Countries without ransome; with this protestation, That hee therefore vndertooke the Warre in *Italie* to free them from the oppression of the *Romans*. By these meanes he hoped, and not in vaine, to draw many of them to his partie and assistance. But the *Gaules* were not capable of such perswasions. They stood in feare, lest he should make their Countrie the seate of Warre, and perhaps take it from them. They were also more grieued than reason willed them, at his feeding vpon them, and wasting their Territorie. Wherefore some of them conspired against his life; others admonished him of the danger: and these that gaue him the aduice, were readie soone after to practise against him; but were in like sort detected. Hee was therefore glad to vse Perwigs of haire, and false beards of diuers colours, to the end that hee might not bee descried, nor knowne, to those that should vndertake to make him away. Faine hee would haue passed the *Appenines*, vpon the first appearance of Spring; but was compelled by the violence of weather, to tarry among the *Gaules*, till he had seene more Swallowes than one. At length, when the yeare was somewhat better opened, he resolued to take his leaue of these giddie Companions, and bring the warre neerer to the gates of *Rome*. So away he went, hauing his Armie greatly increased with *Ligurians* and *Gaules*; more seruiceable friends, abroad, than in their owne Countrie. That the passage of the *Appenine* Mountaines was troublesome, I hold it needlesse to make any doubt. Yet since the *Romane* Armies found no memorable impediment, in their marches that way: the great vexation which fell vpon *Hannibal*, when hee was trauailing through and ouer them, ought in reason to be imputed rather to the extremity of Winter, that makes all waies foule, than to any intolerable difficultie in that iournie. Neuertheless to auoid the length of way, together with the resistance and fortifications, which may not improbably be thought to haue beene erected vpon the ordinarie passages towards *Rome*: he chose at this time, though it were with much trouble, to trauaile through the Fennes and rotten grounds of *Tuscane*. In those Marishes and bogges, hee lost all his Elephants, saue one, together with the vse of one of his eyes; by the moystnesse of the ayre, and by lodging on the cold ground, and wading through deepe myre and water. In briefe, after he had with much adoe recouered the firm and fertile Plaines; he lodged about *Arretium*: where hee somewhat refreshed his wearied followers, and heard newes of the *Roman* Consuls.

C. Flaminius, & *Cn. Seruilius* had of late been chosen Consuls for this yere: *Seruilius*, a tractable man, & wholly gouerned by aduice of the Senate; *Flaminius*, an hot-headed popular Orator; who hauing once been robbed (as hee thought) of his Consulship, by a deuice of the Senators, was afraid to be serued so againe, vnlesse hee quickly finished the warre. This iealous Consul thought it not best for him to be at *Rome*; when hee entred into his Office, lest his aduersaries, by fayning some religious impediment, should detaine him within the Citie, or finde other businesse for him at home, to disappoint him of the honour, that he hoped to get in the Warre. Wherefore hee departed secretly out of the Towne; and meant to take possession of his Office, when the day came, at *Arimi-num*. The *Fathers* (so the Senators were called) highly displeased with this, reuoked him by Embassadors: but he neglected their iniunction; and hasting to meet with the *Carthaginians*, tooke his way to *Arretium*, where he shortly found them.

The fierie disposition of this Consul, promised vnto *Hannibal* great assurance of victorie. Therefore he prouoked, with many indignities, the vehement nature of the *Roman*: hoping thereby to draw him vnto fight, ere *Seruilius* came with the rest of the Armie. All the Countrie betweene *Fesula* and *Arretium* he put to fire and sword, euen vnder the Consuls nose; which was enough to make him stirre, that would not haue sitten still, though *Hannibal* had beene quiet. It is true, that a great Captaine of *France* hath said; *Pays gaſté n'eſté pas perdu*; *A wasted Countrie is not thereby lost*. But by this waste of the Countrie, *Flaminius* thought his owne honour to bee much impaired; and therefore aduanced towards the Enemie. Many aduised him (which had indeed beene best) to haue patience a while, and stay for his Colleague. But of this hee could not abide to heare: saying, that he came not to defend *Arretium*, whilest the *Carthaginians* went burning downe all *Italie* before them, to the gates of *Rome*. Therefore hee tooke horse;

and commanded the Armie to march. It is reported as ominous, that one of their Enfignes ſtucke ſo faſt in the ground, as it could not be plucked vp by the Enſigne-bearer. Of this tale, whether true or falſe, *Tullie* makes a ieaſt: ſaying, that the cowardlie knaue did faintly pull at it (as going now to fight) hauing hardily pitched it into the earth. Neither was the anſwere of *Flaminius* (if it were true) diſagreeable hereto: for he commanded, that it ſhould be digged vp, if feare had made the hands too weake to lift it: asking withall; whether letters were not come from the Senate, to hinder his proceedings. Of this their iealouſie both hee, and the Senate that did giue him cauſe, are likely to repent.

All the Territorie of *Cortona*, as farre as to the Lake of *Thraſymene*, was on a light fire, which whileſt the Conſull thought to quench with his enemies bloud, hee purſued *Hannibal* ſo vnaduiſedly, that hee fell with his whole Armie, into an ambuſh cunningly laid for him, betweene the Mountaines of *Cortona*, and the Lake. There was hee charged vnawares, on all ſides, (ſaue onely where that great Lake of *Peruſia* permitted neither his enemies to come at him, nor him to flie from them) knowing not which way to turne, or make reſiſtance. So was hee ſlaine in the place, accompanied with fifteene thouſand dead carkaſſes of his Countrimen. About ſixe thouſand of his men, that had the Vantguard, tooke courage, as for the moſt part it happens, out of deſperation; and breaking through the enemies, that ſtood in their way recouered the toppes of the Mountaines. If theſe had returned, and giuen charge vpon the *Carthaginians* backes, it was thought that they might haue greatly amended, if not wholly altered, the fortune of the day. But that violence of their feare, which kindled by neceſſitie, had wrought the effects of hardineſſe; was well aſſwaged, when they ceaſed to deſpaire, of ſauing their liues by flight. They ſtood ſtill, in a cold ſweate, vpon the Hill-top; hearing vnder them a terrible noiſe, but not any way diſcouering how things went, becauſe of the great fogge that held all that morning. When it grew toward noone, the aire was cleared, and they might plainely diſcerne the lamenble ſlaughter of their fellowes. But they ſtaid not to lament it: for it was high time, they thought, to bee gone, ere they were deſcried, and attached by the enemies horſe. This they ſhould haue thought vpon ſooner; ſince they had no minde to returne vnto the fight. For deſcried they were, and *Maharbal* ſent after them; who ouer-tooke them by night in a Village, which he ſurrounded with his horſe: and ſo they yeelded the next day, rendring vp their armes, vpon his promiſe of their liues and liberties.

This accord *Hannibal* refuſed to confirme; ſaying, that it was made by *Maharbal*, without ſufficient warrant, as wanting his authoritie to make it good. Heerein he taught them (yet little to his owne honour) what it was to keepe no faith: and fitted them with a tricke of their owne. For if it were lawfull vnto the *Romanes*, to alter couenants, or adde vnto them what they liſted; if the *Carthaginians* muſt be faine to pay certaine hundreds, and yet more hundreds of talents, beſides their firſt bargaine; as alſo to renounce their intereſt in *Sardinia*, and bee limited in their *Spaniſh* Conqueſts, according to the good pleaſure of the *Romans*, whoſe preſent aduantage is more ample, than the conditions of the late concluded peace: then can *Hannibal* bee as a *Romane*, as themſelues; and make them know, that perfidiouſneſſe gaineth no more in proſperitie, than it loſeth in the change of fortune. Fifteene thouſand *Italian* priſoners, or thereabout, hee had in his hands: of which all that were not *Romanes*, hee ſet free without ranſome; proteſting, as hee had done before, that it was for their ſakes, and to free them and others from the *Roman* tyrannie, that he had vndertaken this warre. But the *Romanes* he kept in ſtraight priſon, and in fetters; making them learne to eat hard meate. This was a good way, to breed in the people of *Italie*, if not a loue of *Carthage*, yet a contempt of *Rome*: as if this warre had not concerned the generall ſafetie, but onely the preſeruing of her owne necke from the yoke of ſlauerie, which her ouer-ſtrong enemies would thruſt vpon her in reuenge of her oppreſſions. But an ancient reputation, confirmed by ſucceſſe of many ages, is not loſt in one or two battailes. Wherefore more is to bee done, ere the *Carthaginians* can get any *Italian* Partiſans.

Preſently after the battaile of *Thraſymene*, *C. Centronius*, with foure thouſand *Roman* horſe, drew neere vnto the Campe of *Hannibal*. Hee was ſent from *Ariminum*, by *Seruilius* the other Conſul, to increaſe the ſtrength of *Flaminius*: but comming too late, hee increaſed only the miſaduenture. *Maharbal* was employed by *Hannibal*, to intercept this

companie;

companie; who finding them amazed with report which they had newly heard of the great ouerthrow, charged them, and brake them: and killing almost halfe of them, draue the rest vnto an high piece of ground, whence they came downe, and simply yeelded to mercie, the next day. *Seruilius* himselfe was in the meane while skirmishing with the *Gaules*; against whom he had wrought no matter of importance, when the newes was brought him, of his Colleagues ouerthrow and death in *Hetruria*; that made him hasten backe to the defence of *Rome*.

In these passages, it is easie to discerne the fruits of popular iealousie, which perswaded the *Romans* to the yeerely change of their Commanders in the warres; which greatlie endangered, and retarded the growth of that Empire. Certaine it is, that all men are farre better taught by their owne errours, than by the examples of their fore-goers. *Flaminius* had heard, in what a trap *Sempronius* had beene taken vp but the yeere before, by this subtle *Carthaginian*; yet suffered hee himselfe to bee caught soone after in the same manner. Hee had also belike forgotten, how *Sempronius*, fearing to bee preuented by a new Consul, and ambitious of the sole honor of beating *Hannibal* in battaile, without helpe of his companion *Scipio*, had beene rewarded with shame and losse: else would he not, contrary to all good aduice, haue beene so hasty to fight, before the arriuall of *Seruilius*. If *Sempronius* had been continued in his charge, it is probable that he would haue taken his companion with him the second time, and haue searched all suspected places, proper to haue shadowed an ambush: both which this new Consul *Flaminius* neglected. We may boldly auow it, that by being continued in his gouernment of *France* 10. yeres, *Cæsar* brought that mightie Nation, together with the *Heluetians* and many of the *Germans*, vnder the *Romane* yoke; into which parts had there beene euery yeere a new Lieutenant sent, they would hardly, if euer, haue beene subdued. For it is more than the best wit in the World can doe, to informe it selfe, within one yeeres compasse, of the nature of a great Nation, of the Factions, of the Places, Riuers, and of all good helpes, whereby to prosecute a warre to the best effect. Our Princes haue commonly left their Deputies in *Ireland* three yeeres; whence, by reason of the shortnesse of that their time, many of them haue returned as wise as they went out; others haue profited more, and yet when they began but to know the first rudiments of Warre, and Gouernment, fitting the Countrie, they haue beene called home, and new Apprentices sent in their places, to the great preiudice both of this and that Estate. But it hath euer beene the course of the World, rather to follow old errours, than to examine them: and of Princes and Gouernours, to vp-hold their slothfull ignorance, by the olde examples and policie of other ages and people; though neither likenesse of time, of occasion, or of any other circumstance, haue perswaded the imitation.

§. VI.

How Q. Fabius *the Roman Dictator, sought to consume the force of* Hannibal, *by lingring Warre.* Minutius *the Master of the Horse, honoured and aduanced by the People, for bold and successefull attempting, aduentures rashly vpon* Hannibal; *and is like to perish with his Armie, but rescued by* Fabius.

GReatly were the *Romans* amazed, at this their ill successe, and at the danger apparent; which threatned them in more terrible manner, than euer did war, since *Rome* it selfe was taken. They were good Souldiers; and so little accustomed to receiue an ouerthrow; that when *Pyrrhus* had beaten them, once and againe, in open field, all *Italie* was strangely affected with his successe, and held him in admiration, as one that could worke wonders. But *Pyrrhus* his quarrell was not grounded vpon hate: hee onely sought honour, and fought (as it were) vpon a brauerie: demeaning himselfe like a courteous enemy. This *Carthaginian* detested the whole *Romane* name, against which he burned with desire of reuenge. *Ticinum, Trebia*, and *Thrasymene*, witnessed his purpose, & his abilitie. Which to withstand, they fled vnto a remedie that had long lien out of vse, and created a Dictator. The Dictators power was greater than the Consuls, and scarcely subiect vnto comptroll of the whole Citie. Wherefore this Officer was seldome chosen, but vpon some extremitie, and for no longer time than six moneths. Hee was to be named by one of the Consuls, at the appointment of the Senate: though it were so, that the Consul (if he stood vpon his prerogatiue) might name whom he pleased. At this time, the

one Consull being dead, and the other too farre off, the People tooke vpon them, as hauing supreme authoritie, to giue the Dignitie by their election, to *Q. Fabius Maximus*, the best reputed man of warre in the Citie. *Nouum factum, nouum consilium expetit; Contrarie windes, contrarie courses.* *Q. Fabius* chose *M. Minutius Rufus* Master of the Horse: which Officer was customarily, as the Dictators Lieutenant; though this *Minutius* grew afterwards famous, by taking more vpon him.

The first act of *Fabius*, was the reformation of somewhat amisse in matter of religion: a good beginning, and commendable; had the Religion beene also good. But if it were true (as *Liuie* reports it) that the bookes of *Sybil* were consulted, and gaue direction in this businesse of deuotion; then must we beleeue, that those books of *Sybil*, preserued in *Rome*, were dictated by an euill spirit. For it was ordained, that some Vow, made in the beginning of this warre to *Mars*, should be made anew, & amplified; as hauing not bin rightly made before: also that great Plaies should be vowed vnto *Iupiter*, and a Temple to *Venus*; with such other trumperie. This vehemencie of superstition, proceeds alwaies from vehemencie of feare. And surely this was a time, when *Rome* was exceedingly distempered with passion: whereof that memorable accident, of two women that suddenly died, when they saw their sons returne aliue from *Thrasymene*, may serue to beare witnesse; though it be more properly an example of motherly loue. The walls and towers of the City were now repaired and fortified; the bridges vpon Riuers were broken downe; and all care taken for defence of *Rome* it selfe. In this tumult, when the Dictator was newly set forth against *Hannibal*, word was brought that the *Carthaginian* fleete had intercepted all the supply, that was going to *Cn. Scipio* in *Spaine*. Against these *Carthaginians*, *Fabius* commanded *Seruilius* the Consull to put to Sea; and taking vp all the ships about *Rome* and *Ostia*, to pursue them: whilest he, with the Legions, attended vpon *Hannibal*. Foure Legions he had leuied in haste: and from *Ariminum* he receiued the Armie, which *Seruilius* the Consull had conducted thither.

Liu. l. 22.

With these forth-with he followed apace after *Hannibal*; not to fight, but to affront him. And knowing well, what aduantage the *Numidian* horse had ouer the *Romanes*, he alwaies lodged himselfe on high grounds, and of hard accesse. *Hannibal* in the meane while, pursuing his victorie, had ranged ouer all the Countrie, and vsed all manner of crueltie towards the inhabitants; especially to those of the *Roman* Nation, of whom hee did put to the sword, all that were able to bear armes. Passing by *Spoletum* and *Ancona*, he incamped vpon the *Adriatick* shores; refreshed his diseased, and ouer-trauailed Companies; armed his *Africans* after the manner of the *Romans*; and made his dispatches for *Carthage*, presenting his friends, which were in effect all the Citizens, with part of the spoils that he had gotten. Hauing refreshed his Army; fed his horses; cured his wounded Souldiers; and (as *Polybius* hath it) healed his horse heels of the scratches, by washing their pasternes in old wine: he followed the coast of the *Adriatick* Sea towards *Apulia*, a Northerne Prouince of the Kingdome of *Naples*; spoiling the *Marrucini*, and all other Nations lying in his way. In all this ground that he ouer-ranne, he had not taken any one Citie: only he had assaied *Spoletum*, a Colonie of the *Romanes*; and finding it well defended, presently gaue it ouer. The malice of a great Armie is broken, and the force of it spent, in a great siege. This the *Protestant* Armie found true at *Poictiers*, a little before the battaile of *Moncounter*; and their victorious enemies, anon after, at St *Iean d' Angely*. But *Hannibal* was more wise. Hee would not engage himselfe in any such enterprize, as should detaine him, and giue the *Romanes* leaue to take breath. All his care was to weaken them in force and reputation: knowing, that when once hee was absolute Master of the field, it would not be long ere the walled Cities would open their gates, without expecting any engine of battery. To this end hee presented *Fabius* with battaile, as soone as he saw him; and prouoked him with all manner of brauado's. But *Fabius* would not bite. He well knew the differences, betweene Souldiers bred vp, euer since they were Boyes, in warre and in bloud, trayned and hardened in *Spaine*, made proud and aduenturous by many victories there, and of late by some notable acts against the *Romans*; and such, as had no other seen the enemie, than bin vanquished by him. Therefore he attended the *Carthaginian* so neere, as hee kept him from straggling too farre; and preserued the countrie from vtter spoyle. He inured his men by little and little, and made them acquainted with dangers by degrees; and hee brought them first to looke on the Lyon a farre off, that in the end they might sit on his taile.

Now

Now *Minutius* had a contrary diſpoſition, and was as fiery as *Flaminius*; taxing *Fabius* with cowardiſe and feare. But all ſtirred not this well-aduiſed Commander. For wiſe men are no more moued with ſuch noiſe, than with winde bruiſed out of a bladder. There is nothing of more indiſcretion, and danger, than to purſue misfortune: It waſteth it ſelfe ſooner by ſufferance, than by oppoſition. It is the inuading Armie that deſires battaile: and this of *Hannibal*, was both the inuading and victorious. *Fabius* therefore ſuffered *Hannibal* to croſſe the *Apennines*, and to fall vpon the moſt rich and pleaſant Territorie of *Campania*; neither could he by any arguments be perſwaded, to aduenture the *Roman* Armie in battaile: but being farre too weake in horſe, he alwayes kept the Hills & faſt grounds. When *Hannibal* ſaw he could by no means draw this warie Dictator to fight, that the Winter came on, and that the Townes ſtood firme for the *Romans*, whoſe Legions were in ſight, though a farre off; he reſolued to reſt his Armie, that was loaden with ſpoyle, in ſome plentifull and aſſured place, till the following Spring. But ere this can be done, he muſt paſſe along by the Dictators Campe, that hung ouer his head vpon the Hills of *Callicula*, and *Caſilinum*: for other way there was none, by which he might iſſue out of that goodly Garden-countrie, which he had already waſted, into places more aboundant of proviſion for his wintering. It was by meere errour of his guide, that he firſt entred within theſe ſtreights. For he would haue bin directed vnto *Caſsinum*, whence he might both aſſay the faire Citie of *Capua*, which had made him friendly promiſes vnder hand, and hinder the *Romans* from comming neere it to preuent him. But his guide miſ-vnderſtood the *Carthaginian* pronunciation, and conducted him awry another way, from *Caſsinum* to *Caſilinum*, whence *Fabius* hoped that hee ſhould not eaſily eſcape. Now began the wiſedome of *Fabius* to grow into credit; as if he had taken the *Carthaginians* in a trap, and won the victory, without blowes. But *Hannibal* reformed this opinion, and freed himſelfe, by a ſlight inuention, yet ſeruing the turne as well as a better. In driuing the Countrey, he had gotten about two thouſand Kine, whoſe hornes he dreſſed with dry faggots, and ſetting fire to them in the darke night, cauſed them to be driuen vp the hils. The ſpectacle was ſtrange, and therefore terrible; eſpecially to thoſe, that knew it to be a worke of a terrible enemy. What it ſhould meane, *Fabius* could not tell: but thought it a deuice to circumuent him; and therefore kept within his Trenches. They that kept the hill-tops, were horribly afraid, when ſome of theſe fiery Monſters were gotten beyond them; and ran therefore haſtily away, thinking that the enemies were behinde their backs, and fell among the light-armed *Carthaginians*, that were no leſſe afraid of them. So *Hannibal*, with his whole Armie, recouered ſure ground, without moleſtation: where he ſtayed till the next morning, and then brought off his light footmen, with ſome ſlaughter of the *Romans*, that began to hold them in skirmiſh: After this, *Hannibal* made ſemblance of taking his iournie towards *Rome*: and the Dictator coaſted him in the wonted manner; keeping ſtill on high grounds, betweene him and the Citie, whileſt the *Carthaginian* waſted all the Plaines. The *Carthaginian* tooke *Geryon*, an old ruinous Towne in *Apulia*, forſaken by the Inhabitants; which he turned into Barnes and Store-houſes for winter, and incamped vnder the broken wall. Other matter of importance he did none: but the time paſſed idlely, till the Dictator was called away to *Rome*, about ſome buſineſſe of Religion, and left the Armie in charge with *Minutius*, the Maſter of the horſe.

Minutius was glad of this good occaſion to ſhew his owne ſufficiency. He was fully perſwaded, that his *Romans*, in plaine field, would be too hard for the *Africans* and *Spaniards*: by whom if they had beene foiled already twice or thrice, it was not by open force, but by ſubtiltie and ambuſh, which he thought himſelfe wiſe enough to preuent. All the Armie was of his opinion; and that ſo earneſtly, as he was preferred by iudgement of the Souldiers, in worthineſſe to command, before the cold and warie *Fabius*. In this iollity of conceit, he determined to fight. Yet had hee beene peremptorily forbidden ſo to doe, by the Dictator; the breach of whoſe command was extreame perill of death. But the honour of the victory, which he held vndoubtedly his owne; and the loue of the Armie; and the friends that hee had at home bearing Office in *Rome*, were enough to ſaue him from the Dictators rods and axes, tooke he the matter neuer ſo hatefully. *Hannibal* on the other ſide was no leſſe glad, that he ſhould play with a more aduenturous gameſter. Therfore he drew neere; & to prouoke the *Romans*, ſent forth a third part of his Armie to waſte the Countrie. This was boldly done, ſeeing that *Minutius*

incamped

incamped hard by him: but it seemes, that he now despised those whom he had so often vanquished. There was a peece of high ground betweene the two campes, which because it would be commodious to him that could occupie it, the *Carthaginians* seized vpon by night with two thousand of their light-armed. But *Minutius*, by plaine force, wan it from them the next day; and entrenching himselfe thereupon, became their neerer neighbour.

The maine businesse of *Hannibal* at this time was, to prouide abundantly, not onely for his men, but for his horses, which he knew to be the chiefe of his strength; that he might keepe them in good heart against the next Summer: if besides this he could giue the *Romans* another blow, it would increase his reputation, encourage his owne men, terrifie his enemies, and giue him leaue to forrage the Countrie at will. Since therefore 1 *Minutius* did not in many dayes issue forth of his Campe, the *Carthaginian* sent out (as before) a great number of his men, to fetch in harnest. This aduantage *Minutius* wisely espied, and tooke. For he led forth his Armie, and setting it in order presented battaile to *Hannibal*, that was not in case to accept it, euen at his owne Trenches. His horses, and all his light Armature, diuided into many companies, hee sent abroad against the forragers, who being dispersed ouer all the fields, and loaden with bootie, could make no resistance. This angred *Hannibal*, that was not able to helpe them; but worse did it anger him, when the *Romans* tooke heart to assaile his Trenches. They perceiued that it was meere weakenesse, which held him within his Campe, and therefore were bold to despise his great name, that could not resist their present strength. But in the heat of the 2 businesse, *Asdrubal* came from *Geryon* with foure thousand men, being informed of the danger, by those that had escaped the *Roman* horse. This emboldened *Hannibal* to issue forth against the *Romans*; to whom neuertheless he did not such hurt, as hee had receiued.

For this peece of seruice *Minutius* was highly esteemed by the Armie, and more highly by the People at *Rome*, to whom he sent the newes, with somewhat greater boast than truth. It seemed no small matter, that the *Roman* Armie had recouered spirit, so farre forth that it dared to set vpon *Hannibal* in his owne Campe; and that in so doing, it came off with the better, that the *Roman* Armie had recouered spirit, so farre forth that it dared to set vpon *Hannibal* in his owne Campe; and that in so doing, it came off with 3 the better. Euery man therefore praised the Master of the horse, that had wrought this great alteration; and consequently, they grew as farre out of liking with *Fabius*, and his timorous proceedings, thinking that he had not done any thing wisely, in all his Dictatorship: sauing that he chose such a worthy Lieutenant; whereas indeede in no other thing he had so greatly erred. But the Dictator was not so ioyfull of a little good lucke, as angry with the breach of discipline; and fearefull of greater danger, thereon likely to ensue. He said that he knew his owne place, and what was to be done; that hee would teach the Master of the horse to doe so likewise; and make him giue account of what he had done, if he were Dictator: speaking it openly, That good successe, issuing from bad counsaile, was more to be feared, than calamitie; for as much as the one bred a foolish 4 confidence, the other taught men to be warie. Against these Sermons euery one cried out, especially *Metellus*, a Tribune of the people: which Office warranted him to speak, and doe what he list, without feare of the Dictator. Is it not enough (said hee) that this our onely Man, chosen to be Generall, and Lord of the Towne, in our greatest necessitie, hath done no manner of good, but suffered all *Italie* to be wasted before his eyes, to the vtter shame of our State; vnlesse he also hinder others, from doing better than himselfe can, or dares? It were good to consider what he meanes by this. Into the place of *C. Flaminius* he hath not chosen any new Consull all this while; *Seruilius* is sent away to Sea, I know not why; *Hannibal* and Hee, haue as it were taken Truce; *Hannibal* sparing the Dictators grounds: (for *Hannibal* had indeede forborne to spoyle some grounds of 5 *Fabius*, that so he might bring him into enuie and suspition) and the Dictator giuing him leaue to spoyle all others, without impeachment. Surely his drift is euen this: He would haue the warre to last long, that he himselfe might be long in Office, and haue the sole Gouernement both of our Citie, and Armies. But this must not be so. It were better, that the Commonaltie of *Rome*, which gaue him this authoritie, should againe take it from him, and conferre it vpon one more worthy. But lest, in moouing the people hereto, I should seeme to doe him iniurie; thus farre forth I will regard his honour: I will

only

onely propound, That the Master of the Horse may be ioyned in equall authority with the Dictator; a thing not more new, not lesse necessary, than was the election of this Dictator, by the People.

Though all men, euen the Senators, were ill perswaded of the course which *Fabius* had taken against *Hannibal*, as being neither plausible, nor seeming beneficiall at the present; yet was there none so iniurious, as to thinke that his generall intent, and care of the Weale publike, was lesse than very honourable. Whereas therefore it was the manner, in passing of any Act, that some man of credit and authority, besides the propounder, should stand vp, and formally deliuer his approbation; not one of the principall Citizens was found so impudent, as to offer that open disgrace, both vnto a worthy Personage, and (therewithall) vnto that Dignity, whose great power, had freed the State at seuerall times, from the greatest dangers. Onely *C. Terentius Varro*, who the yeere before had beene Prætor, was glad of such an opportunitie, to winne the fauour of the Multitude. This fellow was the sonne of a Butcher, afterwards became a shop-keeper; and being of a contentious spirit, grew, by often brabbling, to take vpon him as a Pleader, dealing in poore mens causes. Thus by little and little he got into Office; and rose by degrees, being aduanced by those, who in hatred of the Nobilitie fauoured his very baseneſse. And now he thought the time was come, for him to giue a hard push at the Consulship, by doing that, which none of the great men, fearing or fauouring one another, either durst or would. So he made an hot inuectiue, not onely against *Fabius*, but against all the Nobilitie; saying, That it grieued them to see the people doe well, and take vpon them what belonged vnto them, in matter of Gouernement; That they sought to humble the Commons by pouertie, and to impouerish them by warre; especially by warre at their owne doores, which would soone consume euery poore mans liuing, and finde him other worke to thinke vpon, than matter of State. Therefore he bade them to be wise: and since they had found one, (this worthy Master of the Horse) that was better affected vnto them and his Country, to reward him according to his good deserts; and giue him authority, accordingly as was propounded by the Tribune, that so he might be encouraged and enabled, to proceede as he had begun. So the Act passed.

Before this busie day of contention, *Fabius* had dispatched the election of a new Consull, which was *M. Atilius Regulus*, in the roome of *C. Flaminius*: and hauing finished all requisite businesse, went out of Towne, perceiuing well, that he should not be able to withstand the Multitude, in hindering the Decree. The news of *Minutius* his aduancement, was at the campe as soone as *Fabius*: so that his old Lieutenant, and new Colleague, began to treat with him as a Companion; asking him at the first, in what sort he thought it best to diuide their authority: whether that one, one day; and the other, the next; or each of them, successiuely, for some longer time, should command in chiefe. *Fabius* briefly told him, That it was the pleasure of the Citizens, to make the Master of the horse equall to the Dictator, but that he should neuer be his superiour: Hee would therefore diuide the Legions with him, by lot, according to the custome. *Minutius* was not herewith greatly pleased; for that with halfe of the Armie he could not worke such wonders, as otherwise he hoped to accomplish. Neuertheless he meant to doe his best, and so taking his part of the Armie, incamped about a mile and a halfe from the Dictator. Needefull it was (though *Liuie* seemes to taxe him for it) that he should so doe. For where two seuerall Commanders are not subordinate one vnto another, nor ioyned in Commission, but haue each entire and absolute charge of his owne followers, there are the forces (though belonging vnto one Prince or State) not one, but two distinct Armies: in which regard, one Campe shall not hold them both, without great inconuenience. *Polybius* neither findes fault with this disiunction, nor yet reports, that *Fabius* was vnwilling to command in chiefe successiuely (as the two Consuls vsed) with *Minutius*, by turnes. Hee saith that *Minutius* was very refractary, and so proud of his aduancement, that continually hee opposed the Dictator: who thereupon referred it to his choyce, either to diuide the forces betweene them, as is said before, or else to haue command ouer all by course. This is likely to be true. For Natures impatient of subiection, when once they haue broken loose from the rigour of authoritie, loue nothing more, than to contest with it: as if herein consisted the proofe and assurance of their libertie.

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It behoued the Master of the horse, to make good the opinion which had thus aduanced him. Therefore he was no lesse carefull, of getting occasion to fight, than was *Fabius* of auoiding the necessity. That which *Minutius* and *Hannibal* equally desired, could not long be wanting. The Countrie lying betweene them was open and bare, yet as fit for ambush, as could be wished: for that the sides of a naked valley adioyning, had many, and spacious caues; able, some one of them, to hide two or three hundred men. In these lurking places, *Hannibal* bestowed fiue hundred horse, and fiue thousand foot; thrusting them so close together, that they could not be discouered. But lest by any misaduenture they should be found out, and buried in their holes; hee made offer betimes in the morning, to seize vpon a peece of ground that lay on the other hand: whereby he drew the eyes and the thoughts of the *Romans*, from their more needefull care, to businesse little concerning them. Like vnto this was the occasion, which, not long before, had prouoked *Minutius*, to aduenture vpon the *Carthaginians*. Hoping therefore to increase his honour, in like sort as he got it; he sent first his light armature, then his horse, and at length (seeing that *Hannibal* seconded his owne troupes with fresh companies) he followed in person with the Legions. He was soone caught, and so hotly charged on all sides, that he knew neither how to make resistance, nor any safe retrait. In this dangerous case, whilest the *Romans* defended themselues, losing many, and those of their best men: *Fabius* drew neere, in very good order, to relieue them. For this old Captaine, perceiuing a farre off, into what extremity his new Colleague had rashly throwne himselfe and his followers; did the office of a good Citizen; and regarding more the benefit of his Countrey, than the disgrace which hee had wrongfully sustained, sought rather to approue himselfe by hasting to doe good, than by suffering his enemy to feele the reward of doing ill. Vpon *Fabius* his approach, *Hannibal* retyred: fearing to be well wetted with a showre, from the cloud (as he termed the Dictator) that had hung so long on the Hill-tops. *Minutius* forthwith submitted himselfe to *Fabius*; by whose benefit he confessed his life to haue beene saued. So from this time forwards, the Warre proceeded coldly, as the Dictator would haue it; both whilest his Office lasted, which was not long, and likewise afterwards, when he deliuered vp his charge vnto the Consuls, that followed his instructions.

Seruilius the Consull had pursued in vaine a *Carthaginian* fleet, to which he came neuer within kenning. He ran along all the coast of *Italie*; tooke hostages of the *Sardinians* and *Corsicans*; passed ouer into *Africke*; and there negligently falling to spoyle the Countrie, was shamefully beaten aboord his ships, with the losse of a thousand men. Weighing anchor therefore in all haste, he returned home by *Sicil*; and (being so required by the Dictators letters) repaired to the campe, with his fellow-Consull, where they tooke charge of the Armie.

§. VII.

The Roman people, desirous to finish the warre quickly, choose a rash and vnworthy Consul. Great forces leuied against Hannibal. Hannibal *taketh the Romans prouisions in the Castle of Canna. The new Consuls set forth against* Hannibal.

With little pleasure did they of the poorer sort in *Rome*, heare the great commendations, that were giuen to *Fabius* by the principall Citizens. He had indeede preserued them from receiuing a great ouerthrow: but he had neither finished the warre, nor done any thing in apparance thereto tending. Rather it might seeme, that the reputation of this his one worthy act, was likely to countenance the slow proceedings, or perhaps the cowardize (if it were no worse) of those that followed him, in protracting the worke to a great length. Else, what meant the Consuls to sit idle the whole winter, contrary to all former custome; since it was neuer heard before, that any *Roman* Generall had willingly suffered the time of his command to run away without any performance: as if it were honorable to doe iust nothing? Thus they suspected they knew not what; and were ready euery man, to discharge the griefe and anger of his owne priuate losse, vpon the ill administration of the publique.

This affection of the people, was very helpefull to *C. Terentius Varro*, in his suit for the Consulship. It behoued him to strike, whilst the Iron was hot: his owne worth being little or none, and his credit ouer-weake, to make way into that high Dignity. But the Commi-

Comminaltie were then in ſuch a moode, as abundantly ſupplied all his defects. Whereinto helpe, he had a kinſman, *Bibius Herennius*, then Tribune of the People; who ſpared not to vſe the liberty of his place; in ſaying what hee liſted, without all regard of truth, or modeſtie. This bold Orator ſtucke not to affirme, that *Hannibal* was drawne into *Italie*, and ſuffered therein to range at his pleaſure, by the Noblemen; That *Minutius* indeede with his two Legions, was likely to haue beene ouerthrowne, and was reſcued by *Fabius* with the other two: but had all beene ioyned together, what they might haue done, it was apparent, by the victory of *Minutius*, when he commanded ouer all as Maſter of the horſe; That without a *Plebeian* Conſull, the warre would neuer be brought to an end; That ſuch of the *Plebeians*, as had long ſince beene aduanced to honour by the people, were growne as proud as the old Nobilitie, and contemned the meaner ſort, euer ſince themſelues were freed from contempt of the more mighty; That therefore it was needefull to chooſe a Conſull, who ſhould be altogether a *Plebeian*, a meere new man, one that could boaſt of nothing but the Peoples loue, nor could wiſh more, than to keepe it, by well deſeruing of them. By ſuch perſwaſions, the Multitude was won, to be wholly for *Terentius*: to the great vexation of the Nobles, who could not endure, to ſee a man raiſed for none other vertue, than his detracting from their honour; and therefore oppoſed him with all their might. To hinder the deſire of the People, it fell out, or at leaſt was alleadged, that neither of the two preſent Conſuls could well be ſpared, from attending vpon *Hannibal*, to hold the Election. Wherefore a Dictator was named for that purpoſe: and he againe depoſed; either (as was pretended) for ſome religious impediment, or becauſe the *Fathers* deſired an *Inter-regnum*, wherein they might better hope to preuaile in choice of the new Conſuls. This *inter-regnum* tooke name and being in *Rome*, at the death of *Romulus*; and was in vſe at the death of other Kings. The order of it was this. All the *Fathers*, or *Senators*, who at the firſt were an hundred, parted themſelues into *Tens*, or *Decuries*; and gouerned ſucceſſiuely, by the ſpace of fiue dayes, one *Decurie* after another in order: yet ſo, that the *Lictors*, or *Virgers*, carrying the *Faſces*, or bundles of rods and axes, waited onely vpon the chiefe of them with theſe Enſignes of power. This cuſtome was retained, in times of the Conſuls; and put in vſe, when by death, or any caſualty, there wanted ordinary Magiſtrates of the old yeare, to ſubſtitute new for the yeare following. The aduantage of the *Fathers* herein was, that if the Election were not like to goe as they would haue it, there needed no more, than to ſlip fiue dayes, and then was all to begin a new: by which interruption, the heat of the Multitude was commonly well aſſwaged. Vpon ſuch change of thoſe, that were Preſidents of the Election; it was alſo lawfull vnto new Petitioners, to ſue for the Magiſtracies that lay void: which otherwiſe was not allowed; but a time limited, wherein they ſhould publikely declare themſelues to ſeeke thoſe Offices. But no deuice would ſerue, againſt the generall fauour borne vnto *Terentius*. One *Inter-regnum* paſſed ouer, and the malice of the *Fathers*, againſt the vertue (as it was beleeued) of this meane, but worthy man, ſeemed ſo manifeſt, that when the People had vrged the buſineſſe to diſpatch, onely *Terentius* was choſen Conſull: in whoſe hand it was left, to hold the election of his Colleague. Hereupon all the former Petitioners gaue ouer. For whereas men of ordinary marke had ſtood for the place before; it was now thought meet, that, both to ſupply the defect, and to bridle the violence of this vnexpert, and hot-headed man, one of great ſufficiency, and reputation, ſhould be ioyned with him, as both Companion and oppoſite. So *L. Æmilius Paulus*, he who few yeeres ſince had ouer-come the *Illyrians*, and chaced *Demetrius Pharius* out of his Kingdome, was vrged by the Nobility to ſtand for the place: which he eaſily obtained, hauing no Competitor. It was not the deſire of this honourable man, to trouble himſelfe any more in ſuch great buſineſſe of the Common-wealth. For, notwithſtanding his late good ſeruice; He, and *M. Liuius* that had beene his companion in Office, were afterwards iniuriouſly vexed by the People, and called vnto iudgement: wherein *Liuius* was condemned, and *Æmilius* hardly eſcaped. But of this iniuſtice they ſhall put the *Romans* well in minde each of them in his ſecond Conſulſhip, wherein they ſhall honorably approue their worth; the one of them nobly dying in the moſt grieuous loſſe; the other bravely winning, in the moſt happy victory that euer befell that Common-wealth.

Theſe new Conſuls, *Varro* and *Paulus*, omitted no part of their diligence in preparing for the warre: wherein though *Varro* made the greater noiſe, by telling what wonders

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he would worke, and that he would aske no more, than once to haue a fight of *Hannibal*, whom he promiſed to vanquiſh the very firſt day; yet the prouidence and care of *Paulus*, trauailed more earneſtly toward the accompliſhment of that, whereof his fellow vainly boaſted. He wrote vnto the two old Conſuls *Seruilius* and *Attilius*; deſiring them to abſtaine from hazard of the maine chance; but neuertheleſſe, to ply the *Carthaginians* with daily skirmiſh, & weaken them by degrees: that when he and his Colleague ſhould take the field, with the great Armie which they were now leuying, they might finde the foure old Legions well accuſtomed to the Enemy, and the Enemy well weakened to their hands. He was alſo very ſtrict in his Muſters; wherein the whole Senate aſſiſted him ſo carefully, as if in this Action they meant to refute the ſlanders, with which *Terentius* and his Adherents had burdened them. What number of men they raiſed it is vncertaine. Foureſcore thouſand foot, at the leaſt, and ſixe thouſand horſe, they were ſtrong in the field, when the day came, which *Varro* had ſo greatly deſired, of looking vpon *Hannibal*.

Hiero, the old King of *Syracuſe*, as he had relieued the *Carthaginians*, when they were diſtreſſed by their owne Mercenaries; ſo did he now ſend helpe to *Rome*, a thouſand Archers, and Slingers, with great quantity of Wheat, Barlie, and other prouiſions: fearing nothing more, than that one of theſe two mighty Cities ſhould deſtroy the other, whereby his owne eſtate would fall to ruine; that ſtood vpright, by hauing them ſomewhat euenly ballanced. He gaue them alſo counſaile, to ſend forces into *Africa*; if (perhaps) by that meanes they might diuert the warre from home. His gifts, and good aduice were louingly accepted; and inſtructions were giuen to *Titus Octacilius* the Prætor, which was to goe into *Sicil*, that he ſhould accordingly paſſe ouer into *Africk*, if he found it expedient.

The great Leuies, which the *Romans* made at this time, doe much more ſerue to declare their puiſſance, than any, though larger accompt by Poll, of ſuch as were not eaſily drawne into the field, and fitted for ſeruice. For beſides theſe Armies of the Conſuls, and that which went into *Sicil*; twentie fiue thouſand, with *L. Poſthumius Albinus* another of the Prætors, went againſt the *Gaules*, to reclaime that Prouince, which the paſſage of *Hannibal* through it, had taken from them. The contemplation of this their preſent ſtrength, might well embolden them to doe as they did. They ſent Embaſſadors to *Philip* the ſonne of *Demetrius*, King of *Macedon*, requiring him to deliuer into their hands *Demetrius Pharius*: who hauing beene their ſubiect, and rebell, was fled into his Kingdome. They alſo ſent to the *Illyrians*, to demand their tribute; whereof the day of payment was already paſt. What anſwere they receiued, it is not knowne: onely this is knowne, that *Demetrius Pharius* was not ſent vnto them; and that *Philip* henceforth began to haue an eye vpon them, little to their good. As for the *Illyrian* monie; by the ſhifts that they were driuen ſoone after to make, it will appeare, that the one halfe of it (how little ſoeuer) would haue beene welcome to *Rome*, and accepted, without any cauill about forfeiture for *non paiment* of the whole.

Whilſt the Citie was buſied in theſe cares, the old Conſuls lay as neere vnto *Hannibal*, as poſſibly as they could, without incurring the neceſſity of a battaile. Many skirmiſhes they had with him; wherein their ſucceſſe for the moſt part, was rather good than great. Yet one miſchance not onely blemiſhed the honour of their other ſeruices, but was indeede the occaſion, to draw on the miſery following. *Hannibal*, for the moſt part of that time, made his abode at *Geryon*, where lay all his ſtore for the Winter. The *Romans*, to be neere him lodged about *Cannuſium*; and, that they might not be driuen to turne aſide for all neceſſaries, to the loſſe of good opportunities, they beſtowed much of their prouiſions in the Caſtle of *Canna*: for the towne was razed the yeere before. This place *Hannibal* wan, and thereby not onely furniſhed himſelfe, but compelled his enemies to want many needfull things, vnleſſe they would be troubled with farre carriage. Beſides this, and more to his aduantage, hee enabled himſelfe to abide in that open Country, fit for the ſeruice of his horſe; longer than the *Romans*, hauing ſo many mouthes to feede, could well endure to tarry, without offering battaile, which he moſt deſired. Of this miſhap when *Seruilius* had informed the Senate, letting them vnderſtand, how this Peece, taken by *Hannibal*, would ſerue him to command no ſmall part of the Countrie adiacent; it then ſeemed needefull, euen vnto the *Fathers* themſelues, to aduenture a battaile with the *Carthaginian*, rather than ſuffer him thus to take roote in the ground

of

of *Italie*. Neuertheleſſe, anſwere was returned vnto *Seruilius*, that he ſhould haue patience yet awile: for that the Conſuls would ſhortly be there, with a power ſufficient to doe as neede required.

When all things were ready in the Citie, and the ſeaſon of the yeere commodious to take the field; the two Conſuls, with their armie, ſet forth againſt *Hannibal*. This was alwaies done with great ſolemnity: eſpecially, whenſoeuer they went forth to warre againſt any noble or redoubted Enemy. For Sacrifices, and ſolemne Vowes, were made vnto *Iupiter*, and the reſt of their gods, for good ſucceſſe and victory: which being performed, the Generals in warlike attire, with an honorable traine of the principall men, (not onely ſuch as were of their kindred and alliance, or followed them to the warre, as Voluntaries, for loue, but a great number of others that meant to abide at home,) were accompanied on their way, and diſmiſſed with friendly leaue-taking, and good wiſhes. At this time, all the *Fathers*, and the whole Nobility, waited vpon *Æmilius Paulus*, as the onely Man, whom they thought either worthy of this honor, or likely to doe his countrie remarkeable ſeruice. *Terentius* his Attendants were the whole multitude of the poorer Citizens; a troupe no leſſe in greatneſſe, than the other was in dignity. At the parting, *Fabius* the late Dictator, is ſaid to haue exhorted the Conſull *Paulus*, with many graue words, to ſhew his magnanimity, not onely in dealing with the *Carthaginians*, but (which hee thought harder) in bridling the outragious follie of his fellow-Conſull. The anſwere of *Paulus* was, That hee meant not againe to runne into danger of condemnation, by offending the multitude; that he would doe his beſt for his Countrey: but if he ſaw his beſt were likely to be ill taken, hee would thinke it leſſe raſhneſſe to aduenture vpon the Enemies ſword, than vpon the malice of his owne Citizens.

§. VIII.

Diſſention betweene the two Roman Conſuls. Whether it be likely, that Hannibal *was vpon point of flying out of Italie, when the Romans preſſed him to fight. The great battaile of Canna.*

THeſe new Generals, arriuing at the Campe, diſmiſſed *M. Atilius* one of the laſt yeares Conſuls, requeſting it becauſe of his age and weakeneſſe: *Seruilius* they retained with them, as their Aſſiſtant. The firſt thing that *Æmilius* thought neceſſary, was, to hearten his Souldiers with good words; who out of their bad ſucceſſe hitherto, had gathered more cauſe of feare, than of courage. He willed them to conſider, not onely now, their victories in times paſt againſt the *Carthaginians*, and other more warlike Nations than were the *Carthaginians*, but euen their owne great numbers: which were no leſſe than all that *Rome* at the preſent was able to ſet forth. Hee told them in what danger their Countrie ſtood; how the ſtate and ſafety thereof reſted vpon their hands; vſing ſome ſuch other common matter of perſwaſion. But the moſt effectuall part of his Oration was, That *Hannibal* with this his terrible Army, had not yet obtained one victory by plaine force and valour: but that onely by deceit and ambuſh he had ſtolne the honour, which he had gotten at *Trebia* and *Thraſymene*. Herewithall he taxed the inconſiderate raſhneſſe of *Sempronius* and *Flaminius*; of whom the one ſaw not his enemies, vntill hee was ſurrounded by them; the other ſcarce ſaw them, when they ſtruck off his head, by reaſon of the thicke miſt, through the darkneſſe whereof he went groping (as it were blinde-fold) into their ſnares. Finally, declaring what aduantages they had againſt the Enemy; and how deſtitute the Enemy was of thoſe helpes, by which he had hitherto preuailed againſt them; he exhorted them to play the men, and doe their beſt. They were eaſily perſwaded: for the contemplation of their owne multitude, and confidence of the *Roman* vertue in matter of armes, gaue them cauſe to thinke, that vnder a Captaine ſo well experienced, and euery way ſufficient, as *Æmilius* was knowne to be, they ſhould eaſily preuaile againſt the *Carthaginians*: that came ſhort of them in all things elſe, ſaue craft; which would not alwayes thriue. But in one thing they miſtooke the meaning of their Generall. It was his deſire that they ſhould haue heart to fight; not that they ſhould loſe the patience of awaiting a conuenient ſeaſon. But they, hauing preconceiued a victory, thought all delaies to be impediments: and thereby ſought to robbe themſelues of their beſt helpe; which

was, good conduct. They remembred what talke they had heard at *Rome*: and were themselues affected with the Vulgar desire, of ending the warre quickely; wherein since *Æmilius* had acknowledged, that the aduantage was theirs, why did he make them forbeare to vse it? Thus thought the common Souldier: and thus also thought the Consull *Terentius*; who was no lesse popular in the Campe, than he had beene in the Citie. Expectation is alwayes tedious; and neuer more, than when the Euent is of most importance. All men longed, both at *Rome*, and in the Armie, to be freed from the doubtfull passions of Hope and Feare: therefore *Terentius*, who hastned their desire to effect, was likely to win more thankes, than should his Colleague, though greater in performance.

Thus while the *Romans* thinke themselues to haue the better of their Enemies, they fall into an inconuenience, than which few are more dangerous; *Dissension* of their chiefe Commanders. *Varro* would fight: *Æmilius* would so too, but said that it was not yet time; why? because the enemy must shortly dislodge, and remoue hence, into places lesse fit for his horse. But shall the *Romans* wait, till *Hannibal*, hauing eaten vp his last yeares prouisions, returne into *Campania* to gather a second Haruest? This would (said *Varro*) sauour too much of *Q. Fabius*: And your haste (said *Paulus*) doth sauour no lesse of *C. Flaminius*. Their deedes were like their words: for they commanded by turnes interchangeably euery day. *Æmilius* lodged sixe miles from *Hannibal*, where the ground was somewhat vneuen. Thither if the *Carthaginians* would take paines to come; he doubted not to send them away in such haste, as they should not leaue running till they were out of *Italie*. But they came not. *Terentius* therefore the next day descended into the Plaines; his Colleague holding him, and beseeching him to stay. Neuertheless he sate downe close by *Hannibal*: who as an vnbidden guest gaue him but a rude welcome and intertainement. The *Carthaginian* Horse, and light armature, fell vpon the *Roman* Vantcourrers; and put the whole Armie in tumult, whilest it was yet in march: but they were beaten off, not without losse, for that the *Romans* had among their *Velites*, some troupes weightily armed, whereas the *Carthaginians* had none. The day following, *Æmilius*, who could not handsomely withdraw the Armie out of that leuell ground, incamped vpon the Riuer *Aufidus*; sending a third part of his forces ouer the water, to lye vpon the Easterne banke, where they entrenched themselues. He neuer was more vnwilling to fight, than at this present: because the ground serued wholly for the aduantage of his enemie; with whom he meant to deale, when occasion should draw him to more equall tearmes. Therefore he stirred not out of his Trenches, but fortified himselfe; expecting when *Hannibal* should dislodge, and remoue towards *Geryon*, *Canna*, or some other place, where his store lay, for want of necessaries: whereof an Armie forraging the Countrie, was not likely to carry about with it sufficient quantity, for any long time.

Here it would not be passed ouer with silence, That *Liuie* differeth much in his Relation from *Polybius*: telling many strange tales, of the misery into which *Hannibal* had beene driuen; and of base courses that he deuised to take, if the *Romans* could haue retained their patience a little longer. Hee had (saith *Liuie*) but tenne dayes prouision of meat. He had not monie to pay his Souldiers. They were an vnruly Rabble, gathered out of seuerall Nations, so that he knew not how to keepe them in order; but that from murmuring, they fell to flat exclamations, first, about their Pay, and Prouant, and afterwards for very famine. Especially the *Spaniards* were ready to forsake him, and runne ouer to the *Roman* side. Yea *Hannibal* himselfe was once vpon the point, to haue stolne away into *Gaule* with all his horse, and left his foot vnto their miserable destinies. At length for lacke of all other counsaile, he resolued to get him as farre as he could from the *Romans*, into the Southermost parts of *Apulia*; to the end, that both his vnfaithfull Souldiers might finde the more difficulty in running from him; and that his hunger might be relieued with the more early haruest. But whilest he was about to put this deuice in execution, the *Romans* pressed him so hard, that they euen forced him to that, which hee most desired; euen to fight a battaile vpon open *Champaine* ground: wherein hee was victorious. It was not vncommendable in *Liuie*, to speake the best of his owne Citizens; and, where they did ill, to say, That, without their owne great folly, they had done passing well. Further also hee may be excused; as writing onely by report. For thus hee saith; *Hannibal de fugâ in Galliam (dicitur) agitâsse; Hannibal (it said) to haue*

haue bethought himſelfe of flying into Gaule: where he makes it no more then a matter of heare-ſay; as perhaps was all the reſt of this Relation. As for the proceſſe it ſelfe, it is very incredible. For if *Hannibal*, comming out of *Gaule*, through the Mariſhes and Bogs of *Hetruria*, could finde victuailes enough, and all things needefull vnto his Armie, the Summer foregoing: what ſhould hinder him to doe the like this yeare; eſpecially ſeeing he had plaid the carefull husband in making a great harueſt; ſince he had long beene Maſter of the open field; and beſides, had gotten, by ſurpriſe, no ſmall part of the *Romans* prouiſions? Suteable hereunto is all the reſt. If *Hannibal* had taken nothing but corne and cattaile; his Souldiers might perhaps haue fallen into mutinie for pay. But he brought gold with him into *Italie*: and had ſo well increaſed his ſtocke, ſince he came into that Countrie, that he had armed his *African* Souldiers, all *Roman-like*; and loaden his followers with ſpoyle: hauing left wherewith to redeeme as many of his owne, as were taken by the Enemy; when the *Romans* were not willing, as finding it not eaſie to doe the like. In this point therefore, we are to attend the generall agreement of Hiſtorians: who giue it as a principall commendation vnto *Hannibal*, That he alwayes kept his Armie free from ſedition, though it were compoſed of ſundry Nations; no leſſe different in Manners, Religion, and almoſt in Nature, than they were in languages: and well might he ſo doe; hauing not onely pronounced, That which of his men ſoeuer fought brauely with an Enemy, was thereby a *Carthaginian*; but ſolemnely proteſted & ſworne, (beſides other rewards) to make as many of them, as ſhould deſerue and ſeeke it, free Citizens of *Carthage*. The running away into *Gaule*, was a ſenceleſſe deuice. *Hannibal*, being there with his whole Armie, tooke ſo little pleaſure in the Countrie and People, that he made all haſte to get him out of it. And what ſhould he now doe there with his horſe? or how could he be truſted, either there or elſewhere? yea, how could he deſire to liue; hauing betrayed all his Army; and relinquiſhed his miſerable foot, to the butcherie of their enemies? This tale therefore *Plutarch* omitteth; who in writing the life of *Hannibal*, takes in a manner all his directions from *Liuie*. But of this and the like it is enough to ſay, That all Hiſtorians loue to extoll their owne Countrimen; and where a loſſe cannot be diſſembled, nor the honor of the victory taken from the Enemy, and giuen vnto blinde Fortune, there to lay all the blame on ſome ſtrange miſgouernment of their own forces: as if they might eaſily haue won all, but loſt all through ſuch folly, as no Enemy can hope to finde in them another time.

Now let vs returne backe to the two Armies, where they lye encamped on the Riuer *Aufidus*. *Varro* was perſwaded, that it concerned him in honour, to make good his word vnto the people of *Rome*: and ſince he had thus long waited in vaine, to get the conſent of *Paulus*, now at length to vſe his owne authority; and, without any more diſputing of the matter to fight when his owne day came. When therefore it was his turne to command; at the firſt breake of day he began to paſſe the Riuer, without ſtaying to bid his Colleague good morrow. But *Paulus* came to him; and ſought, as in former times, to haue diſſwaded him, from putting the eſtate of his Countrie to a needeleſſe hazard. Againſt whoſe words and ſubſtantiall arguments, *Terentius* could alleage none other, than *point of Honour*. *Hannibal* had preſented them battaile at their Trenches: ſhould they endure this Brauado? He had ſent his *Numidians* ouer the Riuer but euen the day before, who fell vpon the *Romans* that were fetching water to the leſſer Campe; and draue them ſhamefully to runne within their defences, which alſo they made offer to aſſayle: muſt this alſo be ſuffered? He would not endure it: for it could not but weaken the ſpirit of the *Roman* Souldier; which as yet was liuely, and full of ſuch courage, as promiſed aſſured victory. When *Æmilius* perceiued, that hee could not hinder the obſtinate reſolution of his Companion; he tooke all care, that what he ſaw muſt be done, might be done well. Tenne thouſand *Roman* foot he cauſed to be left behinde, in the greater campe, oppoſite vnto the *Carthaginian*; to the intent, that either *Hannibal* might be compelled to leaue behind him ſome anſwerable number, for defence of his Trenches: (which out of his paucity hee was leſſe able to ſpare from the battaile, than were the *Romans*) or that theſe ten thouſand, falling vpon the *Carthaginian* Campe, when the fight began, & taking it with all the wealth therein, might thereby (as commonly doe ſuch accidents) terrifie and diſtract the Enemies in the heate of fight. This done, the two Conſuls went ouer the water with their Armie to the leſſer Campe, whence alſo they drew forth their men, and ranged them in order of battaile: the ground

on the East part of the Riuer, seeming perhaps more fit for marshalling of their Armie. *Hannibal* was glad of this, as he had great cause; and without any delay, passed likewise ouer, somewhat higher vp the streame, which ran from the South; leauing in his owne campe so many, as he thought would serue to defend it, and no more. To encourage his men; He bad them looke about them, and view the ground well, vpon which they were to fight. They did so. And could you (said hee) pray for any greater fortune, than to ioyne battaile with the *Romans* vpon such a leuell ground, where the stronger in horse are sure to preuaile? They all assented to him; and shewed by their countenances, that they were very glad of it. Well then (said hee further) ye are first of all to thanke the gods, that haue brought them hither; and then Vs, that haue trained them along, and drawne them into necessitie of playing for their liues, where they are sure to loose them. As for these *Romans*, I was faine to encourage you against them, when ye met them first: but now yee may euen encourage your selues, by calling to minde that they are the men, whom ye haue as often beaten as seene. Of one thing onely I will put you in minde: That whereas hitherto you fought for other respects, as, to driue them before you out of *Gaule*; and to win the open Countrie, and fields of *Italie*; both of which ye haue obtained: now are ye to fight for the Townes themselues, and all the riches within them; which this victory shall make yours. Therefore play the stout Souldiers: and ere many houres passe, yee shall be Lords of all that the *Romans* hold.

When he had said this; his brother *Mago* came to him, whom he had sent to view the countenance of the Enemy. *Hannibal* asked him, what newes; and what worke they were likely to haue with these *Romans*? Worke enough (answered *Mago*) for they are an horrible many. As horrible a many as they are (thus *Hannibal* replied) I tell thee, brother, that among them all, search them neuer so diligently, thou shalt not finde one man, whose name is *Mago*. With that he fell a laughing, and so did all that stood about him: which gladded the souldiers, who thought their Generall would not be so merry, without great assurance. Whether it were so, that *Hannibal*, in the pride of his victories already gotten, valued one *Mago* aboue many thousand *Romans*; or whether he intimated, that the *Romans* were no lesse troubled with thinking vpon *Mago* and his Companions, than was *Mago* with beholding their huge multitude; or whether he meant onely to correct the sad moode of his brother with a iest, and shew himselfe merry vnto the Souldiers: this his answere was more manly, than was the relation of his discouerer. But if *Hannibal* himselfe had beene sent forth by *Mago*, to view the *Romans*, he could not haue returned with a more gallant report in his mouth, than that which Captaine *Gam*, before the battaile of *Agincourt*, made vnto our King *Henrie* the fift: saying, that of the *Frenchmen*, there were enow to be killed; enow to be taken prisoners; and enow to run away. Euen such words as these, or such pleasant iests as this of *Hannibal*, are not without their moment; but serue many times, when battaile is at hand, to worke vpon such passions, as must gouerne more of the businesse: especially, where other needfull care is not wanting; without which they are but vaine boasts.

In this great day, the *Carthaginian* excelled himselfe; expressing no lesse perfection of his militarie skill, than was greatnesse in his spirit and vndertakings. For to omit the commodiousnesse of the place, into which he had long before conceiued the meanes to draw his enemies to battaile; He marshalled his Armie in such conuenient order, that all hands were brought to fight, where euery one might doe best seruice. His Darters, and Slingers of the *Baleares*, hee sent off before him, to encounter with the *Roman Velites*. These were loose troupes, answerable in a manner to those, which we call now by a *French* name *Enfans perdues*; but when we vsed our owne termes, *the forlorne hope*. The grosse of his Armie following them, he ordered thus. His *Africans*, armed after the *Roman* manner, with the spoyles which they had gotten at *Trebia*, *Thrasymene*, or elsewhere; and well trained in the vse of those weapons, that were of more aduantage, than those wherewith they had formerly serued; made the two wings, very deepe in File. Betweene these he ranged his *Gaules* and *Spaniards*, armed, each after their owne Countrey manner; their shields alike; but the *Gaules* vsing long broad swords, that were forcible in a downe-right stroake; the *Spaniards*, short and well-pointed blades, either to strike or thrust; the *Gaules*, naked from their nauell vpwards, as confident in their owne fiercenesse: the *Spaniards*, wearing white cassocks embroidered with purple.

This

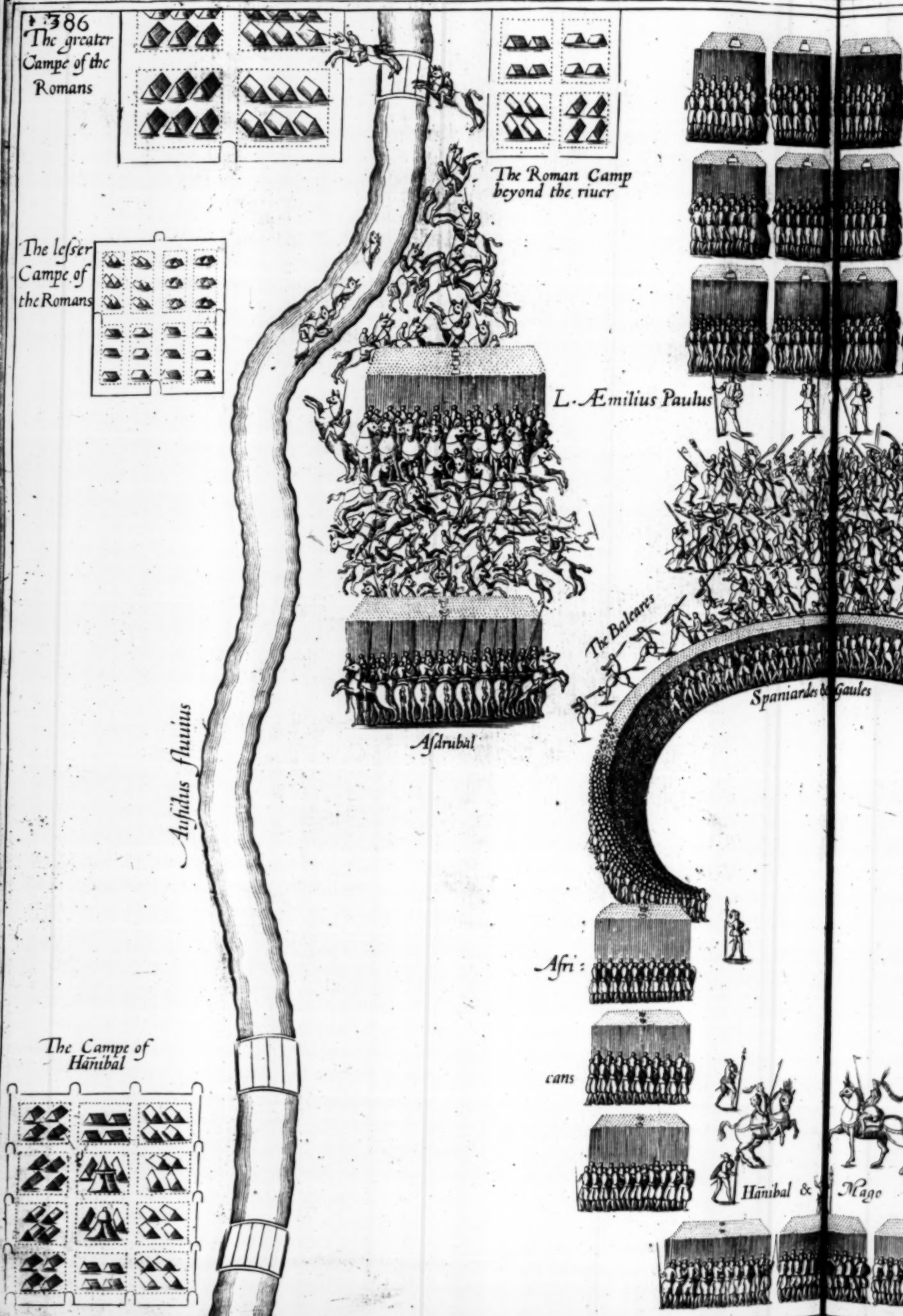
This medley of two Nations, differing as well in habit and furniture, as in qualitie, made a gallant shew; and terrible, because strange. The *Gaules* were strong of body, and furious in giuing charge, but soone wearied, as accustomed to spend their violence at the first brunt, which disposition all that come of them haue inherited to this day. The *Spaniards* were lesse eager, but more warie; neither ashamed to giue ground, when they were ouer-pressed; nor afraid to returne, and renew the fight, vpon any small encouragement. As the roughnesse of the one, and patience of the other, serued mutually to reduce each of them to a good and firme temper; so the place which they held in this battaile, added confidence ioyntly vnto them both. For they saw themselues well and strongly flanked with *Carthaginians* and other *Africans*; whose name was growne terrible in *Spaine*, by their Conquests; and in *Gaule*, by this their present warre. Since therefore it could not be feared, that any great calamitie should fall vpon them, whilest the wings on either side stood fast: these Barbarians had no cause to shrinke, or forbeare to imploy the vttermost of their hardinesse, as knowing that the Enemy could not presse farre vpon them, without further engaging himselfe than discretion would allow. Hereunto may be added that great aduantage, which the *Carthaginian* had in horse: by which he was able, if the worst had happened, to make a good retrait. The effect of contraries is many times alike. Desperation begetteth courage; but not greater, nor so liuely, as doth assured Confidence. *Hannibal* therefore caused these *Gaules* and *Spaniards* to aduance; leauing void the place wherein they had stood, and into which they might fall backe, when they should be ouerhardly pressed. So, casting them into the forme of a Cressent, He made them as it were his Vantguard: the two points of this great halfe Moone, that looked toward the empty space from which he had drawne it, being narrow and thin, as seruing onely to guide it orderly backe, when neede should require; the foremost part of the Ring, swelling out toward the enemies, being well strengthned and thickned against all impression. The circle hereof seemeth to haue beene so great, that it shadowed the *Africans*, who stood behinde it: though such figures, cut in brasse, as I haue seene of this Battaile, present it more narrow; with little reason, as shall anone appeare: as also in the same figures it is omitted, That any Companies of *Africans*, or others, were left in the Reare, to second the *Gaules* and *Spaniards*, when they were driuen to retrait; though it be manifest, that *Hannibal* in person stood betweene the last rancks of his long battalions, and in the head of his Reare, doubtlesse well accompanied with the choice of his owne Nation. Betweene the left battalion and the Riuer *Ausidus*, were the *Gaules* and *Spanish* horse, vnder the command of *Asdrubal*. On the right wing, toward the wide Plaines, was *Hanno* (*Liuie* saith *Maharbal*) with the *Numidian* light-horse. *Hannibal* himselfe, with his brother *Mago*, had the leading of the Reare. The whole sum of *Hannibals* Armie in the field this day, was ten thousand horse, and fourtie thousand foot; his enemies hauing two to one against him in foot; and Hee, fiue to three against them in horse.

The *Roman* Army was marshalled in the vsuall forme: but somewhat more narrow, and deepe, than was accustomed; perhaps, because this had beene found conuenient against the *Carthaginians*, in the former war. It was indeed no bad way of resistance against Elephants, to make the Ranks *thick and short*, but the Files long; as also to strengthen well the Reare, that it might stand fast compacted as a wall, vnder shelter whereof the disordered troupes might re-ally themselues. Thus much it seemes, that *Terentius* had learned of some old Souldiers; and therefore he now ordered his Battailes accordingly, as meaning to shew more skill, than was in his vnderstanding. But the *Carthaginians* had here no Elephants with them in the field: their aduantage was in Horse, against which, this manner of embattailing was very vnprofitable, forasmuch as their charge is better sustained in front, than vpon a long flanke. As for *Æmilius*, it was not his day of command: He was but an Assistant; and in such cases it happens often, that wise men yeeld for very wearinesse vnto the more contentious. Vpon the right hand, and toward the Riuer, were the *Roman* horse-men, vnder the Consul *Paulus*: On the left wing, was *C. Terentius Varro* the other Consul, with the rest of the horse, which were of the *Latines*, and other Associates: *Cn. Seruilius* the former yeeres Consul, had the leading of the battaile. The Sunne was newly risen, and offended neither part; the *Carthaginians* hauing their faces Northward, the *Romans* toward the South.

After some light skirmish, betweene the *Roman Velites* and *Hannibal* his Darters and slingers

slingers of the *Baleares*: *Asdrubal* brake vpon the Consull *Paulus*, and was roughly encountred; not after the manner of seruice on horse-backe, vsed in those times, wheeling about *Alman-like*; but each giuing on in a right line, Pouldron to Pouldron, as hauing the Riuer on the one hand, and the shoulder of the foot on the other hand; so that there was no way left, but to pierce and breake thorow. Wherefore they not onely vsed their Lances and Swordes; but rushing violently amongst the Enemies, grasped one another: and so, their horses running from vnder them, fell many to the ground; where starting vp againe, they began to deale blowes like foot-men. In conclusion, the *Roman* horse were ouer-borne, and driuen by plaine force to a staggering recoile. This the Consul *Paulus* could not remedy. For *Asdrubal*, with his boisterous *Gaules* and *Spaniards*, was not to be resisted by these *Roman* Gentlemen, vnequall both in number, and in horsemanship. 10
When the battailes came to ioyning, the *Roman* Legionaries found worke enough, and somewhat more then enough, to breake that great Cresent, vpon which they first fell: so strongly for the while, did the *Gaules* and *Spanish* foote make resistance. Wherefore the two points of their battaile drew towards the midst; by whose aide, these Opposites were forced to disband, and flye backe to their first place. This they did in great haste and feare: and were with no lesse haste, and folly pursued. Vpon the *Africans* that stoode behinde them, they needed not to fall foule; both for that there was voide roome enough; and forasmuch as the Reare, or Hornes of this Moone, pointed into the safe retrait, where *Hannibal* with his *Carthaginians* was ready to re-enforce them, when time should require. In this hasty retrait, or flight, of the *Gaules* and *Spaniards*; 20
it hapned, as was necessary, that they who had stood in the limbe or vtter compasse of the halfe Moone, made the innermost or concaue surface thereof (disordered and broken though it were) when it was forced to turne the inside outward: the hornes or points thereof, as yet, vntouched, onely turning round, and recoyling very little. So the *Romans*, in pursuing them, were inclosed in an halfe circle; which they should not haue needed greatly to regard, (for that the sides of it were exceeding thin and broken; and the bottome of it, none other than a throng of men routed, and seeming vnable to make resistance) had all the enemies foot bin cast into this one great body, that was in a manner dissolued. But whilest the Legions, following their supposed victory, rushed on vpon 30
those that stood before them, and thereby vnwittingly engaged themselues deeply within the principall strength of the Enemies, hedging them in on both hands; the two *African* Battalions on either side aduanced so farre, that getting beyond the Reare of them, they inclosed them, in a manner, behinde: and forward they could not passe farre, without remouing *Hannibal* and *Mago*; which made that way the least easie. Hereby it is apparent, That the great Cresent, before spoken of, was of such extent, as couered the *Africans*; who lay behinde it vndiscerned, vntill now. For it is agreed, that the *Romans* were thus empaled *vnawares*; and that they behaued themselues, as men that thought vpon no other worke, than what was found them by the *Gaules*. Neither is it credible, that they would haue beene so mad, as to run head-long, with the whole bulke of their Armie, into the throat of slaughter; had they seene those weapons bent against them 40
at the first, which when they did see, they had little hope to escape. Much might be imputed to their heat of fight, and rashnesse of inferiour Captaines: but since the Consull *Paulus*, a man so expert in warre, being vanquished in horse, had put himselfe among the Legions; it cannot be supposed, that hee and they did wilfully thus engage themselues. *Asdrubal*, hauing broken the troupes of *Roman* horse, that were led by the Consull *Paulus*, followed vpon them, along the Riuer side, beating downe and killing, as many as he could, (which were almost all of them) without regard of taking prisoners. The Consull himselfe was either driuen vpon his owne Legions, or willingly did cast himselfe among them; as hoping by them to make good the day, notwithstanding the defeat of his horse. But he failed of this his expectation. Neuertheless he cheared vp his men as well as he could, both with comfortable words, and with the example of his owne stout behauiour: beating downe, and killing many of the enemies with his owne hand. The like did *Hannibal* among his *Carthaginians*, in the same part of the battaile; and with better successe. For the Consul receiued a blow from a sling, that did him great hurt: and though a troupe of *Roman* Gentlemen, riding about him, did their best to saue him from further harme; yet was he so hardly laid at, that he was compelled, by wounds and weakenesse, to forsake his horse. Hereupon all his

company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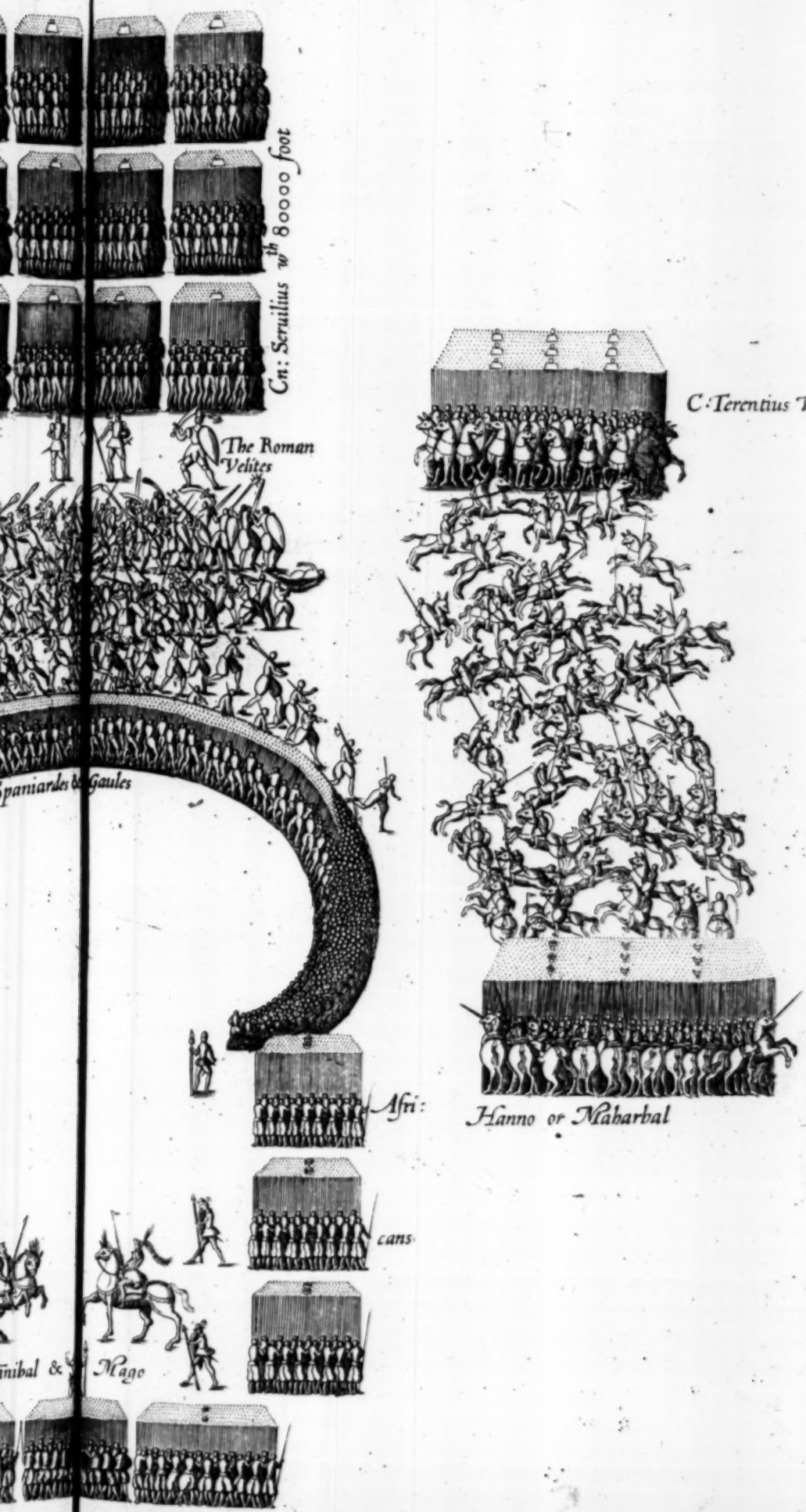
The greater Campe of the Romans
The Roman Camp beyond the riuer
The lesser Campe of the Romans
L. Æmilius Paulus
The Balcares
Spaniardes & Gaules
Asdrubal
Aufidus fluuius
Afri:
cans
The Campe of Hānibal
Hānibal &
Mago


Cn: Scruilius w^th 80000 foot
The Roman Velites
C: Terentius Varro
Hanno or Maharbal
Afri:
cans
Mago

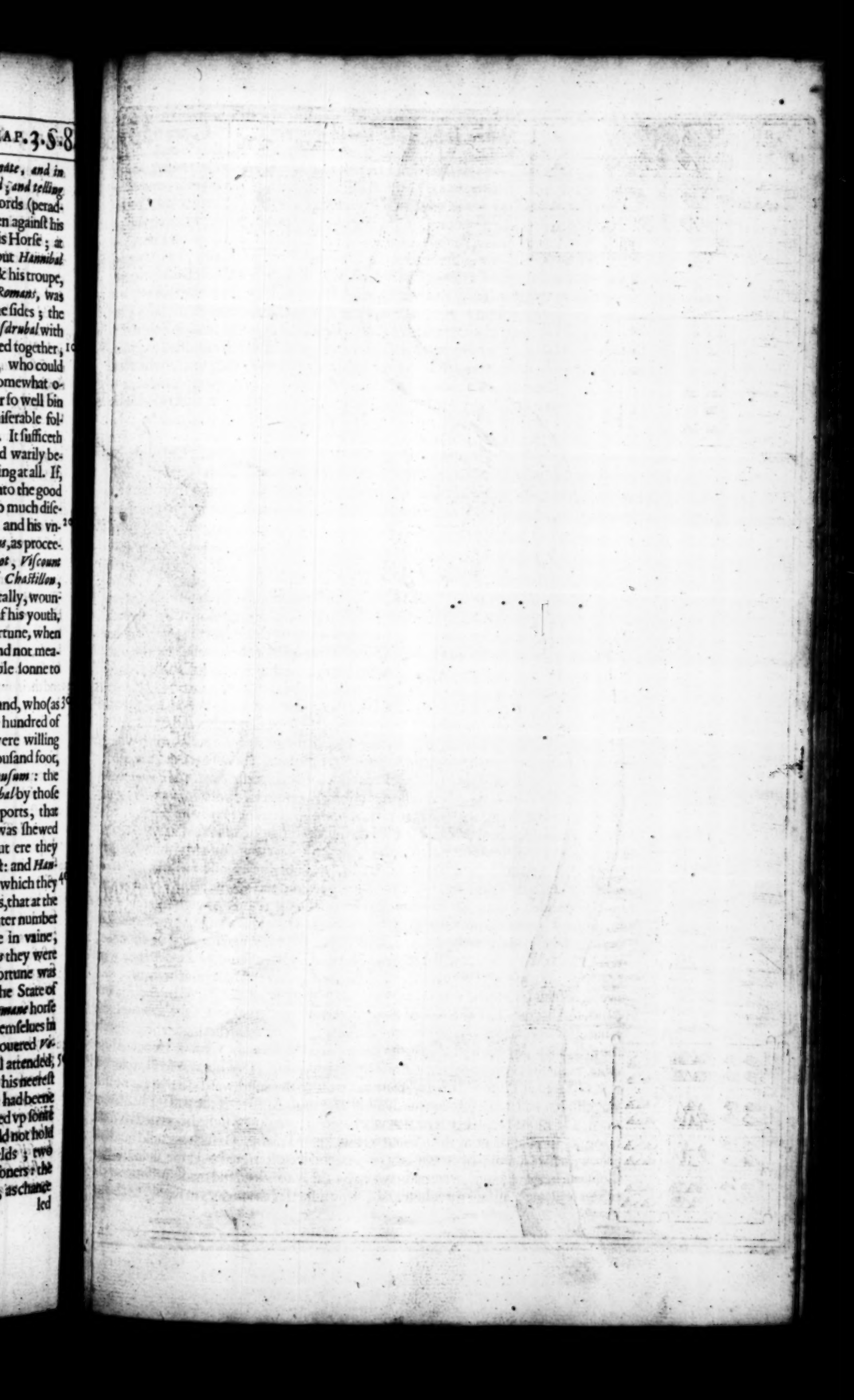
company alighted, thinking that the Conſul had giuen order ſo to doe: as in many battailes, the *Roman* men at armes had left their horſes, to helpe their foot in diſtreſs. When *Hannibal* (for he was neere at hand) perceiued this, and vnderſtood that the Conſul had willed his horſe-men to diſmount; He was very glad of it, and pleaſantly ſaid, *I had rather he would haue deliuered them vnto me, bound hand and foot:* meaning, that he had them now almoſt as ſafe, as if they were ſo bound. All this while *C. Terentius Varro*, with the horſe of his aſſociates, in the left wing, was maruellouſly troubled by *Hanno* (or *Mabarbal*) and the *Numidians*: who beating vp and downe about that great ſandy Plaine, raiſed a foule duſt; which a ſtrong Southwinde, blowing there accuſtomarily, drane into the eyes and mouthes of the *Romanes*. Theſe, vſing their aduantage both of number and of lightneſſe, wearied the Conſul and his followers exceedingly: neither giuing, nor ſuſtaining any charge, but continually making offers, and wheeling about. Yet at the firſt they ſeemed to promiſe him an happy day of it. For when the battailes were euen ready to ioyne; fiue hundred of theſe *Numidians* came pricking away from their fellowes, with their ſhields caſt behinde their backes, (as was the manner of thoſe which yeelded) and, throwing downe their armes, rendred themſelues. This was good lucke to beginne withall, if there had beene good meaning. *Varro* had not leiſure to examine them; but cauſed them, vnweaponed as they were, to get them behinde the Armie, where hee bade them reſt quietly till all was done. Theſe crafty aduenturers did as hee bade them, for a while; till they found opportunitie to put in execution the purpoſe, for which they had thus yeelded. Vnder their iackets they had ſhort ſwords and ponyards; beſides which, they found other ſcattered weapons about the field, of ſuch as were ſlaine, and therewithall flew vpon the hindmoſt of the *Romanes*, whileſt all eyes and thoughts were bent another way: ſo that they did great miſchiefe, and raiſed yet a greater terrour. Thus *Hannibal*, in a plaine leuell ground, found meanes to lay an ambuſh at the backe of his enemies. The laſt blow, that ended all fight and reſiſtance, was giuen by the ſame hand which gaue the firſt. *Aſdrubal*, hauing in ſhort ſpace broken the *Romane* troups of horſe, and cut in pieces all, ſaue the Companie of *Æmilius* that ruſhed into the groſſe of his foot, and a very few beſides, that recouered ſome narrow paſſage, between the Riuer and their owne Battalions; did not ſtay to charge vpon the face of the Legions, but fell backe behinde the Reare of his owne, and fetching about, came vp to the *Numidians*: with whom he ioyned, and gaue vpon *Terentius*.

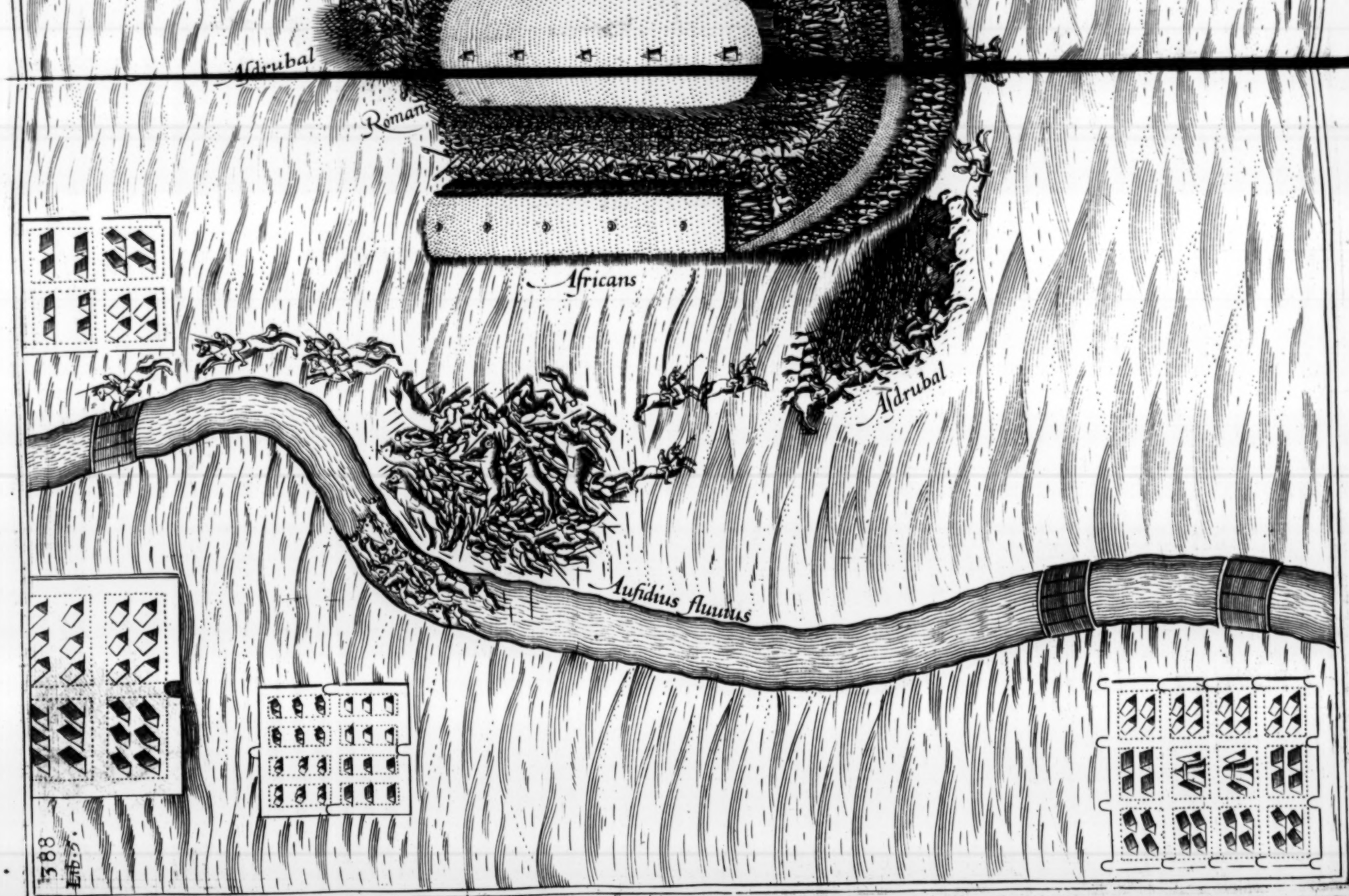
This fearefull cloud, as it ſhewed at the firſt appearance what weather it had left behinde it, on the other ſide: ſo did it prognoſticate a diſmall ſtorme vnto thoſe, vpon whom it was ready now to fall. Wherefore *Terentius* his followers, hauing wearied themſelues much in doing little, and ſeeing more worke toward, than they could hope to ſuſtaine; thought it the beſt way, to auoid the danger by preſent flight. The Conſull was no leſſe wiſe than they, in apprehending the greatneſſe of his owne perill; nor more deſperate, in ſtriuing to worke impoſſibilities: it being impoſſible, when ſo many ſhranke from him, to ſuſtaine the impreſſion alone, which he could not haue endured with their aſſiſtance. Now hee found, that it was one thing to talke of *Hannibal* at *Rome*; and another, to incounter him. But of this; or of ought elſe, excepting haſtie flight, his preſent leiſure would not ſerue him to conſider. Cloſe at the heeles of him and his flying troupes, followed the light *Numidians*, appointed by *Aſdrubal* vnto the purſuit, as fittеſt for that ſeruice. *Aſdrubal* himſelfe, with the *Gaules* and *Spaniſh* horſe, compaſſing about, fell vpon the backes of the *Romanes*; that were ere this hardly diſtreſſed, and in a manner ſurrounded on all parts elſe. Hee brake them eaſily; who before made ill reſiſtance, being incloſed, and laid at on euery ſide, not knowing which way to turne. Heere began a pitifull ſlaughter: the vanquiſhed multitude thronging vp and downe, they knew not whither or which way, whileſt euery one ſought to auoid thoſe enemies, whom he ſaw neereſt. Some of the *Roman* Gentlemen that were about *Æmilius*, got vp to horſe, and ſaued themſelues: which though it is hardly vnderſtood how they could doe; yet I will rather beleeue it, than ſuppoſe that *Liuie* ſo reporteth, to grace thereby his Hiſtorie with this following tale. *Cn. Cornelius Lentulus*, *galloping along by a place, where hee ſaw the Conſull ſitting all blaudied vpon a ſtone, entreated him to riſe and ſaue himſelfe; offering him his aſſiſtance and horſe. But* Paulus *refuſed it; willing* Lentulus *to ſhift for himſelfe, and not to loſe time: ſaying, That it was not his purpoſe to bee brought againe into iudgement by the People, either as an accuſer of his Colleague, or as guiltie himſelfe*

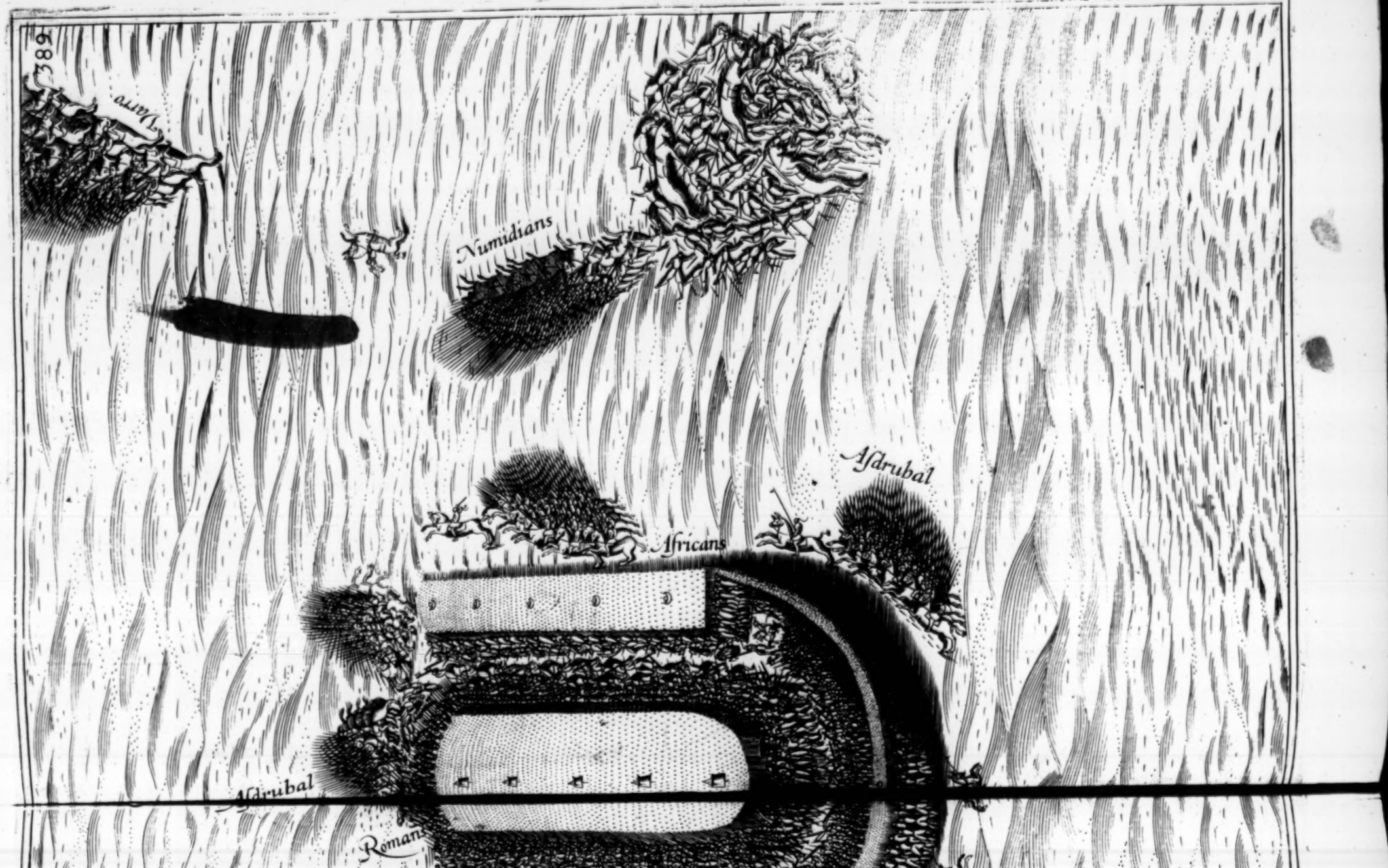
selfe of that dayes losse. Further, he willed Lentulus *to commend him to the Senate, and in particular to* Fabius: *willing them to fortifie Rome, as fast and well as they could; and telling* Fabius, *that hee lived and died mindefull of his wholesome counsaile.* These words (peradventure) or some to like purpose, the Consul vttered to *Lentulus*, either when against his will he was drawne to that Battaile, or when he beheld the first defeat of his Horse; at what time he put himselfe in the head of his Legions. For I doubt not, but *Hannibal* knew what he said a good while before this; when he thought the Consull & his troupe, in little better case than if they had beene bound. The whole Grosse of the *Romans*, was inclosed indeede as within a sacke; whereof the *African* Battalions made the sides; the *Spaniards*, *Gaules*, and *Hannibal* with his *Carthaginians*, the bottome; and *Asdrubal* with his horse, closed vp the mouth: in which part, they first of all were shuffled together, and beganne the Rout, wherein all the rest followed. *Æmilius* therefore, who could not sit his horse, whilest the battaile yet lasted, and whilest the spaces were somewhat open, by which he might haue withdrawne himselfe; was now (had he neuer so well bin mounted) vnable to flie, hauing in his way so close a throng of his owne miserable followers, and so many heapes of bodies, as fell apace in that great Carnage. It sufficeth vnto his honour, That in the Battaile he fought no lesse valiantly, than he had warily before, both abstained himselfe, and disswaded his fellow-Consull, from fighting at all. If, when the day was vtterly lost, it had laine in his power to saue his own life, vnto the good of his Countrie, neuer more needing it; I should thinke, that hee either too much disesteemed himselfe; or being too faintly minded, was wearie of the World, and his vnthankefull Citizens. But if such a resolution were praise-worthy in *Æmilius*, as proceeding out of *Roman* valour; then was the *English* vertue of the Lord *Iohn Talbot*, *Viscount Lisle*, sonne to that famous Earle of *Shrewsburie*, who died in the Battaile of *Chastillon*, more highly to be honoured. For *Æmilius* was old, grieuously, if not mortally, wounded, and accomptable for the ouerthrow receiued: *Talbot* was in the flowre of his youth, vnhurt, easily able to haue escaped, and not answerable for that dayes misfortune, when hee refused to forsake his Father; who foreseeing the losse of the battaile, and not meaning to staine his actions past by flying in his old age, exhorted this his noble sonne to be gone and leaue him.

In this terrible ouerthrow died all the *Roman* foot, saue two or three thousand, who (as *Liuie* saith) escaped into the lesser campe; whence, the same night, about sixe hundred of them brake forth, and ioyning with such of those in the greater campe, as were willing to trie their fortune, conueyed themselues away ere morning, about foure thousand foot, and two hundred horse, partly in whole troups, partly dispersed, into *Cannusium*: the next day, the *Roman* Camps, both lesse and greater, were yeelded vnto *Hannibal* by those that remained in them. *Polybius* hath no mention of this escape: onely he reports, that the ten thousand, whom *Æmilius* had left on the West side of *Aufidus* (as was shewed before) to set vpon the campe of *Hannibal*, did as they were appointed; but ere they could effect their desire, which they had well-neere done, the battaile was lost: and *Hannibal*, comming ouer the water to them, draue them into their owne campe; which they quickly yeelded, hauing lost two thousand of their number. Like enough it is, that at the first sight of *Hannibal*, comming vpon them with his victorious Armie, a greater number of these did flie; and thereby escaped, whilest their fellowes, making defence in vaine, retired into their campe, and held the enemie busied. For about *two Legions* they were (perhaps not halfe full, but made vp by addition of others; whose fault or fortune was like) that hauing serued at *Canna*, were afterwards extreamely disgraced by the State of *Rome*, for that they had abandoned their Companions fighting. Of the *Romane* horse what numbers escaped, it is vncertaine: but very few they were that saued themselues in the first charge, by getting behinde the Riuer; and *Terentius* the Consul recouered *Venusia*, with threescore and ten at the most in his companie. That hee was so ill attended, it is no maruell; for *Venusia* lay many miles off to the Southward; so that his neerest way thither, had beene through the midst of *Hannibals* Armie, if the passage had beene open. Therefore it must needs be, that when once he got out of sight, he turned vp some by-way; so disappointing the *Numidians* that hunted *eum re*. Of such as could not hold pace with the Consul, but tooke other waies, and were scattered ouer the fields; two thousand, or thereabouts, were gathered vp by the *Numidians*, and made prisoners: the rest were slaine, all saue three hundred; who dispersed themselues in flight, as chance led

Liu. l. 19.




Asdrubal
Romans
Africans
Asdrubal
Aufidius fluuius


385
Numidians
Asdrubal
Africans
Asdrubal
Romans

led them, and got into sundry Townes. There died in this great Battaile of *Canna*, besides *Lucius Paulus* the Consul, two of the *Romane* Quæstors or Treasurers, and one and twentie Colonells or Tribunes of the Souldiers, fourescore Senators, or such as had borne Office, out of which they were to be chosen into the Senate. Many of these were of especiall marke, as having beene Ædiles, Praetors, or Consuls: among whom was *Cn. Seruilius* the last yeeres Consul, and *Minutius* late master of the horse. The number of prisoners, taken in this battaile, *Liuie* makes no greater than three thousand foote, and three hundred horse: told few to haue defended for the space of one halfe houre, both the *Roman* Camps; which yet the same *Liuie* saith, to haue been ouer-cowardly yeelded vp. We may therefore doe better, to giue credit vnto one of the prisoners, whom the same Historian shortly after introduceth, speaking in the Senate, and saying, That they were no lesse then eight thousand. It may therefore be, that these three thousand were only such as the Enemie spared, when the furie of Execution was past: but to these must be added about fiue thousand more, who yeelded in the greater campe, when their companie were either slaine or fled. So the reckoning falls out right: which the *Romanes*, especially the consull *Varro*, had before cast vp (as we say) without their Host; nothing so chargeable, as now they finde it. On the side of *Hannibal* there died some foure thousand *Gaules*, fifteene hundred *Spaniards* and *Africans*, and two hundred horse, or thereabouts: a losse not sensible, in the ioy of so great a victorie; which if he had pursued, as *Maharbal* aduised him, and forthwith marched away towards *Rome*; it is little doubted, but that the Warre had presently beene at an end. But hee beleeued not so farre in his owne prosperitie; and was therefold told, That *hee knew how to get, not how to vse, a victorie.*

§. IX.

Of things following the battaile at Canna.

NOt without good cause doth *Polybius* reprehend those two Historians, *Fabius* the *Roman*, and *Philinus* the *Carthaginian*: who regarding more the pleasure of them, vnto whose honour they consecrated their trauailes, than the truth of things, and information of posteritie, magnified indifferently, whether good or bad, all actions and proceedings, the one of his *Carthaginians*, the other of his *Roman Quirites*, and *Fathers conscript*. No man of sound iudgement will condemne this libertie of censure, which *Polybius* hath vsed. For, to recompence his iunioritie, (such as it was) he produceth substantiall arguments, to iustifie his owne Relation; and confuteth the vanitie of those former Authors, out of their owne writings, by conference of places ill co-hering: which paines it is to be suspected, that he would not haue taken, had hee beene borne in either of these two Cities, but haue spared some part of his diligence, and beene contented, to haue all men thinke better and more honourably than it deserued, of his owne Countrie. The like disease it is to be feared, that we shall hereafter finde in others; and shall haue some cause to wish, that either they were somewhat lesse *Roman*, or else, that some Workes of their opposite Writers were extant, that so we might at least heare both sides speake: being henceforth destitute of *Polybius* his helpe, that was a man indifferent. But since this cannot bee, wee must bee sometimes bold, to obserue the coherence of things; and beleeue so much only to be true, as dependeth vpon good reason, or (at least) faire probabilitie. This attentiue circumspection is needfull at the present: such is the repugnancie, or forgetfulnesse, which we finde in the best Narration, of things following the Battaile of *Canna*. For it is said, that foure thousand foot and horse gathered together about the Consul *Terentius* at *Venusia*; that others to the number of ten thousand got into *Cannusium*, chosing for their Captaines, yong *P. Scipio*, and *Ap. Claudius*; yet that the Consull *Terentius Varro*, ioyning his company vnto those of *Scipio* at *Cannusium*, wrote vnto the Senate, that he had now well-neere tenne thousand men about him; that these letters of the Consull were brought to *Rome*, when the Senate was newly risen, that had beene taking order for pacifying those tumults in the Citie, which grew vpon the first bruit of the ouerthrow; and yet, that Embassadours from *Capua* (after some consultation, whether it were meet to send any, or, without further circumstance, to side with *Hannibal*) were sent vnto *Terentius*, and found him at *Venusia*, a prettie while before he wrote those letters, which ouer-tooke (in a maner) at *Rome* the first newes of the

ouerthrow

ouerthrow. Among such incoherences, I hold it the best way, to omit so much as hath not some particular connexion with matter ensuing: mutuall dependencie in things of this nature, being no small argument of truth.

When *Hannibal* had sacked the *Roman* campe, and trussed vp the spoiles, forthwith he dislodged, and marched away into *Samnium*; finding a disposition in the *Hirpines*, and many other people thereabout, to forsake the *Roman partie*, and make alliande with *Carthage*. The first Towne that opened the gates vnto him, was *Cossa*, where hee laid vp his baggage: and leauing his brother *Mago* to take in other places, He hasted into *Campania*. The generall affection of the Multitude, in all the Cities of *Italie*, was inclinable vnto him; not onely in regard of their grieuous losses, sustained abroad in the fields, which the *Romanes* themselues, who could not hinder him from spoyling the Countrie, especially the poorer sort of them, did hardly endure; but in a louing respect vnto that great courtesie (as it seemed) which he vsed, vnto such of them as became his prisoners. For as at other times, so now also after his great victorie at *Canna*, He had louingly dismissed as many of the *Italian* Confederates of *Rome*, as fell into his hands: rebuking them gently for being so obstinate, against him that had sought to deliuer them from bondage. Neither spared he to win their loue by gifts; pretending to admire their valour; but seeking indeed, by all waies and meanes, to make them his, whilest all other motiues were concurrent. At this time also hee began to deale kindely (though against his nature) with the *Roman* prisoners; telling them, that hee bore no mortall hatred vnto their Estate; but being prouoked by iniuries, sought to right himselfe and his Countrie; and fought with them, to trie which of the two Cities, *Rome* or *Carthage*, should beare soueraigne Rule, not, which of them should be destroyed. So he gaue them leaue to choose ten of their number, that should bee sent home to treat with the *Fathers* about their ransome: and together with these, hee sent *Carthalo* a Nobleman of *Carthage*, and Generall of his Horse, to feele the disposition of the Senate; whether it were bowed as yet by so much aduersitie, and could stoope vnto desire of peace. But with the *Romanes* these arts preuailed not, as shall be shewed in due place. The people of *Italie*, all, or most of them, saue the *Roman* Colonies, or the *Latines*, were not onely wearie of their losses past, but entertained a deceiueable hope, of changing their olde Societie for a better. Wherefore not onely the *Samnites*, *Lucans*, *Brutians*, and *Apulians*, ancient enemies of *Rome*, and not vntill the former generation vtterly subdued, began to re-assume their wonted spirits; but the *Campans*, a Nation of all other in *Italie* most bound vnto the state of *Rome*, and by many mutuall affinities therewith as streightly conioyned, as were any saue the *Latines*, changed on a sudden their loue into hatred; without any other cause found, than change of fortune.

Campania, is the most goodly and fruitfull Prouince of *Italie*, if not (as some then thought) of all the Earth: and the Citie of *Capua*, answerable vnto the Country, whereof it was Head, so great, faire, and wealthie, that it seemed no lesse conuenient a seat of the Empire, than was either *Rome* or *Carthage*. But of all qualities, brauerie is the least requisite vnto soueraigne command. The *Campans* were luxurious, idle, and proud: and valuing themselues like Iayes by their feathers, despised the vnfortunate vertue of the *Romans* their Patrons and Benefactors. Yet were there some of the principal among them, as in other Cities, that bore especiall regard vnto the Maiestie of *Rome*, and could not endure to heare of Innouation. But the *Plebeian* faction had lately so preuailed within *Capua*, that all was gouerned by the pleasure of the Multitude; which wholly followed the direction of *Pacuvius Calauius* an ambitious Noble-man, whose credit grew, and was vp-held by furthering all popular desires: whereof, the coniunction with *Hannibal* was not the least. Some of the *Capuans* had offred their Citie to the *Carthaginians*, shortlie after the battaile of *Thrasymene*: whereupon chiefly it was, that *Hannibal* made his iournie into *Campania*; the Dictator *Fabius* waiting vpon him. At that time, either the neerenesse of the *Romane* Armie, or some other feare of the *Capuans*, hindred them from breaking into actuall rebellion. They had indeed no leisure to treat about any article of new Confederacie: or had leisure serued, yet were the multitude (whose inconstant loue *Hannibal* had wonne from the *Romans*, by gentle vsage, and free dismissing, of some prisoners in good account among them) vnable to hold any such negotiation, without aduice of the Senate; which mainely impugned it. So they that had promised to yeeld vp their town to *Hannibal*, & meet him on the way, with some of their nobility that should assure him

him of all faithfull meaning; were driuen to ſit ſtill, in a great perplexitie: as hauing failed to let in this their new friend, yet ſufficiently diſcouered themſelues, to draw vpon them the hatred of the *Romans*. In this caſe were no ſmall number of the Citizens: who thereupon grew the more incenſed againſt their Senate; on whom they caſt all the blame, eaſily pardoning their owne cowardize. The people holding ſo tender a regard of libertie, that euen the lawfull Gouernment of Magiſtrates grieued them, with an imaginary oppreſſion; had now good cauſe to feare leſt the Senators would become their Lords indeed, and by helpe of the *Romans*, bring them vnder a more ſtreight ſubiection, than euer they had endured. This feare, being ready to breake into ſome outrage, *Pacuvius* made vſe of, to ſerue his owne ambition. He diſcourſed vnto the Senate, as they ſate in Councell, about theſe motions troubling the Citie: and ſaid, That he himſelfe had both married a *Roman* Ladie, and giuen his Daughter in marriage to a *Roman*: but, that the danger of forſaking the *Roman partie* was not now the greateſt: for that the People were violently bent to murder all the Senate, and after to ioyne themſelues with *Hannibal*; who ſhould countenance the fact, and ſaue them harmeleſſe. This hee ſpake, as a man well knowne to be beloued himſelfe by the People, and priuie vnto their deſignes. Hauing throughly terrified the Senate, by laying open the danger hanging ouer them: Hee promiſed neuertheleſſe to deliuer them all, and to ſet things in quiet, if they would freelie put themſelues into his hands; offering his oath, or any other aſſurance that they ſhould demand, for his faithfull meaning. They all agreed. Then ſhutting vp the Court, and placing a Guard of his owne followers about it, that none might enter, nor iſſue forth, without his leaue; He called the people to aſſembly: and ſpeaking as much ill of the Senate, as hee knew they would be glad to heare, hee told them, that theſe wicked Gouernours were ſurpriſed by his policie, and all faſt, ready to abide what ſentence they would lay vpon them. Onely thus much he aduiſed them, as a thing which neceſſity required, That they ſhould chooſe a new Senate, before they ſatisfied their anger vpon the olde. So rehearſing vnto them the names of one or two Senators, he asked what their iudgement was of thoſe. All cried out, that they were worthy of death. Chooſe then (ſaid he) firſt of all ſome new ones into their places. Heereat the Multitude, vnprouided for ſuch an election, was ſilent; vntill at laſt, ſome one or other aduentured to name whom hee thought fit. The men ſo nominated, were vtterly diſliked by the whole Aſſembly; either for ſome known fault, baſeneſſe, and inſufficiencie; or elſe euen becauſe they were vnknown, and therefore held vnworthy. This difficultie in the new Election appearing more and more, whileſt more were to be choſen; (the fitteſt men to be ſubſtituted, hauing beene named among the firſt, and not thought fit enough) *Pacuvius* entreated, and eaſily preuailed with the people, that the preſent Senate might for this time bee ſpared, in hope of amends hereafter; which (doubtleſſe) they would make, hauing thus obtained pardon of all offences paſt. Henceforth, not onely the people, as in former times, honoured *Pacuvius*, and eſteemed him their Patron; but the Senators alſo were gouerned by him, to whom they acknowledged themſelues indebted, for ſauing all their liues. Neither did the Senate faile after this by all obſequiouſneſſe, to court the People; giuing the reines vnto their lawleſſe Wil, who elſe were likely to caſt them down. All the City being thus of one minde; onely feare of the *Romans* kept them from opening their gates to *Hannibal*. But after the Battaile at *Canna*, this impediment was remooued: and few there were, that would open their mouthes to ſpeake againſt the Rebellion. Yet forasmuch as three hundred principall Gentlemen of the *Campani*, did then ſerue the *Romanes* in the Iſle of *Sicil*: the Parents and Kinſmen of theſe preuailed ſo far, that Embaſſadors were ſent vnto *Terentius* the Conſul; to ſee his preſent eaſe, and what it could miniſter of Hope or Feare. Theſe, whereſoeuer they found him, found him weakely attended, and as weake in ſpirit, as in followers. Yet they offered him formally the ſeruice of their State; and deſired to know what he would command them. But he moſt baſely lamented vnto them the greatneſſe of the *Romane* misfortune: ſaying, that all was loſt; and that the *Campani* muſt now, now helpe the *Romanes*, who had nothing left wherewith to helpe themſelues, but, make warre in their defence againſt the *Carthaginians*; as the *Romanes* had ſometimes done for the *Campanes* againſt the *Samnites*. Heereunto he is ſaid to haue added a fooliſh Inuective againſt *Hannibal* and his *Carthaginians*: telling, How he had taught them to make bridges of ſlaughtered carkaſes, and to feed vpon mans fleſh; with ſuch other ſtuffe, as onely bewrayed his owne feare. As for the *Campani* themſelues,

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He put them in minde of their present strength: they hauing thirty thousand foot, and some thousand horse, with monie, and all prouisions, in aboundance. Thus hee dismissed them, prouder then they came, and filled them with conceit of getting a great Lordship, whereas before, they were somewhat timerous, in aduenturing to seeke their owne libertie. Hauing reported this at *Capua*: the same Embassadors were dispatched away to *Hannibal*, with whom they easily made alliance, vpon these conditions; That the *Campans* should be absolutely free, and ruled by their owne Lawes; That no Citizens of their should be subiect vnto any *Carthaginian* Magistrate, in what case soeuer, whether in War or Peace; and, That *Hannibal* should deliuer vnto the *Campans* three hundred *Romane* prisoners, such as themselues would choose, whom they might exchange for their Gentlemen which were in *Sicil*.

Against all this Negotiation, *Decius Magius* an honourable Citizen opposed himselfe earnestly: vsing, in vaine, many perswasions, to the wilfull and head-strong Multitude; whom he put in minde of *Pyrrhus* and the *Tarentines*, wishing them not to change olde friends for new acquaintance. This did hee, when they were sending Embassadors vnto *Hannibal*: and this also did hee, when the new Alliance was concluded; but most earnestly, when a *Carthaginian* Garrison was entring the Towne: at which time hee gaue aduice, either to keepe it out, or to fall vpon it and to cut it in pieces, that by such a notable piece of seruice, they might make amends vnto the *Romans*, whom they had forsaken.

Aduertisement hereof was giuen to *Hannibal*: who lying about *Naples* not farre off, sent for *Magius* to come speake with him in the campe. This *Magius* refused: alleaging, that he was, by the late concluded Articles, free from subiection vnto any *Carthaginian*; and therfore would not come. *Hannibal* thereupon hasted himselfe towards *Capua*: forbearing to attempt any further vpon *Naples*; which he thought to haue taken in his way by *Scalado*, but found the wals too high, & was not well prouided to lay siege vnto it. At *Capua* he was entertained with great solemnitie and pompe: all the people issuing forth of the Towne, to behold that great Commander, which had wonne so many noble victories. Hauing taken his pleasure in the sight of that goodly Citie, and passed ouer his first Entertainments; He came into their Senate: where he commended their resolution, in shaking off the *Roman* yoke; promising, that ere long all *Italie* and *Rome* it selfe, should be driuen to acknowledge *Capua* as chiefe, and receiue Law from thence. As for *Decius Magius*, who openly tooke part with the *Romanes* their enemies; He prayed them, that they would not thinke him a *Campan*, but a Traitor to the State: and vse him accordingly, giuing sentence out of hand vpon him, as he deserued. This was granted: and *Magius* deliuered vnto *Hannibal*; who vnwilling to offend the *Capuans*, at his first comming, by putting so great a man to death, yet fearing that they might sue for his libertie, if he kept him aliue, thought it best to send him away to *Carthage*. Thus *Hannibal* setled his friendship with the *Campans*: among whom, onely this *Decius Magius* had openly dared to speake against him; being assisted by *Perolla* the sonne of *Pacuuius*. This *Perolla* would haue murdered *Hannibal*, whilest he was at supper, the first night of his comming; had not his Fathers authority kept him from attempting any such attempt. All the Towne (besides) were so earnest in the loue of their new Societie, that they are said to haue murdered all the *Romans*, vpon whom at the present they could lay hand; or, (which is all one) to haue smothered them to death in an hot Bath.

The same course of fortune, with those of *Capua*, tanne some other Townes thereabouts, which depended on this, as their Mother-Citie. *Nola*, *Nuceria*, *Naples*, *Casilinc*, and *Acerra*, were the Cities next adioyning, that stood out for the *Romans*. Against these *Hannibal* went, thinking to finde them weakely manned; as they were indeed, though stoutly defended.

The *Romanes* at this time were not in case, to put Garrisons into all their walled Townes; but were faine to leaue all places, except a few of the most suspected, vnto the faith and courage of the Inhabitants. *Rome* it selfe was in extreame feare of *Hannibals* comming, at the first report of the ouerthrow at *Canna*: and the griefe of that losse was so generall, and immoderate, that it much disturbed the prouision against apparant danger. It was hard to iudge, whether the losse alreadie receiued, or the feare of destruction presently threatning, were the more terrible. All the Senators found worke enough, to stint the noyse and lamentable bewailings, whereof the streets were full. Courriers were sent

sent forth, to bring assured tidings how all went: whereof when Letters from the Consull *Varro* had throughly informed them, they were so amazed, that they ranne into barbarous superstition; and taking direction (as was said) from their fatall bookes, buried aline two men and women *Gaules* and *Greekes*, in their Ox-market. If the bookes of *Sibyl* gaue them such instructions; we may iustly thinke, that *Sibyl* her selfe was instructed by the Diuell. Yet is it not improbable, that extremity of feare caused them to hearken to wicked Sooth-saiers, whose detestable counsels they afterwards, for their own honor, (as ashamed of such Authors) imputed to the books of *Sibyl*. An Embassadour was sent to *Delphi*, to consult with the Oracle of *Apollo*; and enquire with what prayers & supplications they might pacifie the gods, & obtain an end of these calamities. This is enough to discouer their great feare; though not seruing to giue remedy. At that time came Letters out of *Sicil*, from the Prætor *Otacilius*; whom the Senate had appointed, if hee found it meet, to passe ouer into *Africk*. In these were contained newes, of one *Carthaginian* Fleet, that wasted the Kingdome of *Hieron* their good friend and confederate; and of another fleet, riding among the Iles *Ægates*, which was in readines to set vpon *Lilybæum*, and the rest of the *Roman* Prouince, if the Præror stirred aside to the rescue of *Hieron*.

In the middest of these extremities, it was thought needfull to call home *Terentius* the Consul, that he might name a Dictator, to take soueraigne charge of the Weale publique, with absolute power, as necessity required. It must needs seeme strange, that all sorts of people went forth to meet the Consul, and bid him welcome home, giuing him thankes *for that he had not despaired of the Weale publique*. But this was done (as may seeme) by order from the Senate: which therein (doubtlesse) prouided wisely, for vpholding the generall reputation. If his comming into the Citie, had renewed the lamentations and out-cries of the people: what else would haue followed, than a contempt of their wretchednes, among those that were subiect vnto their Dominion? Now in finding this occasion (though indeed he gaue it not) of bestowing vpon him their welcome, and thankes; they noysed abroad a fame, which came perhaps vnto the eares of *Hannibal*, of their Magnanimity and Confidence: that might seeme grounded on their remaining strength. This therefore was wisely done. But whereas *Liuie* would haue vs thinke, that it was done generously, and out of great spirit; let me be pardoned, if I beleeue him not. It was done fearefully, and to couer their griefe: had they dared to shew their indignation, they would haue strucke off his head; as in few yeres after, *Cn. Fulvius* had his life brought into question, and was banished by them, being lesse blame-worthy, for a smaller offence. *M. Iunius*, by appointment of the Senate, was nominated Dictator; and *T. Sempronius*, Master of the horse. These fell presently to mustering of Souldiers, of whom they raised *foure* new Legions, and a 1000. horse: though with much difficulty; as being fain to take vp some, that were very Boyes. These foure Legions are elswhere forgotten, in accompt of the forces leuied by this Dictator; and *two* Legions onely set downe, that had bin enrolled in the beginning of the yere for custodie of the Citie. So it may be, that these two Legions being drawn into the field, foure new ones of *Prætextati*, or striplings, were left in their places. In such raw Souldiers, & so few, little confidence was to be reposed; for which reason they increased their number, by adding vnto them 8000. sturdy slaues, that were put in hope of liberty, if they should deserue it by manfull seruice. This not sufficing, the Dictator proclaimed, That whosoeuer owght mony and could not pay it, or had committed any capitall offence, should forthwith be discharged of his debt, or punishment, if he would serue in the war. To arme these Cõpanies, they were fain to take down, out of their Temples and Porches, the spoiles of their enemies that had bin there set vp: among which, were 6000. Armors of the *Gaules*, that had bin carried in the Triumph of *C. Flaminius*, a little before the beginning of this War. To such mockery had God brought the pride of the *Romans*, as a due reward of their insolent oppressions, that they were faine to issue forth of their own gates, in the habit of strangers, when *Hannibal* was ready to encounter them with his *Africans*, armed *Roman-like*.

Liu. lib. 26

Liu. lib. 22.

Liu. l. 23.

About the same time it was, that *Carthalo*, with the Agents of the prisoners taken at *Canne*, came to *Rome*. *Carthalo* was not admitted into the City, but commanded, whilest he was on the way, to be gone ere night out of the *Roman* Territory. To the messengers of the captiues, audience was giuen by the Senate. They made earnest Petition, to be ransomed at the publike charge; not onely the teares & lamentation of their poore kinsfolke, but the great need, wherin the City then stood, of able Souldiers, commending

their ſute; which yet they obtained not. Beſides the generall cuſtome of the *Romans* (held by long Tradition, and ſtrengthened by a notable Precedent, when *Regulus* was ouerthrowne, and taken priſoner in the former Warre) not to be too tender of ſuch as had yeelded to the enemy; much was alledged againſt theſe who now craued ranſome: but the ſpeciall point was, that they were wilfully loſt, ſince they might haue ſaued themſelues, as others did. It ſufficed not vnto theſe poore men, to ſay, that their offence was no greater than the Conſuls; they were told, that this was great preſumption. The truth was, the State wanted money: and therefore could not want excuſes, whereby to auoid the diſburſement: whether it were ſo, or not, that any ſuch Plea was held about this matter of redemption, as we find recorded. Neither muſt wee regard it, that the ſlaues which were armed for the warre, are ſaid to haue coſt more, than the ſumme did amount vnto, that would haue ranſomed theſe priſoners. For this is but a tale, deuiſed to countenance the *Roman* proceedings as if they had beene ſeuere; when as indeed they were ſutable to the preſent fortune, poore, and ſomewhat beggerly. Hereof it is no little proofe, That *Hannibal* valued thoſe *Roman* ſlaues, whom he had taken in the Campe among their Maſters, at no more, than euery one the third part of a common Souldiers ranſome: and likely it is, that he offered them at the price, whereat hee thought them current. But if we ſhould ſuppoſe, that by trading with *Hannibal*, a better bargaine for ſlaues might haue beene made, than was by the State at home, in dealing with priuate men; yet muſt we withall conſider, that theſe priuate men did onely lend theſe ſlaues for a while vnto the Common-wealth, and were afterwards contented *to forbeare the price of them* (when by order from the Senate they were enfranchiſed) vntill the War ſhould be ended. If *Hannibal* would haue giuen ſuch long day of payment; it is likely that the *Romans* would haue beene his Chapmen: but ſeeing he dealt onely for ready money, they choſe rather to ſay, We will not giue, than, We cannot. The like auſteritie, vpon the ſame reaſon, but contrary pretence, was vſed toward the ſouldiers that eſcaped from that great Battaile. Theſe were charged for hauing fled: as the priſoners were, for not flying, when they might haue done ſo. True it is, that in ſuch caſes (if euer) that which they call *raggione del Stato* may ſerue for an excuſe: when the Common-wealth being driuen to a miſerable exigent, is faine to helpe it ſelfe, by doing iniuries to priuate men. And ſo dealt the *Romans* now: condemning all thoſe that had ſerued at *Canna*, to be tranſported into *Sicil*; and there to ſerue, not as others did, vntill they had fulfilled twenty yeeres in the Warres, or elſe were fifty yeeres of age; but vntill this Warre ſhould be ended, how long ſoeuer it laſted, and that without reward. The ſame thrifty cenſure, was afterwards laide vpon others, for their misbehauiour: but neuer vpon any man of quality, ſaue only (a good while after this, at better leiſure) vpon *Cæcilius Metellus*, and a few other hare-braind fooles his companions; who being frighted out of their wittes, with the terrour of ſo great a loſſe, were deuiſing, after the battaile, which way to runne out of *Italie*, when *Hannibal* as yet had ſcarce one Towne within it. The inequality of this rigour grew ſhortly diſtaſtfull to the Commonalty: and was openly blamed by *a Tribune of the People*; neuertheleſſe it was quietly digeſted, the excuſe being no leſſe apparent then the fault.

Liu. lib. 24.

Liu. lib. 25.

M. Iunius the Dictator, hauing diſpatched all needfull buſineſſe within the Citie, tooke the field with fiue and twenty thouſand men. What he did with this Armie, I cannot find: nor more of him than this, That he ſpent the time about *Campania*; where (as may be preſumed) he was not idle. To him therefore perhaps it may be aſcribed, that *Hannibal* did no greater euill: for of any euill done to *Hannibal*, by the *Romans* in this their weake eſtate, onely *Marcellus* had the honour. *Marcellus*, being then one of the Prætors, lay at *Oſtia* with a Fleet, ready to ſet ſaile for *Sicil*, hauing one Legion aboord his ſhips, and fifteene hundred other Souldiers newly taken vp: with which forces hee was to defend that Iland, and doe what harme he could in *Africk*. But hearing of the ouerthrow at *Canna*, hee ſent theſe of his new Leuy to *Rome*, for defence of the Citie, and marched haſtily with his Legion toward *Cannuſium*: deliuering the Fleete, empty of Souldiers, to *P. Furius* his Colleague. Thence was he called by the Magiſtrates, and chiefe Citizens of *Nola*, to helpe them: who were like to be forced by the multitude (affected, as were the reſt of the *Campanes*) to let in the *Carthaginian*; and knew not how to auoid this otherwiſe, than by ſeeming to deliberat about the articles of this new Confederacy. Wherefore hee made great iournies thitherward; and arriued euen time enough

enough to preuent the Enemy. Many idle walkes *Hannibal* made, betwixt *Nola* and *Naples*: aſſaying by faire words, and terrible threats, the one and the other Citie. *Naples* was ſtrong, and not infected with any the leaſt touch of diſloyalty: had alſo a ſure Hauen; whereby it ſtood in the leſſe feare, of ſuſtaining much inconuenience, by ſpoile of the Lands and Villages abroad in the Countrie. But at *Nola* it was thought a valuable conſideration, That *Hannibal* was Maſter of the field: which if he laid waſte, all the poore people were vtterly vndone. So thought the Multitude: and ſuch talke vſed ſome, that had little feare of their own priuate want or pouerty, but a great deſire to gratifie the *Carthaginian*. Of theſe, one *L. Bantius* was chiefe; a ſtout yong Gentleman, and Souldier of eſpeciall marke, well beloued in the Citie, and one that had done good ſeruice to the *Romans*: but was found by *Hannibal*, halfe dead at *Cannæ*, and after much gentle vſage, good attendance, and cure of his wounds, friendly diſmiſſed with liberall gifts. Hee therefore thought, that it concerned him in honour, to returne the greateſt thankes hee could vnto ſo courteous an enemy. *Marcellus* perceiuing this, wrought vpon the ſame eaſie nature of the Gentleman: and taking notice of him, as if it had beene by chance, ſeemed to wonder, why one that had ſo well deſerued of the *Roman* ſtate, had not repaired vnto him the Prætor, who deſired nothing more than ſuch acquaintance. So with many commendations, gifs, and louing entertainment, being himſelfe alſo a man highly reputed for his perſonall valour, he made this *Bantius* ſo farre in loue with him, that nothing could be attempted within *Nola*, againſt the *Romans*, whereof he had not preſently aduertiſement. At the comming of *Marcellus*, *Hannibal* remoued from about *Nola*; and aſſayed, as formerly he had done, the *Neapolitans*: but they had lately taken in a *Roman* Garriſon; vpon confidence whereof they gaue him a peremptorie anſwere, to his diſcontent. Thence went he to *Nuceria*: which he tooke by compoſition; and ſo returned backe againe to *Nola*. He was not ignorant, what good affection the common people of *Nola* bore vnto him: who although they durſt not ſtirre in his quarrell, being ouer-awed by the *Roman* Garriſon; yet if they ſaw *Marcellus* hardly beſtead, and forced to turne his care from watching them within, to repelling the enemies aſſayling him without, like enough it ſeemed, that they would not be wanting vnto the accompliſhment of their owne deſires. He therefore brought his Army cloſe to the Towne, and skirmiſhed often with *Marcellus*: not in hope thereby to doe much good, but onely to make ſhew of a meaning to force the Towne; which he ſought in the meane while to take by intelligence. In the night-time there paſſed meſſages betweene him and the Citizens his partakers: whereby it was concluded, That if once *Marcellus*, with all his forces, could be trained into the field, the Multitude within the Towne ſhould preſently riſe; and ſeizing vpon the gates, exclude him as an Enemy. Of this Negotiation *Marcellus* was aduertiſed: and fearing, leſt the Conſpirators would ſhortly aduenture, euen to find him buſied within the Citie, whileſt the *Carthaginians* ſhould ſcale the walles; hee thought it the ſureſt way, to cut off the enemies hope, and ſend him away betimes. Wherefore ordering his men in three Companies, within three ſeuerall gates looking towards the enemy: He gaue a ſtreight command, that all the Citizens ſhould keepe their houſes. Thus hee lay cloſe a good part of the day, to the enemies great wonder; againſt whom he had cuſtomarily iſſued forth before more early, euery day, to skirmiſh. But when it was further noted, that the walles were bare, and not a man appearing on them; then thought *Hannibal*, that ſurely all was diſcouered, and *Marcellus* now buſied with the Citizens. Whereupon he bade his men bring ladders, and make ready for the aſſault: which was done in all haſte. But when the *Carthaginians* were at the very wals; and thought nothing leſſe, than that the *Romans* would meet them in the field: ſuddenly the middle gate was opened, whereat *Marcellus*, with the beſt and oldeſt of his Souldiers, brake forth vpon them, with a great noiſe, to make his vnexpected ſally the more more terrible. Whileſt the *Carthaginians*, much out of order, were ſome of them flying before *Marcellus*, the reſt making head againſt him: the other two gates opened, whereat in like ſort iſſued they of the new leuied Companies, vpon the enemies backes. The ſudden terror was more auaileable vnto the *Romans*, than their force: yet the Execution was ſo great, that this was accounted as a victory, and reputed one of the braueſt Actes performed in all that Warre; foraſmuch as hereby it was firſt prooued, that *Hannibal* might be ouercome. After this, *Marcellus*, being freed from his enemies that were departed, tooke a ſtrict accompt of the Citizens of *Nola*: condemning aboue

threescore and ten of high Treason, whose heads he strucke off; and so leauing the Town in quiet obedience vnto their Senate, went & encamped hard by about *Suessula*. *Hannibal* in the meane season was gone to *Acerra*: where being excluded, he thought it no wisedome to lose time in perswasions, but laide siege vnto it, and began on all sides to close it vp. This terrified the People, who knew themselues vnable to hold out. Therefore, before his Workes were finished, and they quite surrounded; they stole out by night, and left him the Towne empty: which he sacked and burnt. Then hearing newes of the Dictator, that he was about *Casiline*, thither went *Hannibal*: as being vnwilling that an Enemy so neere should disquiet him at *Capua*; where he meant to Winter. It seemes, or rather indeed it is plaine, that the late victory of *Marcellus* had nothing abated the spirit of the *Carthaginian*: who durst with a small part of his Army seeke out the Dictator, that had with him the heart of the *Roman* strength. Wherefore the ioy of his Enemies, vpon so slight an occasion as the death of some two thousand of his men, at the most, and those not slaine in plaine battaile, but by a sudden eruption; witnesseth chiefly, in what great feare they stood of *Hannibal*, and how Crest-fallen they were: that hauing three yeeres since demanded at *Carthage*, the body of *Hannibal*, to be deliuered vnto their pleasure, by his owne Citizens; could now please themselues, as with good newes, to heare, That in a skirmish not farre from *Rome* he appeared to be a man, and not resistlesse. At *Casilinum* the Dictator was not: but many Companies of *Italians*, Confederates of *Rome*, were gotten into the Towne, and held it. Fiue hundred of the *Prænestines* there were, and aboue foure hundred of *Perusia*, with some of the *Latines*. All these had the good hap, to come too late to the Battaile at *Cannæ*, being sent by their seuerall States to the Campe: whither whilest they were marching, the tidings of that great misfortune encountred them, and sent them backe sorrowfull; for they loued well their Lords the *Romans*, vnder whose gouernment they liued happily. So came they all, one after another to *Casiline*, where they met and stayed. Neither had they stayed there long, ere they heard newes from *Capua*, How that great Citie became the Ring-leader of all the *Campanes* into rebellion. The people of *Casiline* were affected as they of *Capua*: and therefore sought how to rid their hands of those *Prænestines* and their fellowes; but the Souldiers were too hard for them, and after many traines laide one for another, at last they slew all the Townesmen in a night, and fortified the Westerne part of the Towne (for it was diuided by the Riuer *Vulturnus*) against the Enemy. If they had runne away with the goods, and pretended, that these of *Casiline* were as the rest of the *Campanes*, all Traitors; they themselues might haue beene reputed, as no better than the *Mamertines*. But their constancy in defence of the place witnesseth, vpon what honest reasons they surprised it. *Hannibal* came thither, thinking to haue encountred with greater forces: but these few found him more worke then hee expected. Diuers assaults hee gaue, but was still repelled with losse: and many sallies they made, with variable euent. The Enemy mined; and they countermined: opposing so much industry to his force, that he was driuen to close them vp, and seeke to winne them by famine. *T. Sempronius Gracchus*, that was Master of the horse, lay with the *Roman* Army higher vp the Riuer: who faine would haue relieued *Casiline*, but that the Dictator, being gone to *Rome* about some matters of Religion, had giuen him expresse charge not to fight till his returne. *Marcellus* from *Suessula* could not come: his way being stopped by the ouerflowings of *Vulturnus*; the *Nolans* also beseeching him not to leaue them, who were in danger of the *Campanes*, if he departed. Thus it is reported: but if the water stayed his iourney, such entreaties were needlesse. Neither is it like, that the Dictator tarryed at *Rome* so long, as till extreme famine had consumed the Garrison in *Casiline*. Wherefore it may be thought, that the Towne was lost, because the *Romans* durst not aduenture to raise the siege. Barrels of corne were sent by night, floting down the Riuer; and when some of these, being carryed awry by an Eddie of the water, stucke among the Willowes on the banke, whereby this mannner of reliefe was discouered and preuented; *Gracchus* cast a great quantitie of Nuts into the streame, which faintly sustained the poore besieged men. At length when all foode was spent, and whatsoeuer grew greene vnder the Walles was gathered for Sallets; the *Carthaginians* ploughed vp the ground: whereon the besieged presently sowed Rape-seede. *Hannibal* seeing this, admired their patience; and saide, That he meant not to stay at *Casiline*, vntill the Rapes were growne. Wherefore, though hitherto he had refused to hearken vnto any Composition,

as intending to make them an example to all others, by puniſhing their obſtinacy; yet now he was content, to grant them their liues at an indifferent ranſom, which when they had paid, he quietly diſmiſſed them according to his promiſe. Seuen hundred *Carthaginians* he placed in *Caſiline*, as a Garriſon for defence of the *Campanes*; vnto whom he reſtored it. To the *Praneſtine* Souldiers great thankes were giuen, and louing rewards; among which they had offer, in regard of their vertue, to be made Citizens of *Rome*. But their preſent condition pleaſed them ſo well, that they choſe rather to continue, as they were, in *Praneſte*; which is no weake proofe, of the good eſtate wherein the Cities flouriſhed, that were ſubiect to the *Roman* Gouernment. This ſiege of *Caſiline* was not a little beneficiall to the *Romans*; as hauing long detained *Hannibal*, and conſumed much of his time, that might otherwiſe haue beene better ſpent. For Winter ouer-tooke him, long before hee could diſpatch the buſineſſe: which how to quit with his honour hee knew not, when he was once engaged. Therefore he wintered at *Capua*: where hee refreſhed his Army, or rather corrupted it, as all Hiſtorians report, and made it effeminate; though, effeminate as it was, He therewithall did often beate the *Romans* in following times, as ſhall appeare hereafter.

§. X.

Of the great ſupply that was decreed at Carthage to be ſent to Hannibal *into Italie. How by the malice of* Hanno, *and ſloth or parſimony of the Carthaginians, the ſupply was too long deferred. That the riches of the Carthaginians grew faſter, than of the Romans. Of* Fabius *and other old Roman Hiſtorians, how partiall they were in their writings.*

WHen *Mago*, the ſonne of *Amilcar*, had ſpent ſome time about the taking in of ſuch *Italians*, as fell from the *Romans* after the battaile at *Canne*; his brother *Hannibal* ſent for him to *Capua*, and thence diſpatched him away to *Carthage*, with the ioyfull meſſage of Victory. He told the *Carthaginian* Senate, with how many *Roman* Generals his brother had fought, what Conſuls he had chaced, wounded, or ſlain; how the ſtout *Romans*, that in the former warre neuer ſhunned any occaſion of fight, were now growne ſo calme, that they thought their Dictator *Fabius* the onely good Captaine, becauſe he neuer durſt aduenture to come to battaile; That, not without reaſon, their ſpirits were thus abated, ſince *Hannibal* had ſlaine of them aboue two hundred thouſand, and taken aboue fifty thouſand priſoners. He further told them of the *Brutians*, *Apulians*, *Samnites*, *Lucans*, and other people of *Italy*, that following the fortune of thoſe great victories, had reuolted vnto the *Carthaginians*. Among the reſt hee magnified *Capua*, as a goodly City, and fit to be not onely (as already it was) Head of all the *Capuans*, but the chiefe ſeate of their Dominion in *Italie*: and there he informed them, how louingly his brother had bin entertained, where he meant to reſt that winter, attending their ſupply. As for the warre, Hee ſaid it was euen at an end, if they would now purſue it cloſely, and not giue the *Romans* any breathing time, wherein to recollect themſelues, and repaire their broken forces. He willed them to conſider, that the war was farre from home, in the Enemies Countrey; that ſo many battailes had much diminiſhed his brothers Armie: that the Souldiers, who had ſo well deſerued, ought to be conſidered with liberall rewards; and that it was not good to burden their new *Italian* friends, with exactions of mony, corne, and other neceſſaries; but that theſe things muſt be ſent from *Carthage*: which the victory would requite with large amends. Finally hee cauſed the golden rings, taken from the fingers of the *Roman* Knights that were ſlaine, to be powred out openly in the Court: which being meaſured, filled (as ſome ſay) three buſhels, or (as others would rather haue it) no more then one; adding, that by this might appeare the greatneſſe of the *Roman* calamity, for as much as none but the * principall of that Order, were accuſtomed to weare that ornament.

Who ſo conſiders the former *Punicke Warre*, may eaſily finde, that the State of *Carthage* neuer did receiue, in all the durance therof, any ſuch hopefull aduertiſements from their Captaines abroad. Wherefore it is no marueile, if the errand of *Mago* found extraordinary welcome. In the vehemency of this ioy, *Himilco*, a Senator aduerſe to the faction of *Hanno*, is ſaid to haue demanded of that great perſwader vnto peace with *Rome*, Whether

* Thus *Liuie* reports it: and credible it is, that while *Rome* was poore, the bravery of priuate men was not altogether ſo great, as the Law would haue permitted; though otherwiſe *Ius Annuli, The wearing of the Ring*, was the generall priuiledge of the *Roman Equites*.

Whether he were ſtill of opinion, that *Hannibal* ſhould be yeelded vp vnto the *Romans*; or whether he would forbid them to giue thanks vnto the gods, for this their good ſucceſſe. Hereunto though it be not likely that *Hanno* made the ſame formall anſwer, which *Liuie* puts into his mouth, calling the *Carthaginian* Senators *Patres conſcripti*, by a terme proper to the *Romans*, and putting them in minde of his owne ſhamefull ouerthrow receiued at the Ilands *Ægatei*: yet the ſumme of his ſpeech appeares to haue been no leſſe malicious, than it is ſet downe, foraſmuch as *Hannibal* himſelfe, at his departure out of *Italie*, exclaimed againſt the wickednesſe of this *Hanno*; ſaying, that his hatred againſt the *Barchines*, had oppreſſed their Familie, when otherwiſe it could not, with the ruine of *Carthage*. Therefore it may well be, that he made ſuch a ieſt of theſe victories, as is reported; ſaying, It ill beſeemed him, who had vanquiſhed the *Romans*, to call for more helpe, as if he had been beaten; or him, that had taken their campe, filled forſooth with ſpoyle, to make requeſt for meate and money. To theſe cauils, if anſwer were needfull, it might be ſaid, That other booty than of horſes and ſlaues, little was to be found in the *Roman* campe: the beſt of the Souldiers carrying no other wealth into the field, than a few [a] ſiluer ſtuds in the bridles and trappings of their horſes. If *Hannibal* had taken any maine conuoy of money and prouiſions, going to ſupply all wants of a great Army in ſome other Prouince, (as the two *Scipio's* are afterwards ſaid to haue done, when they wanne the campe of *Aſdrubal*, that carried along with him all the wealth of *Spaine*, in his iourney towards *Italy*) then might ſuch an obiection more iuſtly haue been made vnto his demaund of a ſupply. But the moſt likely part of *Hanno* his Oration, and wherein he beſt might hope to preuaile, contained a perſwaſion to vſe their fortune with moderation; and now to ſeeke peace, whileſt they had ſo much the better in warre.

a *Liu. lib. 22.*

What would haue been the iſſue of this counſaile, if it had been followed, it were not eaſie to ſay. For though it be likely, that the *Roman* pride would haue brooked much indignity, in freeing *Italy* from the danger of warre, yet it is not likely that the faith, ſo often broken to the *Carthaginians* in former times, would haue bin kept entire, when any opinion of good aduantage had called for reuenge of ſo many ſhameful ouerthrowes; ſince after this warre ended, and a new league concluded, no ſubmiſſiue behauiour could preſerue *Carthage* from ruine, longer than vntill ſuch time, as *Rome* was at leiſure from all other warres. This Counſaile therefore of *Hanno*, though it might ſeeme temperate, was indeed very peſtilent; and ſerued onely to hinder the performance of a noble reſolution. For it was concluded by a maine conſent of the Senate, that forty thouſand *Numidians*, forty Elephants, and great abundance of ſiluer, ſhould be ſent ouer to *Hannibal*: and that, beſides theſe, twenty thouſand foot, and foure thouſand horſe, ſhould bee leuied in *Spaine*; not onely to ſupply, as need ſhould require, the Armies in that Prouince, but to be tranſported into *Italy*.

This great aide, had it beene as carefully ſent, as it was readily decreed, the *Roman* Hiſtorians would not haue found cauſe, to taxe the rechleſſe improuidence of *Hannibal*, in forbearing to march directly from *Canna* to *Rome*, or in refreſhing his Army among the delights of *Capua*: the next yeeres worke would haue finiſhed the buſineſſe, with leſſe dangerous aduenture; and the pleaſures, which his men enioyed among the *Campanes*, would haue been commended, as rewards by him well thought vpon, wherewith to animate both them and others, that were to be imployed in the following Warre. But either the too much careleſneſſe of thoſe, that were loth to make haſte in laying out their money, before extreame neceſſity required it; or the crafty malice of *Hanno*, and his fellowes, working vpon the priuate humours of men, that had more feeling of their owne commodity, than ſenſe of the publike neede; vtterly peruerted, and made vnprofitable in the performance, the order that had beene ſo well ſet downe. The [b] Elephants were ſent: and ſome money peraduenture; vncertaine it is, how long after. But thoſe great forces of threeſcore thouſand foote, and foure thouſand horſe, came not into *Italy*, till much was loſt of that which already had been gotten, and a great part of the old *Carthaginian* Army, was firſt conſumed by time, and ſundry accidents of warre. Onely ſome ſmall numbers, no way anſwering vnto the proportion decreed, were ſent into *Spaine*; and the iourney of *Aſdrubal* thence through *France* into *Italie* much talked of, but he not enabled thereunto, till many yeeres were paſt, and the *Romans* had recouered their ſtrength.

b *Liu. l. 26.*

Heere we may note, what great riches the *Carthaginians* drew into their Citie, both by

by the Tributes receiued from their ſubiects, and by their wealthy Trade of Merchandize. For it is not long, ſince the Warre of the Mercenaries; and the perfidious tyranny of the *Romans*, extorting in time of greateſt neceſſitie twelue hundred talents; had exceedingly impoueriſhed *Carthage*: which was before brought into great want, euen by the expence of ſo much money, as was to be diſburſed for redeeming of peace, after the loſſe at *Ægateis*. Yet wee ſee, what great Armies of *Numidians*, and *Spaniards*, beſides thoſe already on foote, are appointed to the ſeruice in *Italy*, and how little the *Carthaginians* feare the want of money in theſe chargeable vndertakings: whereas the *Romans*, on the other ſide, hauing three or foure yeeres together beene forced to ſome extraordinary coſt, are faine to goe vpon credit, euen for the price of thoſe ſlaues, which they bought of their owne Citizens to arme for their defence. Such aduantage, in meanes to enrich their Treaſury, had the wealthy Merchants of *Carthage*, trading in all parts of the *Mediterran Sea*, euen from *Tyrus* their Mother-Citie in the bottome of the ſtreights vnto the great Ocean, aboue the *Romans*: who liued on the fruites of their ground; and receiued their Tributes from people following the ſame courſe of life. When time therefore was come, that the hatred of *Rome* found leiſure to ſhew it ſelfe, in the deſtruction of *Carthage*; the impudence of *Roman* falſhood, in ſeeking an honeſt colour wherewith to ſhadow the intended breach of faith, diſcouered plainely whence the iealouſie was bred, that this mighty City would againe rebell, For the *Carthaginians*, hauing giuen vp hoſtages, euen before the *Roman* Army did ſet forth, to performe whatſoeuer ſhould be enioyned them, with condition that their City might not bee deſtroyed; and hauing accordingly, when they were ſo required, yeelded vp all their weapons, and engines of Warre; the *Romans* told them plainely, That the Citie of *Carthage*, which was the body of the Citizens, ſhould be friendly dealt withall, but the Towne muſt needes be demoliſhed, and remoued into ſome other place, that ſhould bee twelue miles diſtant from the Sea. For (ſaide the *Romans*) this Trade of Merchandize, by which yee now liue, is not ſo fit for peaceable men, ſuch as yee promiſe to become hereafter, as is the Trade of Husbandry; an wholeſome kind of life, and enduing men with many laudable qualities, which enable their bodies, and make them very apt for conuerſation. This villainous dealing of the *Romans*, though ſugred with gloſing words, plainely ſhewes, what good obſeruation the elder *Cato* had made of the haſty growth of *Carthage* in riches. For when, being demaunded his opinion in the Senate about any matter whatſoeuer it were, he added ſtill this concluſion, *Thus I thinke; and that Carthage ſhould be deſtroyed*; Hee may ſeeme, not onely to haue had regard vnto that preſent wealth, which at his being there hee had found in the City, but much more vnto theſe times, and the great height whereunto it roſe, euen ſuddenly as we ſee, out of many calamities, whileſt the *Romans* thought, that it had not been in caſe to dare ſo terrible a Warre.

But as the *Carthaginians*, in gathering wealth, were more induſtrious and skilfull than the *Romans*; ſo came they farre ſhort of them, in the honourable care of the publike good: hauing euery one, or moſt of them, a more principall regard of his owne priuate benefit. This made them (beſides the negligence commonly found in victors) when the firſt heate of their affection, wherein they concluded to purſue the warre ſtrongly, was ouer-paſt, goe more leiſurely to worke, than had been requiſite in the execution. It was eaſie for *Hanno* to perſwade couetous men, that they ſhould firſt of all defend their owne in *Spaine*. This might be done with little charges. Afterwards, when that Prouince was ſecured, they might ſend an Army into *Italie*; ſo going to worke orderly by degrees. For it were no wiſdome, to commit all the ſtrength of the Common-wealth to one hazard of fortune, againſt the enemies; or (which perhaps were worſe) to the Gouernment of an ambitious man, and his brethren; who hauing once (if they could ſo do) finiſhed the warre, might eaſily make * *Hannibal* a King, and ſubdue *Carthage*, with the forces that he had giuen them to the conqueſt of *Rome*.

By ſuch malicious working of *Hanno*, and by their owne ſlackneſſe, incredulity, dulnes, or niggardize, the *Carthaginians* were perſwaded rather to make ſmal diſburſements in *Spain*, than to ſet vp all their reſt at once in *Italy*. Yet was it indeed impoſſible, to hold a Countrey of ſo large extent, and ſo open a coaſt as that of *Spaine*, free from all incurſion of the Enemy: eſpecially the affection of the Naturalls being (as in a new Conqueſt) ill eſtabliſhed. A better way therefore it had beene to make a running Warre; by which

* Of ſuch ambition *Hanno* directly accuſed *Hannibal* ſaying that he made warre that ſo hee might liue compaſſed with Legions, as knowing no other way to make himſelfe a King. *Liu. l.21.*

which the *Romans* might haue beene found occupied, euen with the ordinary *Carthaginian* Garrisons, or some little addition thereunto. For if it were thought meet, to defer the prosecution of their maine intendment against *Rome* it selfe, vntill such time as euery little thorne were pulled out of the sides of so great a Prouince, then must *Emporiæ* haue been besieged and forced: which by reason of alliance with the *Massilians*, gaue vnto the *Romans*, at all times when they pleased, a ready and secure Harbour. But the towne of *Emporiæ* was too strong to be wonne in haste: it had long defended it selfe against the *Barbarians*; hauing not aboue foure hundred paces of wall to the main Land, and exceedingly well fortified; a great *Spanish* Towne of the same name, lying without it, that was three miles in compasse, very strong likewise, and friend vnto the *Græcians*, though not ouer-much trusted. Wherfore to force this towne of *Emporia*, that was, besides the proper strength, like to be so well assisted by the *Massilians*, *Romans*, and some *Spaniards*, would haue beene a worke of little lesse difficulty, than was the *Roman* warre (in appearance) after the battaile at *Cannæ*: yea it had beene in effect none other, than to alter the seate of the warre; which *Hannibal* had already fixed, with better iudgement, neere vnto the gates of *Rome*. The difficulty of this attempt, being such as caused it altogether to bee forborne; great folly it was, to be much troubled about expelling the *Romans* vtterly out of *Spaine*: whom they might more easily haue diuerted thence, and drawne home to their owne doores, by making strong warre vpon their Citie. For euen so the *Romans* afterwards remooued *Hannibal* into *Africk*, by sending an Army to *Carthage*; and by taking the like course, they now endeuoured to change the seate of the warre, transferring it out of *Italie* into *Spaine*. But the priuate affections of men, regarding the common good no otherwise, than as it is accessary to their owne purposes, did make them easily winke at opportunities, and hope, that somewhat would fall out well of it selfe, though they set not to their helping hands. *Hanno* was a malicious wretch: yet they that thought him so, were well enough contented to hearken vnto his discourses, as long as they were plausible, and tended to keepe the purse full. In the meane while they suffered *Hannibal*, and all the noble house of *Amilcar*, to weary themselues in trauaile for the Common-wealth: which all *Carthage* in generall highly commended, but weakely assisted; as if the industry of these *Barchines* had bin somwhat more than needfull. Surely the *Carthaginians*, in generall, were farre lesse honourable than the people of *Rome*: not onely in gouernment of their subiect Prouinces, but in administration of their owne Estate; few of them preferring the respect of the Weale publike aboue their priuate interest. But as they thriued little in the end, by their parsimony vsed toward their owne Mercenaries, when the former *Roman* warre was finished: so the conclusion of this warre present, will make them complaine, with feeling sighes, of their negligence in supplying *Hannibal*, after the victory at *Cannæ*; when gladly they would giue all their Treasures, to redeeme the opportunity, that now they let passe, as if it were cost enough to send a few handfuls into *Spaine*.

That both the *Spanish* businesse, and the state of *Africk* it selfe, depended wholly, or for the most part, vpon successe of things in *Italie*; the course of actions following will make manifest. Particularly how matters were ordered in *Spaine* by the *Carthaginian* Gouernours, it is very hard, and almost impossible, to set downe. For though wee must not reprehend, in that worthy Historian *Liuie*, the tender loue of his owne Countrey, which made him giue credit vnto *Fabius* and others: yet must we not, for his sake, beleeue those lies, which the vnpartiall iudgement of *Polybius* hath condemned, in the Writers that gaue them originalll. It were needlesse to rehearse all that may be found in *Polybius*, concerning the vntruth of that *Roman* Historian *Fabius*. One example may suffice. He saith of *Amilcar* and his men at *Eryx*, in the former warre, That hauing cleane spent their strength, and being euen broken with many miseries, they were glad to submit themselues vnto the *Romans*. Contrary hereunto we find in *the life of Amilcar*, set downe by *Æmilius Probus*, That *Eryx* was in such sort held by the *Carthaginians*, that it seemed to be in as good condition, as if in those parts there had not been any warre. These words, being referred to the braue resolution of the *Carthaginian* souldiers, and the singular vertue of their Generall infusing such spirit into them; may be taken as not ouer liberall. For in the treaty of peace betweene *Amilcar* and *Catulus*, when the *Roman* first of all required, that this Garrison of *Eryx* should lay downe their Armes, and forsake *Sicil*, threatning, that otherwise hee would not talke of any composition:

Pol. lib. 1.

Amilcar

Amilcar boldly bad him chuſe, whether he would talke of it, or no; for that the Armes, which his Countrey had put into his hands to vſe againſt her Enemies, it was not his purpoſe to yeeld vp vnto them. Now ſince the *Romans*, contrary to their cuſtome vpon like aduantages, were content to let *Amilcar* haue his will, and not to ſtand with him vpon point of honour, whileſt otherwiſe they might quietly rid their hands of him; plaine enough it is, that they were farre from thinking him a man conſumed with miſeries, as *Fabius* would haue him ſeeme. Hereunto agrees the relation of *Polybius*: who flatly, and by name, chargeth *Fabius* with vntruth: ſaying, that howſoeuer *Amilcar*, and his Souldiers, had endured all extremitie, yet they behaued themſelues as men that had no ſenſe thereof; and were as farre from being either vanquiſhed, or tired, as were their Enemies. Such being the difference betweene *Fabius* (as alſo perhaps betweene other old Writers of the *Roman* ſtorie) and thoſe that had more regard of truth, than of flattering the mighty Citie of *Rome*: we muſt take it in good part, that howſoeuer *Liuie* introduceth *Hanno*, in one place, ioyning very fooliſhly his owne ſhamefull ouerthrow at the Ilands, [a] *Ægateis*, with the great ſeruices of *Amilcar* at *Eryx*, as if both of thē had had a like euent; yet [a] elſewhere he forbeareth not to put a more likely tale (though with as impudent a commemoration of his owne vnhappy conduct) into the ſame *Hanno* his mouth, making him ſay, That the affaires of *Carthage* went neuer better, than a little before the loſſe of their Fleet in that battaile at Sea: wherein himſelfe was Generall. Now, concerning the doings of the *Scipio's* in *Spaine*, there is cauſe to wiſh, that this *Fabius*, with *Val. Antias*, and others of the like ſtampe, had either written (if they could not write more temperately) nothing at all; or that the tender affection of *Liuie* to his *Rome*, had not cauſed him to thinke too well of their relations: which are ſuch as follow.

[a] *Aegaten Inſulas, Erycemque ante oculos proponite, &c. Liu. lib. 21.*

[a] *Liu. lib. 23.*

§. XI.

Strange reports of the Roman victories in Spaine, before Aſdrubal *the ſonne of* Amilcar *followed thence his brother* Hannibal *into Italie.*

IT hath bin ſhewed already, how *P. Cornelius Scipio* the Conſul, returning from *Gaule* into *Italie*, to encounter with *Hannibal* at his deſcent from the *Alpes*, ſent before him his brother *Cneus*, with part of his Fleet and Army, into *Spaine*. Two *Roman* Legions, with foureteene thouſand foot of the Confederates, and twelue hundred horſe, had been alotted vnto the Conſul, therewith to make warre in *Spaine* againſt *Hannibal*: who ſince he was marching into *Italie* with the ſtrength of his Army, *P. Scipio* beleeued, that a good part of theſe his owne forces might well be ſpared from the *Spaniſh* Expedition; and therefore made bold to carry ſome of the number backe with him, ſending on his brother with the reſt, as his Lieutenant. *Publius* himſelfe remained in *Italie* all the time of his Conſulſhip; which being expired, He was ſent Proconſul into *Spaine* by the Senate, with an Armie of eight thouſand men, and a Fleete of thirty Gallies.

The Acts of theſe two Brethren in their Prouince, were very great; and, as they are reported, ſomewhat maruellous. For they continually preuailed in *Spaine*, againſt the *Carthaginians*: whom they vanquiſhed in ſo many battailes, and with-drew from their Alliance ſo many of the *Spaniards* their Confederates, that we haue cauſe to wonder, how the enemy could ſo often find meanes to repaire his forces, and returne ſtrong into the field. But as the *Romans*, by pretending to deliuer the Country from the tyranny of *Carthage*, might eaſily winne vnto their Confederacy, as many as were galled with the *African* yoke, and durſt aduenture to breake it: ſo the ancient reputation of the firſt Conquerors might ſerue to arme the Naturals againſt theſe Inuaders; and to reclaime thoſe, that had reuolted vnto the *Romans*, were it onely by the memory of ſuch ill ſucceſſe, as the like rebellions in former times had found. Hereto may bee added the *Carthaginian* Treaſure: which eaſily raiſed Souldiers, among thoſe valiant, but (in that Age) poore, and gold-thirſty Nations. Neither was it of ſmall importance, that ſo many of the *Spaniards* had their children, kinſmen, and friends, abroad with *Hannibal* in his *Italian* Warres; or ſeruing the *Carthaginians* in *Africk*. And peraduenture, if wee durſt be bold to ſay it; the victories of the *Scipio's* were neither ſo many, nor ſo great as they are ſet out by *Liuie*. This we may be bold to ſay, That the great Captaine *Fabius*, or *Liuie* in his perſon, maketh an obiection, vnto *Scipio*, which neither *Scipio*, nor *Liuie* for him, doth

Liu. lib. 28. doth answere, That *if* Asdrubal *were vanquished, as* Scipio *would say, by him in Spaine: strange it was, and as little to his honour, as it had beene extremely dangerous to Rome, that the same vanquished man should inuade Italie.* And it is indeede an incredible narration, That *Asdrubal* being enclosed on all sides, and not knowing how to escape out of battaile, saue onely by the steepe descent of Rockes, ouer a great Riuer that lay at his backe, ranne away with all his money, Elephants, and broken troups, ouer *Tagus*, directly towards the *Pyrenees*, and so toward *Italy*; vpon which he fell with more then threescore thousand armed souldiers. Neither doe I see, how it hangs well together, That he chose a piece of ground very defensible, but most incommodious for his retrait, if hee should happen to be vanquished; and yet, that he sent all his money and Elephants away before him, as not intending to abide the Enemy: Or how it could be true, that these his Elephants, being so sent before, could hinder the *Romans* (for so haue they said to haue done in the last battaile between him and *Scipio*) from breaking into his Campe. Wherefore we can no more then be sorry, that all *Carthaginian* records of this Warre, and *Spanish*, (if there were any) being vtterly lost, we can know no more thereof, than what it hath pleased the *Romans* to tell vs: vnto whom it were no wisedome to giue too much credit. In this regard, I will summarily runne ouer the doings of the *Scipio's* in *Spaine*; not greatly insisting on particulars, whereof there is no great certainty.

Cn. Cornelius landed at *Emporiæ*, an Hauen towne, not farre within the *Pyrenees*, retaining still the same name with little inflection. That by the fame of his clemency, hee allured many Nations to become subiect vnto *Rome*, as the storie begins of him, I could easily beleeue, if I vnderstood by what occasion they had need to vse his clemency, or he to giue such famous example thereof, being a meere stranger, and hauing no iurisdiction in the Country. Yet is it certaine, that he was a man very courteous, and one that could well insinuate himselfe into the loue of the *Barbarians*; among whom, his dexterity in practice had the better successe, for that he seemed to haue none other errand, than setting them at liberty. This pretext availed with some: others were to be hired with money: and some he compelled to yeeld by force or feare; especially, when hee had wonne a battaile against *Hanno*. Into all Treaties of accord, made with these people, likely it is that he remembred to insert this Article, which the *Romans* in their Alliances neuer forgate, vnlesse in long times past, and when they dealt with the *Carthaginians*, or their Superiours; *Maiestatem Pop. Rom. comiter conseruent*, which is, as *Tullie* interprets it, *That they should gently* (or *kindly*) *vphold the Maiestie of the people of Rome.* This was in appearance nothing troublesome: yet implyed it indeed an obscure couenant of subiection. And in this respect it may be true, That the *Spaniards* became *ditionis Romanæ*; *of the Romane iurisdiction*; though hereafter they will say, they had no such meaning. That part of the Countrey wherein *Scipio* landed, was newly subdued by *Hannibal* in his passage toward *Italy*; and therefore the more easily shaken out of obedience. Particularly in the *Bargutians*; *Hannibal* had found, at his comming among them, such an apprehension of the *Roman* greatnesse, as made him suspect, that any light occasion would make them start from the *Carthaginians*. Wherefore hee not onely appointed *Hanno* Gouernour ouer them, as ouer the rest of the Prouince betweene *Iberus* and the *Pyrenees*, but made him also their *Lord*; that is, (as I conceiue it; for I doe not thinke hee gaue the Principality of their Country vnto *Hanno* and his Heires,) Hee made him not onely Lieutenant generall ouer them, in matters of Warre, and things concerning the holding them in obedience to *Carthage*; but tooke from them all inferiour Officers of their owne, leauing them to be gouerned by *Hanno* at his discretion. These therefore had good cause to reioyce at the comming of *Scipio*: with whom, others also (no doubt) found reasons to ioyne; it being the custome of all conquered Nations, in hatred of their present Lords, to throw themselues indiscreetly into the protection of others, that many times proue worse then the former. So were the *Neapolitans*, and *Milanois*, in the age of our Grand-fathers, weary by turnes of the *Spaniards*, and *French*; as more sensible still of the present euill which they felt, than regardfull of the greater mischiefe, whereinto they ranne by seeking to auoide it. This bad affection of his Prouince, would not suffer *Hanno* to temporize. Ten thousand foot, and a thousand horse, *Hannibal* had left vnto him: besides which it is like, that some forces he was able to raise out of his Prouince. Therefore he aduentured a battaile with *Scipio*; wherein hee was ouerthrowne and taken. Following this victory, *Scipio* besieged *Stissum*, a Towne hard by, and wonne

Orat. pro Con. Balbo.

Liu. lib. 21.

Pol. lib. 3.

it.

it. But *Asdrubal* hauing passed *Iberus*, and comming too late to the reliefe of *Hanno*, with eight thousand foot, and a thousand horse, fell vpon the *Roman* Sea-forces, that lay not farre about *Tarracon*, whom he found carelesse, as after a victory, rouing abroad in the Countrey; and with great slaughter draue them aboord their ships. This done, hee ranne vp into the Countrey, where he withdrew the *Illergetes* from the *Roman* partie, though they had giuen Hostages to *Scipio*. *Scipio* in the meane season was gone to visit and aide his Fleete: where hauing set things in order, he returned backe, and made toward *Asdrubal*; who durst not abide his comming, but withdrew himselfe againe ouer *Iberus*. So the *Illergetes* were compelled by force, hauing lost *Athanagia* their chiefe Citie, to pay a fine to the *Romans*, and increase the number of their Hostages. The *Ausetani* likewise, Confederates of the *Carthaginians*, were besieged in their chiefe Towne: which they defended thirty dayes; hoping in vaine, that the sharpe Winter, and great abundance of Snow that fell, would haue made the *Romans* to dislodge. But they were faine at length to yeeld: and for this their obstinacy, they were amerced twenty talents of siluer. During the siege, the *Lacetani* came to helpe their distressed Neighbours; and were beaten home by *Scipio*, leauing twelue thousand of their Company dead behinde them. I cannot but wonder, how these *Lacetani*, that are said to be the first which embraced the friendship of *Scipio*, should without any cause remembred, become *Carthaginian* on the sudden, in the next newes that we heare of them. As also it is strange, that all the Sea-coast Northward of *Iberus*, hauing lately become voluntarily *ditionis Romanæ, subiect vnto Rome*, should in continuance of the Story, after a few lines, hold Warre against *Scipio*, without any resistance of the *Carthaginians*. Neither can I beleeue, that *Asdrubal*, as it were by a charme, stirred vp the *Illergetes*, making them lay aside all care of their Hostages, and take Armes in his quarrell; whilest himselfe had not the daring to stand against *Scipio*, but ranne away, and saued himselfe beyond *Iberus*. *Philinus* perhaps, or some *Carthaginian* Writer, would haue told it thus: That *Scipio* aduenturing too farre into the Countrey, was beaten by *Asdrubal* backe to his ships, whence he durst not stirre, vntill Winter came on: at what time the *Carthaginian* returned into the heart of his Prouince, leauing some few Garrisons to defend those places, that after *Scipio* wonne, by returning vpon them, vnlooked for, through a deepe snow. As for the *Lacetani*, *Illergetes*, and the rest, we may reasonably thinke, that they sought their owne benefit: helping themselues one while by the *Romans* against the *Carthaginians*; and contrariwise, vpon sense of iniuries receiued, or apprehension of more grieuous tyranny, vnder which they feared to be brought by these new Masters, harkening againe vnto the comfortable promises of those, that had ruled them before. For that it was their intent to liue vnder their owne Countrey Lawes, and not vnder Gouernours sent from *Rome* or *Carthage*, their demeanour in all Ages following may testifie: euen from hencefoorth vnto the dayes of *Augustus Cæsar*; till when they were neuer throughly conquered. *Liu. lib. 21.*

The yeere following this, *Cn. Scipio* had a victorie against the *Carthaginians* in fight at Sea; or rather came vpon them vnlooked for, while they rode at Anchor, most of their men being on shore. All their ships, that ranne not two farre on ground, he tooke: and thereby grew Master of the whole coast; landing at pleasure, and doing great hurt in all places that were not well defenced. After this victory, aboue one hundred and twenty Nations, or petty Estates, in *Spaine*, are said to haue submitted themselues vnto the *Romans*, or giuen Hostages: whereby *Asdrubal* was compelled to flie into the vtmost corners of the land, and hide himselfe in *Lucitania*. Yet it followes; that the *Illergetes* did againe rebell; that *Asdrubal hereupon came* ouer *Iberus*; and that *Scipio* (though hauing easily vanquished the *Illergetes*) went not forth to meet him, but stirred vp against him the *Celtiberians*, that lately were become his subiects, and had giuen him Hostages. These tooke from the *Carthaginian* three Townes, and vanquished him in two battailes; wherein they slue fifteene thousand of his men, and tooke foure thousand Prisoners. Then arriued *P. Scipio*, with the supply before mentioned: and hencefoorward the two brethren ioyntly administred the businesse in *Spaine*.

The *Carthaginians* being occupied in the *Celtiberian Warre*; the two *Scipio's* did *haud cunctanter, without both feare or doubt*, passe ouer *Iberus*, and besieged *Saguntum*. Little cause of doubt had they, if *Cn.* had already subdued many Nations beyond it, and among many others, the same *Celtiberians*, that with their proper forces were able to vanquish

Asdrubal.

Asdrubal. *Bostar*, the Gouernor of *Saguntum*, a simple man, suffered himselfe to be perswaded by one *Acedux* a *Spaniard*, that the onely way to get the fauour and hearty good will of the Countrey, was by freely restoring vnto them their Hostages; as resting, without any pledge, assured of their faith. But the crafty *Spaniard*, being trusted with this message and restitution of the Hostages, carried them all to the *Roman* Generals: perswading them, as hee had done *Bostar*, to make the Liberality their owne. Hereby the *Romans* purchased much loue, if the tale were true; and if it were not rather true, as afterward, and ere this we finde, that all the *Spanish* Hostages were left in new *Carthage*. I am weary of rehearsing so many particularities, whereof I can beleeue so few. But since we find no better certainties, we must content our selues with these.

The yeere following was like vnto this: *Asdrubal* must be beaten againe. The two *Scipio's* diuide their forces: *Cn.* makes warre by Land; *P.* by Sea. *Asdrubal*, with much labour and entreaty, hath gotten foure thousand foot, and fiue hundred horse, out of *Africk*: He repaires his Fleet; and prouides euery way to make resistance. But all his chiefe Sea-men, and Masters of his ships, reuolt vnto the *Romans*: because they had been chidden the last yeere for their negligence, which had betrayed the Nauy. The reuolt of these ship-masters animates to rebellion the *Carpetians*, or *Carpetani*, an In-land people about *Toledo*, in the very Center of *Spaine*. These doe much mischiefe, so that *Asdrubal* is faine to make a iourney to them. His sudden comming cuts off some of them, that were found scattered abroad in the fields. But they, making head, so valiantly assaile him, that they driue him, for very feare, to encampe himselfe strongly on an high peece of ground; whence hee dares not come foorth to giue them battaile. So they take a Towne by force, wherein he had laid vp all his prouisions; and shortly make themselues Masters of the Countrey round about. This good successe breeds negligence; for which they dearely pay. *Asdrubal* comes vpon them, takes them vnprepared, beats them, kils the most of them, and disperseth the rest; so that the whole Nation yeeldeth to him the next day. Then come directions from *Carthage*; that *Asdrubal* should leade his Army forth into *Italy*: which we may wonder, why the *Carthaginians* would appoint him to doe, if they had beene informed by his letters in what hard case he was; and had so weakly supplyed him, as is shewed before. But thus we find it reported: and that vpon the very rumour of this his iourney, almost all *Spaine* was ready to fall to the *Romans*. *Asdrubal* therefore sends word presently to *Carthage*, That this must not be so: or, if they will needs haue it so, that then they must send him a Successor, and well attended with a strong Army, which to imploy they should find worke more than enough; such notable men were the *Roman* Generals. But the Senate of *Carthage* is not much mooued with this excuse: *Asdrubal* must needes be gone; *Himilco*, with such forces as are thought expedient for that seruice both by Land & Sea, is sent to take the charge of *Spain*. Wherfore *Asdrubal* hath now no more to doe, than to furnish himselfe with store of money, that he might haue wherewithall to winne the friendship of the *Gauls*; through whose Countries he must passe, as *Hannibal* had done before him. The *Carthaginians* were greatly too blame, for not remembring to ease him of this care. But since it can be no better, he layes great Impositions vpon all the *Spaniards* his subiects: and hauing gotten together as much treasure as he could, onward he marcheth toward *Iberus*. The *Scipio's* hearing these newes, are carefull how to arrest him on the way. They besiege *Ibera* (so called of the Riuers name running by it) the richest towne in all those quarters, that was confederate with *Asdrubal*: who thereupon steps aside to relieue it. The *Romans* meet him, and fight a battaile with him: which they winne the more easily, for that the *Spaniards*, his followers, had rather be vanquished at home; than get the victorie, and afterwards he haled into *Italy*. Great numbers are slaine: and few should haue escaped, but that the *Spaniards* ranne away, ere the battailes were fully ioyned. Their Campe the *Romans* take, and spoile: whereby (questionlesse) they are maruellously enriched; all the money that could be raked together in *Spaine*, being carried along in this *Italian* expedition. This dayes euent ioynes all *Spaine* to the *Romans*, if any part of the Countrey stood in doubt before; and puts *Asdrubal* so far from all thought of trauelling into *Italie*, that it leaues him small hope of keeping himselfe safe in *Spaine*. Of these exploits aduertisement is sent to *Rome*: and *Letters* to the Senate, from *P.* and *Cn. Scipio*, whereof the Contents are; That they haue neither money, apparrell, nor bread, wherewith to sustaine their Army and Fleet; That all is wanting: so as vnlesse they may be supplyed from

Liu. lib. 23.

Rome,

Rome, they can neither hold their forces together, nor tarry any longer in the Prouince: Theſe Letters come to *Rome* in an euill ſeaſon; the State being ſcarcely able, after the loſſe at *Canne*, to helpe it ſelfe at home. Yet reliefe is ſent: how hardly, and how much to the commendations of that loue and care, which the priuate Citizens of *Rome* bare vnto the Common-wealth, ſhall be inſerted elſe-where, into the relation of things whereof the truth is leſſe queſtionable. At the comming of this ſupply, the two *Scipio's* purſue *Aſdrubal*, and hunt him out of his lurking holes. What elſe can we thinke, that remember the laſt newes of him, and how fearefully he miſtruſted his owne ſafetie? They find him, and *Mago*, and *Amilcar* the ſonne of *Bomilcar*, with an Army of threeſcore thouſand men, beſieging *Illiturgi*: (which the learned *Ortelius*, and others, probably coniecture to haue ſtood, where *Carinnena* is now, in the Kingdome of *Aragon*; for there was *Illiturgis*, afterward called *Forum Iulij*, quite another way) a Towne of the *Illergetes* their neereſt Neighbours, for hauing reuolted vnto the *Romans*. The Towne is greatly diſtreſſed; but moſt of all, for want of victualles. The *Romans* therefore breake through betweene the Enemies Campes, with terrible ſlaughter of all that reſiſt them: and hauing victualled the place, encourage the towneſ-men to defend their walls as ſtoutly, as they ſhould anon beholde them fighting manfully with the beſiegers, in their behalfe. So they iſſue forth, about ſixteene thouſand againſt three ſcore-thouſand: and killing more of the enemies, than themſelues were in number; driue all the three *Carthaginian* Commanders, euery one out of his quarter; and tooke that day, beſides priſoners and other bootie, fiftie and eight Enſignes. *Liu. lib. 23.*

The *Carthaginian* Armie, being thus beaten from *Illiturgi*, fall vpon *Intibili*, that ſtood a little Southward from the mouth of *Iberus*. The *Spaniards* are blamed, as too greedy of earning mony by warre, for thus re-enforcing the broken *Carthaginians*. But it may be wondred, whence the *Carthaginians* had money to pay them: ſince *Aſdrubal* was lately driuen to poll the Countrey, wanting money of his owne; and being beaten in this iourny, had loſt his wealthy carriages, when his Campe was taken after the battel by *Ibera*. Howſoeuer it happens, the *Carthaginians* (according to their cuſtome) are beaten againe at *Incibili*: where there were of them aboue thirteene thouſand ſlaine, and aboue three thouſand taken; beſides two and forty Enſignes, and nine Elephants. *Liu. lib. 23.* After this, (in a maner) all the people of *Spaine* fell from them vnto the *Romans*. Thus could *Fabius*, *Valerius Antias*, or ſome other Hiſtorian, to whom *Liuy* gaue credit, conquer all *Spaine* twice in one yeare, by winning famous victories; whereof theſe good Captaines, *P.* and *Cn. Scipio*, perhaps were not aware.

The *Romans*, notwithſtanding this large acceſſe of Dominion, winter on their owne ſide of *Iberus*. In the beginning of the next yeere, great Armies of the *Spaniards* riſe againſt *Aſdrubal*; and are ouerthrowne by him. *P. Scipio*, to helpe theſe his friends, is forced to make great haſte ouer the Riuer. At *Caſtrum altum*, a place in the mid-way betweene new *Carthage* and *Saguntum*, famous by the death of *the great Amilcar*, *Publius Scipio* incampeth: and ſtores the place with victualles, being ſtrong and defencible; as intending to make it his ſeate for a while. But the Country round about is too full of Enemies: the *Carthaginian* horſe haue charged the *Romans* in their march, and are gone off cleare; falling alſo vpon ſome ſtragglers, or ſuch as lagged behind their fellowes in march, they haue cut off two thouſand of them. Hereupon it is thought behouefull, to retire vnto ſome place more aſſured. So *Publ.* withdrawes himſelfe vnto *Mons victoria*: that riſing ſomewhat Eaſtward from *Incibili*, ouer-looketh the Southerne Out-let of *Iberus*. Thither the *Carthaginians* purſue him: His brother *Cn.* repaires vnto him; & *Aſdrubal* the ſonne of *Geſco*, with a full Army, arriues to help his Companions. As they lie thus neere incamped together, *P. Scipio*, with ſome light-armed, going cloſely to view the places thereabouts, is diſcouered by the enemies: who are like to take him, but that he withdrawes himſelfe to an high piece of ground; where they beſiege him, vntill his brother *Cn.* fetch him off. After this (but I know not why) *Caſtulo*, a great city of *Spaine*, whence *Hannibal* had taken him a wife, ioyneth with the *Romans*; though being farre diſtant from them, and ſeated on the head of the Riuer *Bætis*. Neuertheleſſe the *Carthaginians* paſſe ouer *Iberus*, to beſiege *Illiturgi* againe, wherein lodgeth a *Roman* garriſon; hoping to win it by famine. We may iuſtly wonder, what ſhould moue them to neglect the rebellion of *Caſtulo*, yea and the *Roman* Army lying ſo cloſe by them, and to ſeeke aduentures further off, in that very place, wherein they had beene ſo grieuouſly beaten

the yeere before. But thither they goe: and thither followes them *Cn. Scipio* with one Legion: who enters the Towne by force, breakes out vpon them the next day, and in two battels kills aboue twelue thousand, and takes more than a thousand of them prisoners, with sixe and thirty Ensignes. This victorie (doubtlesse) is remarkeable: considering that the greatest *Roman* Legion at this time, consisted of no more than fiue thousand men. The vanquished *Carthaginians* besiege *Bigarra:* but that siege is also raised by *Cn. Scipio*. Thence the *Carthaginians* remoue to *Munda*; where the *Romans* are soone at their heeles. There is a great battaile fought, that lasteth foure houres, wherein the *Romans* get a notable victory; and a more notable would haue gotten, had not *Cn. Scipio* beene wounded. Thirty nine Elephants are killed; and twelue thousand men; three thousand prisoners taken, and seauen and fifty Ensignes. The *Carthaginians* flie to *Auringes*; and the *Romans* pursue them. *Cn. Scipio* in a Litter is carried into the field, and vanquisheth the *Carthaginians* againe: but kills not halfe so many of them, as before; good cause why, for there are *fewer* of them left to fight. Notwithstanding all these ouerthrowes, the *Spaniards*, a people framed euen by nature to set warre on foot, quickly fill vp the broken troups of *Asdrubal:* who hauing also hired some of the *Gaules*, aduentures once more to trie his fortune with the *Romans*. But he is beaten againe: and looseth eight thousand of his men; besides Prisoners, Elephants, Ensignes, and other appurtenances. After so many victories, the *Romans* are euen ashamed, to leaue *Saguntum* enthralled vnto the *Carthaginians*; since, in behalfe of that Cittie, they had at first entred into this warre. And well may we thinke it strange, that they had not recouered it long before, since we may remember, that long before this they had wonne all the Countrey once and againe. But it must not be forgotten, that they had ere now besieged *Saguntum*; and were faine (as appeares) to goe their way without it: so as they neede not to blush, for hauing so long forborne to doe that, which ere now they had attempted, but were vnable to performe. At the present they wonne *Saguntum*: and restore the possession thereof vnto such of the poore dispersed Citizens, as they can finde out. They also waste and destroy the Countrey of the *Turdetani*, that had ministred vnto *Hannibal* matter of quarrell against the *Saguntines*. This last action (questionlesse) was much to their honour; and wherein we may be assured, that the *Carthaginians* would haue disturbed them, if they had beene able.

Liu. lib. 24.

But ouer-looking now this long continuance of great victories, which the *Romans* haue gotten in *Spaine*, other print or token of all their braue exploits, wee can perceiue none, than this recouery of *Saguntum*: excepting the stopping of *Asdrubals* iourney; which was indeede of greatest importance, but appertaining to their owne defence. For they haue landed at *Emporia*, an Hauen towne, built and peopled by a Colonie of the *Phocæans*, kinne to the *Massilians*, friends to the *Romans*; They haue easily wonne to their party, lost, recouered, and lost againe, some pettie bordering Nations of the *Spaniards*, that are carried one while by perswasion, other-whiles by force, and sometimes by their owne vnsettled passions; and now finally they haue won a Towne, whereof the *Carthaginians* held entire possession, who had rooted out the old inhabitants. Wherefore we may easily beleeue, that when they tooke *Saguntum* (if they tooke it not by surprise; which is to be suspected, since in this Action we finde no particulars remembred, as when the same place was taken by *Hannibal*) they had gotten the better of their Enemies in some notable fight. In like sort also must we thinke, that all those battailes lately remembred, after euery one of which *Asdrubal* sate downe before some place, that had rebelled, or seemed ready to rebell, were prosperous vnto the *Carthaginians*. For it is not the custome of Armies vanquished, to carry the warre from Towne to Towne, and beleaguer Cities of their Enemies; but to fortifie themselues within their owne places of strength, and therein to attend the leuie and arriuall of new supplies. And surely, if the *Romans* had beene absolute Masters of the field, when they wonne *Saguntum*, they would not haue consumed a whole yeere following, in practising onely with the *Celtiberians* the next adioyning people. Yet made they this, little lesse than two yeeres businesse. Of these *Celtiberians* we heare before, That they haue yeelded vp themselues vnto the *Romans*; for securitie of their faith, giuen Hostages to *Scipio*; and, at his appointment, made warre against the *Carthaginians*, with their proper forces. Wherefore it is strange, that they are now thus hardly wrought; and, not without expresse condition of a great summe, hired to serue in the *Roman* camp. How this may hold together I cannot perceiue;

perceiue; vnlesse perhaps in those daies it were the *Roman* custome, or rather the custome of some bad Author whom *Liuie* followes, to call euery messenger, or straggler, that entred their campe, an Hostage of that people from whom he came.

The *Celtiberians* at length, hired with great rewards, send an Army of thirty thousand to helpe the *Romans*: out of which, three hundred the fittest men are chosen, and carried into *Italy*, there to deale with their Countrey-men that follow *Hannibal* in his warres. But if any of these three hundred returne backe into *Spaine*, it is to be feared, that he brings with him such newes of the riches and welfare of *Hannibals* men; that all his fellowes at home are the lesse vnwilling to follow *Asdrubal*, when he shall next haue a desire to leade them into *Italy*. Hereof we finde more than probability, when these mercenary *Celtiberians* meet the *Carthaginian* Army in the field. The two *Scipio's*, presuming on this accesse of strength, diuide their forces, and seeke out the Enemies; who lie not farre off with three Armies. *Asdrubal* the sonne of *Amilcar*, is neerest at hand; euen among the *Celtiberians*, at *Anitorgis*. With him *Cn. Scipio* doubts not to take good order: but the feare is, that this one part of the *Carthaginian* forces being destroyed; *Mago* the sonne of *Gisco*, hearing the newes, will make vse of their distance, which is fiue dayes march, and, by running into the furthest parts of the Countrey, saue themselues from being ouer-taken. *Publius* therefore must make the more haste, and take with him the better souldiers, that is, two parts of the olde *Roman* Armie; leauing the third part, and all the *Celtiberians*, to his brother. Hee that hath the longer iourny to make, comes somewhat the sooner to his liues end. *Mago*, and *Asdrubal* the sonne of *Gisco*, are not studying how to runne away: they finde no such necessity. They ioyne their forces together; meet with *Publius Scipio*; and lay at him so hardly, that hee is driuen to keepe himselfe close within his Trenches: wherein hee thinkes himselfe not well assured. Especially he is vexed by *Masanassa*, Prince of the *Massæsyli*, *Numidians* bordering vpon *Mauritania*, in the Region called now *Tremizen*: to whom the chiefe honor of this seruice is ascribed, for that hee becomes afterward Confederate with the *Romans*. In this dangerous case *P. Scipio* gets intelligence, that *Indibilis*, a *Spanish* Prince, is coming with seuen thousand and fiue hundred of the *Suessetani*, to ioyne with his Enemies. Fearing therefore to be streight shut vp, and besieged, he issues forth by night, to meet with *Indibilis* vpon the way; leauing *T. Fonteius* his Lieutenant, with a small company to defend the camp. He meets with *Indibilis*; but is not able, according to his hope, to defeat him at the first encounter. The fight continues so long, that the *Numidian* horse appeare (whom he thought to haue beene ignorant of his departure) and fall vpon the *Romans* on all sides: neyther are the *Carthaginians* farre behinde; but come so fast vpon him in Reare, that *P. Scipio*, vncertaine which way to turne, yet fighting, and animating his men, where neede most requireth, is strucke through with a lance, and slaine: very few of his Army escaping the same destinie, through benefit of the darke night. The like end hath *Cn. Scipio* within nine and twenty daies after. At his meeting with *Asdrubal*, the *Celtiberian* Mercenaries all forsake him; pretending that they had warre in their owne Countrey. If *Anitorgis*, where *Asdrubal* then lay, were, as *Ortelius* following *Beuterus* takes it; a *Celtiberian* towne; this was no vaine pretence, but an apparent truth. But we may iustly beleeue, that they were wonne by *Asdrubal*, and easily perswaded to take as much mony for not fighting, as they should haue had for hazarding their liues. *Cn. Scipio* therefore being vnable to stay them; and no lesse vnable, without their helpe, either to resist the Enemie, or to ioyne with his Brother, maketh a very violent retrait; herein onely differing from plaine flight, that he keeps his men together. *Asdrubal* presseth hard vpon him: and *Mago*, with *Asdrubal* the sonne of *Gesco*, hauing made an end of *Publius*, hasten to dispatch his brother after him. *Scipio* steales from them all, by night; but is ouertaken the next day by their horse, and arrested, in an open place of hard stonie ground, where growes not so much as a shrubbe, vnfit for defence of his Legions against such enemies. Yet a little Hill hee findes of easie ascent on euery side; which hee takes for want of a more commodious place, and fortifies with packe-saddles, and other luggage, for default of a better Pallisado. These weake defences the *Carthaginians* soone teare in sunder: and, breaking in on all hands, leaue very few of them aliue; that saued themselues, I know not how, within some woods adioyning, escape vnto *T. Fonteius*, whom *Publius* had left in his camp, as is before said. It is a terrible ouerthrow, they say, out of which no man escapes. Yet, how they that were thus hemmed in on

euery side, in so bare a ground as afforded not a shrub to cover them; could breake out, and throwd themselues within woods adioyning, I should much wonder, did not a greater miracle following call away mine attention. *T. Fonteius* is in *Scipio's* campe, on the North side of *Iberus*, fearefull (as may be supposed) of his owne life; since his Generall, with two parts of the *Romane* Armie, had little hope to remaine long safe within it. Thither comes *L. Martius*, a yong *Roman* Gentleman of a notable spirit: who hauing gathered together the scattered Souldiers, and drawne some Companies out of their Garrisons, makes a pretie Armie. The Souldiers, being to choose a Generall by most voices, preferre this *L. Martius* before *Fonteius* the Lieutenant, as well they may. For *Asdrubal*, the sonne of *Gisco*, comming vpon them; this *L. Martius* so encourageth his men, (fondly weeping when he led them forth, vpon remembrance of their more honourable Generals lately slaine) and admonisheth them of their present necessitie, that he beates the *Carthaginians* into their Trenches. A notable victory perhaps he might haue gotten, but that he wisely sounds the retrait; reseruing the fury of his Souldiers to a greater occasion. The *Carthaginians* are at first amazed, and wonder whence this new boldnesse growes, in enemies lately vanquished, and now againe little better than taken: but when they see, that the *Roman* dares not follow his aduantage, they returne to their former security; and vtterly despising him, set neither *Corps du gard*, nor Sentinell, but rest secure, as if no enemy were neere. *Martius* therefore animates his souldiers with liuely words; and tels them, That there is no aduenture more safe, than that which is furthest from suspition of being vnder-taken. They are soone perswaded to follow him, in any desperate peece of seruice. So he leades them forth by night, and stealtes vpon the Campe of *Asdrubal*: where finding no guard, but the enemies fast a-sleepe, or very drowzie, Hee enters without resistance, fires their Cabbins, and giues a terrible alarme; so that all affrighted, the *Carthaginians* run head-long one vpon another, they know not which way. All passages out of their Campe *Martius* hath prepossessed, so that there is no way to escape, saue by leaping downe the Rampart: which as many doe, as can thinke vpon it, and run away toward the Campe of *Asdrubal* the sonne of *Amilcar*, that lay sixe miles off. But *Martius* hath way-laid them. In a Valley betweene their two campes hee hath bestowed a *Roman* cohort, and I know not what number of Horse; so that into this Ambush they fall euery one, and are cut in peeces. But lest perchance any should haue escaped, and giue the alarme before his comming; *Martius* hastens to be there as soone as they. By which diligent speed, He comes early in the morning vpon this further campe: which with no great difficulty hee enters; and partly by apprehension of danger which the Enemies conceiued, when they beheld the *Roman* shields, foule, and bloudied with their former execution, Hee driues head-long into flight, all that can saue themselues from the fury of the sword. Thirtie seauen thousand of the enemies perish in this nights worke; besides a thousand eight hundred and thirty, taken prisoners. Hereunto *Valerius Antias* addes, that the campe of *Mago* was also taken, and seuen thousand slaine: and that in another battaile with *Asdrubal*, there were slaine tenne thousand more; besides foure thousand three hundred and thirtie taken prisoners. Such is the power of some Historians. *Liuie* therefore hath elsewhere well obserued, That there is none so intemperate, as *Valerius Antias*, in multiplying the numbers that haue fallen in battailes. That, whilest *Martius* was making an Oration to his souldiers, a flame of fire shone about his head, *Liuie* reporteth as a common tale, not giuing thereto any credit: and temperately concludeth, That this Captaine *Martius* got a great name; which he might well doe, if with so small forces, and in such distresse, Hee could cleerely get off from the Enemies, and giue them any parting blow, though it were farre lesse then that which is heere set downe.

Of these occurrents *L. Martius* sent word to *Rome*, not forgetting his owne good seruice, whatsoeuer it was, but setting it out in such wise, as the Senate might iudge him worthy to hold the place of their Vicegerent in *Spaine*: which the better to intimate vnto them, He stiled himselfe Propretor. The *Fathers* were no lesse moued with the tidings than the case required: and therefore tooke such carefull order, for supplying their forces in *Spaine*, that although *Hannibal* came to the gates of *Rome*, ere the Companies leuied to serue in that Prouince, could be sent away; yet would they not stay a tide for defence of the Citie it selfe, but shipped them in all haste for *Spaine*. As for that title of Propretor, which *Martius* had assumed, they thought it too great for him, and were offended

offended at his presumption in vsurping it: foreseeing well, that it was a matter of ill consequence, to haue the souldiers abroad make choice, among themselues, of those that should command Armies and Prouinces. Therefore *C. Claudius Nero* was dispatched away, with all conuenient haste, into *Spaine*: carrying with him about sixe thousand of the *Roman* foot, and as many of the *Latines*, with three hundred *Roman* Horse, and of the *Latines* eight hundred.

It happened well, that about these times, the affaires of *Rome* began to prosper in *Italy*, and afforded meanes of sending abroad such a strong supply: otherwise, the victories of *Martius* would ill haue serued, either to keepe footing in *Spaine*, or to stop the *Carthaginian* Armies from marching towards the *Alpes*. For when *Claudius*, landing with his new forces, tooke charge of that remainder of the Army, which was vnder *Martius* and *Fonteius*; he found surer tokens of the ouerthrowes receiued, than of those miraculous victories, whereof *Martius* had made his vaunts vnto the Senate. The *Roman* party was forsaken by most of the *Spanish* friends: who how to reclaim, it would not easily be deuised. Yet *Claudius* aduanced boldly towards *Asdrubal* the brother of *Hannibal*: whom he found among the *Ausetani*, neere enough at hand, incamped in a place called *Lapides atri*; out of which there was no issue, but onely through a streight, whereon the *Roman* seized at his first comming. What should haue tempted any man of vnderstanding to incampe in such a place, I doe not finde: and as little reason can I find in that which followed. For it is said, That *Asdrubal*, seeing himselfe thus lockt vp, made offer to depart forth-with out of all *Spaine*, and quit the Prouince to the *Romans*, vpon condition, that hee and his Armie might be thence dismissed; That he spent many dayes, in entertayning parlee with *Claudius* about this businesse; That night by night he conueighed his footmen (a few at a time) through very difficult passages, out of the danger; and that finally taking aduantage of a misty day, He stole away with all his Horse and Elephants, leauing his Campe empty. If we consider, that there were at the same time, besides this *Asdrubal*, two other *Carthaginian* Generalls in *Spaine*; we shall finde no lesse cause to wonder at the simplicity of *Claudius*, who hoped to conclude a bargaine for so great a Countrey, with one of these three Chieftaines, than at the strange nature of those passages: through which the footmen could hardly creepe out by night; the Horse and Elephants easily following them in a darke mistie day. Wherefore in giuing beliefe to such a tale, it is needfull that we suppose, both the danger wherein the *Carthaginians* were, and the conditions offered for their safe departure, to haue been of farre lesse value. Howsoeuer it was; neither this, nor ought else that the *Romans* could doe, serued to purchase any new friends in *Spaine*, or to recouer the old which they had lost. Like enough it is, that the old Souldiers, which had chosen *Martius* their Propretor, tooke it not well, that the Senate, regardlesse of their good deserts, had repealed their election, and sent a Propretor whom they fancied not so well. Some such occasion may haue moued them to desire a Proconsul, and (perhaps) young *Scipio* by name: as if a title of greater dignity, were needfull to worke regard in the *Barbarians*; and the beloued memorie of *Cn.* and *Publius*, likely to doe good, were it reuiued in one of the same Family. Whether vpon these, or vpon other reasons; *C. Claudius* was recalled out of the Prouince; and *Publius* the sonne of *P. Scipio* sent Proconsul into *Spaine*.

This is that *Scipio*, who afterward transferred the warre into *Africk*: where he happily ended it, to the great honour and benefit of his Countrey. He was a man of goodly presence, and singularly well conditioned: especially he excelled in Temperance, Continency, Bounty, and other vertues that purchase loue; of which qualities what great vse he made, shall appeare in the tenour of his Actions following. As for those things that are reported of him, sauouring a little too much of the great *Alexanders* vanity; How he vsed to walke alone in the *Capitoll*, as one that had some secret conference with *Iupiter*; How a Dragon (which must haue beene one of the gods; and, in likelyhood *Iupiter* himselfe) was thought to haue conuersed with his Mother, entring her Chamber often, & vanishing away at the comming in of any man; and how of these matters he nourished the rumour, by doubtfull answers; I hold them no better than fables, deuised by Historians, who thought thereby to adde vnto the glory of *Rome*: that this noble Citie might seeme, not onely to haue surpassed other Nations in vertue of the generality, but also in great woorth of one single man. To this ende nothing is left out, that might serue to adorne this *Roman* Champion. For it is confidently written, as matter

of vnquestionable truth, That when a Proconsul was to be chosen for *Spaine*, there durst not any Captaine of the principall Citizens offer himselfe as Petitioner, for that honourable, but dangerous charge; That the people of *Rome* were much astonished thereat; That when the day of Election came, all the Princes of the Citie stood looking one another in the face, not one of them hauing the heart, to aduenture himselfe in such a desperate seruice; and finally, That this *P. Cornelius Scipio*, being then about foure and twenty yeeres of age, getting vp on an high place where he might be seen of all the multitude, requested, and obtained, that the Office might be conferred vpon him. If this were true, then were all the victories of *L. Martius* no better than dreames: & either very vnreasonable was the feare of all the *Roman* Captaines, who durst not follow *Claudius Nero*, that not long before was gone into *Spaine* Propretor; or very bad intelligence they had out of the Prouince, which *Asdrubal* the *Carthaginian*, as we heard euen now, was ready to abandon. But vpon these incoherences, which I finde in the too partiall *Roman* Historians, I doe not willingly insist.

P. Scipio was sent Proconsul into *Spaine*; and with him was ioyned *M. Iunius Syllanus*, as Propretor, and his Coadiutor. They carried with them tenne thousand foote, and a thousand horse, in thirty *Quinquereme Gallies*. With these they landed at *Emporia*; and marched from thence to *Tarracon* alongst the Sea-coast. At the fame of *Scipio's* arriuall, it is said, that Embassages came to him apace from all quarters of the Prouince: which he entertained with such a maiestie, as bred a wonderfull opinion of him. As for the enemies, they were greatly afraid of him: and so much the greater was their feare, by how much the lesse they could giue any reason of it. If we must beleeue this, then must we needes beleeue, that their feare was euen as great as could be: for very little cause there was, to be terrified with the fame of so young a man, which had as yet performed nothing. All the Winter following (or, as some thinke, all the next yeere) hee did nothing: but spent the time perhaps, as his foregoers had done, in treating with the *Spaniards*. His first enterprize was against new *Carthage*: vpon which he came vnexpected, with fiue and twenty thousand foot, and two thousand fiue hundred horse; his Sea forces coasting him, and moderating their course in such wise, that they arriued there together with him. He assailed the Towne by Land and Sea; and wonne it by assault the first day. The *Carthaginians* lost it, by their too much confidence vpon the strength of it: which caused them to man it more slenderly, than was requisite. Yet it might haue been well enough defended, if some Fisher-men of *Tarracon* had not discouered vnto *Scipio*, a secret passage vnto the walles; whereof the Townsmen themselues were either ignorant, or thought (at least) that their enemies could haue no notice. This Citie of new *Carthage*, resembled the old and great *Carthage* in situation; standing vpon a demi-Iland, betweene an Hauen and a great Lake. All the Westerne side of the wals, and somewhat of the North, was fenced with this Lake: which the Fisher-men of *Tarracon* had sounded; and finding some part thereof a shelfe, whereon at low water men might passe knee-deep, or (at most) wading vp to the Nauill, *Scipio* thrust therinto some Companies of his men; who recouered the top of the walles without resistance: the place being left without guard, as able to defend it selfe by the naturall strength. These falling suddenly vpon the backes of the *Carthaginians* within the Citie; easily forced a gate, and gaue free entrance to the *Roman* Army. What booty was found within the Towne, *Liuie* himselfe cannot certainely affirme; but is faine to say, That some *Roman* Historians told lies without measure, in way of amplification. By that small proportion of riches, which was afterward carried by *Scipio* into the *Roman* Treasury, we may easily perceiue, how great a vanity it was to say, That all the wealth of *Africk* and *Spaine*, was heaped vp in that one Towne. But therein were bestowed all the *Spanish* Hostages: (or at least of the adioyning Prouinces) whom *Scipio* entreated with singular courtesie; restoring them vnto their kindred and friends, in such gracious manner, as doubled the thankes due to so great a benefit. Hereupon a Prince of the *Celtiberians*, and two petty Kings of the *Ilergetes* and *Lacetani*, neerest Neighbours to *Tarracon*, and dwelling on the North-side of *Iberus*, forsooke the *Carthaginian* party, and ioyned with the *Romans*. The speech of *Indibilis*, King of the *Ilergetes*, is much commended: for that he did not vant himselfe, as commonly fugitiues vse, of the pleasure which he did vnto the *Romans*, in reuolting from their enemies; but rather excused this his changing side, as being thereto compelled by iniuries of the *Carthaginians*, and inuited by the honourable dealing of

Scipio.

Scipio. This temperate estimation of his new professed friendship, was indeed no vnsure token, that it should be long-lasting. But if the *Ilergetes* had long ere this (as we haue heard before) forsaken the *Carthaginian* party, and stoutly held themselues as friends to *Cn. Scipio*; then could nothing haue beene deuised more vaine, than this Oration of *Indibilis* their King; excusing, as new, his taking part with the same, when he should haue rather craued pardon for his breach of alliance, formerly contracted with the Father and the Vncle. Most likely therefore it is, that howsoeuer the two elder *Scipio's* had gotten some few places among these their Neighbours, and held them by strength; yet were the *Romans* neuer masters of the Country, till this worthy Commander, by recouering their Hostages from the *Carthaginians*, and by his great munificence in sending them home, won vnto himselfe the assured loue & assistance of these Princes. The *Carthaginian* Generals, when they heard of this losse, were very sorry: yet neuertheless they set a good face on the matter; saying, That a young man, hauing stolne a Towne by surprise, was too farre transported, and ouer-ioyed, but that shortly they would meet with him, and put him in minde of his Father and Vncle; which would alter his moode, and bring him to a more conuenient temper.

Now if I should here interpose mine owne coniecture; I should be bold to say, That the *Carthaginians* were at this time busie, in setting forth toward *Italie*; and that *Scipio*, to diuert them, vnder-tooke new *Carthage*, as his Father and Vncle, vpon the like occasion, sate downe before *Ibera*. And in this respect I would suppose, that it had not been much amisse, if the passage ouer the Lake had been vndiscouered, and the Towne helde out some longer while. For howsoeuer that particular Action was the more fortunate, in comming to such good issue vpon the first day: yet in the generality of the businesse, betweene *Rome* and *Carthage*, it was more to be wished, that *Asdrubal* should be stayed from going into *Italy*, than that halfe of *Spaine* should be taken from him. Whereas therefore he had nothing left to doe, that should hinder his iourney; *Mago*, and *Asdrubal*, the sonne of *Gisco*, were thought sufficient to hold *Scipio* work, in that lingring warre of taking and retaking Towne, whilest the maine of the *Carthaginian* forces, vnder *Asdrubal*, the sonne of *Amilcar*, went to a greater enterprise: euen to fight in tryall of the Empire. But the *Roman* Historians tell this after another fashion; and say, That *Asdrubal* was beaten into *Italie*: whither he ran for feare, as thinking himselfe ill assured of the *Spaniards*, as long as they might but heare the name of *Scipio*. *Scipio*, say they, comming vpon *Asdrubal*; his Vantcourrers charged so lustily the *Carthaginian* horse, that they draue them into their Trenches: and made it apparent, euen by that small peece of seruice, how full of spirit the *Roman* Army was, and how deiected the Enemy. *Asdrubal* therefore by night retyred out of that euen ground, and occupied an Hill, compassed on three sides with the Riuer, very steepe of ascent, and not easie of accesse on the foreside; by which himselfe got vp, and was to be followed by the *Romans*. On the top of it there was a Plaine, whereon he strongly incamped himselfe: and in the mid-way, betweene the top and root of the Hill, was also another Plaine; into which he descended, more vpon brauery, that he might not seeme to hide himselfe within his Trenches, than for that he durst aduenture his Army to the hazzard of a battaile, for which this was no equall ground. But such aduantage of place could not saue him from the *Romans*. They climed vp the Hill to him; they recouered euen footing with him; droue him out of this lower Plaine, vp into his Campe on the Hill top: whither although the ascent were very difficult, and his Elephants bestowed in the smoothest places to hinder their approach; yet compassing about, and seeking passage where it was hardest to be found; but much more strongly breaking their way, where the *Carthaginians* had got vp before them, they draue both Men and Elephants head-long, I know not whither: for it is said, that there was no way to flie. Out of such a battaile, wherein hee had lost eight thousand men, *Asdrubal* is said to haue escaped; and gathering together his dispersed troupes, to haue marched towards the *Pyrenees*, hauing sent away his Elephants ere the fight began. Neuertheless, *Mago*, and *Asdrubal* the sonne of *Gisco*, are reported after this, to haue consulted with him about this Warre; and finally to haue concluded, that goe hee needes must, were it but to carry all the *Spaniards* as farre as might be, from the name of *Scipio*. How likely this was to haue been true, it shal appeare at his comming into *Italy*; whence these incoherent relations of the *Spanish* affaires, haue too long detained vs.

§. XII.

§. XII.

The great troubles that Hannibal *raised in all quarters, to the Citie of Rome.* Posthumius *the Roman Generall, with his whole Army, is slaine by the Gaules.* Philip *King of Macedon, enters into a League with* Hannibal, *against the Romans. The Romans ioyning with the Ætolians, make warre vpon* Philip *in Greece: and afterwards conclude a peace with him; the better to intend their businesse against the Carthaginians.*

WE left *Hannibal* wintering at *Capua*: where he and his new Confederates reioyced (as may be thought) not a little, to heare the good newes from *Carthage* of such mighty aide, as was decreed to be sent thence vnto him. In former times he had found worke enough, to carry the *Romans* corne into his owne barnes, and to driue away their Cattell to *Geryon*: his victories affording him little other profit, then sustenance for his Army; by making him Master of the open field. Hee might perhaps haue forc'd some walled townes, in like sort as he did *Geryon*, & the Castle of *Canna*: but had he spent much time, about the getting of any one place well defended; the hunger, that his Army must haue endured the Winter and Spring following, vntill corne were ripe, would haue grieuously punished him for such imployment of the Summer. This may haue beene the reason, why he forbore to aduenture vpon *Rome*, after his victory at *Cannæ*. For had he failed (as it was a matter of no certainty) to carry the Citie at his first comming; want of victuals would haue compelled him to quit the enterprise. Yea, many of the people that opened so hastily their gates vnto him, vpon the fresh bruit of his glorious successe, would haue taken time of deliberation, & waited perhaps the euent of another battaile: if being, either for want of meanes to force the Citie, or of necessaries to continue a siege before it, repelled (as might seeme) from the walles of *Rome*, he had presented himselfe vnto them with a lessened reputation, somewhat later in the yeere; when time to force their obedience was wanting, vnlesse they would freely yeeld it. But this great part of the care and trauell was past, when so many States of *Italy* were become his: the yeere following, the *Samnites*, and other old enemies of *Rome*, were like to receiue a notable pleasure of their new alliance with *Carthage*, by helping to lay siege vnto that proud Citie, which so long had held them in subiection. Thus the winter was passed ouer ioyfully, sauing that there came not any tidings of the preparations, to second the welcome report of those mighty forces, that were decreed and expected. The Spring drew on: and of the promised supply rhere arriued no more, than onely the Elephants. How late it was ere these came, I finde not: onely we finde, that after this he had aboue thirty of them; whereas all, saue one, that he brought ouer the *Alpes*, had beene lost in his iourney through the Marishes of *Hetruria*. Very bad excuse of this exceeding negligence, they that brought the Elephants could make vnto *Hannibal*. If they were his friends, they told him truely, what mischiefes the perswasion of *Hanno* wrought among the too niggardly *Carthaginians*. Otherwise, they might perhaps inform him, that it was thought a safer, though a farther way about, to passe along through *Spaine* and *Gaule*, as he himselfe had done; and increase the Army, by hyring the *Barbarians* in the iourney; than to commit the maine strength of their Citie, to the hazzard of the Seas: especially wanting a commodious Hauen, to receiue the Fleete that should carry such a number of Men, Horses, and Elephants, with all needfull prouisions. With these allegations *Hannibal* must rest content; and seeke, as well as he can, to satisfie his *Italian* Confederates. Therefore when time of the yeere serued, He tooke the field: and hauing finished what rested to be done at *Casilinum*, sought to make himselfe Master of some good Hauen-towne thereabout; that might serue to entertaine the *Carthaginian* Fleet; or take from his Enemies at home all excuse, which they might pretend by want thereof. To the same purpose, and to doe what else was needfull, He sent *Himilco* vnto the *Locrians*, and *Hanno* to the *Lucans*: not forgetting at once to assay all quarters of *Italy*, yea, the Iles of *Sicil* and *Sardinia*; since the siege of *Rome*, must needes be deferred vnto another yeere. *Hanno* made an ill iourney of it, being met, or ouer-taken, by *T. Sempronius Longus*: who slue aboue two thousand of his men; with the losse of fewer, than three hundred *Romans*. But *Himilco* sped farre better. By helpe of the *Brutians*, his good friends, he won *Petellia* or *Petilia* by force; after it had held out some moneths. He won likewise *Consentia*; and *Croton*, that was forsaken by the Inhabitants. Also the City of *Locri*, which

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was of great importance, yeelded vnto him: as did all other places thereabout; except onely the Towne of *Rhegium*, ouer against *Sicil*.

The great faith of the *Petilians* is worthy to be recorded, as a notable testimony of the good gouernment, vnder which the *Roman* subiects liued. As for the *Samnites*, *Campanes*, and others, whose earnestnesse in rebellion may seeme to proue the contrary; we are to consider, That they had lately contended with *Rome* for Soueraignty, and were now transported with ambition: which reason can hardly moderate, or benefits allay. The *Petilians*, in the very beginning of their danger, did send to *Rome* for helpe: where their Messengers receiued answer from the Senate, That the publike misfortunes had not left meanes, to relieue their Associats that were so farre distant. The *Petilian* Messengers (Embassadours they are termed; as were all others, publikely sent from Cities of the *Roman* subiection, that had a priuate iurisdiction within themselues) fell downe to the ground, and humbly besought the *Fathers*, not to giue them away: promising to do and suffer whatsoeuer was possible, in defence of their Towne, against the *Carthaginians*. Hereupon the Senate fell to consultation againe: and hauing throughly considered all their forces remaining, plainly confessed, that it was not in their power to giue any relief. Wherefore these Embassadours were willed to returne home, and to bid their Citizens prouide hereafter for their owne safety, as hauing already discharged their faith to the vtmost. All this notwithstanding, the *Petilians* (as was said) held out some moneths: and hauing striuen in vaine to defend themselues, when there was no apparent possibilitie, gaue to the *Carthaginians* a bloudie victorie ouer them; being vanquished as much by famine, as by any violence of the Assailants.

The *Romans* at this time were indeed in such ill case, that *Hannibal*, with a little helpe from *Carthage*, might haue reduced them into termes of great extremitie. For whereas, in a great brauerie, before their losse at *Canna*, they had shewed their high mindes, by entertaining the care of things farre off, notwithstanding the great warre that lay vpon them so neere at hand: it now fell out miserably all at once, that their fortune abroad was no whit better then at home. *L. Posthumius Albinus* their Prætor they had sent, with an Armie of fiue and twenty thousand, into *Gaule*; to the *Illyrian* King *Pineus* they had sent for their Tribute due, whereof the pay-day was past, willing him, if hee desired forbearance, to deliuer hostages for his performance of what was due; and to *Philip* King of *Macedon* they had sent, to require, that hee should deliuer vp vnto them *Demetrius Pharius*, their Subiect and Rebell, whom he had receiued. But now from all quarters they heare tidings, little surable to their former glorious conceits. *Posthumius* with all his Armie was cut in pieces by the *Gaules*, in such sort, that scarce ten men escaped. The manner of his ouerthrow was very strange. There was a great Wood, called by the *Gaules*, *Litana*; through which he was to passe. Against his comming, the Enemies had sawed the Trees so far, that a little force would serue to cast them downe. When therefore *Posthumius*, with his whole Armie, was entred into this dangerous passage, the *Gaules*, that lay about the Wood, began to cast downe the Trees: which falling one against another, bore all downe so fast, that the *Romanes* were ouer-whelmed, Men and Horses; in such wise, that no more escaped, than is said before. How this tedious worke of sawing so many Trees, could take desired effect, and neither be perceiued, nor made frustrate, either by some winde, that might haue blowne all downe before the *Romanes* entred; or by some other of those many accidents, whereto the deuice was subiect; I do not well conceiue. Yet some such thing may haue beene done: and what failed in the stratagem, supplied with the Enemies sword. It is not perhaps worthy to be omitted, as a monument of the sauage condition, wherewith *Lombardie*, a Countrie now so ciuill, was infected in elder times, That of *Posthumius* his skull, being cleansed, and trimmed vp with gold, a drinking cup was made, and consecrated in their principall Temple, as an holy vessell, for the vse of the Priest in their solemnities. Of this great ouerthrow, when word was brought to *Rome*; the amazement was no lesse then the calamitie. But sorrow could giue no remedie to the mischiefe: and anger was vaine, where there wanted forces to reuenge. Tribute from the *Illyrians* there came none: neither do I finde, that any was a second time demanded; this we finde, That with *Pleuratus*, and *Scerdilætus* *Illyrian* Kings, as also with *Gentius*, who reigned within a few yeres following, the *Romans* dealt vpon euen termes; entreating their assistance against *Philip* and *Perseus*; not commanding their duetie, as Vassals. The *Macedonian* troubled them yet a little further. For

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hauing assured his affaires in *Greece*, and enioying leisure to looke into the doings abroad, He sent Embassadours to *Hannibal*: with whom he made a league, vpon these conditions; That the King in person should come into *Italy*, and with all his forces, by Land and Sea, assist the *Carthaginians* in the *Roman* warre, vntill it were finished; That *Rome*, and all *Italy*, together with all the spoile therein to be gotten, should be left entire vnto the State of *Carthage*; And that afterwards *Hannibal* with his Armie should passe into *Greece*, and there assist *Philip*, vntill hee had subdued all his Enemies: (which were the *Ætolians*, *Thracians*, King *Antiochus*, and others) leauing semblably vnto him the full possession of that country, and the Iles adioyning. But such predispositon of Kingdoms and Prouinces, is lightly comptrolled by the diuine Prouidence, which therein shewes *It* selfe not (as *Herodotus* falsly termes it, and like an *Atheist*) enuious or malicious, but very just and majesticall, in vp-holding that vnspeakable greatnesse of Soueraignty, by which *It* rules the whole World, and all that therein is.

The first Embassadours that *Philip* sent, fell into the *Romans* hands, in their journey towards *Hannibal*: & being examined what they were, aduentured vpon a bold lie, saying, That they were sent from the King of *Macedon* to *Rome*, there to make a League with the Senate and People, and offer his helpe in this time of great necessitie. These newes were so welcome, that the ioy thereof tooke away all care of making better inquiry. So they were louingly feasted, and freely dismissed with guides that should leade them the way, and shew them how to auoyde the *Carthaginians*. But they being thus instructed concerning their iourny, fell wilfully into the Campe of *Hannibal*: who entertained them after a better fashion; and concluded the businesse, about which they came, vpon the points before remembred. In their returne homeward, they happened againe vnluckily to be descried by the *Roman* fleete; which, mistrusting them to be of the *Carthaginian* party, gaue them chace. They did their best to haue escaped: but being ouer-taken, they suffered the *Romans* to come aboord; and trusting to the lie that once had serued them, said it againe, That hauing beene sent from King *Philip*, to make a league with the People of *Rome*, they were not able, by reason of the *Carthaginians* lying betweene, to get any farther than to *M. Valerius* the Pretor, vnto whom they had signified the good affection of the King their Master. The tale was now lesse credible than before: and (which marred all) *Gisco*, *Bostar*, and *Mago*, with their followers, *Carthaginians* that were sent with them from *Hannibal* to ratifie the agreement, being presently detected, made the matter apparant. Wherefore a little inquisition serued to find all out: so that at length *Hannibals* owne letters to King *Philip* were deliuered vp, and the whole businesse confessed. The Embassadours and their followers were sent close prisoners to *Rome*: where the chiefe of them were cast into prison; and the rest sold for bond-slaues. Yet one of their ships that escaped, carried word into *Macedon* of all that had happened. Whereupon a new Embassage was sent, that went and returned with better speed; concluding, as was agreed before; onely with some losse of time.

The *Romans* were exceedingly perplexed: thinking with what heauy weight this *Macedonian* warre, in an euill houre, was likely to fall vpon them; when their shoulders were ouer-burdened with the loade of the *Carthaginian*. Yet they tooke a noble resolution; and sutable vnto that, whereby they kept off the storme, that else would haue beaten vpon them from *Spaine*. They iudged it more easie, with small forces to detaine *Philip* in *Greece*, than with all their strength to resist him in *Italy*. And heerein they were in the right. For that the very reputation of a King of *Macedon*, ioyning with *Hannibal* in such a time, would haue sufficed to shake the allegeance, not onely of the *Latines*, and other their most faithfull Subiects, but euen of the *Roman* Colonies that held all priuiledges of the Citie, it will appeare by the following successe of things. *M. Valerius* the Pretor, with twenty *Quinquereme* Gallies, was appointed to attend vpon the *Macedonian*, and to set on foot some commotion in *Greece*; or to nourish the troubles already therein begunne. *Philip* was busie about the Sea townes, that looked towards *Italy*, setting vpon *Apollonia*; and thence falling vpon *Oricum*; which he wonne, and so returned to *Apollonia* againe. The *Epirots* craued helpe of *M. Valerius*: or rather accepted his kind offers; who had none other businesse to doe. The Garrison that *Philip* had left in *Oricum*, was strong enough to hold the Towne-men in good order; but not to keep out the *Romans*: of whose daring to attempt any thing against him, on that side the Sea, *Philip* as then had no suspition. *Valerius* therefore easily regained the Towne; and sent thence a

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thousand men, vnder *Nasius Crispus*, an vnder-taking and expert Captaine; which got by night into *Apollonia*. These made a notable sallie, and brake into *Philips* Trenches with so great slaughter, that they forced him to forsake his campe, and raise the siege. The King purposed (as it is said) to haue departed thence by Sea: but *Valerius*, coming with his fleet from *Oricum*, stopped vp the mouth of the Riuer; so that he was faine to burne his ships, (which belike were no better than long boates) and depart ill furnished of carriages, by Land. After this *Valerius* dealt with the *Ætolians*, a Nation alwayes enemy to the Crowne of *Macedon*: and easily perswaded them (being so affected, as hath else-where beene shewed) to make strong warre on *Philip*; wherein he promised them great assistance from the *Romans*. That which most moued the troublesome spirits of the *Ætolians*, was the hope of getting *Acarnania*: after which they had gaped long; and whereof the *Roman* was as liberall in making promise, as if already it had bene his owne. So a league was made betweene them: and afterward solemnely published at *Olympia*, by the *Ætolians*; and by the *Romans*, in their *Capitoll*. The conditions were, That from *Ætolia* to *Corcyra*, in which space *Acarnania* was contained, all the Countrey should be subdued, and left vnto the *Ætolians*, the pillage onely to be giuen to the *Romans*. And that if the *Ætolians* made peace with *Philip*, it should be with Prouision, to hold no longer than whilest he abstained from doing iniurie to the *Romans*, or their Associates. This was indeed the onely point, whereat *Valerius* aimed, who promised as much on the *Romans* behalfe, That they should not make peace with the *Macedonian*, vnlesse it were with like condition of including the *Ætolians*. Into this league was place reserued for the *Lacedæmonians* and *Eleans*, as to those that had made or fauored the side of *Cleomenes* against the *Macedonian*, to enter at their pleasure. The like regard was had of *Attalus*, *Pleuratus*, and *Scerdiletus*: the first of which reigned at *Pergamus*, in *Asia* the lesse, a Prince hereafter much to be spoken of; the other two held some part of *Illyria*, about which the *Romans* were so farre from contending with them, that gladly they sought to get their friendly acquaintance. But the names of these Associates, are thrust into the Treatie; rather to giue it countenance, than for any readinesse which they disclose to enter thereinto. The *Ætolians* alone, and chiefly *Scopas* their Pretor, with *Dorymachus* and others, are yet a while the onely men, of whom the *Roman* Generals must make much; as the late *French* King, *Henry* the fourth, when he had onely the title of *Nauarre*, was said to court the Majors of *Rochel*. *Philip* was not idle, when he heard whereunto the *Ætolians* tended. He repaired his Armie, made a countenance of warre vpon the *Illyrians*, & other his borderers, that were wont in times of danger to infest the Kingdome of *Macedon*; wasted the Country about *Oricum* and *Apollonia*; and ouerrunning the *Pelagonians*, *Dardanians*, and others, whom he held suspected, came downe into *Thessalie*, whence he made shew as if he would inuade *Ætolia*. By the fame of this Expedition, He thought to stirre vp all the *Greeks* adioyning, against the *Ætolians*; whom they generally detested as a nest of Robbers, troublesome to all the Country. To which purpose, and to hinder the *Ætolians* from breaking into *Greece*, He left *Perseus*, his sonne and heire, with foure thousand men, vpon their borders: with the rest of his Armie, before greater businesse should ouer-take and entangle him, He made a long iourney into *Thrace*, against a people called the *Medes*; that were wont to fall vpon *Macedon*, whensoeuer the King was absent. The *Ætolians*, hearing of his departure, armed as many as they could against the *Acarnanians*; in hope to subdue those their daily enemies, and winne their little Country, ere he should be able to returne. Hereto it much availed, that the *Romans* had already taken *Oeniadæ* and *Naxos*, *Acarnanian* Townes, conueniently situated to let in an Armie; and consigned them vnto the *Ætolians*, according to the tenor of the contract lately made with them. But the stout resolution of the *Acarnanians*, to die (as we say) euery Mothers sonne of them, in defence of their Country; together with the great haste of the *Macedonian* (who layed aside all other businesse) to succour these his friends, caused the *Ætolians* to forsake their enterprise. When this Expedition was giuen ouer, the *Romans* and *Ætolians* fell vpon *Ancyra*, which they tooke: the *Romans* assailing it by Sea, the *Ætolians* by Land. The *Ætolians* had the Towne, and the *Romans* the spoile.

For these good seruices *M. Valerius* was chosen Consul at *Rome*; and *P. Sulpicius* sent in his stead, to keepe the warre on foot in *Greece*. But besides the *Roman* helpe, *Attalus* out of *Asia* came ouer to assist the *Ætolians*. Hee was chiefly mooued by his owne iealousie

louſie of *Philips* greatnes: though ſomwhat alſo tickled with the vanity, of being choſen by the *Ætolians* their principall Magiſtrate; which honour, though no better than titularie, he tooke in very louing part. Againſt the forces which *Attalus* and the *Romans* had ſent, being ioyned with the maine power of *Ætolia*, *Philip* tried the fortune of two battailes: and was victorious in each of them. Hereupon, theſe his troubleſome neighbours deſired peace of him, and vſed their beſt meanes to get it. But when the day, appoynted for the concluſion thereof, was come: their Embaſſadours, inſtead of making ſubmiſſion, propoſed vnto him ſuch intolerable conditions, as ill beſeemed vanquiſhed men to offer: and might therefore well teſtifie, that their mindes were altered. It was not any loue of peace, but feare of being beſieged in their owne Townes, that had made them deſirous of compoſition. This feare being taken away, by the encouragements of *Attalus* and the *Romans*, they were as fierce as euer: and thruſt a garriſon of their owne, and ſome *Roman* friends, into *Elis*; which threatned *Achaia*, wherein *Philip* then lay. The *Romans*, making a cut ouer the ſtreight from *Naupactus*, waſted the Countrey in a terrible brauerie: wherein *Philip* requited them; coming vpon them in great haſte from the *Nemæan* Games (which he was then celebrating) and ſending them faſter away, but nothing richer, than they came.

In the heate of this contention, *Pruſias* King of *Bithynia*, fearing the growth of *Attalus*, no leſſe than *Attalus* held ſuſpected the power of *Philip*; ſent a Nauie into *Greece*, to aſſiſt the *Macedonian* partie. The like did the *Carthaginians*: and vpon greater reaſon; as being more intereſſed in the ſucceſſe of his affaires. *Philip* was too weake by Sea: and though he could man ſome two hundred ſhips; yet the veſſells were ſuch, as could not hold out againſt the *Roman Quinqueremes*. Wherfore it behoued him, to vſe the help of his good friends the *Carthaginians*. But their aide came ſomwhat too late: which might better at firſt haue kept thoſe Enemies from faſtning vpon any part of *Greece*; than afterward it could ſerue to driue them out, when they had pierced into the bowels of that Countrey. Ere *Philip* could attempt any thing by Sea; it was needfull that hee ſhould correct the *Eleans*, bad Neighbours to the *Achaians* his principall Confederates. But in aſſailing their Towne, He was encountred by the *Ætolian* and *Roman* garriſon; which draue him backe with ſome loſſe. In ſuch caſes, eſpecially where God intendeth a great conuerſion of Empire, Fame is very powerfull in working. The King had receiued no great detriment, in his retrait from *Elis*: rather he had giuen teſtimonie of his perſonall valour, in fighting well on foot, when his horſe was ſlaine vnder him. He had alſo ſoone after taken a great multitude of the *Eleans*, to the number of foure thouſand; with ſome twentie thouſand head of Cattaile, which they had brought together into a place of ſafetie, as they thought, when their Countrey was inuaded. But it had happened, that in his purſuit of the *Roman* forragers about *Sicyon*, his horſe running haſtily vnder a lowe tree, had torne off one of the hornes, which (after the faſhion of thoſe times) the King wore in his Creſt. This was gathered vp by an *Ætolian*; who carried it home, and ſhewed it as a token of *Philips* death. The horne was well knowne, and the tale beleeued. All *Macedon* therefore was in an vprore: and not onely the Borderers, ready to fall vpon the Country, but ſome Captaines of *Philip*, eaſily corrupted; who thinking to make themſelues a fortune in that change of things, ranne into ſuch treaſon, as they might better hope to make good, than to excuſe. Hereupon the King returned home; leauing not three thouſand men, to aſſiſt his friends the *Achæans*. He alſo tooke order, to haue Beacons erected; that might giue him notice of the Enemies doings; vpon whom he meant ſhortly to returne. The affaires of *Macedon*, his preſence quickely eſtabliſhed. But in *Greece* all went ill-fauouredly: eſpecially in the Ile of *Eubœa*, where one *Plator* betrayed to *Attalus*, and the *Romans*, the Towne of *Oreum*, ere *Philip* could arriue to helpe it; where alſo the ſtrong Citie of *Chalcis* was likely to haue beene loſt, if he had not come the ſooner. He made ſuch haſtie marches, that he had almoſt taken *Attalus* in the Citie of *Opus*. This Citie, lying ouer againſt *Eubœa*, *Attalus* had wonne, more through the cowardize of the people, than any great force that he had vſed. Now becauſe the *Roman* ſouldiers had defrauded him in the ſacke of *Oreum*, and taken all to themſelues: it was agreed, that *Attalus* ſhould make his beſt profit of the *Opuntians*; without admitting the *Romans* to be his ſharers. But whileſt he was buſie, in drawing as much mony as he could out of the Citizens: the ſudden tidings of *Philips* arriuall, made him leaue all behinde him, and runne away to the Sea-ſide, where he got aboord his ſhips; finding the *Romans*

gone

gone before, vpon the like feare. Either the indignity of this misaduenture; or tidings of *Prusias* the *Bithynian* his inuasion vpon the kingdome of *Pergamus*; made *Attalus* returne home, without staying to take leaue of his friends. So *Philip* recouered *Opus*; wonne *Torone*, *Tritonos*, *Drymus*, and many small townes in those parts; performing likewise some actions, of more brauerie than importance, against the *Ætolians*. In the meane season, *Machanidas*, the tyrant of *Lacedæmon*, had beene busie in *Peloponnesus*; but hearing of *Philips* arriuall, was returned home.

The *Lacedæmonians*, hearing certaine report of *Cleomenes* his death in *Ægypt*, went about to choose two new Kings, and to conforme themselues to their old manner of gouernement. But their Estate was so farre out of tune, that their hope of redressing things within the Cittie, proued no lesse vnfortunate, than had beene their attempts of recouering a large dominion abroad. *Lycurgus* a tyrant rose vp among them: vnto whom succeeded this *Machanidas*, & shortly after came *Nabis*, that was worse than both of them. They held on the *Ætolian* and *Roman* side, for feare of the *Achæans*, that were the chiefe Confederates of *Philip*, and hated extremely the name both of *Tyrant*, and *Lacedæmonian*. But of these we shall speake more hereafter.

Philip entring into *Achaia*, and seeing his presence had brought the contentment of assurance to that Countrey; spake braue words to the Assembly of their States, saying, That he had to doe with an Enemie, that was very nimble, and made warre by running away. He told how he had followed them to *Chalcis*, to *Orcum*, to *Opus*, and now into *Achaia*: but could no where finde them, such haste they made, for feare of being ouertaken. But flight, hee said, was not alwayes prosperous: hee should one day light vpon them; as ere this he sundry times had done, and still to their losse. The *Achaians* were glad to heare these words; and much the more glad, in regard of his good deeds accompanying them. For hee restored vnto their Nation some Townes that were in his hand, belonging to them of old. Likewise to the *Megalopolitans* their Confederates, he rendered *Aliphera*. The *Dymæans*, that had beene taken by the *Romans*, and sold for slaues, he fought out, ransomed, and put in quiet possession of their owne Cittie. Further, passing ouer the *Corinthian Gulfe*, hee fell vpon the *Ætolians*: whom he draue into the mountaines and woods, or other their strongest holds; and wasted their Country. This done, he tooke leaue of the *Achæans*: and returning home by Sea, visited the people that were his subiects, or dependants: and animated them so well, that they rested feareless of any threatning danger. Then had he leisure to make warre vpon the *Dardanians*, ill neighbours to *Macedon*: with whom neuertheless he was not so far occupied, but that he could goe in hand with preparing a fleet of an hundred gallies, whereby to make himselfe Master of the Sea; the *Romans* (since the departure of *Attalus*) hauing not dared to meet or pursue him, when he lately ranne along the coast of *Greece*, fast by them where they lay.

This good successe added much reputation to the *Macedonian*, and emboldned him to make strong warre vpon the *Ætolians*, at their owne doores. As for the *Romans*, either some displeasure, conceiued against their Confederates, or some feare of danger at home, when *Asdrubal* was ready to fall vpon *Italy*; caused them to giue ouer the care of things in *Greece*, and leaue their friends there to their owne fortunes. The *Ætolians* therefore, being driuen to great extremitie, were faine to sue for peace vnto *Philip*; and accept it, vpon what euer conditions it best pleased him. The agreement was no sooner made, than *P. Sempronius* with ten thousand foot, a thousand horse, and thirtie fiue gallies, came ouer in great haste (though somewhat too late) to trouble it. Hearing how things went in *Ætolia*, he turned aside to *Dyrrachium*, & *Apollonia*, making a great noise, as if with these his owne forces he would worke wonders. But it was not long ere *Philip* came to visit him, and found him tame enough. The King presented him battell, but he refused it: and suffering the *Macedonians* to waste the Country round about, before his eyes, kept himselfe close within the walls of *Apollonia*, making some Ouertures of peace: which caused *Philip* returne home quietly. The *Romans* had not so great cause to be displeased with the *Ætolians*, as had *Philip*, to take in euil part the demeanor of the *Carthaginians*. For notwithstanding the royall offer that he made them, to serue their turne in *Italie*, and assist them, in getting their hearts desire, before he would expect any requital: they had not sent any fleet, as in reason they ought, and as (considering his want of sufficient abilitie by Sea) it is likely they were bound; either to secure the transportation

of his Armie, or to free his coast from the *Roman* and *Ætolian* Pyracies. Onely once they came to his help, which was, at his last iourney into *Achaia*. But they were gone againe before his arriuall: hauing done nothing, and pretending feare of being taken by the *Romans*, euen at such time as *Philip*, with his owne Nauie, durst boldly passe by Sea, and found none that durst oppose him. This retchlesse dealing of the *Carthaginians*, may therefore seeme to haue beene one of *Hanno* his trickes, whereof *Hannibal* so bitterly complained. For it could not but grieue this malicious man exceedingly, to heare that so great a King made offer to serue in person vnder *Hannibal*, and required the assistance of the same *Hannibal*, as of a man likely to make Monarchs, and alter the affaires of the world at pleasure. Therefore he had reason, such as Ennie could suggest, to perswade the *Carthaginians* vnto a safe and thriftie course: which was, not to admit into the fellowship of their *Italian* warres so mightie a Prince; whom change of affection might make dangerous to their Empire; or his much affection vnto *Hannibal*, more dangerous to their libertie. Rather they should doe well to saue charges: and feede the *Macedonian* with hopes, by making many promises of sending a fleet and some other succours. This would cost nothing; yet would it serue to terrifie the *Romans*, and compell them to send part of their forces from home; that might finde this Enemie worke abroad. So should the *Roman* Armies be lessened in *Italie*; and *Philip*, when once hee was engaged in the warre, be vrged vnto the prosecution, by his owne necessitie: putting the *Carthaginians* to little or no charges; yea scarce to the labour of giuing him thankes. Now if it might come to passe, as *Hannibal* euery day did promise, that *Rome*, and all *Italy* should within a while be at the deuotion of *Carthage*: better it were that the Cittie should be free, so as the troublesome *Greekes* might addresse their complaints vnto the *Carthaginians*, as competent Iudges betweene them and the *Macedonian*, than that *Hannibal*, with the power of *Africke*, should wait vpon *Philip*, as his Executioner, to fulfill his will and pleasure, in doing such iniuries, as would both make the name of a *Carthaginian* hatefull in *Greece*, and oblige *Philip* to be no lesse impudent, in fulfilling all requests of *Hannibal*. Whether the counsaile of *Hanno* and his fellows, were such as this; or whether the *Carthaginians*, of their owne disposition, without his aduice, were too sparing, and careless, the matter (as farre as concerned *Philip*) came to one reckoning. For they did him no manner of good: but rather dodged with him; euen in their little courtesie which they most pretended. And this perhaps was part of the reason, why he beganne the building of an hundred Gallies, as if hee would let them and others know, whereto his proper strength would haue reached, had hee not vainely giuen credit to faithlesse promises. When therefore the *Ætolians* had submitted themselues already: and when the *Romans* desired his friendship, as might be thought, for very feare of him, with reputation enough, and not as a forsaken Client of the *Carthaginians*, but a Prince able to haue succoured them in their necessitie, hee might giue ouer the warre, and, without reprehension, leaue them to themselues. For he had wilfully entred into trouble for their sakes: but they despised him, as if the quarrell were meerely his owne, and he vnable to mannage it.

The vanitie of which their conceits would appeare vnto them: when they should see, that with his proper strength he had finished the warre, and concluded it highly to his honour. So the yeere following it was agreed, by mediation of the *Epirots*, *Acarnanians*, and others, That the *Romans* should retaine three or foure Townes of *Illyria*, which they had recouered in this warre, being part of their old *Illyrian* conquest: Places no way belonging to the *Macedonian*; and therefore perhaps inserted into the couenants, that somewhat might seeme to haue beene gotten. On the other side, the *Atintanes* were appoynted to returne vnder the obedience of *Philip*: who, if they were (as *Ortelius* probably coniectures) the people of the Countrey about *Apollonia*, then did the *Romans* abandon part of their gettings; whereby it appeares, that they did not giue peace, as they would seeme to haue done, but accepted it, vpon conditions somewhat to their losse.

The Confederates and Dependants of the *Macedonian*, comprehended in this Peace, were *Prusias* King of *Bithynia*, the *Achæans*, *Bœotians*, *Thessalians*, *Acarnanians*, and *Epirots*. On the *Roman* side were named, first, the people of *Ilium*, as an honourable remembrance of the *Romans* descent from *Troy*; then, *Attalus* King of *Pergamus*; *Pleuratus*, an *Illyrian* Prince; and *Nabis*, the tyrant of *Lacedamon*; together with the *Eleans*, *Messenians*, and

and *Athenians*. The *Aetolians* were omitted, belike, as hauing agreed for themselues before. But the *Eleans* and *Messenians*, followers of the *Aetolians*, (and by them, as is most likely, comprised in their League with *Philip*) were also inserted by the *Romans*; that were neuer slow in offering their friendship to small and feeble Nations. As for the *Athenians*: they stood much vpon their old honour, and loued to beare a part, though they did nothing, in all great actions. Yet the setting downe of their names in this Treatie, serued the *Romans* to good purpose: forasmuch as they were a busie people, and ministred occasion to renew the warre, when meanes did better serue to follow it.

§. XIII.

How the Romans beganne to recouer their strength by degrees. The noble affection of the Romans, in relieuing the publike necessities of their Common-weale.

IT was a great fault in the *Carthaginians*, that embracing so many Enterprises at once, they followed all by the halues: and wasted more men and money to no purpose, than would haue serued (if good order had beene taken) to finish the whole warre, in farre shorter space; and make themselues Lords of all that the *Romans* held. This errour had become the lesse harmfull, if their care of *Italy* had beene such as it ought. But they suffered *Hannibal*, to wearie himselfe with expectation of their promised supplies: which being still deferred from yeere to yeere, caused as great opportunities to be lost, as a Conquerour could haue desired. The death of *Posthumius*, and destruction of his whole Armie in *Gaule*; the begunne rebellion of the *Sardinians*; the death of *Hiero* their friend in *Syracuse*; with great alterations, much to their preiudice, in the whole Isle of *Sicil*; as also that warre, of which we last spake, threatned from *Macedon*; happening all at one time; and that so neerely after their terrible ouerthrow at *Cannæ*, among so many reuolts of their *Italian* Confederates; would vtterly haue sunke the *Roman* State, had the *Carthaginians*, if not the first yeere, yet at least the second, sent ouer to *Hannibal* the forces that were decreed. It is not to be doubted, that euen this diuersitie of great hopes, appearing from all parts, administred matter vnto *Hanno*, or such as *Hanno* was, whereupon to worke. For though it were in the power of *Carthage*, to performe all that was decreed for *Italie*: yet could not that proportion hold, when so many new occurrences brought each along with them their new care; and required their seuerall Armies. This had not beene a very bad excuse, if any one of the many occasions offered had beene throughly prosequuted: though it stood with best reason, that the foundation of all other hopes and comforts, which was the prosperitie of *Hannibal* in his *Italian* warre, should haue beene strengthened; whatsoeuer had become of the rest. But the slender troupes, wherewith the *Carthaginians* fed the warre in *Spaine*; the lingring aide which they sent, to vp-hold the *Sardinian* rebellion, when it was already wel-neere beaten downe; their trifling with *Philip*; and (amongst all these their attempts) their hastie catching at *Sicil*: little deserued to bee thought good reasons of neglecting the maine point, whereto all the rest had reference. Rather euery one of these Actions, considered apart by it selfe, was no other wise to be allowed as discreetly vnder-taken, or substantially followed; than by making supposition, That the care of *Italie*, made the *Carthaginians* more negligent in all things else. Yet if these allegations would not serue to content *Hannibal*, then must hee patiently endure to know, that his owne Cittizens were iealous of his Greatnesse, and durst not trust him with so much power, as should enable him to wrong the State at home.

Whatsoeuer he heard or thought, *Hannibal* was glad to apply himselfe to Necessity; to feed his *Italian* friends with hopes, and to trifle away the time about *Nola*, *Naples*, *Cume*, and other places: being loth to spend his Armie in an hard siege, that was to be reserued for a worke of more importance. Many offers be made vpon *Nola*, but alwayes with bad successe. Once *Marcellus* fought a battell with him there: yet vnder the very walls of the Towne; hauing the assistance of the Cittizens, that were growne better affected to the *Roman* side, since the Heads that inclined them to rebellion, were cut off. About a thousand men *Hannibal* in that fight lost: which was no great mens paile; his forces being then diuided, and imployed in sundry parts of *Italie* at once. *Naples* was, euen in those dayes, a strong Citie, and required a yeres worke to haue taken it by force.

Wherfore the earnest desire of *Hannibal* to get it, was alwaies frustrate. Vpon the towne of *Cumæ* they of *Capua* had their plot, and were in hope to take it by cunning. They sent to the chiefe Magistrates of the *Cumans*, desiring them (as being also *Campans*) to be present at a solemne sacrifice of the Nation; where they would consult about their generall good: promising to bring thither a sufficient guard, to assure the whole Assembly from any danger that might come by the *Romans*. This motion the *Cumans* made shew to entertaine; but priuily sent word of all to *T. Sempronius Gracchus* the *Roman* Consul.

Gracchus was a very good man of warre, and happily chosen Consul in so dangerous a time. His Colleague should haue beene *Posthumius Albinus*, that was lately slaine by the *Gaules*: after whose death *Marcellus* was chosen, as being iudged the fittest man to encounter with *Hannibal*. But the *Roman Augures* either found some religious impediment that nullified the election of *Marcellus*; or at least they fained so to haue done, because this was the first time, that euer two *Plebeian* Consuls were chosen together. *Marcellus* therefore gaue ouer the place: and *Q. Fabius Maximus* the late famous Dictator, was substituted in his roome. But *Fabius* was detained in the City, about matters of religion, or Superstition: wherewith *Rome* was commonly, especially in times of danger, very much troubled. So *Gracchus* alone, with a Consular Armie, waited vpon *Hannibal* among the *Campans*: not able to meet the Enemy in field; yet intentiue to all occasions, that should be presented. The *Volones*, or *Slaues*, that lately had beene armed, were no small part of his followers. These, and the rest of his men, He continually trained: and had not a greater care, to make his Armie skilfull in the exercises of warre, than to keepe it from quarrels, that might arise by vpbraiding one another with their base conditions.

Whilest the Consul was thus busied at *Linternum*; the Senators of *Cumæ* sent him word of all that had passed betweene them and the *Capuans*. It was a good occasion to flesh his men, and make them confident against the Enemie; of whom hitherto they had bad experience. *Gracchus* therefore put himselfe into *Cumæ*: whence hee issued at such time, as the Magistrates of that Cittie were expected by the *Campans*. The Sacrifice was to be performed by night, at a place called *Hama*, three miles from *Cumæ*. There lay *Marius Alfius* the chiefe Magistrate of *Capua*, with foureteene thousand men; not wholly intent either to the Sacrifice, or to any danger that might interrupt it; but rather deuising how to surprise others, than fearing himselfe to be assailed. The Consul therefore suffering none to goe forth of *Cumæ*, that might beare word of him to the Enemies, issued out of the towne when it grew darke: his men being well refreshed with meate and sleepe, the day before, that they might hold out the better in this nights seruice. So he came vpon the *Capuans* vnawares: and slew more than two thousand of them, together with their Commander; loosing not aboue an hundred of his owne men. Their campe he tooke: but tarried not long to rifle it, for feare of *Hannibal*, who lay not farre off. By this his prouidence, he escaped a greater losse, than he had brought vpon the Enemies. For when *Hannibal* was informed how things went at *Hama*, forthwith he marched thither: hoping to find those young souldiers, and slaues, busied in making spoile, and loading themselues with the bootie. But they were all gotten safe within *Cumæ*; which partly for anger, partly for desire of gaining it, and partly at the vrgent entreatie of the *Capuans*, *Hannibal* assailed the next day. Much labour, and with ill successe, the *Carthaginians* and their fellowes spent, about this towne. They raised a woodden Tower against it; which they brought close vnto the walls, thinking thereby to force an Entrie. But the Defendants, on the inside of the wall, raised against this an high Tower: whence they made resistance; and found meanes at length, to consume with fire the worke of their Enemies. While the *Carthaginians* were busie in quenching the fire; the *Romans*, sallying out of the towne at two gates, charged them valiantly, and draue them to their trenches, with the slaughter of about foureteene hundred. The Consul wisely sounded the Retreat; ere his men were too farre engaged, and *Hannibal* in a readinesse to requite their seruice. Neither would he, in the pride of this good successe, aduenture foorth against the Enemie; who presented him battell the day following, neere vnto the walls. *Hannibal* therefore, seeing no likelihood to preuaile in that which he had taken in hand, brake vp the siege; and returned to his old campe at *Tifata*. About these times, and shortly after, when *Fabius* the other Consul had taken the field; some small townes were recouered by the *Romans*, & the people seuerely punished for their reuolt.

The

The *Carthaginian* Armie was too ſmall, to fill with garriſons all places that had yeelded; and withall to abide (as it muſt doe) ſtrong in the field. Wherefore *Hannibal*, attending the ſupply from home, that ſhould enable him to ſtrike at *Rome* it ſelfe, was driuen in the meane time to alter his courſe of warre: and, in ſtead of making (as formerly he had done) a generall inuaſion vpon the whole Country, to paſſe from place to place, and wait vpon occaſions, that grew daily more commodious to the enemie, than to him. The Countrey of the *Hirpines* and *Samnites* was grieuouſly waſted by *Marcellus*, in the abſence of *Hannibal*: as alſo was *Campania*, by *Fabius* the Conſul; when *Hannibal* hauing followed *Marcellus* to *Nola*, and receiued there the loſſe before mentioned, was gone to winter in *Apulia*. Theſe people ſhewed not the like ſpirit in defending their lands, and fighting for the *Carthaginian* Empire, as in former times they had done; when they contended with the *Romans*, in their owne behalfe, to get the Soueraigntie. They held it reaſon, that they ſhould be protected, by ſuch as thought to haue dominion ouer them: whereby at once they ouer-burdned their new Lords, and gaue vnto their old, the more eaſie meanes, to take reuenge of their defection.

The people of *Rome* were very intentiue, as neceſſitie conſtrained them, to the worke that they had in hand. They continued *Fabius* in his Conſulſhip: and ioyned with him *Marcus Claudius Marcellus*; whom they had appoynted vnto that honour the yeere before. Of theſe two, *Fabius* was called the *Shield*: and *Marcellus*, the *Roman Sword*. In *Fabius* it was highly, and vpon iuſt reaſon, commended, That being himſelfe Conſul, and holding the Election, he did not ſtand vpon nice points of formality, or regard what men might thinke of his ambition, but cauſed himſelfe to be choſen with *Marcellus*; knowing in what need the Citie ſtood of able Commanders. The great name of theſe Conſuls, and the great preparations which the *Romans* made, ſerued to put the *Campans* in feare, that *Capua* it ſelfe ſhould be beſieged. To preuent this, *Hannibal*, at their earneſt entreatie came from *Arpi*: (where he lay, hearkening after newes from *Tarentum*) and, hauing with his preſence comforted theſe his friends, fell on the ſudden vpon *Puteoli*, a Sea-towne of *Campania*; about which he ſpent three dayes in vaine, hoping to haue wonne it. The garriſon in *Puteoli* was ſixe thouſand ſtrong: and did their duties ſo well, that the *Carthaginian*, finding no hope of good ſucceſſe, could onely ſhew his anger vpon the fields there, and about *Naples*; which hauing done, and once more (with as ill ſucceſſe as before) aſſayed *Nola*, he bent his courſe to *Tarentum*: wherein hee had very great intelligence. Whileſt hee was in his progreſſe thither; *Hanno* made a iourney againſt *Beneuentum*: and *T. Gracchus* the laſt yeeres Conſul, hafting from *Nuceria*, met him there; and fought with him a battell; *Hanno* had with him about ſeuenteene thouſand foot, *Brutians* and *Lucans* for the moſt part: beſides twelue hundred horſe, very few of which were *Italians*, all the reſt, *Numidians* and *Moores*. Hee held the *Roman* worke foure houres, ere it could be perceiued, to which ſide the victory would incline. But *Gracchus* his ſouldiers, which were all (in a manner) the lite-armed ſlaues, had receiued from their Generall a peremptory denunciation; That this day, or neuer, they muſt purchaſe their liberty, bringing euery man, for price thereof, an Enemies head. The ſweet reward of liberty was ſo greatly deſired, that none of them feared any danger in earning it: howbeit that vaine labour, impoſed by their Generall, of cutting off the ſlaine enemies heads, troubled them exceedingly, and hindred the ſeruice, by imployment of ſo many hands, in a worke ſo little concerning the victorie. *Gracchus* therefore finding his owne errour, wiſely corrected it: proclayming aloud, That they ſhould caſt away the heads, and ſpare the trouble of cutting off any more; for that all ſhould haue libertie immediately after the battell, if they wonne the day. This encouragement made them runne headlong vpon the Enemie; whom their deſperate furie had ſoone ouerthrowne, if the *Roman* Horſe could haue made their part good againſt the *Numidian*. But though *Hanno* did what he could, and preſſed ſo hard vpon the *Romans* battell, that foure thouſand of the ſlaues, (for feare either of him, or of the puniſhment which *Gracchus* had threatned before the battell, vnto thoſe that ſhould not valiantly behaue themſelues) retired vnto a ground of ſtrength; yet was he glad at length to ſaue himſelfe by flight, when the Groſſe of his Army was broken; being vnable to remedy the loſſe. Leauing the field, he was accompanied by no more than two thouſand: moſt of which were Horſe; all the reſt were either ſlaine or taken. The *Roman* Generall gaue vnto all his ſouldiers that reward of libertie which he had promiſed: but vnto thoſe foure thouſand, which had recoiled

vnto the Hill, he added this light punishment; That as long as they serued in the warrs, they should neither eate nor drink otherwise than standing, vnlesse sickneſse forced them to breake his order. So the victorious Armie returned to *Beneuentum*: where the newly enfranchised souldiers were feasted in publique by the townesmen; some sitting, some standing, and all of them hauing their heads couered (as was the custome of slaues manumised) with Caps of white wooll. The picture of this Feast (as a thing worthy of remembrance) was afterward hung vp in a Table by *Gracchus*, in the Temple of *Libertie*, which his father had built and dedicated. This was indeede the first Battell, worthy of great note, which the *Carthaginians* had lost since the coming of *Hannibal* into *Italie*: the victories of *Marcellus* at *Nola*, and of this *Gracchus* before at *Hama*, being things of small importance.

Thus the *Romans* through industry, by little and little, repaired that great Breach in their Estate, which *Hannibal* had made at *Canna*. But all this while, and long after this, their Treasurie was so poore, that no industrie nor art could serue to help it. The fruits of their grounds did onely (and perhaps hardly) serue, to feede their Townes and Armies; without any surplusage, that might be exchanged for other needefull commodities. How they were in *Italie*, that continued to pay them tribute: which also they could worse doe than before; as liuing vpon the same trade, and subiect to the same inconueniences, which enfeebled *Rome* it selfe. *Sicil* and *Sardinia*, that were wont to yeeld great profit, hardly now maintained the *Roman* Armies, that lay in those Prouinces, to holde them safe, and in good order. As for the Cittizens of *Rome*, euery one of them suffered his part of the detriment, which the Common-wealth sustained, and could now doe least for his Countrey, when most need was: as also the number of them was much decreased; so as if money should be raised vpon them by the *poll*, yet must it be farre lesse, than in former times. The Senate therefore, diligently considering the greatnesse of the warre within the bowels of *Italie*, that could not be thence expelled, without the exceeding charge of many good Armies; the perill, wherein *Sicil* and *Sardinia* stood, both of the *Carthaginians*, and of many among the Naturalls declining from the friendship or subiection of *Rome*; the threats of the *Macedonian*, ready to land in the Easterne parts of *Italie*, if they were not at the cost to finde him worke at home; the greater threats of *Asdrubal*, to follow his brother ouer the *Alpes*, as soone as he could rid himselfe of the *Scipio's* in *Spaine*; and the pouertie of the Common-wealth, which had not money for any one of these mortall dangers; were driuen almost euen to extreme want of counsell. But being vrged by the violence of swift necessitie, signified in the letters of the two *Scipio's* from *Spaine*; they resolued vpon the onely course, without the which the Cittie could not haue subsisted.

They called the people to Assembly: wherein *Quintus Fuluius* the Pretor laide open the publique wants, and plainely sayd, That in this Exigent, there must be no taking of money for victuall, weapons, apparrell, or the like things needefull to the Souldiers; but that such as had stuffe, or were artificers, must trust the Common-wealth with the Loane of their commodities, and labours, vntil the warre were ended. Hereunto he so effectually exhorted all men, especially the *Publicans* or *Customers*, and those which in former times had liued vpon their dealing in the common Reuenues, that the charge was vnder-taken by priuate men; and the Armie in *Spaine* as well supplied, as if the Treasurie had beene full. Shortly after this, *Marcus Atilius Regulus*, and *Publius Furius Philus* the *Roman* Censors, taking in hand the redresse of disorders within the Cittie, were chiefly intentiue to the correction of those, that had mis-behaued themselues in this present warre. They beganne with *L. Cæcilius Metellus*: who, after the battell at *Canna*, had held discourse with some of his Companions, about flying beyond the Seas; as if *Rome*, and all *Italie*, had beene no better than lost. After him they tooke in hand those, that hauing brought to *Rome* the message of their fellowes made prisoners at *Canæ*, returned not backe to *Hannibal*, as they were bound by oath; but thought themselues thereof sufficiently discharged, in that they had stepped once backe into his Campe; with pretence of taking better notice of the Captiues names. All these were now pronounced infamous by the Censors: as also were a great many more; euen whosoeuer had not serued in the warres, after the terme which the Lawes appointed: Neither was the note of the Censors at this time (as other wise it had vsed to be) hurtfull onely in reputation: but greater weight was added thereunto, by this Decree of the

Senate

Senate, following; *That all such as were noted with infamie by these Censors, should bee transported into Sicil, there to serue vntill the end of the warre, vnder the same hard conditions, that were imposed vpon the Remainder of the Armie beaten at Canne.* The office of the Censors was, to take the List and accompt of the Citizens; to choose or displace the Senatours; and to set notes of disgrace (without further punishment) vpon those, whose vnhoneſt or vnſeemly behauiour fell not within the compaſſe of the Law. They tooke alſo an accompt of the *Roman* Gentlemen: amongſt whom they diſtributed the publique Horſes of ſeruice, vnto ſuch as they thought meete; or tooke them away for their misbehauiour. Generally, they had the ouer-ſight of mens liues and manners: and their cenſure was much reuerenced and feared; though it extended no further, than to putting men out of rancke; or making them change their Tribe; or, (which was the moſt that they could doe) cauſing them to pay ſome Duties to the Treaſurie, from which others were exempted. But beſides the care of this generall Taxe, and matters of Moralitie, they had the charge of all publique Workes; as mending of High-wayes, Bridges, and Water-courſes; the reparations of Temples, Porches, and ſuch other buildings. If any man encroched vpon the ſtreetes, High-wayes, or other places that ought to be common; the Cenſors compelled him to make amends. They had alſo the letting out of Lands, Cuſtomes, and other publique Reuenues, to farme: ſo that moſt of the Citizens of *Rome* were beholding vnto this Office, as maintaining themſelues by ſome of the Trades thereto belonging. And this was no ſmall helpe to conſerue the dignitie of the Senate: the commonaltie being obnoxious vnto the Cenſors, which were alwayes of that Order, and carefull to vp-hold the reputation thereof. But the Common-weale being now impoueriſhed by warre, and hauing ſmall ſtore of lands to let, or of cuſtomes that were worth the farming; *Regulus* and *Philus* troubled not themſelues much with peruſing the Temples, or other decayed places, that needed reparations: or if they tooke a view of what was requiſite to be done in this kinde; yet forbore they to ſet any thing in hand, becauſe they had not wherewith to pay. Herein againe appeared a notable generoſitie of the *Romans*. They that had beene accuſtomed, in more happy times, to vnder-take ſuch peeces of worke, offered now themſelues as willingly to the Cenſors, as if there had beene no ſuch want; promiſing liberally their coſt and trauell, without expectation of any payment, before the end of the warre. In like ſort, the Maſters of thoſe ſlaues, that lately had beene enfranchiſed by *Gracchus*, were very well contented to forbeare the price of them, vntill the Cittie were in better eaſe to pay. In this generall inclination of the Multitude, to relieue, as farre forth as euerie one was able, the common neceſſitie; all the goods of Orphans, and of Widdowes liuing vnder Patronage, were brought into the Treaſurie, and there the Quæſtors kept a Booke of all that was layed out for the ſuſtenance of theſe Widdowes and Orphans: whileſt the whole ſtocke was vſed by the Cittie. This good example of thoſe which remained in the Towne, preuailed with the Souldiers abroad: ſo that (the poorer ſort excepted) they refuſed to take pay; and called thoſe *Mercenaries*, that did accept it, when their Countrey was in ſo great want.

The twelue hundred Talents, wrongfully extorted from the *Carthaginians*; nor any iniuries following, done by the *Romans* in the height of their pride, yeelded halfe ſo much commoditie, as might be layed in ballance againſt theſe miſeries, whereinto their Eſtate was now reduced. Neuertheleſſe, if we conſider things aright, the calamities of this Warre did rather enable *Rome* to deale with thoſe Enemies, whom ſhee forthwith vnder-tooke, than abate or ſlacken the growth of that large Dominion, whereto ſhe attained, ere the youngeſt of thoſe men was dead, whoſe names we haue already mentioned. For by this hammering, the *Roman* mettall grew more hard and ſolide: and by paring the branches of priuate fortunes, the Roote and Heart of the Commonwealth was compacted. So grew the Cittie of *Athens*, when *Xerxes* had burnt the Towne to aſhes, and taken from euery particular Citizen all hope of other felicitie, than that which reſted on the common happineſſe of the vniuerſalitie. Certaine it is, (as Sir *Francis Bacon* hath iudiciouſly obſerued) That a State, whoſe dimenſion or ſtemme is ſmall, may aptly ſerue to be foundation of a great Monarchie; which chiefly comes to paſſe, where all regard of domeſticall proſperitie is laid aſide, and euery mans care addreſſed to the benefit of his Country. Hereof I might ſay, that our Age hath ſeene a great example, in the vnited Prouinces in the *Netherlands*; whoſe preſent riches

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and ſtrength grew chiefly from that ill aſſurance, which each of their Townes, or almoſt of their Families, perceiued it ſelfe to hold, whileſt the generality was oppreſſed by the Duke of *Alua*; were it ſo, that the people had thereby growne as warlike, as by extreme induſtrie, and ſtraining themſelues to fill their publique Treaſurie, they are all growne wealthy, ſtrong at Sea, and able to wage great Armies for their ſeruices by Land. Wherfore if we valew at ſuch a rate as wee ought, the patient reſolution, conformitie to good Order, obedience to Magiſtrates, with many other Vertues, and aboue all other, the great loue of the Common-weale, which was found in *Rome* in theſe dangerous times: wee may truely ſay, That the Cittie was neuer in greater likelihood to proſper. Neither can it be deemed otherwiſe, than that if the ſame affections of the people had laſted, when their Empire, being growne more large and beautifull, ſhould in all reaſon haue beene more deare vnto them, if the riches and delicacies of *Aſia* had not infected them with ſenſualitie, and carried their appetites mainly to thoſe pleaſures, wherein they thought their well-being to conſiſt; if all the Cittizens, and Subiects of *Rome* could haue beleeued their owne intereſt to be as great, in thoſe warres which theſe latter Emperours made for their defence, as in theſe which were mannaged by the Conſuls: the Empire, founded vpon ſo great vertue, could not haue beene throwne downe by the hands of rude *Barbarians*, were they neuer ſo many. But vnto all Dominions God hath ſet their periods: Who, though he hath giuen vnto Man the knowledge of thoſe waies, by which Kingdomes riſe and fall; yet hath left him ſubiect vnto the affections, which draw on theſe fatall changes, in their times appoynted.

§. XIIII.

The Romans winne ſome Townes backe from Hannibal. Hannibal *winnes Tarentum. The ſiege of Capua. Two victories of* Hannibal. *The iourney of* Hannibal *to the gates of Rome. Capua taken by the Romans.*

AS the People of *Rome* ſtrained themſelues to the vtmoſt, for maintaining the warre: ſo their Generalls abroad omitted no part of induſtrie, in ſeeking to recouer what had beene loſt. The towne of *Caſſilinè Fabius* beſieged. It was well defended by the *Carthaginian* garriſon; and likely to haue beene relieued by thoſe of *Capua*, if *Marcellus* from *Nola* had not come to the aſſiſtance of his Colleague. Neuertheleſſe the place held out ſo obſtinately, that *Fabius* was purpoſed to giue it ouer: ſaying, that the enterpriſe was not great; yet as difficult, as a thing of more importance. But *Martellus* was of a contrary opinion. Hee ſaid, That many ſuch things, as were not at firſt to haue beene vnder-taken by great Commanders, ought yet, when once they were taken in hand, to be proſequuted vnto the beſt effect. So the ſiege held on: and the towne was preſſed ſo hard, that the *Campani* dwelling therein grew fearefull, and craued parlee; offering to giue it vp, ſo as all might haue leaue to depart in ſafetie, whither they pleaſed. Whileſt they were thus treating of conditions: or whileſt they were iſſuing foorth, according to the compoſition already made, (for it is diuerſly reported) *Marcellus* ſeizing vpon a Gate, entred with his Armie, and put all to ſword that came in their way. Fiftie of thoſe that were firſt gotten out, ran to *Fabius* the Conſul: who ſaued them, and ſent them to *Capua* in ſafety; all the reſt were either ſlaine, or made priſoners. If *Fabius* deſerued commendations, by holding his word good vnto theſe fifty, I know not how the ſlaughter of the reſt, or imprisonment afterward of ſuch, as eſcaped the heate of execution, could be excuſed by *Marcellus*. It may be that he helped himſelfe, after the *Roman* faſhion, with ſome æquiuocation, but he ſhall pay for it hereafter. In like ſort was *Mount Marſan* in *Gaſcoigne* taken by the Marſhall *Montluc*, when I was a young man in *France*. For whileſt he entertained parlee about compoſition, the beſieged ranne all from their ſeuerall guards, vpon haſtie deſire of being acquainted with the conditions propoſed. The Marſhall therefore diſcouering a part of the walls vnguarded, entred by *Scalado*, and put all but the Gouernour vnto the ſword. Herein that Gouernour of *Mount Marſan* committed two groſſe errours; the one, in that hee gaue no order for the Captaines and Companies, to hold themſelues in their places; the other, in that he was content to parley, without pledges for aſſiſtance giuen and receiued. Some ſuch ouer-ſight, the Gouernour of *Caſſilinè* ſeemeth to haue committed; yet neither the aduantage taken by *Marcellus*, nor by *Montluc*, was very honourable.

rable. When this Worke was ended, many ſmall townes of the *Samnites*, and ſome of the *Lucans* and *Apulians*, were recouered: wherein were taken, or ſlaine, about fiue and twenty thouſand of the Enemies; and the Countrey grieuouſly waſted by *Fabius*, *Marcellus* lying ſicke at *Nola*.

Hannibal in the meane while was about *Tarentum*; waiting to heare from thoſe, that had promiſed to giue vp the towne. But *M. Valerius* the *Roman* Propretor had thruſt ſo many men into it, that the traitours durſt not ſtirre. Wherefore the *Carthaginian* was faine to depart, hauing wearied himſelfe in vaine with expectation. Yet he waſted not the Countrey, but contented himſelfe with hope, that they would pleaſe him better in time following. So hee departed thence toward *Salapia*: which he choſe for his winting place; and beganne to victuall it, when Summer was but halfe paſt. It is ſaid, that he was in loue with a yong Wench in that towne, in which regard if he beganne his winter more timely, than otherwiſe he required, He did not like the *Romans*; whom neceſſitie enforced, to make their Summer laſt as long, as they were able to trauell vp and downe the Country.

About this time beganne great troubles in *Sicil*, whither *Marcellus* the Conſul was ſent, to take ſuch order for the Prouince, as need ſhould require. Of the doings there, which wore out more time than his Conſulſhip, we will ſpeake hereafter.

The new Conſuls, choſen at *Rome*, were *Q. Fabius* the ſonne of the preſent Conſul, and *T. Sempronius Gracchus* the ſecond time. The *Romans* found it needfull for the publique ſeruice, to imploy often-times their beſt able men: and therefore made it lawfull, during the warre, to recontinue their Officers, and chooſe ſuch, as had lately held their places before; without regarding any diſtance of time, which was otherwiſe required. The old *Fabius* became Lieutenant vnto his ſonne: which was perhaps the reſpect, that moſt commended his ſonne vnto the place. It is noted, That when the old man came into the campe, and his ſonne rode foorth to meete him: eleuen of the twelue Lictors, which carried an axe with a bundle of rods before the Conſul, ſuffered him, in regard of due reuerence, to paſſe by them on horſe-backe, which was againſt the cuſtome. But the ſonne perceiuing this, commanded the laſt of his Lictors to note it: who thereupon bade the old *Fabius* alight, and come to the Conſul on his feet. The father chearefully did ſo, ſaying, *It was my minde, ſonne, to make triall, whether thou diddeſt vnderſtand thy ſelfe to be Conſul.* *Caſſius Altinius* a wealthy Cittizen of *Arpi*, who, after the battell at *Canne*, had holpen the *Carthaginian* into that towne, ſeeing now the fortune of the *Romans* to amend; came priuily to this Conſul *Fabius*, and offered to render it backe vnto him, if he might be therefore well rewarded. The Conſul purpoſed to follow old examples: and to make this *Altinius* a patterne to all traitors; vſing him, as *Camillus* and *Fabricius* had done thoſe, that offered their vnfaithfull ſeruice againſt the *Faliſci*, and King *Pyrrhus*. But *Q. Fabius* the father, was of another opinion: and ſayd, it was a matter of dangerous conſequence, That it ſhould be thought more ſafe to reuolt from the *Romans*, than to turne vnto them. Wherefore it was concluded, that hee ſhould be ſent to the towne of *Cales*, and there kept as priſoner; vntill they could better reſolue, what to doe with him, or what vſe to make of him. *Hannibal*, vnderſtanding that *Altinius* was gone, and among the *Romans*, tooke it not ſorrowfully; but thought this a good occaſion, to ſeize vpon all the mans riches, which were great. Yet, that hee might ſeeme rather ſeuere, than couetous, he ſent for the wife and children of *Altinius* into his camp: where hauing examined them by torment, partly concerning the departure and intentions of this fugitiue, partly, and more ſtrictly, about his riches, what they were, and where they lay, He condemned them, as partakers of the treaſon, to be burnt aliue; and tooke all their goods vnto himſelfe. *Fabius* the Conſul ſhortly after came to *Arpi*: which hee wonne by *Scalado*, in a ſtormy and rainy night. Fiue thouſand of *Hannibals* Souldiers lay in the towne, and of the *Arpines* themſelues, there were about three thouſand. Theſe were thruſt formoſt by the *Carthaginian* Garriſon; when it was vnderſtood, that the *Romans* had gotten ouer the wall, and broken open a Gate. For the Souldiers held the townſ-men ſuſpected; and therefore thought it no wiſedome, to truſt them at their backs. But after ſome little reſiſtance, the *Arpines* gaue ouer fight, and entertained parlee with the *Romans*: proteſting, that they had beene betrayed by their Princes; and were become ſubiect to the *Carthaginians*, againſt their wills. In proceſſe of this diſcourſe, the *Arpine* Pretor went vnto the *Roman* Conſul: and receiuing his faith for ſecurity of the Towne,

preſently

presently made head against the garrison. This notwithstanding, like it is, that *Hannibals* men continued to make good resistance. For when almost a thousand of them, that were *Spaniards*, offered to leaue their companions, and serue on the *Roman* side, it was yet couenanted, That the *Carthaginians* should be suffered to passe forth quietly, and returne to *Hannibal*. This was performed: and so *Arpi* became *Romane* againe, with little other losse, than of him that had betrayed it. About the same time, *Cliternum* was taken by *Sempronius Tuditanus*, one of the Prætors: and vnto *Cneus Fuluius*, another of the Prætors, an hundred & twelue Gentlemen of *Capua* offred their seruice, vpon no other condition, than to haue their goods restored vnto them, when their cittie should be recouerd by the *Romans*. This was a thing of small importance: but considering the generall hatred of the *Campans* toward *Rome*, it serued to discouer the inclination of the *Italians* in those times; and how their affections recoiled from *Hannibal*, when there was no appearance of those mighty succours, that had beene promised from *Carthage*. The *Consentines* also, and the *Thurines*, people of the *Brutians*, which had yeelded themselues to *Hannibal*, returned againe to their olde allegeance. Others would haue followed their example, but that one *L. Pomponius*, who of a *Publican* had made himselfe a Captaine, and gotten reputation by some petty exploits in forraging the Countrey, was slaine by *Hanno*, with a great multitude of those that followed him. *Hannibal* in the meane while had all his care bent vpon *Tarentum*; which if he could take, it seemed that it would stand him in good stead, for drawing ouer that helpe out of *Macedon*, which his *Carthaginians* failed to send. Long he waited, ere hee could bring his desire to passe: and being loth to hazard his forces, where he hoped to preuaile by intelligence; He contented himselfe, with taking in some poore townes of the *Salentines*. At length, his Agents within *Tarentum*, found meanes to accomplish their purpose, and his wish. One *Phileas*, that was of their conspiracie, who lay at *Rome* as Embassadour, practising with the Hostages of the *Tarentines*, and such as had the keeping of them, conueighed them by night out of the Cittie. But hee and his company were the next day so closely pursued, that all of them were taken, and brought backe to *Rome*, where they suffered death as traitors. By reason of this crueltie, or seueritie, the people of *Tarentum* grew to hate the *Romans*, more generally and earnestly than before. As for the Conspirators, they followed their businesse the more diligently; as knowing what reward they were to expect, if their intention should happen to be discouered. Wherefore they sent againe to *Hannibal*: and acquainting him with the manner of their plot, made the same composition with him for the *Tarentines*, which they of *Capua* had made before. *Nico* and *Philomenes*, two the chiefe among them, vsed much to goe forth of the towne on hunting by night, as if they durst not take their pleasure by day, for feare of the *Carthaginians*. Seldome or neuer they missed of their game: for the *Carthaginians* prepared it readie for their hands, that they might not seeme to haue beene abroad vpon other occasion. From the campe of *Hannibal*, it was about three dayes iourny to *Tarentum*, if he should haue marched thither with his whole Armie. This caused his long abode in one place the lesse to be suspected: as also to make his Enemies the more secure, Hee caused it to be giuen out, that he was sicke. But when the *Romans* within *Tarentum*, were growne careless of such his neighbourhood, and the Conspirators had set their businesse in order; He tooke with him ten thousand the most expedite of his horse and foot; and long before breake of day, made all speed thitherward. Fourescore light horse of the *Numidians* ranne a great way before him, beating all the wayes, and killing any that they met, for feare lest he, and his troupe following him, should be discouered. It had beene often the manner of some few *Numidian* horse, to doe the like in former times. Wherefore the *Roman* Gouernour, when he heard tell in the euening, that some *Numidians* were abroad in the fields, tooke it for a signe, that *Hannibal* was not as yet dislodged; and gaue order, that some companies should be sent out the next morning, to strip them of their bootie, and send them gone. But when it grew darke night; *Hannibal* guided by *Philomenes*, came close to the towne: where, according to the tokens agreed vpon, making a light to shew his arriuall; *Nico*, that was within the towne, answered him with another light, in signe that he was ready. Presently *Nico* beganne to set vpon one of the Gates, and to kill the watchmen. *Philomenes* went toward another gate: and whistling (as was his maner) called vp the Porter; bidding him make haste, for that he had killd a great Bore, so heauy, that scarce two men could stand vnder it. So the Porter opened the wicket and

forthwith

forthwith entred two young men, loaden with the Boare; which *Hannibal* had prepared large enough, to be worthy the looking on. While the Porter stood wondering at the largenesse of the beast, *Philomenes* ran him through with his Boare-speare: and letting in some thirtie armed men, fell vpon all the watch; whom when hee had slaine, he entred the great gate. So the Armie of *Hannibal*, entring *Tarentum* at two gates, went directly toward the Market-place, where both parts met. Thence they were distributed by their Generall, and sent into all quarters of the citty, with *Tarentines* to be their guides. They were commanded to kill all the *Romans*, and not to hurt the Citizens. For better performance hereof *Hannibal* willed the Conspirators, that when any of their friends appeared in sight, they should bid him be quiet, and of good cheare. All the towne was in an vproare: but few could tell what the matter meant. A *Roman* trumpet was vnskilfully sounded by a *Greeke* in the Theater: which helped the suspition, both of the *Tarentines*, that the *Romans* were about to spoyle the Towne; and of the *Romans*, that the Citizens were in commotion. The Gouernour fled into the Port: and taking boate, got into the Citadell, that stoode in the mouth of the Hauen; whence hee might easily perceiue the next morning, how all had passed. *Hannibal*, assembling the *Tarentines*, gaue them to vnderstand, what good affection hee bore them; inueighed bitterly against the *Romans*, as tyrannous oppressors; and spake what else hee thought fit for the present. This done: and hauing gotten such spoile as was to be had of the Souldiers goods in the Towne, hee addressed himselfe against the Citadell; hoping that if the Garrison would sally out, hee might giue them such a blow, as should make them vnable to defend the Peece. According to his expectation it partly fell out. For when hee beganne to make his approaches, the *Romans* in a brauerie sallying foorth, gaue charge vpon his men: who fell backe of purpose according to direction, till they had drawne on as many as they could, and so farre from their strength, as they durst aduenture. Then gaue *Hannibal* a signe to his *Carthaginians*, who lay prepared ready for the purpose: and fiercely setting vpon the Enemie, draue him backe with great slaughter, as fast as hee could runne; so that afterwards hee durst not issue forth. The Citadell stood vpon a Demi-Iland, that was plaine ground; and fortified onely with a ditch and wall against the Towne, whereunto it was ioyned by a cawsey. This cawsey *Hannibal* intended to fortifie in like sort against the Citadell; to the end that the *Tarentines* might be able, without his helpe, to keepe themselues from all danger thence. His worke in few dayes went so well forward, without impediment from the besieged, that he conceiued hope of winning the Peece it selfe, by taking a litle more paines. Wherfore he made ready all sorts of engines, to force the place. But whilest he was busied in his workes, there came by Sea a strong supply from *Metapontum*: which took away all hope of preuailing; & made him returne to his former counsaile. Now forasmuch as the *Tarentine* fleet lay within the hauen, and could not passe forth, whilest the *Romans* held the Citadell: it seemed likely, that the towne would suffer want, being debarred of accustomed trade and prouisions by Sea: whilest the *Roman* garrison, by help of their shipping, might easily be relieued, and enabled to hold out. Against this inconuenience, it was rather wished by the *Tarentines*, than any way hoped, that their fleet could get out of the hauen; to guard the mouth of it, and cut off all supply from the Enemy. *Hannibal* told them, that this might well be done: for that their Towne standing in plaine ground, and their streetes being faire and broad, it would be no hard matter to draw the Gallies ouer Land, and lanch them into the Sea without. This he vndertooke, and effected: whereby the *Roman* garrison was reduced into great necessitie; though with much patience it held out, and found *Hannibal* often-times otherwise busied, than his affaires required.

Thus with mutuall losse on both sides, the time passed: and the *Roman* forces, growing daily stronger, *Q. Fuluius Flaccus*, with *Appius Claudius*, lately chosen Consuls, prepared to besiege the great Cittie of *Capua*. Three and twentie Legions the *Romans* had now armed. This was a great and hastie growth from that want of men, and of all necessaries, whereinto the losse at *Cannæ* had reduced them. But to fill vp these Legions, they were faine to take vp yong Boyes, that were vnder seuenteene yeeres of age: and to send Commissioners aboue fifty miles round, for the seeking out of such Lads as might appeare seruiceable, and pressing them to the wars; making yet a Law, That their yeeres of seruice, whereinto they were bound by order of the Cittie, should be reckoned, for their benefit, from this their beginning so young, as if they had beene of lawfull age.

Before

Before the *Roman* Armie drew neere, the *Campans* for great want of victuall, as if they had already beene besieged. This happened partly by sloth of the Nation, partly by the great waste and spoyle, which the *Romans* had in fore-going yeeres made vpon their grounds. They sent therefore Embassadours to *Hannibal*, desiring him to succour them ere they were closed vp, as they feared to be shortly. Hee gaue them comfortable words: and sent *Hanno* with an Armie to supply their wants. *Hanno* appointed them a day, against which they should be ready with all maner of carriages, to store themselues with victualls, that hee would prouide. Neither did he promise more than hee performed. For he caused great quantitie of graine, that had beene layd vp in Cities round about, to be brought into his campe, three miles from *Beneuentum*. Thither at the time appoynted came no more than fortie Carts or Wagons, with a few packe-horses, as if this had beene enough to victuall *Capua*. Such was the retchlesnesse of the *Campans*. *Hanno* was exceeding angrie hereat: and told them they were worse than very beasts; since hunger could not teach them to haue greater care. Wherefore he gaue them a longer day; against which he made prouision to store them throughly. Of all these doings word was sent to the *Roman* Consuls, from the Cittizens of *Beneuentum*. Therefore Q. *Fuluius* the Consul, taking with him such strength as he thought needfull for the seruice, came into *Beneuentum* by night; where with diligence hee made inquirie into the behauiour of the Enemie. Hee learned, that *Hanno* with part of his Armie was gone abroad to make prouisions; that some two thousand Wagons, with a great rabble of Carters and other Varlets, lay among the *Carthaginians* in their campe; so that little good order was kept: all thought being set vpon a great harnest. Hereupon the Consul bade his men prepare themselues to assaile the Enemies campe: and leauing all his impediments within *Beneuentum*, hee marched thitherward so early in the morning, that hee was there with the first breake of day. By comming so vnexpected, hee had wel-neere forced the Campe on the sudden. But it was very strong and very well defended: so that the longer the fight continued; the lesse desire had *Fuluius* to lose more of his men in the attempt; seeing many of them cast away, and yet little hope of doing good. Therefore hee sayd, that it were better to goe more leisurely and substantially to worke; to send for his fellow-Consul with the rest of their Armie; and to lie betweene *Hanno* and home; that neither the *Campans* should depart thence, nor the *Carthaginians* be able to relieue them. Being thus discoursing, and about to sound the retrait; hee saw, that some of his men had gotten ouer the Enemies Rampart. There was great bootie; or (which was all one to the souldier) an opinion of much that might be gotten in that Campe. Wherefore some Ensigne-bearers threw their Ensignes ouer the Rampart, willing their men to fetch them out, vnlesse they would endure the shame and dishonour following such a losse. Feare of such ignominy, than which nothing could be greater, made the Souldiers aduenture so desperately; that *Fuluius*, perceiuing the heate of his men; changed his purpose, and encouraged those that were somewhat backeward, to follow the example of them, that had alreadie gotten ouer the Trenches. Thus the Campe was wonne: in which were slaine aboue sixe thousand; and taken, aboue seuen thousand, besides all the store of victualls, and carriages, with abundance of bootie; that *Hanno* had lately gotten from the *Roman* Confederates. This misaduenture, and the neerer approach of both the Consuls, made them of *Capua* send a pittifull Embassage to *Hannibal*: putting him in minde of all the loue, that hee was wont to protest vnto their Cittie; and how hee had made shew, to affect it no lesse than *Carthage*. But now, they said, it would be lost, as *Arpi* was lately, if hee gaue not strong and speedie succour. *Hannibal* answered with comfortable words: and sent away two thousand horse, to keep their grounds from spoile, whilest he himselfe was detained about *Tarentum*, partly by hope of winning the Citadell, partly by the disposition, which he saw in so many townes adioyning, to yeeld vnto him. Among the hostages of the *Tarentines*, that lately had fled out of *Rome*, and being ouer-taken, suffered death for their attempt; were some of the *Metapontines*, and other cities of the *Greeks*, inhabiting that Easterne part of *Italy*, which was called of old *Magna Graecia*. These people took to hart the death of their hostages, and thought the punishment greater than the offence. Wherefore the *Metapontines*, as soone as the *Roman* garrison was taken from them, to defend the citadel of *Tarentum*, made no more adoe, but opened their gates to *Hannibal*. The *Thurines* would haue done the like, vpon the like reason, had not some companies laine in their Towne;

Towne; which they feared that they ſhould not be able to maſter. Neuertheleſſe, they helped themſelues by cunning: inuiting to their gates *Hanno* and *Mago*, that were neare at hand: againſt whom whileſt they proffered their ſeruice to *Atinius*, the *Roman* Captaine, they drew him forth to fight, and recoyling from him, cloſed vp their gates. A little formality they vſed in pretending feare, leſt the Enemy ſhould breake in together with the *Romans*, in ſauing *Atinius* himſelfe, and ſending him away by Sea; as alſo in conſulting a ſmall while (becauſe perhaps many of their chiefe men were vnacquainted with the practiſe) whether they ſhould yeeld to the *Carthaginian*, or no. But this diſputation laſted not long: for they that had remoued the chiefe impediment, eaſily preuailed in the reſt; and deliuered vp the towne to *Hanno* and *Mago*. This good ſucceſſe, and hope of the like, detained *Hannibal* in thoſe quarters, whileſt the Conſuls fortifying *Beneuentum* to ſecure their backes, addreſſed themſelues vnto the ſiege of *Capua*.

Many diſaſters befell the *Romans*, in the beginning of this great enterpriſe. *T. Sempronius Gracchus*, a very good man of warre, that had of late been twice Conſul, was ſlaine, either by treachery of ſome *Lucans*, that drew him into ambuſh, or by ſome *Carthaginian* ſtragglers, among whom he fell vnawares. His body, or his head, was very honourably interred, either by *Hannibal* himſelfe, or (for the reports agree not) by the *Romans*, to whom *Hannibal* ſent it. He was appointed to lie in *Beneuentum*, there to ſecure the backe of the Army that ſhould beſiege *Capua*. But his death hapned in an ill time, to the great hindrance of that buſines. The *Volones* or *Slaues* lately manumiſed, forſooke their Enſignes, and went euery one whither he thought good, as if they had beene diſcharged by the deceaſe of their Leader; ſo that it asked ſome labour to ſeeke them out, and bring them backe into their camp. Neuertheleſſe, the Conſuls went forward with their worke: and drawing neare to *Capua*, did all acts of hoſtility which they could. *Mago* the *Carthaginian*, and the Citizens of *Capua*, gaue them an hard welcome, wherein aboue fifteene hundred *Romans* were loſt. Neither was it long ere *Hannibal* came thither, who fought with the Conſuls, and had the better; inſomuch that he cauſed them to diſlodge. They remoued by night, and went ſeuerall wayes: *Fuluius* towards *Canne*; *Claudius* into *Lucania*. *Hannibal* followed after *Claudius*, who hauing led him a great walke, fetcht a compaſſe about, and returned to *Capua*. It ſo fell out, that one *Marcus Centenius Penula* a ſtout man, and one that with good commendations had diſcharged the place of a *Centurion*, lay with an Army not farre from thence, where *Hannibal* reſted, when he was weary of hunting after *Claudius*. This *Penula* had made great vants to the *Roman* Senate, of wonders which he would worke, if he might be truſted with the leading of fiue thouſand men. The *Fathers* were vnwilling in ſuch a time, to reiect the vertue of any good Souldier, how meane ſoeuer his condition were. Wherefore they gaue him the charge of eight thouſand: and he himſelfe being a proper man, and talking brauely, gathered vp ſo many voluntaries, as almoſt doubled his number. But meeting thus with *Hannibal*, he gaue proofe of the difference, betweene a ſtout *Centurion*, and one able to command in chiefe. He and his fellowes were all (in a manner) ſlaine, ſcarſe a thouſand of them eſcaping. Soone after this *Hannibal* had word, that *Cneus Fuluius*, a *Roman* Prætor with eighteene thouſand men, was in *Apulia*, very careleſſe, and a man inſufficient for the charge which he held. Thither therefore he haſted, to viſit him: hoping to deale the better with the maine ſtrength of *Rome*, which pointed at *Capua*, when hee ſhould haue cut off thoſe forces, that lay in the Prouinces about, vnder men of ſmall ability. Coming vpon *Fuluius*, he found him and his men ſo iolly, that needes they would haue fought the firſt night. Wherefore it was not to be doubted, what would happen the day following. So he beſtowed *Mago* with three thouſand of his lighteſt armed, in places thereabout moſt fit for ambuſh. Then offering battell to *Fuluius*, hee ſoone had him in the trap: whence he made him glad to eſcape aliue; leauing all, ſaue two thouſand of his followers, dead behind him.

Theſe two great blowes, receiued the one preſently after the other, much aſtoniſhed the *Romans*. Neuertheles, all care was taken, to gather vp the ſmall reliques of the broken Armies: and that the Conſuls ſhould goe ſubſtantially forwards with the ſiege of *Capua*; which was of great conſequence, both in matter of reputation, and in many other reſpects. The two Conſuls ſate downe before the towne and *C. Claudius Nero*, one of the Pretors, came with his Army from *Sueſſula* to their aſſiſtance. They made Proclamation, That whoſoeuer would iſſue out of *Capua* before a certaine day prefixed, ſhould

haue his pardon, and be suffered to enioy all that vnto him belonged: which day being past, there should be no grace expected. This offer was contumeliously reiected; the *Capuans* relying on their owne strength, and the succours attended from *Hannibal*. Before the Citty was closed vp, they sent Messengers to the *Carthaginian*; which found him at *Brundusium*. He had made a long iourney, in hope of gaining the *Tarentine* Citadell: of which expectation failing, he turnd to *Brundusium*, vpon aduertisement that he should be let in. There the *Capuans* met him, told him of their danger with earnest words; and were with words as brauely re-comforted. Hee bade them consider, how a few dayes since he had chased the Consuls out of their fields; and told them, that he would presently come thither againe, and send the *Romans* going, as fast as before. With this good answer the Messengers returned, and hardly could get backe into the Citty; which the *Romans* had almost entrenched round. As for *Hannibal* himselfe, hee was of opinion, that *Capua*, being very wel manned, and heartily deuoted vnto his friendship, would hold out a long time; and thereby giue him leisure, to doe what he thought requisite among the *Tarentines*, and in those Easterne parts of *Italy*; whilst the *Roman* Army spent it selfe in a tedious siege. Thus he lingred; and thereby gaue the Consuls time, both to fortifie themselues at *Capua*, and to dispatch the election of new Magistrates in *Rome*; whileſt he himselfe pursued hopes, that neuer found successe.

Claudius and *Fuluius*, when their terme of office was expired, were appointed to continue the siege at *Capua*; retaining the same Armies as Proconsuls. The townes-men often sallied out; rather in a brauerie, than likelihood to worke any matter of effect; the Enemy lying close within his Trenches, as intending, without other violence, to subdue them by famine. Yet against the *Campan* horse (for their foote was easily beaten) the *Romans* vsed to thrust out some troupes, that should hold them skirmish. In these exercises the *Campans* vsually had the better, to the great griefe of their proud Enemie; who scorned to take foile at the hands of such Rebells. It was therefore deuised, that some actiue and couragious yong men, should learne to ride behinde the *Roman* men at armes; leaping vp, and againe dismounting lightly, as occasion serued. These were furnished like the *Velites*, hauing each of them three or foure small darts: which, alighting in time of conflict, they discharged thicke vpon the Enemies horse; whom vanquishing in this kinde of seruice, they much disheartned in the maine. The time thus passing, and famine daily increasing within the Citty, *Hannibal* came at length, not expected by the *Romans*: and taking a Fort of theirs, called *Galatia*, fell vpon their Campe. At the same time the *Capuans* issued with their whol power, in as terrible maner as they could deuise: setting all their multitude of vnseruiceable people on the walls, which with a loud noyse of Pans and Basons, troubled those that were occupied in fight. *Appius Claudius* opposing himselfe to the *Campans*, easily defended his Trenches against them; and so well repressed them, that he draue them at length backe into their Citty. Neuertheles, in pursuing them to their gates. He receiued a wound, that accompanied him in short space after to his graue. *Q. Fuluius* was held harder to his taske, by *Hannibal* and the *Carthaginian* army. The *Roman* camp was euen at poynt to haue bin lost: and *Hannibal* his Elephants, of which he brought three and thirty, were either gotten within the rampart, or else (for the report varies) being some of them slaine vpon it, fell into the ditch; and filled it vp in such sort, that their bodies serued as a bridge vnto the Assailants. It is sayd, that *Hannibal* in this tumult caused some fugitiues, that could speake *Latine* wel, to proclaime aloud, as it were in the Consuls name, That euery one of the Souldiers should shift for himselfe, and flie betimes vnto the next hills, forasmuch as the Camp was already lost. But all would not serue. The fraud was detected: and the Army, hauing sitten there so long, had at good leisure strongly intrenched it selfe, so as little hope there was to raise the siege by force.

This did extreamely perplex the *Carthaginian*. The purchase of *Capua* had (as was thought) withheld him from taking *Rome* it selfe: and now his desire of winning the *Tarentine* citadel, had wel-neere lost *Capua*; in respect of which, neither the Citadell, nor the City of *Tarentum*, were to haue been much regarded. Falling therefore into a desperate anger with himselfe and his hard fortune, that of so many great victories he had made no greater vse: on the sudden he entertained an haughty resolution, euen to set vpon *Rome*; and carry to the walls of that proud Citty, the danger of warre that threatned *Capua*. This he thought would be a meane, to draw the *Roman* Generals, or

one

one of them atleast, vnto the defence of their owne home. If they rose from the siege with their whole Army, then had he his desire: If they diuided their forces; then was it likely, that either he, or the *Campans*, should well enough deale with them apart. Neither did he despaire, that the terrour of his coming might so astonish the multitude within *Rome*, as he might enter some part or other of the Citty. His onely feare was, lest the *Campans*, being ignorant of his purpose, should thinke he had forsaken them; and thereupon forthwith yeld themselues to the Enemy. To preuent this danger, he sent letters to *Capua* by a subtile *Numidian*: who running as a fugitiue into the *Roman* Campe, conueighed himselfe thence ouer the innermost Trenches into the Cittie. The iourney to *Rome*, was to be performed with great celerity: no small hope of good successe, resting in the suddennesse of his arriuall there. Wherefore he caused his men, to haue in a readinesse ten dayes victualls; and prepared as many boates, as might in one night transport his Armie ouer the Riuer of *Vulturnus*. This could not be done so closely, but that the *Roman* Generalls by some fugitiues had notice of his purpose. With this danger therefore they acquainted the Senate which was therewith affected, according to the diuersitie of mens opinions, in a case of such importance. Some gaue counsell to let alone *Capua*, yea and all places else, rather than to put the towne of *Rome* into perill of being taken by the enemy. Others were so farre from allowing of this, as they wondered how any man could thinke, that *Hannibal*, being vnable to relieue *Capua*, should iudge himselfe strong enough to winne *Rome*; and therefore stoutly sayd, That those Legions, which were kept at home for defence of the Citty, would serue the turne well enough, to keepe him out, and send him thence, if he were so vnwise, as to come thither. But it was finally concluded, that Letters should be sent to *Fuluius* and *Claudius*, acquainting them perfectly with the forces, that at the present were in *Rome*: who, since they knew best, what the strength was which *Hannibal* could bring along with him, were best able to iudge, what was needfull to oppose him. So it was referred vnto the discretion of these Generals at *Capua*, to do as they thought behouefull: & if it might conueniently be, neither to raise their siege, nor yet to put the Citty of *Rome* into much aduenture. According to this Decree of the Senate, *Q. Fuluius* took fifteene thousand foot, and a thousand horse, the choise of his whole Army: with which he hasted toward *Rome*; leauing *App. Claudius*, who could not trauell by reason of his wound, to continue the siege at *Capua*.

Hannibal, hauing passed ouer *Vulturnus*, burnt vp all his boats; and left nothing that might transport the Enemy, in case he should offer to pursue or coast him. Then hasted he away toward *Rome*, staying no longer in any one place, than hee needes must. Yet found he the Bridges ouer *Liris* broken downe, by the people of *Fregella*: which as it stopped him a little on his way; so it made him the more grieuously to spoyle their lands, whiles the Bridges were in mending. The neerer that hee drew to *Rome*, the greater waste hee made: his *Numidians* running before him; driuing the Countrey, and killing or taking multitudes of all sorts and ages, that fled out of all parts round about. The messengers of these newes came apace, one after another into the Citie; some few bringing true aduertisements; but the most of them reporting the conceits of their owne feare. All the streets, and Temples in *Rome*, were pestered with women, crying and praying, and rubbing the Altars with their haire, because they could do none other good. The Senators were all in the great market, or place of Assembly; ready to giue their aduice, if it were asked, or to take directions giuen by the Magistrates. All places of most importance were stuffed with souldiers: it being vncertaine, vpon which part *Hannibal* would fall. In the middest of this trepidation, there came newes that *Quintus Fuluius*, with part of the Army from *Capua*, was hasting to the defence of the city. The Office of a Proconsul did expire, at his returne home, and entry into the Gates of *Rome*. Wherefore, that *Fuluius* might lose nothing by comming into the Citty in time of such neede, an Acte was passed, That hee should haue equall power with the Consuls during his abode there. He and *Hannibal* arriued at *Rome*, one soone after another: *Fuluius* hauing beene long held occupied in passing ouer *Vulturnus*; and *Hannibal* receiuing impediment in his iourney, as much as the Country was able to giue. The Consuls, and *Fuluius*; incamped without the Gates of *Rome*, attending the *Carthaginian*. Thither they called the Senate: and as the danger grew neerer and greater; so tooke they more carefull and especiall order against all occurrences. *Hannibal* came to the Riuer *Anio* or *Anien*, three miles from the Towne; whence he aduanced with two thousand horse,

and rode along a great way vnder the walls, viewing the site thereof, and considering how he might best approach it. But he either went, or (as the *Roman* Story saith) was driuen away, without doing, or receiuing any hurt. Many tumults rose in this while among the people; but were suppressed by care and diligence of the Senators. Aboue the rest one accident was both troublesome, and not without perill. Of *Numidians* that had shifted side, and fallen (vpon some displeasures) from *Hannibal* to the *Romans*, there were some twelue hundred then in *Rome*: which were appoynted by the Consuls, to passe through the Towne, from the Mount *Auentine* to the Gate *Collina*, where it was thought that their seruice might be vsefull, among broken wayes, and Garden walls lying in the suburbs. The faces of these men, and their furniture, wherein they differed not from the followers of *Hannibal*; bred such mistaking, as caused a great vproare, among the people: all crying out, that *Auentine* was taken, and the enemy gotten within the walls. The noyse was such, that men could not be informed of the truth: and the streets were so full of cattaile, and husbandmen, which were fled thither out of the Villages adioyning, that the passage was stopt vp: and the poore *Numidians* pittifully beaten from the house toppes, with stones and other weapons that came next to hand, by the desperate multitude, that would haue run out at the gates, had it not beene certaine who lay vnder the walls. To remedy the like inconueniences, it was ordained, *That all which had beene Dictators, Consuls, or Censors, should haue authoritie as Magistrates, till the Enemy departed.* The day following *Hannibal* passed ouer *Anien*, and presented battell to the *Romans*, who did not wisely if they vndertooke it. It is sayd, that a terrible showre of raine, caused both *Romans* and *Carthaginians* to returne into their seuerall Campes: and that this hapned two dayes together, the weather breaking vp and clearing as soone as they were departed asunder: certaine it is, that *Hannibal*, who had brought along with him no more than ten dayes prouision, could not endure to stay there, vntill his victuals were all spent. In which regard, the *Romans*, if they suffered him to waste his time and prouisions, knowing that he could not abide there long, did as became well aduised men: if they offered to fight with him, and either had the better, or were parted (as is sayd) by some accident of weather, the commendations must be giuen to their fortune. The terror of *Hannibals* coming to the City, how great soeuer it was at the first, yet after some leisure, and better notice taken of their forces, which appeared lesse than the first apprehension had formed them, was much and soone abated. Hereunto it helped wel, that at the same time, the supply appointed for *Spaine*, after the death of the two *Scipio's*, was sent out of the towne, & went forth at the gate, whilst one *Carthaginian* lay before another. In all *Panick terrors*, as they are called, whereof there is either no cause knowne, or no cause answerable to the greatnes of the sudden consternation; it is a good remedy to do somewhat quite contrary to that which the danger would require, were it such, as men haue fashioned it in their amazed conceits. Thus did *Alexander* cause his souldiers to disarme themselues, when they were all on a sudden in a great feare of they wist not what. And thus did *Clearchus* pacifie a fooliſh vproare in his army, by proclaiming a reward vnto him, that could tell who had sent the Asse into the campe. But in this present example of the *Romans*, appeares withall a great magnanimity: whereby they sustained their reputation, & augmented it no lesse, than by this bold attempt of *Hannibal* it might seeme to haue beene diminished. Neither could they more finely haue checked the glorious conceipts of their enemies, and taken away the disgrace of that feare, which clouded their valour at his first coming; than by making such demonstrations, when once they had recouered spirit, how little they esteemed him. To this purpose therefore that very peece of ground, on which the *Carthaginian* lay incamped, was solde in *Rome*: and solde it was nothing vnder the value, but at as good a rate, as if it had beene in time of peace. This indignity comming to his eare, incensed *Hannibal* so much, that he made port-sale of the Siluer-smiths shoppes, which were neere about the Market or Common place in *Rome*; as if his owne title to the houses within the Towne, were no whit worse, than any *Roman* Cittizens could be vnto that piece of ground, whereon he raised his Tent. But this counter-practise was nothing worth. The *Romans* did seeke to manifest that assurance, which they iustly had conceiued; *Hannibal*, to make shew of continuing in an hope, which was already past. His victualls were almost spent: and of those ends, that he had proposed vnto himselfe, this iourny had brought forth none other, than the fame of his much daring. Wherefore hee brake vp his Campe: and doing what

spoile

ſpoile he could in the *Roman* Territorie, without ſparing religious places, wherein wealth was to be gotten, he paſſed like a tempeſt ouer the Countrey, and ranne toward the Eaſterne Sea ſo faſt, that he had almoſt taken the Cittie of *Rhegium* before his arriuall was feared or ſuſpected. As for *Capua*, he gaue it loſt: and is likely to haue curſed the whole faction of *Hanno*, which thus diſabled him to relieue that faire Citie, ſince hee had no other way to vent his griefe.

Q. Fuluius returning backe to *Capua*, made Proclamation anew, that whoſo would yeeld, before a certaine day, might ſafely doe it. This, and the very returne of *Fuluius*, without any more appearance of *Hannibal*, gaue the *Capuans* to vnderſtand, that they were abandoned, and their caſe deſperate. To truſt the *Roman* pardon proclaimed, euery mans conſcience of his owne euill deſarts, told him, that it was a vanitie: and ſome faint hope was giuen, by *Hanno* and *Boſtar*, Captaines of the *Carthaginian* Garriſon within the Towne, that *Hannibal* ſhould come againe; if meanes could onely be found, how to conuey ſuch Letters vnto him, as they would write. The carriage of the Letters was vndertaken, by ſome *Numidians*: who running, as fugitiues out of the Towne, into the *Roman* Camp, waited fit opportunitie to make an eſcape thence with their packets. But it hapned ere they could conueigh themſelues away, that one of them was detected by an harlot following him out of the Towne; and the Letters of *Boſtar* and *Hanno* were taken and opened, containing a vehement entreatie vnto *Hannibal*, that hee would not thus forſake the *Capuans* and them. For (ſayd they) wee came not hither to make warre againſt *Rhegium* and *Tarentum*, but againſt the *Romans*: whoſe Legions wheresoeuer they lie, there alſo ſhould the *Carthaginian* Armie be readie to attend them; and by taking of ſuch courſe, haue wee gotten thoſe victories at *Trebia*, *Thraſymene*, and *Cannæ*. In fine, they beſought him, that hee would not diſhonour himſelfe, and betray them to their enemies, by turning another way; as if it were his onely care, that the Cittie ſhould not be taken in his ful view: promiſing to make a deſperate ſally, if he would once more aduenture to ſet vpon the *Roman* Campe. Such were the hopes of *Boſtar* and his fellow.

But *Hannibal* had already done his beſt: and now beganne to faint vnder the burden of that warre, wherein (as afterward he proteſted) hee was vanquiſhed by *Hanno* and his Partiſans in the *Carthaginian* Senate, rather than by any force of *Rome*. *Liu. lib. 30.*
It may well be, as a thing incident in like caſes, that ſome of thoſe which were beſieged in *Capua*, had beene ſent ouer by the *Hannonians*, to obſerue the doings of *Hannibal*, and to checke his proceedings. If this were ſo, iuſtly might they curſe their owne malice, which had caſt them into this remedileſſe neceſſitie. Howſoeuer it were, the Letters directed vnto *Hannibal*, fell (as is ſhewed) into the *Roman* Proconſuls hands; who cutting off the hands of all ſuch counterfait fugitiues, as carried ſuch meſſages, whipt them backe into the Towne. This miſerable ſpectacle brake the hearts of the *Campans*; ſo that the multitude crying out vpon the Senate, with menacing termes, cauſed them to aſſemble, and conſult, about the yeelding vp of *Capua* vnto the *Romans*. The braueſt of the Senators, and ſuch as a few yeeres ſince had beene moſt forward in ioyning with *Hannibal*, vnderſtood well enough whereunto the matter tended. Wherefore one of them inuited the reſt home to ſupper: telling them, that when they had made good cheare, he would drinke to them ſuch an health, as ſhould ſet them free from that cruell reuenge, which the Enemies ſought vpon their bodies. About ſeuen and twentie of the Senators there were, that liking well of this motion, ended their liues together, by drinking poyſon. All the reſt hoping for more mercie than they had deſerued, yeelded ſimply to diſcretion. So one of the Towne-gates was ſet open; whereat a *Roman* Legion with ſome other companies, entring, diſarmed the Cittizens; apprehended the *Carthaginian* garriſon; and commanded all the Senators of *Capua* to goe forth into the *Roman* campe: at their coming thither, the Proconſuls laid yrons vpon them all; and commanding them to tell what ſtore of gold and ſiluer they had at home, ſent them into ſafe cuſtodie; ſome to *Cales*, others to *Theanum*. Touching the generall multitude, they were reſerued vnto the diſcretion of the Senate: yet ſo hardly vſed by *Fuluius* in the meane while, that they had little cauſe of hope or comfort in this aduerſity. *Ap. Claudius* was brought euen to the point of death, by the wound which he had lately receiued: yet was he not inexorable to the *Campans*; as hauing loued them wel in former times, and hauing giuen his daughter in mariage to that *Pacuuius*, of whom we ſpake before. But this facility

his Colleague, made *Fuluius* the more haſtie in taking vengeance: for feare, leſt vpon the like reſpects, the *Roman* Senate might proue more gentle, than he thought behouefull to the common ſafetie, and honour of their State. Wherefore he tooke the paines, to ride by night vnto *Theanum*, and from thence to *Cales*: where he cauſed all the *Campan* priſoners to ſuffer death; binding them to ſtakes, and ſcourging them firſt a good while with rods; after which he ſtrucke off their heads.

This terrible example of vengeance, which the *Carthaginians* could not hinder, made all townes of *Italy* the leſſe apt to follow the vaine hope of the *Campans*: and bred a generall inclination, to returne vpon good conditions to the *Roman* ſide. The *Atellans*, *Calatines*, & *Sabatines*, people of the *Campans*, that in the former change had followed the fortune of *Capua*, made alſo now the like ſubmiſſion, for very feare, & want of ability to reſiſt. They were therefore vſed with the like rigour, by *Fuluius*: who dealt ſo extremely with them all, that he brought them into deſperation. Wherefore ſome of their young Gentlemen, burning with fire of Reuenge, got into *Rome*: where they found meanes by night-time, to ſet on fire ſo many houſes, that a great part of the city was like to haue bin conſumed. The beginning of the fire in diuers places at once, argued that it was no caſualtie. Wherefore libertie was proclaimed vnto any ſlaue, and other ſufficient reward to any free man, that ſhould diſcouer who thoſe Incendiaries were. Thus all came out; and the *Campans* being detected by a ſlaue of their owne (to whom, aboue his liberty promiſed, was giuen about the ſumme of an hundred marks) had the puniſhment anſwerable to their deſerts. *Fuluius* hereby being more and more incenſed againſt this wretched people, held them in a maner as priſoners within their walls: and this extreme ſeuerity cauſed them at length to become Suppliants vnto the *Roman* Senate; that ſome period might be ſet vnto their miſeries. That whereupon the Senators reſolued in the end, was worſe than all that which they had ſuffered before. Onely two poore women in *Capua* (of which one had beene an harlot) were found not guiltie of the late rebellion. The reſt were, ſome of them, with their wiues and children ſold for ſlaues, and their goods confiſcated; others laid in priſon, and reſerued to further deliberation: but the generalitie of them, commanded to depart out of *Campania* by a certayne day, and confined vnto ſeuerall places as beſt liked the angry victors. As for the towne of *Capua*, it was ſuffered to ſtand, in regard of the beauty and commodious ſite: but no corporation or forme of politie, was allowed to be therein; onely a *Roman* Prouoſt was euery yeere ſent to gouerne ouer thoſe that ſhould inhabit it, and to doe iuſtice. This was the greateſt act, and moſt important, hitherto done by the people of *Rome*, after many great loſſes in the preſent warre. After this, the glory of *Hannibal* began to ſhine with a more dimme light, than before: his oile being farre ſpent; and that which ſhould haue reuiued his flame, being vnfortunately ſhed; as ſhall be told in place conuenient.

§. XV.

How the Carthaginians, making a partie in Sardinia and Sicil, held warre againſt the Romans in thoſe Iſlands, and were ouercome.

WHileſt things paſſed thus in *Italy*, the commotions raiſed in *Sardinia* and *Sicil* by the *Carthaginians* and their friends, were brought to a quiet and happy end, by the induſtrious valour of the *Romans*. The *Sardinian* rebellion was great and ſudden: aboue thirty thouſand being vp in armes, ere the *Roman* forces could arriue there to ſuppreſſe it. One *Harſicoras* with his ſonne *Hioſtus*, mightie men in that Iland, were the Ring-leaders; being incited by *Hanno* a *Carthaginian*, that promiſed the aſſiſtance of his Countrey. Neither were the *Carthaginians* in this enterpriſe ſo careleſſe, as in the reſt of their maine vndertakings, about the ſame time. Yet it had beene better, if their care had bin directed vnto the proſecution of that maine buſineſſe in *Italie*; whereon this and all other hopes depended. For it would haue ſufficed, if they could haue hindered the *Romans* from ſending an Armie into *Sardinia*. *Harſicoras* with his followers might well enough haue ſerued to driue out *Quintus Mutius* the Prætor, who lay ſicke in the Prouince; and not more weake in his owne body, than in his traine. But whileſt they ſought reuenge of that particular iniurie, whereof the ſenſe was moſt grieuous; they neglected the opportunitie of requiting thoſe that had done them wrong, and of the ſecuring themſelues from all iniuries in the future. Their fortune alſo in this enterpriſe

enterpriſe was ſuch; as may ſeeme to haue encouraged them from being at the like charge, in caſes of more importance. For whereas they ſent ouer *Aſdrubal*, ſurnamed, *the Bald*, with a competent fleet and armie, aſſiſted in this Expedition by *Hanno* the Author of the rebellion, and by *Mago* a Gentleman of the *Barchine* houſe, and neere kinſman to *Hannibal*: it ſo fell out, that the whole fleet by extremity of foule weather, was caſt vpon the *Baleares*: ſo beaten and in ſuch euill plight, that the *Sardinians* had euen ſpent their hearts, and were in a manner quite vanquiſhed, ere theſe their friends could arriue to ſuccour them.

Titus Manlius was ſent from *Rome* with two and twenty thouſand foot, and twelue hundred horſe, to ſettle the eſtate of that Iland, which he had taken in, and annexed vnto the *Roman* dominion, long before this, in his Conſulſhip. It was a laudable cuſtome of the *Romans*, to preſerue and vp-hold in their ſeuerall Prouinces, the greatneſſe and reputation of thoſe men, and their families, by whom each Prouince had beene firſt ſubdued vnto their Empire. If any iniurie were done vnto the Prouincialls; if any grace were to be obtayned from the Senate; or whatſoeuer accident required the aſſiſtance of a Patron: the firſt Conquerour, and his race after him, were the moſt readie and beſt approued meanes, to procure the benefit of the people ſubdued. Hereby the *Romans* held very ſure intelligence, in euery Prouince, and had alwayes in readineſſe fit men to reclaime their Subiects, if they fell into any ſuch diſorder, as would otherwiſe haue required a greater charge and trouble. The comming of *Manlius*, retayned in obedience all that were not already broken too farre out. Yet was *Harſicoras* ſo ſtrong in field, that *Manlius* was compelled to arme his Mariners: without whom he could not haue made vp that number of two and twenty thouſand, whereof we haue ſpoken before: hee landed at *Calaris* or *Carallis*, where mooring his ſhips, he paſſed vp into the Countrey, and ſought out the Enemie. *Hyoſtus*, the ſonne of *Harſicoras*, had then the command of the *Sardinian* Armie left vnto him by his father, who was gone abroad into the Countrey, to draw in more friends to their ſide. This young Gentleman would needes aduenture to get honour, by giuing battell to the *Romans* at his owne diſcretion. So hee raſhly aduentured to fight with an old Souldier: by whom hee receiued a terrible ouerthrow; and loſt in one day aboue thirtie thouſand of his followers. *Hyoſtus* himſelfe, with the reſt of his broken troupes, got into *Cornus*, the chiefe Towne of the Iſland: whither *Manlius* purſued them. Very ſoone after this defeature came *Aſdrubal* with his *Carthaginians*: too late to winne all *Sardinia* in ſuch haſte as hee might haue done, if the tempeſt had not hindered his voyage; yet ſoone enough, and ſtrong enough to ſaue the Towne of *Cornus*, and to put a new ſpirit into the Rebells. *Manlius* hereupon withdrew himſelfe backe to *Calaris*: where he had not ſtayed long, ere the *Sardinians* (ſuch of them as adhered to the *Roman* party) craued his aſſiſtance; their Countrey being waſted by the *Carthaginians*, and the Rebells, with whom they had refuſed to ioyne. This drew *Manlius* forth of *Calaris*: where if hee had ſtayed a little longer, *Aſdrubal* would haue ſought him out with ſome blemiſh to his reputation. But the fame of *Aſdrubal* and his company, appeares to haue bin greater than was their ſtrength. For after ſome triall made of them in a few skirmiſhes, *Manlius* aduentured all to the hazard of a battaile; wherein he ſlew twelue thouſand of the enemies; and tooke of the *Sardinians* and *Carthaginians*, three thouſand. Foure houres the battell laſted, and victory at length fell to the *Romans*, by the flight of the Iſlanders, whoſe courages had beene broken in their vnproſperous fight, not many dayes before. The death of yong *Hyoſtus*, and of his father *Harſicoras*, that ſlew himſelfe for griefe, together with the captiuity of *Aſdrubal* himſelfe, with *Mago* and *Hanno* the *Carthaginians*, made the victory the more famous. The vanquiſhed Armie fled into *Cornus*; whither *Manlius* followed them, and in ſhort ſpace wonne the Towne. All other Cities of the Iſle that had rebelled, followed the example of *Cornus*, and yeelded vnto the *Roman*; who impoſing vpon them ſuch increaſe of tribute, or other puniſhment, as beſt ſorted with the nature of their ſeuerall offences, or their ability to pay, returned backe to *Calaris* with a great bootie, and from thence to *Rome*, leauing *Sardinia* in quiet.

The warre in *Sicil* was of greater length, and euery way more burdenſome to *Rome*: as alſo the victorie brought more honour and profit, for that the *Romans* became thereby, not onely ſauers of their owne, as in *Sardinia*; but Lords of the whole Country, by annexing the citie and dominion of *Syracuſe*, to that which they enioyed before. Soone after

after the battell of *Canna*, the old King of *Syracuſa* died; who had continued long a ſtedfaſt friend vnto the *Romans*, and greatly relieued them in this preſent warre. He left his Kingdome to *Hieronymus* his grand-child, that was about fifteene yeares of age; *Gelo* his ſonne, that ſhould haue bin his heire, being dead before. To this young King his ſucceſſour, *Hiero* appoynted fifteene tutors: of which the principall were *Andronodorus*, *Zoilus*, and *Themiſtius*, who had married his daughters, or the daughters of *Gelo*. The reſt were ſuch, as he iudged moſt likely to preſerue the Kingdome, by the ſame arte, whereby himſelfe had gotten and ſo long kept it. But within a little while, *Andronodorus* waxing weary of ſo many coadiutors, beganne to commend the ſufficiencie of the young Prince, as extraordinary in one of his yeares; and ſayd, that he was able to rule the kingdome without help of any Protector. Thus by giuing ouer his owne charge, he cauſed others to do the like: hoping thereby to get the king wholly into his hands; which came to paſſe, in a ſort, as he deſired. For *Hieronymus*, laying aſide all care of gouernement, gaue himſelfe wholly ouer to his pleaſures: or if he had any regard of his Royall dignitie, it was onely in matter of exterior ſhew, as wearing a Diademe with ornaments of purple, and being attended by an armed guard. Hereby hee offended the eyes of his people, that had neuer ſeene the like in *Hiero*, or in *Gelo* his ſonne. But much more he offended them, when by his inſolent behauiour, ſutable to his outward pompe, he gaue proofe, that in courſe of life, he would reuiue the memory of Tyrants dead long ſince, from whom he tooke the patterne of his habit. He grew proud, luſtfull, cruell, and dangerous to all that were about him: ſo that ſuch of his late tutors as could eſcape him by flight, were glad to liue in baniſhment: the reſt, being moſt of them put to death by the Tyrant; many of them dying by their owne hands, to auoyde the danger of his diſpleaſure, that ſeemed worſe than death it ſelfe. Onely *Andronodorus*, *Zoilus*, and one *Thraſo* continued in grace with him, and were his Counſailers, but not of his Cabinet. Theſe, howſoeuer they agreed in other points, were at ſome diſſenſion about that maine point of adhering, either to the *Romans*, or to the *Carthaginians*. The two former of them, were wholly for the Kings pleaſures, which was ſet on change: but *Thraſo*, hauing more regard of his honour and profit, was very earneſt to continue the amitie with *Rome*. Whilſt as yet it remained ſomewhat doubtful, which way the King would incline: a conſpiracie againſt his perſon, was detected by a groome of his; to whom one *Theodorus* had broken the matter. *Theodorus* hereupon was apprehended, and tormented; thereby to wring out of him the whole practice, and the names of the vndertakers. Long it was ere he would ſpeake any thing: but yeelding (as it ſeemed) in the end, vnto the extremitie of the torture; he confeſſed, that he had beene ſet on by *Thraſo*; whom he appeached of the treaſon, together with many more, that were neare in loue or place vnto *Hieronymus*. All theſe therefore were put to death, being innocent of the crime wherewith they were charged. But they that were indeede the Conſpirators, walked boldly in the ſtreetes, and neuer ſhrunke for the matter: aſſuring themſelues, that the reſolution of *Theodorus* would yeeld to no extremitie. Thus they all eſcaped, and ſoone after found meanes to execute their purpoſe. The King himſelfe, when *Thraſo* was taken out of the way, quickly reſolued vpon ſiding with the *Carthaginians*, whereto he was very inclinable before. Young men, when firſt they grow Maſters of themſelues, loue to ſeeme wiſer than their fathers, by taking different courſes. And the liberality of *Hiero* to the *Romans*, in their great neceſſitie, had of late been ſuch, as might haue beene termed exceſſiue, were it not in regard of his prouidence; wherein he tooke order for his owne Eſtate, that depended vpon theirs. But the young Nephew, taking little heede of dangers farre off, regarded onely the things preſent; the weakeneſſe of *Rome*; the preualent fortunes of *Carthage*; and the much money that his grand-father had layed out in vaine, to ſhoulder vp a falling houſe. Wherefore he dealt with *Hannibal*: who readily entred into good correſpondence with him; that was maintayned by *Hippocrates* and *Epicides*, *Carthaginians* borne, but grand-children of a baniſhed *Syracuſan*. Theſe grew into ſuch fauour with *Hieronymus*, that they drew him whither they liſted. So that when *App. Claudius* the *Roman* Pretor, hearing what was towards, made a motion of renewing the Confederacie, betweene the people of *Rome*, and the King of *Syracuſe*; his Meſſengers were diſmiſſed with an open ſcoffe. For *Hieronymus* would needs haue them tell him the order of the fight at *Canna*, that he might thereby learne how to accommodate himſelfe, ſaying, That he could hardly beleeue the *Carthaginians*;

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ſo wonderfull was the victory as they reported it. Hauing thus diſmiſſed the *Romans*, he ſent Embaſſadors to *Carthage*, where he concluded a league: with condition, at firſt, that a great part of the Iſland ſhould be annexed to his Dominion; but afterward, that he ſhould reigne ouer all *Sicil*; and the *Carthagimans* reſt ſatisfied, with what they could get in *Italie*. At theſe doings *Appius Claudius* did not greatly ſtirre: partly for the indignities that were offered; partly for that it behoued not the *Romans*, to entertaine more quarrells, than were enforced vpon them by neceſſitie; and partly (as may ſeeme) for that the reputation, both of himſelfe, and of his Cittie, had receiued ſuch blemiſh, by that which happned vnto him in his iourney, as much diſcountenanced him when hee came into *Sicil*, and forbade him to looke bigge. The money that *Hiero* had beſtowed formerly vpon the *Romans*, wherewith to relieue them in their neceſſitie, this *Appius* was to carry backe vnto him: it being refuſed by the *Roman* Senate, with greater brauerie than their preſent fortune would allow. But in ſtead of returning the money with thankes, as he had bin directed, and as it had bin noiſed abroad that he ſhould doe: the warre againſt *Philip* King of *Macedon* (whereof we haue ſpoken before) compelled the *Romans* to lay aſide their vaine-glorie, and ſend word after him, that he ſhould conſigne that mony ouer to *Marcus Valerius*; of whoſe voyage into *Greece*, the Cittie had not otherwiſe wherewith to beare the charge. This was done accordingly, and hereby *Claudius* (which name in the whole continuance of that Familie, is taxed with pride) his errand was changed, from a glorious oſtentation of the *Roman* magnanimitie, into ſuch a pittifull tune of thankeſgiuing, as muſt needs haue bred ſorrow and commiſeration, in ſo true a friend as *Hiero*; or, if it were deliuered after his death, matter of paſtime & ſcorne, in *Hieronymus* the new King.

But whileſt *Hieronymus* was more deſirous of warre, than well reſolued how to begin it: his owne death changed the forme of things, and bred a great innouation in the ſtate of *Syracuſe*; which thereby might haue proſpered more than euer, had it beene wiſely gouerned. *Hippocrates* and *Epicides*, of whom wee ſpake before, were ſent about the Country with two thouſand men, to ſollicite the Townes, and perſwade them to ſhake off their obedience to the *Romans*. The King himſelfe with an Armie of fifteene thouſand horſe and foot, went to *Leontium*, a citty of his owne Dominion: hoping that the fame of his preparation, would make the whole Iſland fall to him in all haſte, and accept him for Soueraigne. There the Conſpirators took him on the ſudden, as he was paſſing through a narrow ſtreet: and ruſhing betweene him and his guard, ſtrooke him dead. Forthwith liberty was proclaymed: and the ſound of that word ſo ioyfully anſwered by the *Leontines*, that the guard of *Hieronymus*, had little courage to reuenge their Maſters death. Yet for feare of the worſt, a great largeſſe was promiſed vnto the Souldiers, with rewards vnto their Captaines; which wrought ſo effectually, that when many wicked acts of the murdered King were reckoned vp; the Army, as in deteſtation of his bad life, ſuffered his carkaſſe to lie vnburied. Theſe newes ranne quickely to *Syracuſe*: whither ſome of the Conſpirators, taking alſo of the Kings horſes, poſted away; to ſignifie all that had paſſed, to ſtirre vp the people to libertie, and to preuent *Andronodorus*, if he or his fellowes would make offer to vſurpe a Tyranny. The *Syracuſians* hereupon preſently tooke Armes, and made themſelues maſters of their owne Citty. *Andronodorus* on the other ſide fortified the Palace, and the Iſland: being yet vncertayne what to doe; betweene deſire of making himſelfe a ſoueraigne Lord, and feare of ſuffring puniſhment, as a Tyrant, if his enterpiſe miſ-carried. His wife *Demarata*, that was the daughter of *Hiero*, cheriſhed him in his hopes: putting him in minde of that well knowne Prouerbe, which *Dionyſius* had vſed; *That a Tyrant ſhould keepe his place, till he were haled out of it by the heeles, and not ride away from it on horſe-backe*. But feare, and better counſaile preuailed ſo farre; that *Andronodorus*, hauing ſlept vpon the matter, diſſembled his affections, and deferred his hope vnto better opportunity. The next day he came forth, and made a ſpeech vnto the people: telling them, that he was glad to ſee, how prudently they behaued themſelues in ſo great a change; that hee had ſtood in feare, leſt they would not haue contayned themſelues within the bounds of diſcretion; but rather haue ſought to murder all without difference, that any way belonged to the Tyrant; and that ſince he beheld their orderly proceeding, and their care, not to raviſh their liberty perforce, but to wed it vnto them for euer; he was willingly come to them forth of his ſtrength, and ſurrendred vp the charge committed vnto him, by one that had been an

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euill master both to him and them. Hereupon great ioy was made, and Pretors chosen (as in former times) to gouerne the Cittie; of which *Andronodorus* was one, and the chiefe. But such was his desire of Soueraignty, and so vehement were the instigations of his wife, that shortly hee beganne to practise with *Hippocrates*, *Epicides*, and other Captaines of the Mercenaries; hoping to make himselfe strong by their help, that were least pleased with the change. *Hippocrates* and *Epicides* had beene with the *Syracusian* Pretors, and told them, that being sent from *Hannibal* to *Hieronymus*, they according to instructions of their Captaine, had done him, whilest he liued, what seruice they could; and that now they were desirous to returne home. They requested therefore that they might be friendly dismissed; and with a conuoy, that might keepe them from falling into the hands of the *Romans*, and set them safe at *Locri*. This was easily granted; both for that the *Syracusian* Magistrates were well contented to earne thankes of *Hannibal*, with such a little courtesie; and for that they thought it expedient, to rid their Towne quickely of this troublesome couple, which were good souldiers, and gracious with the Army, but otherwise lewd men. It was not the desire of these two *Sicilians*, to be gone so hastily as they made shew; they were more mindfull of the businesse, for which *Hannibal* had sent them. Wherefore they insinuated themselues into the bosoms of such as were most likely to fill the Army with tumult, especially of the *Roman* fugitiues, and these that had cause to mistrust what should become of themselues, when the *Romans* and *Syracusians* were come to agreement. Such instruments as these, *Andronodorus* had great need of: as also of many other, to helpe him in his dangerous attempt. Hee found *Themistius*, that had married *Harmonia* the sister of *Hieronymus*, ready to take his part; as being carried with the like passions of his owne, and of his wife. But in seeking to increase the number of his adherents, he reuealed the matter to one, that reuealed all to the rest of the Pretors. Hereupon it followed, that he, and *Themistius*, entring into the Senate, were slayne out of hand: and afterward accused to the People, of all the euill which they had done, whilest *Hieronymus* liued, as by his authority; and now since attempted, in seeking to vsurp the tyranny themselues. It was also declared, that the daughters of *Hiero* and *Gelo* were accessary to this dangerous treason: and that the vnquiet spirits of these women would neuer cease to worke, vntill they had recouered those royall ornaments and Soueraigne power, whereof their family was now dispossessed. These daughters therefore of *Hiero* & *Gelo* were also condemned to die; and executioners presently sent by the enraged people, to take away their liues. *Demarata*, and *Harmonia* had perhaps deserued this heauy sentence: but *Heraclea*, the daughter of *Hiero*, and wife of *Sosippus*, being altogether innocent, was murdered together with her two yong daughters, in the hasty execution of this rash iudgement. Her husband *Sosippus* was a louer of the Common-wealth; and in that respect so hated by *Hieronymus*, that being sent Embassador to king *Ptolomie*, *&c.* he durst not returne home, but stayed in *Ægypt* as a banished man. This consideration, when it was too late, together with some pitifull accidents accompanying the slaughter, so affected the multitude; that (pardoning themselues) all cryed out vpon the authors of so foule a butchery. Being thus incensed against the Senate; and knowing not otherwise how to satisfie their anger, they called for an election of new Pretors, in the roome of *Andronodorus* and *Themistius*, that were lately slaine: meaning to substitute such in their places, as the Senators should haue litle cause to like. At the election were present a great rowt, not onely of the poorer Cittizens, but of souldiers that pressed into the throng. One of these, named *Epicides* Pretor; another named *Hippocrates*: and the lesse that the olde Pretors and Senators approued this nomination, the more eager was the multitude; and by a generall cry forced them to be accepted. These being made Pretors, did what they could to hinder the agreement that was in hand, betweene the *Syracusians* and the *Romans*. But hauing striuen in vaine, and seeing that the People stood in feare of *Ap. Claudius*, and of *Marcellus*, that was lately come into *Sicil*; they gaue way vnto the time, and suffered the old league of *Hiero* to be re-confirmed, which afterward they purposed to dissolue by practise. The *Leontines* had some need of a garrison; and to them was sent *Hippocrates* the Pretor, attended by such fugitiues, and mercenary souldiers, as were most burdensome to *Syracuse*. Thither when he came, he began to doe many acts of hostility against the *Romans*: first in secret, afterward more openly and boldly. *Marcellus*, rightly vnderstanding the purpose of these two brethren, sent word vnto the *Syracusians*, that they had already broken the

the league; and that the peace would neuer be kept sincerely, vntill this turbulent paire of brethren were expelled the Island. *Epicides* fearing to sustaine the blame of his brothers proceedings, and more desirous to set forward the warre, than to excuse any breach of peace; went himselfe vnto the *Leontines*, whom he perswaded to rebell against the *Syracusians*. For he said, that since they had all of late serued one Master, there was little reason why the *Leontines* should not be enfranchised by his death, aswel as the *Syracusians*; yea or much rather, all things considered; since in their streetes the Tyrant was slayne, and liberty first proclaymed. Wherefore, since they of *Syracuse* were not contented to enioy the freedome purchased among the *Leontines*; but thought it good reason, that they should beare Dominion ouer those that had broken the Chaine, wherewith both the one and the other were bound: his aduice was, that such their arrogancie should be checked betimes, ere it could get any colour of right by prescription. Hereunto occasion was giuen by one article of the League, made of late by the *Romans* & *Syracusians*. For it was agreed, *That all which had beene subiect to* Hiero *and* Hieronymus, *should henceforth be Vassals vnto the State of Syracuse*. Against this article, if the *Leontines* would take exception, and thereby challenge their owne due; *Epicides* told them, that in this noueltie of change, they had fit opportunity to recouer the freedome, which their fathers had lost not many ages before. Neither was it vnreasonable, which this crafty *Carthaginian* propounded; if the *Leontines* had beene subdued by the same hand, which tooke liberty from the *Syracusians*. But seeing they had long since yeelded vnto *Syracuse*, and beene subiect vnto that Cittie, by what forme soeuer it was gouerned; this claime of libertie was rather seasonable, than iust. Neuertheléss, the motion of *Epicides* was highly approued: in so much that when messengers came soone after from *Syracuse*, to rebuke the *Leontines*, for that which they had done against the *Romans*, and to denounce vnto *Hippocrates* and *Epicides*, that they should get them gone, either to *Locri*, or whither else they listed, so that they stayed not in *Sicil*: word was returned, That they of *Leontium* had not requested the *Syracusians*, to make any bargaines for them with the *Romans*, nor thought themselues bound to obserue the couenants, which others without warrant had made in their names. This peremptory answer was forth-with reported vnto *Marcellus* by the *Syracusians*; who offered him their assistance in doing iustice vpon the *Leontines* their Rebells; with condition, That when the Towne was taken, it might be theirs againe. *Marcellus* required no better satisfaction: but forth-with tooke the businesse in hand, which he dispatched in one day. At the first assault, *Leontium* was taken: all saue the Castle, whereinto *Hippocrates* and *Epicides* fled; and stealing thence away by night, conueyed themselues into the towne of *Herbesus*. The first thing that *Marcellus* did, when he had wonne the Towne, was the same, which other *Roman* Captains vsed after victory, to seeke out the fugitiue *Roman* slaues and renegados, whom he caused all to die: the rest both of the Townes-men and Souldiers, he tooke to mercy; forbearing also to strip or spoyle them. But the fame of his doings was bruited after a contrary sort. It was sayd, that he had slaine, Man, Woman, and Childe, and put the Towne to sacke. These newes met the *Syracusian* Army vpon the way, as it was going to ioyne with *Marcellus*, who had ended his businesse before. About eight thousand Mercenaries there were, that had beene sent forth of *Syracuse*, vnder *Sosis* and *Dinomenes*, two of the Pretors, to serue against the *Leontines* and other rebels. These Captains were honest men, and well affected to their Countrey: but the Souldiers that followed them, had those diseases, with which all mercenaries are commonly infected. They took the matter deeply to heart, that their fellow-souldiers (as now they termed those against whom they went) had beene so cruelly butchered: and hereupon they fell to mutiny; though what to demand, or with whom to be angry, they could not tell. The Pretors therefore thought it best, to turne their vnquiet thoughts another way, and set them a-worke in some place else: for as much as at *Leontium* there was no need of their seruice. So towards *Herbesus* they marched; where lay *Hippocrates* and *Epicides*, the architects of all this mischiefe, deuising what further harme they might doe; but now so weakely accompanyed, that they seemed vnable to escape the punishments belonging to their offences past. Hereof the two brethren were no lesse well aware: and therefore aduentured vpon a remedy little lesse desperate than their present case. They issued forth of *Herbesus* vnarmed, with Oliue branches in their hands, in manner of Suppliants; and so presented themselues to the Army. Six hundred men of *Creta* were in the vantguard;

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that had beene well vſed by *Hieronymus*, and ſome of them greatly bound vnto *Hannibal*, who had taken them priſoners in the *Italian* warre, and louingly diſmiſſed them. Theſe *Cretians* therfore welcomed the two brethren, and bade them be of good cheare, ſaying, That no man ſhould doe them harme, as long as they could vſe their weapons. Herewithall the Army was at a ſtand; and the rumour of this accident, ranne ſwiftly from man to man, with generall approbation. The Pretors thought to helpe the matter by ſeuerity, which would not ſerue. For when they commanded theſe two traitors to be layd in yrons; the exclamation was ſo violent againſt them, that faine they were to let all alone, and returne, vncertaine what courſe to take, vnto *Megara*, where they were lodged the night before. Thither when they came, *Hippocrates* deuiſed a tricke, whereby to help himſelfe, and better the vncertayne caſe wherein he ſtood. He cauſed Letters of his owne penning, to be intercepted by ſome of his moſt truſty *Cretans*, directed (as they made ſhew) from the *Syracuſian* Pretors, to *Marcellus*. The contents hereof were, That *Marcellus* had well done, in committing all to the ſword among the *Leontines*: but that it farther behoued him, to make the like diſpatch of al the mercenaries belonging to *Syracuſe*; which were offenſiue, all of them in generall, to the liberty of the Citty, and the peace with *Rome*. When this counterfeit Epiſtle was openly rehearſed, the vproare was ſuch, that *Sōſis* and his fellow Pretor, were glad to forſake the Campe, and flie for their liues. All the *Syracuſians* remayning behinde, had beene cut in peeces by the enraged ſouldiers, if the two Artificers of the ſedition had not ſaued their liues; rather to keepe them as pledges, and by them, to winne their friends within the Towne, than for any good will. They perſwaded alſo a miſchieuous knaue that had ſerued amongſt the *Leontines*, to iuſtifie the bruit of *Marcellus* cruelty, and to carry home the newes to *Syracuſe*, as an eye-witnes. This inceenſed not onely the multitude, but ſome of the Senate; and filled the whole towne with cauſeleſſe indignation. In good time (ſayd ſome) was the auarice and cruelty of the *Romans* detected: who, had they in like ſort gotten into *Syracuſe*, would haue dealt much worſe, where their greedy appetites might haue beene tempted with a farre greater booty. Whileſt they were thus diſcourſing, and deuiſing how to keepe out the wicked *Romans*, *Hippocrates* with his Army came to the gates, exhorting the Citizens to let him in, vnleſſe for want of helpe, they would be betrayed to their enemies. The Pretors with the beſt and wiſeſt of the Senate, would faine haue kept him out: but the violence of the ſouldiers to force a gate, was no whit greater, than the head-ſtrong fury of thoſe within the towne, that laboured to breake it open. So he entred and immediately fell vpon the Pretors, whom (being forſaken by all men) he put to the ſword, and made ſlaughter of them and their followers vntill night. The next day hee went openly to worke: and after the common example of Tyrants, gaue liberty vnto all ſlaues and priſoners; and being fortified with adherents of the worſt and baſeſt ſort, made himſelfe and his brother Pretors, in Title, but in effect, Lords of *Syracuſe*.

When *Marcellus* was aduertiſed of this great alteration, he thought it no time for him to ſit ſtill, and attend the further iſſue. He ſent Embaſſadours to *Syracuſe*, that were not admitted into the Hauen, but chaſed out as enemies. Then drew he neare with his Army: and lodging within a mile and a halfe of the towne, ſent before him, ſome to require a parlee. Theſe were entertained without the walls by the two new Pretors: to whom they declared, That the *Romans* were come thither, not with purpoſe to do hurt, but in fauour of the *Syracuſians*, which were oppreſſed by Tyrants; and to puniſh thoſe, that had murdered and baniſhed ſo many of the principall Cittizens. Wherefore they required, that thoſe worthy men, their Confederates, which were chaſed out of the Towne, might be ſuffered to returne and enioy their owne; as alſo that the Authors of the great ſlaughter lately committed, might be deliuered vp. Hereto *Epicides* briefly anſwered, That if their errand had beene to him, he could haue told what to ſay to them: but ſince it was directed vnto others, they ſhould doe well to returne, when thoſe to whom they were ſent, had the gouernement in their hands. As for the warre which they threatned; he told them, they ſhould finde by experience, That to beſiege *Syracuſe*, was an other manner of worke, than to take *Leontium*. Thus hee ſent them gone; and returned backe into the Citty. Immediately beganne the ſiege, which endured longer than the *Romans* had expected. The quicke and eaſie winning of *Leontium* did put *Marcellus* in hope, that ſo long a circuit of wals as compaſſed *Syracuſe*, being manned with

with no better kinde of Souldiers, than those with whom he had lately deale, would in some part or other, be taken at the first assault. Wherefore he omitted no violence or terrour in the very beginning, but did his best both by Land and Sea. Neuertheless all his labour was disappointed, and his hope of preuailing by open force, taken from him by the ill successe of two or three of the first assaults. Yet was it not the vertue of the Defendants, or any strength of the Citie, that bred such despaire of hastie victorie. But there liued at that time in *Syracuse*, *Archimedes* the noble Mathematician: who at the request of *Hiero* the late King, that was his kinsman, had framed such engines of Warre, as being in this extremitie put in vse, did more mischiefe to the *Romans* than could haue beene wrought by the Canon, or any instruments of Gunne-powder, had they in that age beene knowne. This *Archimedes* discoursing once with *Hiero*, maintained that it were possible to remooue the whole earth out of the place wherein it is, if there were some other earth, or place of sure footing, whereon a man might stand. For proofe of this bold assertion, he performed some strange workes; which made the King entreat him to conuert his studie vnto things of vse; that might preserue the Citie from danger of enemies. To such Mechanicall workes, *Archimedes*, and the Philosophers of those times, had little affection. They held it an iniury done vnto the liberall sciences, to submit learned Propositions, vnto the workemanship, and gaine, of base handi-crafts men. And of this opinion *Plato* was an author: who greatly blamed some Geometricians; that seemed vnto him to prophane their science, by making it vulgar. Neither must we rashly taske a man so wise as *Plato*, with the imputation of supercilious austerity, or affected singularitie in his reprehension. For it hath beene the vnhappy fate of great inuentions, to be vilified, as idle fancies, or dreames, before they were published: and being once made knowne, to be vnder-valued; as falling within compasse of the meanest wit, & things, that euery one could well haue performed. Hereof (to omit that memorable example of *Columbus* his discouerie, with the much different sorts of neglect, which he vnder-went before and after it) in a familiar and most homely example, we may see most apparent proofe. He that lookes vpon our *English Brewers*, and their Seruants, that are daily exercised in the Trade; will thinke it ridiculous to heare one say, that the making of Malt, was an inuention, proceeding from some of an extraordinary knowledge in naturall Philosophie. Yet is not the skill of the inuentors any whit the lesse, for that the labor of workmanship growes to be the trade of ignorant men. The like may bee said of many handicrafts: and particularly in the Printing of Bookes; which being deuised, and bettered, by great Scholers and wisemen, grew afterward corrupted by those, to whom the practice fell; that is, by such, as could slubber things easily ouer, and feede their workemen at the cheapest rate. In this respect therefore, the Alchymists, and all others, that haue, or would seeme to haue any secret skill, whereof the publication might doe good vnto mankinde; are not without excuse of their close concealing. For it is a kinde of iniustice, that the long trauells of an vnderstanding braine, beside the losse of time, and other expence, should be cast away vpon men of no worth; yeeld lesse benefit vnto the Author of a great worke, than to meere strangers; and perhaps his enemies. And surely, if the passion of Enuie, haue in it any thing allowable and naturall, as hauing Anger, Feare, and other like Affections: it is in some such case as this; and serueth against those, which would vsurpe the knowledge, wherewith God hath denied to indue them. Neuertheless, if we haue regard vnto common charitie, and the great affection that euery one ought to beare vnto the generality of mankinde, after the example of him *that suffereth his Sunne to shine vpon the iust, and vniust*: it will appeare more commendable in wise men, to enlarge themselues, and to publish vnto the world, those good things that lye buried in their owne bosomes. This ought specially to be done, when a profitable knowledge hath not annexed to it some dangerous cunning, that may bee peruerted by euill men to a mischieuous vse. For if the secret of any rare *Antidote*, contained in it the skill of giuing some deadly and irrecouerable poyson: much better it were, that such a iewell remaine close in the hands of a wise and honest man; than being made common, binde all men to vse the remedie, by teaching the worst men how to doe mischiefe. But the works which *Archimedes* published, were such as tended vnto very commendable ends. They were Engines, seruing vnto the defence of *Syracuse*; not fit for the *Syracusians* to carry abroad, to the hurt & oppression of others. Neither did he altogether publish the knowledge, how to vse them, but reserued so much to his owne

direction; that after his death more of the same kinde were not made, nor those of his owne making were employed by the *Romans*. It sufficed vnto this worthy man, that he had approued vnto the vulgar, the dignitie of his Science; and donee speciall benefit to his Countrey. For to enrich a Mechanicall trade, or teach the Art of murdering men, it was beside his purpose.

Marcellus had caused certaine of his *Quinquereme* Gallies to be fastned together, and Towers erected on them to beat the defendants from the wall. Against these, *Archimedes* had sundrie deuices, of which any one sort might haue repelled the assaylants: but all of them together shewed the multiplicitie of his great wit. He shot heauy stones & long pieces of timber, like vnto the yards of ships; which brake some of the Gallies by their force and weight. These afflicted such as lay fare off. They that were come neerer the walls, lay open to a continuall volly of shot, which they could not endure. Some with an yron grapple were taken by the prow and hoysted vp, shaking out all the men, and afterward falling downe into the water. Some by strange Engines were lifted vp into the ayre; where turning round a while, they were broken against the walls, or cast vpon the rockes: and all of them were so beaten that they durst neuer come to any second assault. In the like sort was the Land-armie handled. Stones & timber, falling vpon it like haile; did not onely ouer-whelme the men, but brake downe the *Roman* engins of battery; and forced *Marcellus* to giue ouer the assault. For remedie hereof it was conceiued, that if the *Romans* could early before day get neere vnto the walls: they should be (as it were) vnder the *point blancke*, and receiue no hurt by these terrible Instruments; which were woond vp hard to shoot a great compasse. But this vaine hope cost many of the assaylants liues. For the shot came downe right vpon them: and beating them from all parts of the wall, made a great slaughter of them, all the way as they fled, (for they were vnable to tarry by it) euen till they were gotten very farre off. This did so terrifie the *Romans*, that if they perceiued any peece of timber, or a ropes end, vpon the walls, they ranne away, crying out, that *Archimedes* his engines were readie to discharge. Neither knew *Marcellus* how to ouercome these difficulties, or to take away from his men, that feare; against the cause whereof he knew no remedie. If the engines had stood vpon the walls, subiect to firing, or any such annoyance from without; hee might haue holpen it by some deuice, to make them vnseruiceable. But all, or the most of them were out of sight, being erected in the streetes behinde the walls; where *Archimedes* gaue directions how to vse them. Wherefore the *Roman* had no other way left, than to cut off from the Towne all prouision of victualls, both by Land and by Sea.

This was a very desperate peece of worke. For the enemies hauing so goodly an Hauen; the Sea in a manner free; and the *Carthaginians* that were strong by Sea, willing to supply them: were not likelie so soone to bee consumed with famine, as the besiegers to bee wearied out, by lying in Leaguer before so strong a City, hauing no probabilitie to carrie it. Yet, for want of better counsell to follow, this was thought the best, and most honourable course.

In the meane while, *Himilco*, Admirall of a *Carthaginian* Fleet, that had waited long about *Sicil*, being by *Hippocrates* aduertised of these passages, went home to *Carthage*, and there so dealt with the Senate, that fiue and twentie thousand Foote, three thousand Horse, and twelue Elephants, were committed vnto his charge, wherewith to make warre vpon the *Romans* in *Sicil* by Land. Hee tooke many Townes; and many that had anciently belonged vnto the *Carthaginians*, did yeeld vnto him. To remedie this mischiefe, and to stay the inclination of men, which following the current of Fortune, beganne to turne vnto the *Carthaginians*; *Marcellus* with a great part of his Armie, rose from *Syracuse*, and went from place to place about the Island. He tooke *Pelorus* and *Herbessus*, which yeelded vnto him. He tooke also *Megara* by force and sackt it: either to terrifie others that were obstinate, especially the *Syracusians*, or else because *Rome* was at this time poore, and his Armie must haue somewhat to keepe it in heart. His especiall desire was to haue saued *Agrigentum*: whither he came too late; for *Himilco* had gotten it before. Therefore he returned backe toward *Syracuse*; carefully, and in as good order as he could, for feare of the *Carthaginian* that was too strong for him. The circumspection that he vsed, in regard of *Himilco*; stood him in good stead, against a danger that he had not mistrusted. For *Hippocrates*, leauing the charge of *Syracuse* vnto his brother, had lately issued out of the Citie, with ten thousand foote, and fiue hundred horse,

horse; intending to ioyne his forces with *Himilco*. *Marcellus* fell vpon him, ere either was aware of the other: and the *Romans*, being in good order, got an easie victorie, against the dispersed and halfe vnarmed *Syracusians*. The reputation heereof helped a little to keepe the *Sicilians* from rebellion. Yet it was not long, ere *Himilco*, ioyning with *Hippocrates*, ranne ouer all the Island at his pleasure, and presented battaile to *Marcellus*, euen at his Trenches; but the *Roman* wisely refused it. *Bomilcar* also a *Carthaginian*, entred with a great fleet into the Hauen of *Syracuse*, and victualled the Citie. After this, the disposition of the Islanders changed so againe, that although another Legion was come from *Rome*, which escaped from *Himilco*, and safely arriued at *Marcellus* his Campe: yet many places reuolted vnto the *Carthaginians*, and slew or betraied the *Roman* Garrisons.

In the midst of these troubles, Winter enforced both parts to take breath a while: and *Marcellus* leauing some of his Armie before *Syracuse*, that hee might not seeme to haue giuen ouer the siege, went vnto *Leontium*, where he lay intentiue to all occasions. In the beginning of the Spring he stood in doubt, whether it were better to continue the laborious work of besieging *Syracuse*, or to turne all his forces to *Agrigentum*, against *Himilco* and *Hippocrates*. But it would greatly haue impaired his reputation, if he had gone from *Syracuse*, as vnable to preuaile: & he himself was of an eager disposition, euer vnwilling to giue ground, or to quit, as not faisible, an enterprise that he had once taken in hand. He came therefore to *Syracuse*: where though he found all the difficulties remaining as before; and no likelihood to take the Citie by force or famine; yet was hee not without hope, that continuance of time would bring forth somewhat, which might fulfill his desire. Especially he assaied to preuaile by treason, against which no place can hold out. And to this end he dealt with the *Syracusian* Gentlemen that were in his Campe; exhorting them to practise with their friends that remained in the Citie. This was not easie for them to doe, because the Towne would harken to no parlee. At length a slaue vnto one of these banished men, making shew to runne away from his Master, got into *Syracuse*; where hee talked in priuate with some few, as hee had beene instructed. Thus began *Marcellus* to haue intelligence within the Citie: whence the Conspirators vsed to send him aduertisement of their proceedings, by a fisher-boat that passed forth in the night: but when they were growne to the number of fourescore, and thought themselues able to effect somewhat of importance, all was discouered; and they, like Traitors, put to death. In the meane while, one *Damasippus* a *Lacedemonian*, that had beene sent out of the Towne as an Embassador to *Philip* King of *Macedon*; was fallen into the hands of *Marcellus*. *Epicides* was very desirous to ransome him: and many meetings were appointed for that purpose, not farre from the walls. There, one of the *Romanes* looking vpon the wall, and wanting the more compendious Arte of Geometrie, fell to numbring the stones: and, making an estimate of the height, iudged it lesse than it had beene formerly deemed. Herewith he acquainted *Marcellus*: who causing better notice to be taken of the place, and finding, that ladders of no extraordinary length would reach it; made all things ready, and waited a conuenient time. It was the weakest part of the Towne, and therefore the most strongly garded: neither was there hope to preuaile by force against *Archimedes*, if they failed to take it by surprise. But a fugitiue out of the Towne brought word, that a great feast was to be held vnto *Diana*, which was to last three daies: and that, because other good cheare was not so plentifull within the Citie, as in former times, *Epicides*, to gratifie the People, had made the more large distribution of Wine. A better opportunitie could not bee wished. Wherefore *Marcellus*, in the dead of the Festiuall night, came vnto the walls, which he took by *Scalado*. *Syracuse* was diuided into foure parts (or fiue, if *Epipolæ* were reckoned as one) each of which were fortified as distinct Cities. When therefore *Marcellus* had gotten some peeces, he had the commoditie of a better and safe lodging, with good store of bootie; and better opportunitie then before, to deale with the rest. For there were now a great many, as well of those in *Acradina* & the Island, inner parts of the Towne, as of those that were already in the hands of *Marcellus*, that began to harken vnto composition, as being much terrified by the losse of those parts, which the *Romans* had taken and sackt. As for the weapons of *Archimedes*, little harme, or none they did, vnto those that were sheltred vnder strong houses: although it may seeme, that the inner walls were not altogether vnfurnished of his helpe; since they held out a good while and were not taken

by force. The *Roman* fugitiues and Renegados, were more carefull than euer to defend the reſt of the Citie: being ſure to be rewarded with cruell death, if *Marcellus* could preuaile. *Hippocrates* and *Himilco*, were daily expected, and *Bomilcar* was ſent away to *Carthage*, to bring helpe from thence. It was not long ere *Hippocrates* and *Himilco* came: who fell vpon the olde Camp of the *Romans*, whileſt *Epicides* ſallied out of *Acradina* vpon *Marcellus*. But the *Romans* made ſuch defence in each part, that the Aſſailants were repelled. Neuertheleſſe, they continued to beſet *Marcellus*: whom they held in a manner as ſtreightly beſieged, as hee himſelfe did beſiege the Towne. But the peſtilence at length conſumed, together with the two Captaines, a great part of the Armie, and cauſed the reſt to diſlodge. The *Romans* were (though ſomwhat leſſe) afflicted with the ſame peſtilence, in ſo much that *Bomilcar* did put the Citie of *Carthage* in hope, that he might be taken where he lay, if any great forces were ſent thither. This *Bomilcar* wanted no deſire to doe his Countrie ſeruice: but his courage was not anſwerable to his good will. Hee arriued at *Pachynus* with a ſtrong fleet: where he ſtaid; being loth to double the Cape; for that the windes did better ſerue the enemie than him. Thither ſailed *Epicides* out of *Syracuſe*: to acquaint him with the neceſſities of the Citie; and to draw him on. With much intreatie, at length he came forward: but meeting with the *Roman* fleet, that was readie for him, hee ſtood off into the deepe; and ſailed away to *Tarentum*, bidding *Sicil* farewell. Then durſt not *Epicides* returne into *Syracuſe*, but went to *Agrigentum*: where he expected the iſſue; with a very faint hope of hearing any good newes.

The *Sicilian* ſouldiers that remained alide of *Hippocrates* his Army, lay as neere as they could ſafely, vnto *Marcellus*; and ſome of them, in a ſtrong Towne three miles off. Theſe had done what good they could to *Syracuſe*, by doing what hurt they could vnto the *Romans*. But when they were informed, that the ſtate of *Sicil* was giuen as deſperate by the *Carthaginians*: they ſent Embaſſadors to treat of peace; and made offer to compound, both for themſelues, and for the Towne. Heereunto *Marcellus* willingly gaue eare: for hee had ſtaied there long enough; and had cauſe to feare, that after a little while, the *Carthaginians* might come thither ſtrong againe. Hee therefore agreed, both with the Citizens, and with the Souldiers that lay abroad; That they ſhould be Maſters of their owne, enioying their libertie and proper lawes; yet ſuffering the *Romanes* to poſſeſſe whatſoeuer had belonged vnto the Kings. Heereupon they, to whom *Epicides* had left his charge, were put to death; new Pretors choſen; and the gates euen ready to bee opened vnto *Marcellus*: when ſuddenly the *Roman* fugitiues diſturbed all. Theſe perceiuing their owne condition to be deſperate, perſwaded the other Mercinarie ſouldiers, That the Citizens had bargained onely for themſelues, and betraied the Armie to the *Romans*. Wherefore they preſently tooke Armes, and fell vpon the new choſen Pretors; whom they ſlue, and made election of ſixe Captaines that ſhould command ouer all. But ſhortly it was found out, that there was no danger at all to the Souldiers; excepting only the fugitiues. The Treatie was therefore againe ſet on foot, and wanted little of concluſion: which yet was delaied; eyther by ſome feare of the Citizens, that had ſeene (as they thought) proofe of the *Roman* auarice in the ſack of *Epipolæ*, *Tyche*, and *Neapolis*, the parts already taken; or by ſome deſire of *Marcellus* to get the Towne by force, that he might vſe the libertie of a Conqueror, and make it wholly ſubiect to *Rome*. *Mericus* a *Spaniard* was one of the ſixe Captaines, that had been choſen in the laſt commotion: a man of ſuch faith, as vſually is found in Mercinaries; holding his owne particular benefit aboue all other reſpects. With this Captaine, *Marcellus* dealt ſecretly: hauing a fit inſtrument, of the ſame Nation, one *Belligenes*; that went in company with the *Romane* Embaſſadors, daily paſſing to and fro. This craftie Agent perſwaded *Mericus*, That the *Romans* had alreadie gotten all *Spaine*: and that if euer he purpoſed to make his owne fortune good, either at home in *Spaine*, or any where elſe; it was now the onely time to do it; by conforming himſelfe to the will of the *Roman* Generall. By ſuch hopes the *Spaniſh* Captaine was eaſily wonne, and ſent forth his owne brother among the *Syracuſian* Embaſſadours to ratifie the couenant with *Marcellus*.

This vnder-hand dealing of *Marcellus* againſt the *Syracuſians*, cannot well be commended as honeſt: neither was it afterwards throughly approued at his comming to *Rome*. For the benefits of *Hiero* to the *Romans* had beene ſuch, as deſerued not to be requited with the ruine of his Countrie: much leſſe, that the miſeries of his people, oppreſſed (though partly through their owne follie) by an Army of Mercinaries, ſhould miniſter

vnto

vnto the people of *Rome*, aduantage against them. The poore Citizens could not make good their parts against the hired ſouldiers; and therefore were faine to yeeld vnto the time, and obey thoſe Miniſters of *Hannibal*, that ruled the Armie. But as long as they were free after the death of *Hieronymus*; and now of late, when they had gathered courage by the flight of *Epicides*: it had beene their chiefe care to maintaine amitie with the people of *Rome*. They had lately ſlaine many the principall of *Epicides* his followers; and many of themſelues had alſo beene ſlaine, both lately and in former times, becauſe of this their deſire vnto the peace. What though it were true, that the Raſcalitie, and ſome ill aduiſed Perſons ioyned with the ſouldiers in hatred of the *Romans*, by occaſion of the ſlaughter which they heard to be done at *Leontium*, and afterward beheld in thoſe parts of their owne Citie which was taken? Ought therefore the *Romane* Generall, in a treatie of peace held with the *Syracuſians*, to make a bargaine vnder-hand againſt them, with a Captaine of the Mercinaries? Theſe things were obiected againſt *Marcellus*, at his returne home. But the Senators thought it a great deale better, to comfort the *Syracuſians* with gentle words, & promiſe of good vſage in time to come; than to reſtore the bootie, and giue ouer the Dominion of a Citie, ſo great, wealthy, ſtrong, and many waies important. Neuertheleſſe if we conſider the many inconueniences and great miſchiefes whereunto *Syracuſe* was obnoxious; both by euill-neighbours; and by that very forme of politie, after which it was gouerned: wee may truely affirme, That it receiued no ſmall benefit, by becomming ſubiect vnto *Rome*. For thereby it was not onely aſſured againſt all forraine enemies, domeſticall conſpiracies, and ſuch Tyrants as of olde had reigned therein: but freed from the neceſſitie of baniſhing, or murdering, the moſt worthie Citizens; as alſo from all factions, inteſtine ſeditions, and a thouſand the like miſeries, that were wont to grow out of the iealouſie, wherein they held their libertie in vaine. Neither enioyed that City, from her firſt foundation, any ſuch long time of happineſſe, as that wherein it flouriſhed, when it reſted ſecure vnder the protection of *Rome*; and was no more moleſted, by the diſeaſe of ambition; whereof by *Marcellus* his victorie it was throughly cured. But ſuch benefit, ariſing from wrongs done, ſerues not to make iniuſtice the more excuſable: vnleſſe we ſhould approue the anſwer of that Thiefe, who being found to haue ſtollen a ſiluer cup from a ſicke man, ſaid, *He neuer leaues drinking.*

By the treaſon of *Mericus*, the *Roman* Armie was let into poſſeſſion of all *Syracuſe*: wherein, the booty that it found, was ſaid to haue bin no leſſe, than could be hoped for, if they had taken *Carthage* it ſelfe; that maintained warre by Land and Sea againſt them. All the goodly workes and Imageries, wherewith *Syracuſe* was maruellouſly adorned, were carried away to *Rome*; and nothing left vntouched; ſaue only the houſes of thoſe baniſhed men, that had eſcaped from *Hippocrates* and *Epicides*, into the *Roman* Campe. Among other pittifull accidents; the death of *Archimedes* was greatly lamented, euen by *Marcellus* himſelfe. He was ſo buſie about his Geometrie, in drawing figures, that hee harkened not to the noyſe, and vprore in the Citie; no, nor greatly attended the rude Souldier that was about to kill him. *Marcellus* tooke heauily the death of him; and cauſed his body to be honourably buried. Vpon his Tombe (as he had ordained in his life-time) was placed a Cylinder & a Sphere, with an inſcription of the proportion between them; which hee firſt found out. An Inuention of ſo little vſe, as this may ſeeme, pleaſed that great Artiſt better, than the deuiſing of all thoſe engins, that made him ſo famous. Such difference is in the iudgement of learned men, and of the vulgar ſort. For many an one would thinke the monie loſt, that had bin ſpent vpon a ſonne, whoſe ſtudies in the Vniuerſitie had brought forth ſuch fruit, as the proportion between a Sphere and a Cylinder.

After the taking of *Syracuſe*, all the Townes in *Sicil* yeelded vnto the *Romans*, except *Agrigentum* and a few places thereabout. At *Agrigentum* lay *Epicides* with one *Hanno* a *Carthaginian*, and *Mutines* an *African*, that was lately ſent from *Hannibal*. This *Mutines* by many good peeces of ſeruice, had added ſome credit to the beaten *Carthaginian* ſide; and withall made his owne name great. By his perſwaſions, *Hanno* and *Epicides* aduentured to meet *Marcellus* without the Towne, and not behaue themſelues as men expecting to bee beſieged. Neither was hee more valiant in counſell, than in execution. Once and againe he ſet vpon the *Romanes*, where they lay encamped, and droue them fearfully into their Trenches. This bred enmie in *Epicides* and *Hanno*: eſpecially in *Hanno*,

that hauing beene lately sent from *Carthage*, with commission and authoritie from the State, thought himselfe wronged greatly by *Hannibal*; In that hee had sent vnto him this *Mutines*, to be his Companion, & to take vpon him, like as good a man as himselfe. The indignitie seemed the greater, when *Mutines* being to step aside vnto *Heraclea*, for the pacifying of some troubles there among the *Numidians*; aduised (as directing *Hanno* and *Epicides*) not to meddle with the enemie, vntill his returne. So much therefore the rather would *Hanno* fight: and offered battell vnto *Marcellus*, before he sought it. It is like, that a great part of the *Roman* Army was left behind in *Syracuse*, as need required: which made the *Carthaginians* the better able to deale with those that came against them. But whatsoeuer disproportion was betweene the two Armies; farre greater were the odds betweene the Captaines. For howsoeuer the people of *Carthage* would giue authoritie by fauour; yet could they not giue worth and abilitie, in matter of warre. The *Numidians*, hauing before conceiued some displeasure against their Captains: and being therefore some of them gone away to *Heraclea*; were much more offended, when they saw that the vaine-glorious enuy of *Hanno* carried him vnto the fight, vpon a foolish desire to get victorie, without the helpe of *Mutines* their Countriman. Wherefore they sent vnto the *Roman* Generall, and bade him be confident; for that it was not their purpose to shew themselues his enemies that day, but onely looke on, and see the proud *Carthaginians* well beaten, by whom they had beene misused. They made good their promise; and had their desire. For *Marcellus*, finding likelihood of truth in their message, did so lustily set vpon the enemies, that hee brake them at the first charge; and with the slaughter of many thousands, droue them backe into *Agrigentum*.

If *Hanno* could haue beene contented, to follow the directions of one, that was a better man of Warre than himselfe, and not haue hazarded a battell without need; the *Romans* would shortly haue beene reduced into termes of great difficultie in their *Sicilian* warre. For *Marcellus* was shortly after to leaue the Prouince; and soone vpon his departure, there landed in the Iland a supply of eight thousand foote, and three thousand *Numidian* horse, that were sent from *Carthage*. The fame of this new Armie drew manie of the *Sicilians* into rebellion. The *Roman* Armie consisting (for the most part) of the Legions of *Canna*, tooke it very hainously, that no good seruice done, could bring them into the fauour of the Senate; but that, as banished men, they were sent farre from home, & not suffered to return back to *Rome* with their General. *Mutines* had pacified his Countrimen the *Numidians*; & like an honest man, did what hee could for those whom he serued, without contending against the foolish pride of *Hanno*; finding that there was a great alteration; and a greater might haue bene, if the Armie lately ouerthrowne had beene entire. *M. Cornelius* the *Roman* Pretor, vsed all diligence, both to pacifie his own men, and to hinder the *Carthaginians*. Hee recouered those In-land Townes that had rebelled: and though he could not hinder *Mutines* from ouer-running all the Country; yet hee hindred the Country from reuolting vnto *Mutines*. Aboue threescore Townes, great and small, the *Carthaginians* held in *Sicil*: of which *Agrigentum* was the principall, and farre bigger than any of the rest. Thence issued *Mutines* as often as hee pleased, in despight of the *Romanes*: not onely to the succour of his owne adherents, but to the great waste of those that followed the contrarie part. But *Hanno*, in stead of being pleased with all these good seruices, was filled more and more with enuie, against the man that performed them. Hee had (belike) receiued instruction from old *Hanno* at *Carthage*, not to suffer *Hannibal*, or any *Hannibalian*, to haue share in the honour of these *Sicilian* Warres: which were therefore perhaps the more diligently supplied; whilest *Italie* was neglected, that should haue beene regarded more then all the rest. Wherefore to shew his authoritie, and that it was not in the power of *Hannibal*, to appoint vnto him an Assistant, or Director: Hee tooke away from *Mutines* his charge, and gaue it to his owne sonne; thinking thereby to discountenance the man, and make him little esteemed, as one out of Office, among the *Numidians*. But it fell out quite contrarie: and this spightfull dealing, occasioned the losse of whatsoeuer the *Carthaginians* held in *Sicil*. For the *Numidians* were so incensed by the indignitie offered vnto their Countriman, being such a braue Commander, that they offered him their seruice to requite the wrong; and were thenceforth absolutely at his owne disposition. *M. Valerius Lauinus*, the *Romane* Consull, was newly come into the Prouince, when this fell out: and with him did *Mutines* enter into intelligence. For he could no longer brooke

these

these indignities; but being, neither a *Carthaginian*, nor fauored by those that bore all the sway in *Carthage*: He thought it the wisest way, to play the best of his owne game, and forsake that Citie, which was likely to perish by the euill counsell that gouerned it. He did not therefore, as his Countrimen had lately done, content himselfe to see his Aduersaries reape the bitter fruits of their owne malicious ouer-weening: and to suffer that harme, in doing whereof he would not beare a part; but conspired against them to deliuer vp *Agrigentum*, and to helpe to expell them vtterly out of *Sicil*. The Consull was glad of his friendship; and carefully followed his aduertisements. Neither was there much cunning needefull, to the performance of that which *Mutines* had vndertaken, For he with his *Numidians* did forcibly seize vpon a gate; whereat they let in some *Roman* Companies, that lay neere in a readinesse for the purpose. *Hanno*, when first he heard the noyse, thought it had beene no worse matter, than some such tumult of the *Numidians*, as he had beene well acquainted with of late. But when, making haste to pacifie the trouble, he saw and heard, the *Romans* intermixed, among those discontented followers of *Mutines*, forthwith he betooke himselfe to flight: and sauing himselfe, with *Epicides*, in a small Barke, set saile for *Africke*; leauing all his Armie and Adherents in *Sicil*, to the mercie of the *Romans*, that henceforward continued masters of the whole Iland.

Lauinus the Consul hauing taken *Agrigentum*, did sharpe execution of iustice vpon all the Citizens. The principall of them he scourged with rods, and afterwards beheaded, as was the manner of the *Romans*: all the rest of them he sold for slaues, and confiscated their goods; sending home to *Rome* the monie that was raised of the bootie. This was indeede a time, wherein *Rome* stood in no lesse necessity of gold, than of steele: which may haue beene the reason, why *Lauinus* dealt so cruelly with the *Agrigentines*. Neuertheless the fame of such seueritie bred a terrour among all the Dependants of the *Carthaginians*; so that in great haste they sought to make their peace. About fortie Townes yeelded themselues quickly vnto the *Romans*; twentie were deliuered vp by Treason; and fiue onely staied to be wonne by force. These things done, *Lauinus* returned home to *Rome*; carrying with him about foure thousand men from *Agatirna*; that were a companie of out-lawes, bankrouts, and banished men, accustomed to liue by spoyle of others, in these troublesome times. He bestowed them about *Rhegium* in *Italie*, where they might exercise their owne occupation against the *Brutians*; a theeuish kinde of people, that were enemies vnto those of *Rhegium*, and to the *Romans*. As for *Mutines*, he was well rewarded, and made Citizen of *Rome*: where he liued in good accompt; accompanying the two *Scipio's* in their iournie against *Antiochus*, and therein doing (as it is said) very especiall seruice. So by this enterprise of *Sicil*, the *Carthaginians* wasted much of their forces, that with greater profit might haue beene emploied in *Italie*: leauing yet vnto the *Romans*, in the end of this warre, the entire possession of this Iland; which they wanted when it began.

§. XVI.

How the warre passed betweene the Romans and Hannibal *in Italie, from the taking of Capua to the great victorie at Metaurus.*

SHortly after the winning of *Capua*, *Marcellus* came to *Rome*: where for his good seruices done in the Iland of *Sicil*, he had granted vnto him the honour of the lesser Triumph, which was called *Ouation*. The greater Triumph was denied him: because he had not finished the warre, but was faine to leaue his Armie behinde him in the Prouince. He staied not long in *Rome*, before he was againe chosen Consull together with *M. Valerius Lauinus*, who succeeded him in the gouernment of *Sicil*, and was, at the time of his election, making warre against King *Philip* in *Greece*. Great complaint was made against the Consul *Marcellus*, by the *Syracusians*, for that which he had done vnto them: they alledging their great friendship to the people of *Rome*, in the time of their late King *Hiero*; and affirming, that their Citie did neuer willingly breake the alliance, excepting when it was oppressed by such Tyrants, as were not greater enemies to *Rome*, than to all good men that liued in *Syracuse*. The Consul, on the other side, reckoned the labours and dangers whereunto they had put him: willing them to bemoane themselues to the *Carthaginians* that had holpen them in their necessitie; and not vnto

the

the *Romans* whom they had kept out. Thus each part hauing some good matter to alledge, the Senate made such an end of the controuersie, as best agreed with the benefit of their owne Common-wealth: blaming the too much rigour of *Marcellus*; yet not restoring the bootie that he had taken, nor making the *Syracusians* free from their subiection, but comforting them, with gentle words, and hopefull promises, as hath beene shewed before. The two new Consuls, *Macellus* and *Lauinus*, were appointed to make warre, as their lots should fall out; the one in *Italie*, the other in *Sicil*. The Ile of *Sicil* fell vnto *Marcellus*; which Prouince he willingly changed with his Colleague; to the end that the *Syracusians* (whose cause had not as yet beene heard in the Senate) might not seeme hindred by feare, from vttering their grieuances freely. Afterwards, when his businesse with them was dispatcht, he gently vndertooke the patronage of them: which remained long in his Familie, to the great benefit of their Countrie in times following. So *Valerius*, the other Consul, was sent into *Sicil*, whose doings there haue beene already rehearsed: but *Marcellus* was emploied against *Hannibal*.

Before the Consuls departed out of *Rome*, they were much troubled with pressing of Souldiers to the warre, and most of all, with getting Mariners for their Nauie. They were all of the poorer sort, that vsed to be emploied in Sea-seruices; especially in rowing. These could not liue without present wages: neither was there monie enough in the Treasurie to giue them pay. Wherefore it was ordained, that they should be set out at the expence of priuate men; who, in this necessitie of the State, were driuen to sustaine all publike charges. Hereat the people murmured, and were ready to fall into sedition; had not the Consuls deferred the matter vnto further consideration. The Senate could ill tell, what to determine or doe, in a case of such extremitie. For manifest it was, that the multitude had already endured so much, as well it could vnde-goe; and somewhat more, than could with honesty haue beene imposed vpon it. Neuertheless it was impossible to maintaine the warre against the *Carthaginians*, or to keepe the *Macedonian* out of *Italie*, without a strong fleet. Wherefore, some were of opinion; That, since the common Treasure was so emptie, the people must be forced, by right or wrong, to take the burden vpon them. At last the Consuls began to say, That no perswasions would be so effectuall with the people, as good examples: and that if the Senators would follow the Consuls, like it was, that the People also would follow the Senate. Wherefore they propounded, and it was immediately concluded, That euery one of them should bring forth, and put into the Treasurie, all the mony that he had; and that no Senator should keepe any vessell of gold, or plate whatsoeuer; excepting one Salt-seller, and a Bowle wherewith to make their offerings vnto the gods; as also a Ring for himselfe, with such other tokens of ingenuitie for his wife and children, as euery one did vse, and those of as small value as might be. This aduice of the Consuls was not more thankefully accepted by the Senate, than the ready performance thereof by the Senate was highly applauded; and hastily followed by the Gentlemen of *Rome*. Neither did the Commonaltie refuse to doe that, which their betters had openly done before them. For since the publike necessitie could no otherwise be holpen; euery one was contented, that his priuate estate should run the same fortune with the Common-wealth; which if it suffered wracke, in vaine could any particular man hope to enioy the benefit of his proper substance. This magnanimitie deserued well that greatnesse of Empire, whereof it was the foundation.

Conuenient order being thus taken for an Armie and Fleet: *Marcellus* went forth of the Citie against *Hannibal*; and *Lauinus* toward *Sicil*. The armie of *Hannibal* was greatly diminished, by long and hard seruice: neither did his *Carthaginians* seeme to remember him, and thinke vpon sending the promised supply, or any such proportion as he needed. His credit also among his *Italian* friends, was much weakned, by the losse of *Capua*: which gaue them cause to looke vnto themselues; as if in his helpe there were little trust to be reposed, when they should stand in neede. This he well perceiued; yet could not tell how to remedy. Either he must thrust Garrisons into all Townes that he suspected, and thereby so diminish his armie, that he should not be able to keepe the field: or else he must leaue them to their owne fidelity, which now began to wauer. At length his iealousie grew so outragious, that he sacked, and wasted, those places that he was vnable to defend: thinking that the best way to enrich himselfe; and make vnprofitable, to his enemies, the purchase from which he could not hinder them. But by this example, many were quite alienated from him; and some of those, whom before hee had least cause

to

no doubt. The towne of *Salapia* yeelded vnto *Martellus*; and betrayed vnto him a gallant Regiment of *Numidian* horse, the best of all that serued vnder *Hannibal*; which was a greater losse, then the Towne it selfe. *Blasius* the author of this rebellion, could not bring his desire to effect; without getting the consent of one *Dasius*, that was his bitter enemy. Wherefore he brake the matter to this *Dasius* in priuate; and was by him accused vnto *Hannibal*. But when he was conuented and charged of Treason, hee so stoutly denied it, and by way of recrimination, so vehemently pressed his accuser with the same fault: that *Hannibal* thought it a matter deuised out of meere malice; knowing well what enemies they were; and seeing, that neither of them could bring any proofe of what he affirmed. This notwithstanding, *Blasius* did not cease to presse his aduersarie anew, and vrge him from time to time, with such liuely reasons; that he who could not be beleeued by *Hannibal*, was contented at length to win the fauour of *Marcellus*. Presently after this, the Consul tooke by force, *Maronea* and *Meles*, Townes of the *Samnites*; wherein he slew about three thousand of *Hannibal* his men.

Hannibal could not looke to all at once: but was faine to catch aduantages, where hee might get them; the *Romans* now being growne stronger in the field than he. The best was, that his *Carthaginians*, hauing wearied themselues with ill speede in many pettie enterprises, and laid aside all this while the care of *Italie*, to follow businesse of far lesse importance; had now at length resolued, to send presently the great supply, that had beene so long promised and expected. This if they had done in better season; *Rome* it selfe might haue beene strucken downe, the next yeere after that great blow receiued at *Canna*. But since that which is past cannot be amended; *Hannibal* must force himselfe to make a good countenance; and tell his followers, that this mightie succour would come time enough. For *Masanissa* was at *Carthage* with fiue thousand *Numidians*, ready to set saile for *Spaine*: whither when he came, it was appointed, that *Asdrubal* should forthwith take his iournie into *Italie*, of which there had beene so long talke. These newes did not more comfort *Hannibal* and his followers, than terrifie the *Romans*. Wherefore each did their best; the *Romans* to preuent the threatning mischiefe, and winne as much as they could vpon *Hannibal*, before the comming of his brother; *Hannibal*, on the contrarie, to hold his owne, and weaken the *Romans* as much as he was able. He had intelligence, that *Cn. Fuluius*, a *Roman* Pretor, lay neere vnto *Herdonea* to get the Towne by practice. It was not long, since, neere vnto the same place, another *Cn. Fuluius* had lost his Armie. Therefore *Hannibal* made great marches thitherward; and came to *Herdonea* ere *Fuluius* heard newes of his approach. As soone as he came, he offered battaile to the *Roman* Pretor; who accepted it with more haste than good speede. The *Roman* Legions made good resistance a while, till they were compassed round with the *Carthaginian* horse. Then fell they to rowt; and great slaughter was made of them. *Fuluius* himselfe, with twelue *Tribunes* or *Coronels*, were lost: of the common Souldiers, that were slaine, the number is vncertaine; some reporting seuen, others thirteene thousand. The Towne of *Herdonea*, because it was at point to haue yeelded vnto *Fuluius*, *Hannibal* did set on fire: and putting those to death that had practised with the Enemie, carried away the multitude; whom he bestowed among the *Thurians* and *Metapontines*. The Consul *Marcellus* hearing of this, wrote vnto the Senate: and exhorted them to be of a good cheere; for that hee would shortly abate the enemies pride. Hee followed the *Carthaginian* apace; and ouertaking him at *Numistro* in the Countrie of the *Lucans*, fought with him a battell: which beginning at nine of the clocke in the morning, lasted vntill night; and ended, by reason of the darkenesse, with vncertaine victorie. Afterward *Hannibal* departed thence into *Apulia*, whither *Marcellus* followed him. At *Venusia* they met, and had many skirmishes; but none of importance. *Hannibal* remoued often; and sought to bring the enemie within danger of some ambush. But *Marcellus*, though he was very eager of battaile, would yet aduenture nothing, but by open day-light, and vpon faire ground.

Thus passed the time away, vntill *Q. Fabius Maximus*, and *Q. Fuluius*, hee that lately had taken *Capua*, were chosen Consuls. *Fabius*, considering how much the *Romane* affaires were bettered by the taking of *Capua*, purposed that yeere to besiege *Tarentum*: which if he could winne; like it was, that scarce one good Citie would afterwards remaine true to *Hannibal*. Wherefore he vehemently exhorted his Colleague, and *Marcellus*, (to whom was continued the command of those Legions that serued vnder him the yeere before) to presse the *Carthaginian* so hard, as he might haue no leisure to helpe

Tarentum.

Tarentum. *Marcellus* was very glad of this charge: for he thought no *Roman* fitter than himselfe, to deale with *Hannibal* in open field. He followed him therefore to *Cannusium*, and thence from place to place: desiring euer to come to battaile, but vpon equall tearmes. The *Carthaginian* had not minde to hazzard much in fight: but thought it enough to entertaine his enemie with skirmish; as being desirous to keepe his Armie strong vntill the comming of *Asdrubal*. Yet could he not auoide the importunity of *Marcellus*; nor brooke the indignity of being daily braued. He therefore bade his men to be lustie, and to beat soundly this hot-spirited *Roman* Captaine, that would neuer suffer them to be at quiet; vntill they once had cooled well his courage, by letting him bloud. Hereupon followed a battaile; wherein *Hannibal* had the victory; tooke sixe Ensignes; and slew of the *Romans* almost three thousand, among which were some of marke. *Marcellus* was so impatient of this dishonour, that he rated his men, as Pesants, and base cowards: telling them, that they were the first of the *Roman* Legions, which had beene beaten by *Hannibal*, by plaine force and manhood; without being circumuented by any stratageme. With these, and many other the like words, which they were ashamed to heare, he did so vexe them; that thinking themselues better able to endure any violence of the enemy, than such displeasure of their Generall; they besought him to pardon them, and leade them forth once againe to fight. He did so: and placing those Companies foremost, that had lost their Ensignes the day before, bade them be carefull to winne a victory; whereof the newes might be at *Rome*, before the report of their shamefull ouerthrow. *Hannibal* was angry, to see that nothing could make this Enemy quiet: and therefore was ready to fight againe; since all other motiues continued the same, and his men had beene hartned by the late victory. But the *Romans* were stirred vp with desire of reuenge, and of repairing their honor lost, which affections gaue a sharpe edge vnto their valour: whereas the *Carthaginians* were growne dull, and wearie by seeing themselues disappointed of their hope; and the enemy, notwithstanding their late victory, as ready to molest them as before. In this second battaile *Marcellus* got the victory: which he purchased at so deare a rate; that neither he, nor *Hannibal*, had great cause to vaunt, the second night. For if eight thousand of the *Carthaginians* were slaine, and three thousand of the *Roman* side, in this next battaile, the difference was no greater, than euen to recompence the late receiued ouerthrow: especially since the number of the *Romans* that were wounded, was so great, as disabled *Marcellus* from pursuing *Hannibal*; who dislodged by night. Neuertheless it sufficed, that *Fabius* the Consul hereby got leisure, to follow his businesse at *Tarentum* without any disturbance. *Q. Fuluius* the other Consul, about the same time, tooke in many of the *Hirpines*, *Lucans*, and *Volscentes*, that willingly yeelded themselues, and betrayed the Garrisons of *Hannibal* that lay in their Townes: whom *Fuluius* entertained in louing sort; gently rebuking them for their errours past, without punishing those that had beene authours, or busie doers in the rebellion. That rabble of *Sicilian* theeues, which *Leuinus* had lately brought from *Agaterna*, was then also set on worke to besiege *Caulonia*, a Towne of the *Brutians*: and nothing was omitted, that might serue to diuert *Hannibal*, from the succour of *Tarentum*.

Q. Fabius the Consul, hauing taken *Manduria* a Towne of the *Salentines*, sate downe before *Tarentum*: making all preparation that seemed needfull to carry it, either by assault or long siege. Of the Garrisons in the Towne, a good part were *Brutians*, placed there by *Hannibal*, vnder a Captaine of their owne Nation. This Captaine fell in loue with a *Tarentine* wench; whose brother serued vnder *Fabius*. Hereof, she gaue notice by letters to her brother, as thinking belike to draw him from the *Roman* side; by telling him how rich, and of what great accompt her louer was. But her brother made the Consul acquainted with these newes: and said, that if the *Brutian* were farre in loue, he might perhaps be wonne, by intreaty of his Mistris, to doe what she would haue him. The Consul hearing this; and finding likelihood in the matter, willed his souldier to conuey himselfe into the Towne as a fugitiue; and try what good might be done. It fell out according to his desire. The Souldier grew acquainted with this *Brutian* Captaine: and partly by his owne perswasions, partly by the flattering entreatie of his sister; wanne him to betray the Towne to the *Romans*. When they had agreed vpon the businesse, and resolued how to order it; the same Souldier got out of the Towne by night, and acquainted the Consul with his proceedings: telling him in which part

that

that *Brutian* kept watch, and what might conueniently be done. So in the night time, *Fabius* gaue an alarme to the Citie; especially about those parts of the wall, which were farthest from the place where he meant to enter. The Captaines in the Towne, prepared to make resist not in those places, where the noise did threaten them with greatest likelihood of danger. But *Fabius* himselfe with the choice of his men, came in great silence to the quarter of the *Brutians*: who being wrought by their Captaine, helped the *Romans* to get vp, and breake open the next gate, whereat the Armie was let in. The *Tarentines* and *Carthaginian* souldiers, made head against *Fabius* in the Market place: but (as hapneth in like cases, where the maine confidence is already taken away) not very obstinately. *Nico*, *Democrates*, and *Philomenes*, with those that before had let in *Hannibal*, vsed now the last of their courage in dying against the *Romans*. *Carthalo*, who commanded the Garrison within the Towne, offered himselfe prisoner: hoping to be well vsed, because of hospitalitie that had passed betweene his Father and the Consul. But he was slaine by the way, ere he could come at *Fabius*. The *Romans* did put all indifferently to the sword: in such sort, that they spared few of the *Brutians*. This slaughter of the *Brutians*, was thought to haue beene made by appointment of the Consul, to the end that he might seeme to haue wonne the Towne by force and not by treason: though he thereby failed of his purpose; and neither had the glory which he expected, nor preserued his reputation of faithfull dealing, and keeping his word. The bootie found in *Tarentum* was very great: whereof the *Roman* Treasurie, whither it was carried, had great neede. As for the Imageries, and other curiosities, that were in the Citie, *Fabius* was contented to let them alone: and being told of some Idols, that seemed worthy to be carried away, being very goodly pieces, in such habit and posture as if they were fighting: he said, Let vs leaue vnto the *Tarentines* their angrie gods.

Hannibal being gotten cleare from *Marcellus*, fell vpon those that besieged *Caulonia*. They fled at his comming: but he was so neere, that they were faine to betake them to a Hill, which serued to no other purpose, than to beare off the first brunt. There they defended themselues a little while, and then they yeelded. When this businesse was done, he hasted away to relieue *Tarentum*. But when he came within fiue miles of the Citie, he had newes that it was lost. This grieued him: yet he said no more than this, *The Romans haue also their* Hannibal; we haue lost *Tarentum* in such sort as we got it. That he might not seeme to turne backe amazed, or in any feare of the victorious Consul; he incamped a few dayes together, so neere as he was vnto *Tarentum*: and thence departing to *Metapontum*, bethought himselfe how to take *Fabius* in a trap. He caused the chiefe of the *Metapontines* to write vnto *Fabius*, and offer to betray into his hands, the *Carthaginian* Garrison; with condition, that he should in that respect, forgiue them all offences past. These letters were sent by two yong men of the same Citie; who did their errand so well, that the Consul wrote backe by them vnto the *Metapontines*, and appointed the day, when they should expect him. Hereof *Hannibal* was exceeding glad: and at good leisure, made ready his ambushes for the warie *Fabius*. But whether some secret notice of the plot were giuen; or whether indeede (as it is related) some tokens in sacrificing, terrified the superstitious *Roman*; the iourny to *Metapontum* was deferred. Hereupon the same two Messengers were emploied againe: but being apprehended, and threatned with torture, they discouered all.

This yeere was happy to the *Romans*, in all their warres: for they got euery where; saue onely at *Caulonia*; where they lost a company of such lewd fellowes, that it may seeme good fortune, to haue so beene rid of them. But their common pouerty, & disability to maintaine their charge, continued, and grew greater than it was before. Thirty *Roman* Colonies were then in *Italie*: of which, twelue refused to contribute any longer to the warres. For it was considered; that the Legions of *Canne*, and those vnhappy Companies, that had beene beaten vnder the one and the other *Cn. Fuluius*, were transported into *Sicil*; where they liued, in a sort, as banished men. This grieued their friends at home, and made them reckon vp the more diligently those other miseries which they daily felt. Ten yeeres together they had beene exhausted with leuies of men, and impositions of mony: in euery of which yeeres they had receiued some notable ouerthrow. In this case the least that they could feare; or rather the best that they could hope; was, to fall into the hands of the enemy to be made prisoners. For *Hannibal* did gently send home their people that was taken by him: whereas the *Romans* did banish from their homes,

homes, those that had escaped. It was therefore likely to come to passe within a while, that they should be all consumed: since new Souldiers were daily pressed forth of their Townes; and the old ones neuer returned. Such talke was frequent among those of the Colonies: especially where they that were transported into *Sicil*, had most compassionate friends. Wherefore it was concluded by the people of *Ardea*, *Sutrium*, *Alba*, and other good Townes, to the number of twelue, That they should boldly deny vnto the *Romans* their farther helpe. This was thought the likeliest way to obtaine peace: whereof otherwise they saw little hope, as long as *Hannibal* liued. When the Consuls heard the Embassadors of these Townes make such declaration, and protest their disabilitie of giuing any farther helpe; they were much amazed. They willed the Embassadours to returne home, and bring a better answere, forasmuch as this was none other than treason: they bade them to consider, that the people were not *Campans* or *Tarentines*, but the off-spring of the *Romans*; and no lesse partakers of the Empire, than they that inhabited the Mother-Citie. But all would not serue: the Embassadours continuing to protest, that they had already done what they could; and that they had remaining, neither men, nor money. It was well for the *Romans*, that the other eighteene Colonies did not imitate these twelue; but shewed themselues willing to vndergoe whatsoeuer should be layed vpon them, without shrinking vnder the burden. This their offer was so highly pleasing to the Consuls; that the Embassadors of those faithfull Colonies, were brought vnto the Senate, and produced into the Assembly of the people: where, with commemoration of all their former good seruices, this their present loue vnto the State was magnified, and thankes accordingly bestowed vpon them; with promise, that it should not be forgotten. As for the Embassadors of those twelue Colonies, that refused to contribute; it was thought best, neither to retaine them in the Citie, nor yet to dismisse them, nor take any notice of them at all; but leaue them to their owne consideration of their ill deseruing.

It may greatly be doubted, what the example of these twelue people would haue wrought in those that were so willing to helpe the State, if *Asdrubal* had been then comming into *Italie*. For then must the *Romanes* haue betaken themselues wholly to their owne defence; whereas now, to the great comfort of their subiects, they employed their forces in the conquest of *Italie*, with hopefull and fortunate successe. Neuertheless, they were faine to open their most priuie treasurie; and thence take out the gold that had beene layed vp to serue them in cases of greatest extremitie. Of the money thus extracted, one quarter was deliuered to *Fabius* the Consull, to set him well out against the *Tarentines*; all the rest was sent into *Spaine* to *Scipio*, for the maintenance of his Armie; and to prouide, that *Asdrubal* might not passe from thence into *Italie*. It is likely that *Fabius* did not spend all his money; finding such easie successe at *Tarentum*, as was shewed before. But to stop the iourney of *Asdrubal*; neither the money sent into *Spaine*, nor any victories won by *Scipio* could suffice. Neuertheless it fell out happily for the people of *Rome*, that this yeere, & the next were spent, before his comming; and they better prepared, then at lesse warning they could haue beene, to entertaine him. Here it were not amisse to note, That since the *Romans*, being in so great necessitie of money, were driuen to furnish the Armie in *Spaine*, with the greatest part of all their stocke that was left: it must needs be, that either the bootie taken in new *Carthage*, was far lesse then fame had reported it; or else that *Scipio* had not as yet wonne it: howsoeuer *Liuie* rather inclines to those, who say that he got it soone after his arriuall.

M. Claudius Marcellus, and *T. Quintius Crispinus*, were chosen Consuls after *Fabius* and *Fulnius*. In their yeere it was, that *Asdrubal* tooke his iourney out of *Spaine*, though he came not into *Italie* vntill the yeere following. After the great battaile at *Canne*, *Hannibal* had lost much time about *Cume* and *Naples*, in seeking to make himselfe Master of a good hauen, for the landing of those succours that were promised from *Carthage*. The hope that he reposed in *Philip*, caused him to turne his principall care to the Easterne parts of *Italie*; where he made ready a faire entrance for the *Macedonian*, if he had beene ready to come. But since his hope was vanished, and the long promised succour of *Asdrubal* was (though farre later then had beene expedient) ready to arriue: he began to deale with the people of *Hetruria*, through whose Countries his brother was to passe, that thetein he might make a partie against the *Romans*. The losse of *Capua*, *Tarentum*, and many other Townes, might haue terrified all other of the *Italian* Towns, from harkening

to

to any ſollicitation of the *Carthaginians*. Yet the pouerty of the *Roman*, and the wearineſſe of their adherents, together with the fame of a greater Armie comming, then that which *Hannibal* brought into *Italie*; did embolden many of the *Hetrurians*, eſpecially the *Aretines*, to take ſuch counſel as they thought moſt expedient for themſelues, without regard of their fidelitie to *Rome*. The *Roman* Senate, hearing the rumour of their conſpiracie, ſent *Marcellus* the new choſen Conſul into *Hetruria*: whoſe comming did ſo terrifie them, that they reſted quiet for a while. All the yeere following they were deuiſing how to breake out: as contrariwiſe the *Roman* Propretors; partly by terrour of ſeuere iudgements and inquiſitions; and partly by the force of two or three Legions, with which they viſited all ſuſpected places, kept them honeſt againſt their wils; and tooke many Hoſtages for better aſſurance. The two Conſuls had an earneſt deſire, to make ſtrong warre vpon *Hannibal* without more temporiſing: perſwading themſelues, that in battaile they ſhould be too ſtrong for him. *Criſpinus* had further his particular deſire; to make his Conſulſhip notable by the winning of ſome good Towne: as *Fulvius* and *Fabius* had gotten honour by *Capua* and *Tarentum*. Therefore he went about the ſiege of *Locri*; one of the beſt Cities which the *Carthaginian* then held in *Italie*: and brought thither all ſorts of engines; ſending for a fleet out of *Sicil* to helpe him. But *Hannibal* was not ſlow to relieue the Citie: the fame of whoſe approach, made *Criſpinus* deſiſt from his enterpriſe and retire vnto his Colleague, that lay at *Venuſia*. Thither followed *Hannibal*; to whom the Conſuls daily offered battaile. This great man of warre had no neede to ſtand vpon his reputation: which was alreadie ſo confirmed, that his refuſing to fight, was not likely to be aſcribed vnto feare; but rather deemed as part of his wiſdome. He entertained the Conſuls with many light skirmiſhes, and ſought to take them at ſome aduantage; reſeruing his owne numbers as full as he could, vnto a time of greater employment. In this lingring manner of War, *Marcellus* tooke no pleaſure: but ſought to compell the Enemy to battaile, whether he would or no. The Admirall of the *Roman* fleet about *Sicil*, *L. Cincius*, was commanded againe to aſſaile the Towne of *Locri*: which might well enough be forced, if *Hannibal* continued as he began to trifle away the time at *Venuſia*. To the ſame purpoſe a part of the Garriſon that lay in *Tarentum*, was appointed to goe by Land to the aſſiſtance of *Cincius*. But *Hannibal* had an eye behinde him. He laid an ambuſh in the way, betweene *Tarentum* and *Locri*, whereinto the *Romans* fell: and hauing loſt aboue three thouſand of their company, were well glad, the reſt of them, to quit their enterpriſe, and ſaue their owne liues within *Tarentum*. As for the Conſuls, it was the deſire of *Hannibal*, to waſte their Armie by little and little: which to doe, he neglected no aduantage. There lay betweene him and them an Hillocke, ouer-growne with wood, that ſeemed fit to couer a number of men: who lying there vndiſcerned, might fall vpon ſuch, as ſhould ſtraggle from the *Roman* campe; and cut them off. Therefore he ſent thither by night ſome companies of *Numidians*: whom hee willed to keepe themſelues cloſe, and attend their beſt aduantage. To this piece of ground, the Conſuls thought it fit to remoue their Campe: *Marcellus* thinking that he neuer lay neere enough vnto *Hannibal*. Thither therefore both of them rode to view the place, accompanied with the ſon of *Marcellus*, a few Colonels, and other principall men; and not many more than two hundred horſe, moſt of them *Hetrurians*. The *Numidian* Centinell gaue warning of their approach to his fellowes; who diſcouered not themſelues, vntill they had ſurrounded the Conſuls and their traine. The Conſuls, as neceſſity compelled them, defended themſelues: hoping to be quickly relieued from their campe that was neere at hand. But the *Hetrurians* ran away from them, at the firſt: and left them in that great danger, to the weake aſſiſtance of no more than fortie horſe-men, that were of the Colonie of *Fregella*. Theſe *Fregellans* abode by the Conſuls; and did what they could to haue brought them ſafe off. But when *Marcellus* was ſtricken thorow with a Lance, and fell downe dead; then began euery one to ſhift for himſelfe, and eſcape as they might. *Criſpinus* the other Conſull, had his deaths wound, being ſtricken with two Darts; and yong *Marcellus* was likewiſe wounded; yet theſe two recouered their campe: The reſt of the Colonels and Officers; together with the Lictors that carried the bundles of Rods and Axes before the Conſuls, were all ſlaine or taken. To the dead body of the Conſull *Marcellus*, *Hannibal* gaue honourable Funerall, according to the cuſtome of thoſe times: and beſtowing his aſhes in a ſiluer pot, couered it with a crowne of gold; and ſo ſent them to yong *Marcellus* to be by him interred, where he thought good.

Presently after this, *Crispinus* bethought himselfe, how that the signet Ring of *Marcellus* was fallen into the custody of *Hannibal*; who might vse it, to his owne purposes, ere that which had hapned were well knowne abroad. Wherefore he sent word vnto all the Townes about; that his Colleague was slaine, and that *Hannibal* had gotten his Ring: wishing them in that regard, to giue no credit vnto any letters therewithall signed. This prouidence of *Crispinus* was not more than requisite. For his Messenger was but a little before come to *Salapia*, when another Messenger arriued there sent from *Hannibal*, bringing letters in the name of *Marcellus*, and sealed with the captiue Ring; whereof the contents were: That it was his purpose to come the same night vnto *Salapia*; where hee willed, that the Souldiers of the Garrison should be in a readinesse, for such employment as he should thinke needefull. The deuice was plaine: and no lesse plaine was the reuengefull minde, which he bare against that Citie; because of his braue *Numidian* companies, that had therein beene betraied. The *Salapians* hereupon bethought themselues, how to take their Enemy in his owne snare. They sent backe the Messenger, which was a *Roman* fugitiue; without letting him perceiue any signe of distrust in them. This done, they prepared all things in a readinesse, for the entertainment of such a friend. Late in the night he came thither; with a troupe of *Roman* fugitiues armed *Roman*-like, leading the way. These all talking Latine together, called vnto the Watch, & bade open the gate; for the Consul was there. The gate was opened, faire and leisurely, and the Port-cullis drawne vp no higher than needes it must be, to let them enter. But when sixe hundred of them were gotten in, downe fell the Port-cullis againe: and they that thought to haue taken others, were taken themselues; being laied at on all hands by the *Salapians*, that quickly made an end with them.

Hannibal being thus ouer-reached with this stratageme, hasted away to *Locri*; whereunto *Cincius* the Admirall of the *Roman* fleet about *Sicil*, did lay hard siege. The first appearance of the *Numidians*, *Hannibal* his Vantcurrors, made the *Romans* in all confused haste, run to their ships: leauing all their engines, and whatsoeuer was in their campe, to the enemies disposition.

The *Roman* Senate hearing of these accidents, sent vnto *Crispinus* the suruiuing Consul, & requested him to name a Dictator, that might take charge of the Common wealth, and dispatch the election of new Magistrates, with other businesse; whereunto himselfe was disabled by his hurts. He did so: and soone after died. Then was it thought needefull, that new Consuls should be chosen out of hand: forasmuch as two *Roman* Armies lay so neere vnto the Enemy, without any Generall. Especially it was desired, that Election should be made of such men, as were not onely valiant, but well aduised: since the best, and most fortunate of their great Darers, *M. Marcellus*, by losing himselfe so strangely, had giuen them a faire-warning, not to commit their Armie vnto rash heads. Among those that stood for the Consulship, *C. Claudius Nero*, was the most eminent. He was of great Nobilitie, a good Souldier, and one, whose many seruices in this present warre, did forcibly commend vnto the place. Yet he seemed a little too violent; and one, whose temper needed the allay of a more staied wit. The fathers therefore endeauoured to ioyne vnto him in the Consulship *M. Liuius*: one that had borne the same Office, long before. This *M. Liuius* had beene Consul with *L. Æmilius Paulus*, in the yere foregoing the beginning of this warre. After their Consulship, wherein they did good seruice, they had both of them beene called into iudgement by the People: and this *Liuius* condemned; *Æmilius* hardly escaping. Though it hath beene once already noted; yet I cannot forbeare to remember it againe: how it pleased God, to vpbraid the vnthankefull *Romans*, with the malicious iudgement, giuen by their multitude vpon honourable men. For in the battaile of *Canna*, it was apparant, what lamentable effects, the memorie of their iniustice wrought: when *L. Æmilius* rather chose to yeeld to the froward ignorance of his Colleague; and afterward to die in the greatest ouerthrow that euer fell vpon the State of *Rome*, than by resisting the pernicious courses of *Terentius Varro*, to cast himselfe anew vpon the danger of the popular furie. As for *M. Liuius*, hee is euen now readie, and will so continue, to tell the People of their faults in a diuers manner. Eight yeeres together after his condemnation had hee beene absent out of the Citie, and liued in his Countrie Grange; still vexing himselfe with the indignitie of his condemnation. *Marcellus* and *Lauinus*, being Consuls two or three yeeres agoe, had brought him into *Rome*: where he liued priuate in discontented sort, as might appeare, both

both by his careleſneſſe in apparell, and by the wearing of his long haire and beard; which in that time were the badges of men afflicted. Very lately he was compelled by the Cenſors, to pull his haire, and come into the Senate: where he vſed to ſit ſilent, and ſignifie his aſſent or diſlike to what was propoſed, either in ſhort formall words, or in paſſing from ſide to ſide, when the houſe was diuided. At length it hapned, that in ſome buſineſſe weightily concerning one that was his kinſman, he ſtood vp, and made a ſet ſpeech: whereby he drew all the *Fathers* to attention; and bade them enquire of him, and take better notice, what he was, and what he had beene. The Senate was much altered ſince he had left it; many braue men were loſt; new ones were choſen; ſuch as rather ſerued to fill vp the number, than to anſwere to the dignitie of the place: and they that were left of ancient ſtanding, had euen ſpent their Vertues to no great effect. Wherefore, all began to ſay; that it was great pittie, ſo worthy and able a man, as this *Liuius*, had beene all this while forgotten; one, of whom the Common wealth ſtood in great neede, yet had not vſed in this dangerous warre. Now ſeeing that the Conſuls ought, one of them, to be choſen a *Patrician*, the other, of neceſſitie a *Plebeian*: and ſince, neither *Fabius*, nor *Valerius Lauinus*, being both of them *Patricians*, could be ioyned with *Claudius Nero*: euery one was of opinion, that there could not be choſen and coupled together, two fitter men than *C. Claudius*, and this *Marcus Liuius*. But *Liuie* would not endure to heare of this. He ſaid it was vnreaſonable, that one condemned as a diſhoneſt man, ſhould afterwards be choſen Ruler of the Citie. If they had done ill to truſt him with one Conſulſhip, what meant they then to offer him another? With theſe, and the like phraſes he reſiſted their deſires: till by perſwaſions, and examples rehearſed, of ſuch as had patiently digeſted iniuries done by the People, and repaied good for euill; hee was contented to accept the honour.

Here we may behold a true figure of that Embleme, with which *Themiſtocles* checked the ingratitude of the *Athenians*: reſembling himſelfe to a Plane-tree, the branches and boughes whereof men breake in faire weather; but run vnder it for ſhelter in a ſtorme. Such vnthankefulneſſe, to well-deſeruing men, is not rarely found in the outragious multitude. Neither was the late example hereto much vnlike, of *Philip* the ſecond King of *Spaine* his dealing with the Duke of *Alua*. For although he had committed the Duke to priſon, vpon ſome ſmall offence conceiued, without all regard of his former deſerts: yet when his intended conqueſt of *Portugal*, required the ſeruice of a man, more then ordinarily ſufficient; he ſtood no longer vpon the ſcanning of late diſpleaſures; but employed the ſame Duke, whom he had newly diſgraced. Thus is wiſedome often taught by neceſſitie.

It was a dangerous yeere toward, when *C. Claudius Nero*, and *M. Liuius* were choſen Conſuls. *Aſdrubal* was already come into *France*, and waited onely, to haue the wayes of the *Alpes* thawed by warme weather, for his paſſage into *Italy*. The *Romans* vſed at this time the ſeruice of three and twentie Legions: and wanted not employment, for many more, if they had knowne how to leuie and maintaine them. Of theſe which they had, foure ſerued in *Spaine*, two in *Sicil*, and two in *Sardinia*: the reſt were ſo diſpoſed, in ſeuerall parts of *Italie*, where neede ſeemed to require, that onely two Legions were left to each of the Conſuls. But the Conſuls were men of execution: and would not be tied to the punctuall obſeruance of what the Senate thought fit. *M. Liuius* would not ſtirre out of *Rome*, againſt ſo mightie a power as followed *Aſdrubal*, vntill he had firſt obtained, that he might carry with him as many as could well be ſpared from other imployments; and thoſe, or the moſt of them, choſen Companies. It was true, that two Legions, appointed to ſerue vnder *Lucius Porcius* a Pretor of that yeere, among the *Ciſalpine Gaules*, might be reckoned as an additament to the forces of *Liuius*; to whom the warre againſt *Aſdrubal* was alotted. So might alſo two other Legions, that were among the *Salentines*, neere vnto *Tarentum*, vnder another of the Pretors, be accounted a part of *Claudius* his Armie, that was ſent againſt *Hannibal*. Neuertheleſſe the Conſuls, by the eſpeciall inſtance of *Liuie*, did obtaine, that all might be left to their owne diſcretion. For newes came, that *Aſdrubal* was already paſſing the *Alpes*; the *Ligurians*, who dwelt in the Countrie about *Genua*, with their Neighbour people, were in readineſſe to ioyne with him; and *L. Porcius* ſent word, that he would aduenture no further, then hee ſafely might. When all was ordered, as themſelues thought beſt, the two Conſuls went forth of the Citie; each, his ſeuerall way. The People of *Rome* were now quite otherwiſe

affected, than they had beene, when *L. Æmylius Paulus* and *C. Terentius Varro*, were sent against *Hannibal*. They did no longer take vpon them, to direct their Generals; or bid them dispatch, and winne the victorie betimes: but rather they stood in feare; least all diligence, wisdome and valour should proue too little. For since few yeeres had passed, wherein some one of their Generals had not beene slaine; and since it was manifest, that if either of these present Consuls were defeated, or put to the worst; the two *Carthaginians* would forthwith ioyne, and make short worke with the other: it seemed a greater happinesse than could be expected, that each of them should returne home Victor; and come off with honour, from such mightie opposition, as he was like to finde. With extreame difficultie had *Rome* held vp her head, euer since the battaile of *Canna*: though it were so, that *Hannibal* alone, with little helpe from *Carthage*, had continued the warre in *Italie*. But there was now arriued another sonne of *Amilcar*; and one, that in his present Expedition, had seemed, a man of more sufficiencie than *Hannibal* himselfe. For, whereas in that long and dangerous march, through barbarous Nations, ouer great Riuers and Mountaines, that were thought vnpassable, *Hannibal* had lost a great part of his Armie: this *Asdrubal*, in the same places, had multiplied his numbers; and, gathering the people that he found in the way, descended from the *Alpes* like a rowling Snow-bal, farre greater than he came ouer the *Pyrenees* at his first setting out of *Spaine*. These considerations and the like, of which feare presented many vnto them; caused the people of *Rome*, to wait vpon their Consuls out of the Towne; like a pensiue traine of Mourners: thinking vpon *Marcellus* and *Crispinus*, vpon whom in the like sort they had giuen attendance the last yeere; but saw neither of them returne aliue, from a lesse dangerous warre. Particularly, old *Q. Fabius* gaue his accustomed aduice to *M. Liuius*, that he should abstaine from giuing, or taking battaile, vntill he well vnderstood the Enemies condition. But the Consul made him a froward answere, and said, That he would fight the very first day: for that he thought it long, till he should either recouer his honour by victory; or by seeing the ouerthrow of his owne vniust Citizens, satisfie himselfe with the ioy of a great, though not an honest, reuenge. But his meaning was better than his words.

Of the ouerthrow that *Asdrubal* receiued in *Spaine* by *Scipio*, a little before he tooke his iournie into *Italie*; such mention hath already beene made, as agreed with the report of that noble Historian *Liuie*. Yet I thinke it not amisse to adde in this place, what may be gathered out of the remaining fragments of *Polybius* his historie concerning that accident. *Asdrubal* had wrestled with many difficulties in *Spaine*; by reason of those Captaines that were sent from the Citie of *Carthage*, to ioyne with him in the administration of that Prouince: they being, as it may seeme, of the *Hannonian* faction; which is to say, thus farre forth Traitors, that they preferred the aduantage of their owne side, before the good of their Common-wealth. In what particulars they wronged this worthie sonne of *Amilcar*, and how they hindred his courses vndertaken, it cannot be knowne: since of those bookes, wherein *Polybius* hath exactly handled these matters, there are to vs remaining onely a few broken pieces. But by the spightfull dealing of *Hanno* in *Sicil* with *Mutines*, a better man of warre than himselfe, whom *Hannibal* had sent into the Iland: we may conceiue, that against the brother of *Hannibal* it was thought needefull, by these mischieuous Partisans of *Hanno*, to vse the violent opposition of more earnest malice. Neuertheless *Asdrubal* was a good *Patriot*: and therefore endured patiently such indignities, as *Mutines* could not long digest. His iournie into *Italie* being resolued vpon: he lay with part of the Armie at *Betula*, not farre from the mines of siluer; whence hee was to furnish his expedition. Thither came *Scipio*: and draue him out of his Campe, though hee were strongly lodged, before the other *Carthaginian* Captaines could, or would, come to his assistance. The ouerthrow seemes not to haue beene so great, as it must haue beene supposed, if no way lay open to those that fled. Rather it appeares, that *Asdrubal* dealt like a prouident man, and seeing that his Campe was likely to be forced, sent away all his mony, with his Elephants before him: but staied behinde himselfe to sustaine the *Romans* awhile, vntill his carriages might be out of danger. Herein he had his desire. Afterwards, he gathered his broken troups together: and retired in such sort, that *Scipio* thought it not good to pursue him, and so passed ouer *Tagus*. Then taking vnto him the forces assigned for his Expedition, he marched away toward the *Pirenees*: leauing the care of *Spaine* vnto his brother *Mago*, and to *Asdrubal*

Excerpt. E. Polyb. hist. l. 10 & 11.

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the fortune of *Gesco*; that thought himself the fittest man for the administration thereof. Faine would *Scipio* haue stopped him on his iourney, by sending to defend against him the ordinary way of the Mountaines. But whether *Asdrubal* tooke another way, or whether he forced the guards that *Scipio* had set to keepe the *Pyrenees* (as the defence of hard passages commonly fors to no good effect) he was not letted in his voyage by any such impediment. Comming into *Gaule*, and following the steps of his brother *Hannibal*: he found the Nations that lay in his way, so well affected, either to him or to his monie, that no passages were defended against him, nor any sort of resistance made; but he, and his Armie, well entertained, and their number much increased, by accesse of such as were desirous to take his pay. Of these he had the better choyce: for that hee was driuen to Winter in their Countrie, whilest that the passages of the *Alpes* were closed vp with Ice and Snow. The Mountainers likewise, that had so greatly molested *Hannibal* in his iournie ouer the *Alpes*, were easily won to take part with *Asdrubal*, when he trauailed through their Countrie. For these poore men, at the first comming of *Hannibal*, were verily perswaded, that it was his purpose to rob them of their cattaile, and to make spoyle of that little wealth, which they had painefully scraped together out of the defolate rocks. But now in processe of time, they were better informed. Therefore vnderstanding, that there were two mightie Cities, farre disioyned asunder, which made warre vpon each other, by Land and Sea; and that the *Alpes* did onely lye in the way: they gladly condescended, to take their part in the fortune of the Inuaders. The like affection, vpon greater cause, was afterward found in the *Cisalpine Gaules*. The *Lygurians* also ioyned with *Asdrubal*: and so would the *Hetrurians* haue done, if he had arriued in their Countrie. There was no other *Roman* Armie neere, then *L. Porcius* with his two Legions; of whom there was no great feare. Therefore did *Asdrubal* set vpon *Placentia* a *Roman* Colonie: in hope to make his comming the more terrible, by the destruction of that Towne. But there he lost a great deale of time, and finally was driuen to quit the enterprise: by vndertaking which, he gaue the *Roman* Consuls leisure to make ready for him; and caused his brother *Hannibal* (who vpon the first bruit of *Asdrubal* his so timely, and easily passing the *Alpes*, was about to leaue his wintring camps, and goe forth to meet with him) to sit still awhile, as well aware, that *Placentia* would not be taken in haste.

C. Claudius Nero the *Roman* Consul, made what speede he could, to meet with *Hannibal*, and stop him from ioyning with his brother. He had about fortie thousand foot, and fiue hundred horse: with which he daily offered battaile to the *Carthaginian*; and had of him the better in many skirmishes. *Hannibal* was once driuen to make a tedious march from the borders of the *Salentines* and *Apulians*, into the Countrie of the *Brutians*, there to encrease his forces; which were otherwise too weake for the iournie intended. Afterward comming to *Grumentum*, a Towne of the *Lucans*; he there fought vnprosperously with *Nero* the Consul. Neuertheless he got off, and marched away to *Venusia*. But *Nero* followed him; and had there againe the better of him. Wherefore he was driuen to returne to *Metapontum*: where ioyning with *Hanno*, that had made ready a good Armie, he assaied againe to make way by force to his brother. So he passed onward, and came againe to *Venusia*, hauing *Nero* still at his heeles. Thence went he ouer the Riuer *Aufidus* to *Cannusium*, where he sate downe, not farre from the place, in which he had obtained his most memorable victory. There also did *Nero* sit downe by him: and both of them rested, without making offer to fight. It seemed perhaps vnto *Hannibal*, who knew the Countrie very well; that his brother might, with little impediment, ouer-come the way to *Canusium*: where if he could once againe deale with both the Consuls, and all the *Roman* forces together, he had reason to hope for such another victory, as once hee had gotten in the same open Countrie. If this had so fallen out; *Rome* would haue beene vndone for euer. But the *Carthaginians* should not haue needed to wish any second victory, in the naked Champans about *Canne*: if such an armie, as this which *Asdrubal* now brings, had come to second *Hannibal*, when he was in his full strength; and the *Romans* not able to keepe the field. Wherefore this worthy Generall had good reason afterward to say, that *Hanno* was the man, who by delaying the supply, did beat him out of *Italie*; which else no power of the *Romans* could haue done.

Whilest *Nero* waited vpon the *Carthaginians*, and thought it enough to hinder them from meeting with the Armie that was comming to their succour: he was aduertised of

Asdrubal his approach; by Letters and Messengers intercepted, as they were going to *Hannibal*. These gaue notice, that *Asdrubal* had left the siege of *Placentia*, and drew onwards apace: being already come within two hundred miles of his brother; notwithstanding all opposition that could be made by *Liuie* the Consul. Of these newes *Claudius Nero* was nothing ioyfull. For if *Hannibal* could once be ioyned as head, vnto that great body of an Armie, which *Asdrubal* brought with him: it was most apparant, that howsoeuer the fortune of *Rome* should auoid, for the present, any great calamitie; yet the very continuance of so strong a warre at home, would enforce the *Latines*, and other faithfull Associates, to faint vnder the burden; as twelue of the thirtie *Roman* Colonies had already done. Wherefore he resolued, that it were better to make any desperate aduenture, than to suffer the coniunction of two such malevolent Planets: whose pestilent influence, if not on the suddaine, yet within few yeeres, was like to worke most lamentable effects. It seemed apparant, that his Colleague was vnable to stay the progresse of *Asdrubal*: neither were there any good Legions in a readinesse, that could doe seruice in such a needefull case; excepting those, that were already employed vnder the two Consuls. Hereupon he concluded, that it was not expedient for him to tie himselfe to his owne charge, which was the warre against *Hannibal*: but rather that it behoued him, to helpe where more necessity required; and to carry part of his forces vnto his Colleague. This could not be without much danger. Yet since the meeting of the two *Carthaginian* bretheren, was farre more dangerous to the *Roman* Common-wealth; it seemed the best way to put Fortune in trust, with that which was of the lesse importance. Sixe thousand foot, and a thousand horse he therefore tooke, that were the very choyce of his Armie: and making shew, as if he would onely step aside, to doe some small piece of seruice neere at hand; away he posted as fast as he could, to assist his fellow Consul. His Messengers rahne before him, to giue warning to all Townes by which hee was to passe, that they should be ready to meet him, with victuals, and all other necessaries for his Armie. *Liuius* the other Consul, at that time, lay incamped, neere vnto *Sena Gallica*; and *Asdrubal* within halfe a mile of him. In sixe dayes *Nero* had finished his iournie thither; and when he drew neere, sent Messengers before him, to giue notice of his comming. *Liuie* thought it fittest that he should stay in some place of couert vntill darke night, and then enter secretly into the campe: lest the Enemy, perceiuing this accesse of strength, should accordingly frame his counsailes. This was done: and a token giuen, that the Colonels, Captaines, and all Souldiers, aswell horse as foot, that *Nero* had brought with him; should be lodged and entertained by men of their owne sort. Their Companie was somewhat increased by Voluntaries that ioyned with them on the way. Neuertheless, it was not needefull, that the Quarter which receiued them, should be enlarged; since they had brought with them nothing but their armes. The next day they held a Counsaile of warre: wherein some were of opinion, that it was best for these new-arriued Companies, to refresh themselues a few dayes after their wearie iournie, before they should be drawne forth to battaile. But against this, *Nero* was very earnest: and besought his Colleague, to make vse of him out of hand; that he might betimes returne to his owne Campe, ere *Hannibal* should haue notice of his absence. The Souldiers also of *Nero*, were full of spirit; perceiuing that the honour of the victory was like to be theirs: forasmuch as the battaile would not haue beene vndertaken, without this their comming to helpe. Finally, it was agreed when the Counsaile brake vp, that the signe of battaile should be hung out; which was commonly a purple coate ouer the Generals pauilion.

Asdrubal was no lesse willing than the *Romans* to come to battaile, hauing long desired it, and hitherto not found occasion before. But when he had put his men in order, and was riding before the head of his Armie, to behold the Enemies countenance: it seemed to him, that they were more than they had beene; and some of their armes and horses looked as though they had wanted dressing, after a long iournie. Hereupon he beganne to with-draw his Armie backe into the Campe: and gaue order, that if no prisoners could be taken, by whom he might be certified of the truth; yet should there good obseruation be made, whether the enemies campe were enlarged, or no; or what other alteration could be noted, that might shew their forces to be increased. The campe, as hath beene said, was not extended: but the trumpet, that sounded onely once in the quarter of *L. Porcius* the Pretor, did now, contrary to former custome, sound twice in the

the quarter of *Liuius* the Consul. Hereat *Asdrubal* greatly mused: and being well acquainted with the *Roman* orders, held this for a sure token, that the other Consul was there arriued. How this might be, if *Hannibal* were aliue, and in good case, hee was not able to coniecture: but thought it the best way, to goe leisurely to worke, till hee might be better informed. Vpon confidence in his owne forces, hee had not cared hitherto, how neere he lay to the *Romans*, nor troubled himselfe perhaps with ouer-strongly fortifying his owne Campe. Yet when hee now perceiued, that somewhat was fallen out beside his expectation, he changed his resolution; and held it no dishonour to remoue a little further off. So hee dislodged secretly by night, intending to get ouer the Riuer *Metaurus*; whereby to keepe himselfe as long as he could, from necessitie of battaile. But whether it were so, that his guides did steale away from him in the dark, so that he could not finde the way to the Foords; or whether his carriages were too heauie, and hindred his speede: farre he had not gone, ere the Consull *Nero* was at his heeles with all the *Roman* horse, and staied him from passing any further. Soone after came *L. Porcius* with the light armature: whom the other Consul followed anon with all the Legions, in good order, and ready for battaile. *Asdrubal*, seeing himselfe ouer-taken with necessitie to fight; omitted no care and circumspection. His *Gaules*, in whom he reposed least confidence, he placed in his left wing vpon a Hill, which the Enemie should not, without much difficultie, be able to climbe: in the right wing he stood himselfe with his *Africans* & *Spaniards*; his *Ligurians* he placed in the midst; and his Elephants, he bestowed in the front of his battailes. On the *Roman* side, *Nero* had the leading of the right wing; *Liuius* of the left; and *Porcius* of the battaile. Both *Romans* and *Carthaginians* well vnderstood, how much depended vpon the fortune of this day; and how little hope of safety there was vnto the vanquished. Onely the *Romans* herein seemed to haue had the better in conceipt, and opinion; That they were to fight with men desirous to haue fled from them. And, according to this presumption, came *Liuius* the Consul with a proud bravery, to giue charge on the *Africans*: by whom he was so sharply entertained, that the victory seemed very doubtfull. The *Africans* and *Spaniards* were stout Souldiers, and well acquainted with the manner of the *Roman* fight. The *Ligurians* also were a hardy Nation, and not accustomed to giue ground; which they needed the lesse, or were able now to doe, being placed in the midst. *Liuius* therefore, and *Porcius*, found strong opposition: and with great slaughter on both sides, preuailed little or nothing. Besides other difficulties, they were exceedingly troubled by the Elephants, that brake their first rankes; and put them in such disorder, as the *Roman* Ensignes were driuen to fall backe. All this while *Claudius Nero*, labouring much in vaine against a steepe Hill, was vnable to come to blowes with the *Gaules*, that stood opposite vnto him, but out of danger. This made *Asdrubal* the more confident; who seeing his owne left wing safe, did the more boldly and fiercely make impression on the other side, vpon the left wing of the *Romans*. But *Nero*, perceiuing that the place wherein he stood, was such as would compell him to remaine idle till the fight were ended, tooke a part of his forces, and led them round behinde the forces of *Porcius* and *Liuius*: which hauing compassed, he fell vpon *Asdrubal*, and charged him in the flanke. Here beganne the victory to be manifest on the *Roman* side. For *Nero*, finding none to resist him in frone, ranne all along the depth of *Asdrubal* his battaile: and falling vpon the skirts thereof, disordered the Enemies, and put all to rowt. Of the *Spaniards* therefore and *Africans*, that were laid at on euery side, the greatest part was slaine. The *Ligurians* and *Gaules* escaped as they could; and saued themselues by timely flight. Of the Elephants, foure were taken aliue: the rest were slaine; some by the Enemies weapons; others by their owne guides that rode on them. For when any of them, being sore wounded, beganne to waxe vnruly, and rush backe vpon their own battailes following them: the guide had in readinesse a Mallet, and a Chizzell, wherewith he gaue them a stroke betweene the eares, in the ioynt of the neck, next vnto the head; wherewith he killed the beast vpon the suddaine. This speedy way of preuenting such harme as the Elephants, being hurt, were wont to doe to the squadrons following them; is said to haue borne the deuice of *Asdrubal* himselfe; who died in this battaile.

Great commendations are giuen to *Asdrubal*, both by *Polybius*, and by *Liuie*. He is said at all times to haue shewed himselfe worthy of *Amilcar* his father, and *Hannibal* his brother; to haue striuen with great patience, against many difficulties; whereinto he

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fell by the meanes of those Captaines that were sent from *Carthage* into *Spaine*; to haue performed in this last battaile all duties of a worthy Generall; and finally when hee saw the losse irreparable, to haue ridden manfully into the chiefest of his enemies; where fighting bruely, he was slaine. Of the number that died with him in this battaile, the report of *Livie*, and of *Polybius*, doe very much disagree. For *Livie* saith, that the *Carthaginians* had no lesse an ouerthrow, than was that, which they gaue to the *Romans* at *Canne*; that fiftie six thousand of them were slaine, fiue thousand and foure hundred taken prisoners, and aboue foure thousand *Roman* Citizens, whom they had captiues with them, deliuered, and set at libertie. He saith also, that of the *Romanes* and their Associates there were slaine eight thousand: and of the bootie, that it was exceeding great; not onely in other kindes, but in gold and siluer. Concerning the bootie, *Polybius* hath no mention of it. Likely it is to haue beene as rich as *Livie* reported it; for *Asdrubal* came well stored with monie. But *Polybius* (who had no desire to make this battaile of *Metaurus*, a parallel vnto that of *Canne*) reports no more than about ten thousand of the *Carthaginian* side, and two thousand of the *Romans*, to haue beene slaine. The number of the prisoners hee doth not mention: but only saith, That some of the *Carthaginian* Princes were taken aliue, and that all the rest died in the battaile. Whereby it may seeme that they were all *Barchines*: for asmuch as they preferred the honour of themselues, and of their Countrie, aboue their liues.

The ioy of this victorie was no lesse in *Rome*, then had beene the feare of the euent. For euer since it was knowne in what sort *Nero* had left his Armie; the whole City was troubled, as much as lately at *Hannibal* his comming thither. Men thought it strange, that the Consul should make such a great aduenture, as thus to put the one halfe of all the *Roman* forces, vnto hazard of the Dice. For what if *Hannibal* should chance to haue notice of his his departure; and either pursue him, or set vpon the Armie that staied behinde, much weakened, and without a Generall? Thus did they talke; yet reseruing their censure vnto the successe; with libertie to approue or condemne, according to the issue. In the meane time the people filled the Market-place; the Women ranne to the Temples, with Vowes and Prayers; and the Senators were daily in counsaile, waiting still ready at hand vpon the Magistrates: as if some great matter were likely to fal out, that would aske euery ones helpe. In briefe, they were all so full of melancholy, that when first newes of the victorie came, there were not many that would beleeue it. Afterwards when Messengers arriued from the Consuls, with Letters containing all that had passed: there was not onely great and ioyfull concourse of all sorts of men vnto the Temples, but the very face of the Citie was altered; and men from thenceforth began to follow their priuate businesse; making contracts one with another (which they had long forborne to doe) and attending their owne affaires in such wise, as if *Hannibal* were already driuen out of *Italie*.

Nero returning to his campe, threw forth openly the head of *Asdrubal* before the *Carthaginians*: and producing his *African* prisoners bound; sent two of them loose to giue *Hannibal* notice of what had hapned. These two prisoners might haue serued well enough to certifie *Hannibal* of the misaduenture, without doing wrong to the dead body of *Asdrubal*; especially since *Hannibal*, in honourable, and farre different manner, had giuen buriall to *Graechus* and *Marcellus*; yea to all the *Roman* Generals, whose carkasses fell into his hands. But it may seeme, that howsoeuer the People of *Carthage* wanted much of the generous disposition, which was found among the *Romans*, in their loue vnto the Commonweale; yet in dealing with Enemies, they were farre more ciuill, and lesse prone to the insolencie of reuenge. The best excuse of this outrage done by *Nero*, is, that he hoped much more by the sudden terrour of such a spectacle, than by the simple relation of that which had passed, to make a deepe impression of feare into the *Carthaginians*. It may also be said, That hee forgot himselfe, being ouer-ioyed with the greatnesse of his prosperitie. For it was the battaile of *Metaurus* that weighed downe the ballance, and turned the Tide of the *Roman* fortune: which being then at the lowest Ebbe, ceased not afterwards to flow, till it could not be contained within any banks. *Hannibal* hauing lost in this vnhappy fight (besides that worthy Gentleman his Brother) all the hope that so long sustained him in *Italie*; with-drew himselfe into the Countrie of the *Brutians*: and thither hee caused all the *Lucans* that were of his partie to remoone; as likewise all that dwelt in *Metapontum*. For hee wanted men to

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defend so many places as hee held at the present, because they lay too farre asunder. Wherefore he drew them all into a lesser compasse in the vtmost corner of *Italie*; it being a Countrie of much fastnesse, and the people exceedingly deuoted to his seruice. In this businesse *Nero* gaue him no memorable impediment: either because *Hannibal* was too strong for him, hauing all his forces vnited; or because it is likely that this remoue of the *Lucans* and *Metapontines*, was not before the end of Summer, when their harueſt was gathered in; at what time the Senate called him home to *Rome*. *M. Liuius* the other Consul tarried among the *Cisalpine Gaules* vntill the end of Summer; there to set things in such order as he thought requisite: which done, he wrote vnto the Senate, that there was no more need of him and his Armie in that Prouince; but that *L. Porcius*, with the two Legions that were there before, might very well discharge the place. For this cause, he desired leaue to returne home; and that hee might bring his Armie with him. The Senate well vnderstood his meaning: which was, to haue the honour of triumph, as hee well deserued. But forasmuch as it was well knowne, what interest *Nero* had in the late victorie: order was giuen, that not onely *Liuie* with his Armie should come home; but likewise *Nero*; though leauing his Armie behinde him, to confront *Hannibal*. So the honour of triumph was granted to them both: in the pompe whereof *Liuie* made the greater shew, as riding in a Chariot, and followed by his Souldiers; because in his Prouince, and vpon his day of command, the victorie was gotten; his Armie also being present at the triumph. But *Nero* that rode on horse-backe, and without such attendance, was the more extolled by the People and Souldiers; by whom, the victorie was in a manner wholly ascribed vnto his great worth. Neither wanted *L. Veturius Philo*, and *Q. Cæcilius Metellus*, Lieutenants to the Generalls, the due acknowledgement of their good seruice. For they were commended vnto the People, as men worthy to be chosen Consuls: and Consuls they were chosen for the yeere following. But nothing was done by them, worthie of memorie, in their Consulship. Neither indeed from this yeere, which was the thirteenth of the present warre, vntill the eighteenth yeere wherein it ended, was there any matter of importance wrought in *Italie*; saue only the taking of *Locri* from the *Carthaginians* by surprise. For *Hannibal* wanted strength, wherewith to make any great offer: and the *Romans* had little minde to prouoke him; but thought it well that he was quiet. Such opinion had they conceiued of him; that though all about him went to ruine; yet in him alone they thought there was force enough to hold himselfe vpright. And surely very notable are the commendations giuen vnto him by *Polybius*; whom *Liuie* therein followes: That making warre vpon a People, of all other the most warlike, he obtained so many victories by his owne good conduct: and that leading an Armie, compounded of so many sundrie Nations, *Africans*, *Spaniards*, *Gaules*, *Carthaginians*, *Italians*, and *Greekes*; which were, neither in Language, Lawes, Conditions, or any other thing, one like to another; he held them all in such good order, that they neuer fell to sedition among themselues, or against their Generall. But that which *Liuie* addes hereto, is yet perhaps of greater admiration: That he sustained his Army, without help from other places, from this time forward, vpon the hungry soile of the *Brutians*: which, when it was best manured in time of peace, could hardly suffice to nourish the Inhabitants. It is therefore apparant, that by his proper worth and vertue, hee kept his Armie in such order and obedience, rather than by any greatnesse of reward and bootie: since, after the death of *Asdrubal*, he made no inuasion vpon the wealthier parts of *Italie*; but held himselfe still among the poore *Brutians*. Where we must leaue him, vntill hee be drawne into *Africk* by *Scipio*; whose doings will henceforth entertaine, and leade vs, vnto the end of this Warre.

§. XVII.

How P. Cornelius Scipio *the Roman, made entire conquest of Spaine.*

†. I.

How the Carthaginians were driuen by Scipio *from the Continent into the Isle of Gades.*

MAgo and *Asdrubal* the sonne of *Gesco*, took vpon them the charge of *Spaine*, when *Asdrubal* the sonne of *Amilcar* departed thence into *Italie*. These agreed together, that *Mago* should make a voyage to the *Baleares*; there to leuie a supply of men:

men: and *Asdrubal* with-draw himselfe into *Lusitania* (which is now *Portugal*) whither the *Romans* had ill meanes to follow; being altogether vnacquainted in those parts. *Mago* had soone ended his businesse, and returned into *Spaine*: where hee met with one *Hanno* (the same perhaps that had lately beene employed in *Sicil*) who brought new forces out of *Africk*, and came to succeed in place of *Asdrubal* the *Barchine*. It is not vnlikelie that *Spaine* was now the better, and more readily furnished with men, and all things needfull from *Carthage*; when that sonne of *Amilcar*, whose authoritie had beene greatest, was thence departed. For hereby might the factious diligence of old *Hanno* approue it selfe, against that noble race of Warriors; when it should appeare, that things did prosper much the better by being left vnto the handling of other men. Whether it were vpon desire to make good some such opinion raised of him at home, or whether vpon confidence in the forces that he brought ouer: *Hanno* tooke the field, and led *Mago* with him; as purposing afresh to set vpon the *Romans*. So he entred into the Country of the *Celtiberians*, not very farre from new *Carthage*: where, by monie, and other perswasions, he leuied aboue nine thousand men.

P. Scipio in the meane while contained himselfe in the Easterne parts of *Spaine*: attentiue, as it may seeme, to the proceedings of *Asdrubal* the sonne of *Amilcar*; against whom, he is reported by some Writers to haue sent part of his forces into *Italie*, to the assistance of *C. Claudius Nero*, and *M. Liuius* the Consuls. But hearing of the leuie made by *Hanno* and *Mago*, among the *Celtiberians*: he sent *M. Syllanus* the Propretor, with ten thousand foot and fiue hundred horse. *Syllanus* got intelligence by some fugitiue *Celtiberians*, who became his guides, that their Countrimen encamped apart from the *Carthaginians* in great disorder: as men fearing no danger, because they were at home. Wherfore as closely as he was able, he drew neere to these *Celtiberians*: and falling vpon them on the suddaine, gaue them such an ouerthrow, that *Hanno* and *Mago* comming to their succour, in stead of heartning and reinforcing them, became partakers of the losse. *Mago* saued himselfe with all the horse, and old Companies of foot, which were about two thousand: and in ten daies iourney brought them safe to *Asdrubal*. The rest of the *Africans* were either slaine or taken: among whom, *Hanno* had the ill lucke to be taken prisoner; though he kept himselfe out of the fight vntill all was lost. As for the *Celtiberians*, they knew better how to make shift; and saued most of themselues by running into the woods.

It could no otherwise be, but that *Scipio* was much troubled with the danger wherein *Italie* stood, by the comming thither of *Asdrubal*. Ten thousand foot and eighteen hundred horse he did therefore send out of *Spaine* (as it is reported by some Authors) to the defence of his owne Countrie: or was perhaps about to send them; and thereupon remained at new *Carthage*, intentiue to the necessitie and successe of his Countrimen at home. But when he had word of the great victory at *Metaurus*, which fell out long before the end of this Summer, then might hee well aduenture, to take in hand the entire conquest of *Spaine*; which must needs be much alienated from the *Carthaginians*, by the report of such an ouerthrow. The *Spanish* Souldiers that serued vnder *Hannibal*, and those that had beene sent ouer into *Africke*; were as pledges heretofore, by whom their Countrie was held obnoxious to the *Carthaginians*. But when it was noysed abroad, That all which had followed *Asdrubal* into *Italie*, were fallen into the hands of the *Romans*; and that *Hannibal* with his Armie was closed vp in a streight, whence he could not get out: then did it greatly behoue the *Spaniards* to conforme themselues vnto the will of the Victors. That it was the successe of things in *Italie*, which gaue such confidence vnto *Scipio*; it is the more probable, because hee tooke not this great enterprise in hand, vntill the Summer was almost spent. *Asdrubal* therefore vsed the benefit of the season; and by disposing his Armie into many Garrisons; hindred the enemy from doing any great exploit before Winter. So the very length of way, and the time of the yeere, caused *Scipio* to returne backe: without any other matter performed, than that his Brother *L. Scipio* tooke by assault the Towne of *Oringis*.

Against the next yeeres danger, *Asdrubal* prepared a great Armie: and spared not cost, nor trauaile, in strengthening himselfe, for the triall of his last fortune in *Spaine*. With seuentie thousand foot, foure thousand horse, and two and thirtie Elephants, he tooke the field: which number I beleeue, that he could hardly haue raised, without boldly denying the truth of those reports that came from *Italie*. *Scipio* thought his *Roman* Legions

too

too weake to encounter with ſuch a multitude. Wherefore hee iudged it needfull to vſe the helpe of his *Spaniſh* friends. But the death of his Father and Vncle, that were caſt away by the treaſon of ſuch falſe *Auxiliaries*, made him on the other ſide very doubtfull, of relying vpon thoſe, that might perhaps betray him in his greateſt neede. Yet ſince one *Colchas*, that was Lord of eight and twenty Townes, had promiſed him the laſt Winter, to raiſe three thouſand foot, and fiue hundred horſe for his ſeruice: he reſolued to make vſe of thoſe, and ſome few others, that might helpe to make a ſhew; and yet not bee able to doe any great harme, if they would reuolt. So with fiue and forty thouſand foot, and three thouſand horſe, hee ſought out the Enemie; neere vnto whom hee encamped. At his firſt comming, *Mago* and *Maſaniſſa* fell vpon him; with hope to take him vnprepared, whileſt he was making his lodgings. But he layed certaine troups of horſe in couert: which breaking vpon them vnexpected; cauſed them to fall off. They made at firſt an orderly retreat: but being more hardly preſſed, they ſhortly betooke themſelues to plaine flight. After this encounter, which added ſome courage to the *Romans*, and abated the preſumption of the *Carthaginians*, there were daily skirmiſhes betweene the horſe and light armature, on both ſides; wherein was nothing done of importance. *Aſdrubal* drew forth his Armie, and arranged it before his Trenches: the like did *Scipio*; each of them to ſhew that he durſt fight, yet not proceeding any farther. Thus they continued many daies: *Aſdrubal* being ſtill the firſt that iſſued forth in the morning; and the firſt that, in the euening, withdrew himſelfe into his Trenches. The *Spaniſh Auxiliaries* were placed on both ſides in the wings; the *Carthaginians* were in the midſt, with their Elephants before them; and oppoſite to theſe on the other ſide were the *Roman* Legions. When they had in this order confronted one another, though at farre diſtance, many daies together: it grew to bee the common opinion, that they ſhould ſhortly meet in the ſame forme; and be matched on each part, with the Enemies long before deſigned. But *Scipio* when he purpoſed indeed to fight, altered the forme of his Armie; and withall, came forth earlier then he had beene wont. He cauſed his men and horſes, to be well fedde betimes in the morning before day: and then ſent forth his horſe and light armature, to traine out the *Carthaginians* with their bellies emptie: vſing herein the ſame tricke, whereby he might remember that *Hannibal* had beaten his father in the battaile of *Trebia*. His *Roman* Legions he beſtowed in the wings; his *Spaniards*, in the battaile. *Aſdrubal* ſent forth his horſe in all haſte, to entertaine the *Romans*; whileſt he himſelfe arranged his men, in their wonted order, at the Hill foot, vpon which hee encamped. In the skirmiſhes of the horſe it could not bee diſcerned which part had the better: ſince being ouer-preſſed on either ſide, they had a ſafe retrait vnto their foote; and one troope ſeconding another by courſe, returned to charge. This fight was protracted by *Scipio* to a great length: becauſe his men, hauing well fed themſelues, were like to hold out better then the Enemie. But about noone hee cauſed his wings to aduance a good pace; leauing their battaile of *Spaniards* farre behinde them, that came on leiſurely; according to direction. The *Spaniſh* Mercenaries that ſtood in *Aſdrubal* his wings, were no way comparable, ſaue only in number, to the *Latine* and *Romane* Souldiers, that came againſt them; for they were freſh Souldiers, leuied in haſte; and fighting onely in reſpect of their pay. Being therefore charged in front by the Legions, and in flanke, at the ſame time, by the *Roman Velites*, and by ſome cohorts, that were appointed to wheele about for the ſame purpoſe, they were ſorely preſſed; and with much difficultie made reſiſtance. The *Carthaginians* would faine haue ſuccoured them; but that they durſt not ſtirre out of their places, becauſe of the *Spaniſh* battell which was comming againſt them; though it were as yet farre off. Thus the beſt part of *Aſdrubal* his Armie ſtood idle, vntill the wings were broken. For, had he aduentured to meet with the *Spaniards*, hee muſt haue caſt himſelfe into the open ſpace that lay before him betweene the *Romane* wings: to the depth whereof when hee had arriued, hee ſhould haue found himſelfe incloſed in ſuch ſort, as was the Conſull *Paulus* at the battaile of *Canna*. Wherefore hee did onely imploy his Elephants; which did, according to their manner, no greater harm to his Enemies, than to his Friends. When they were chafed with wounds, they could no longer be ruled by their guides: but ranne, as chance ledde them, and troubled both parts; or thoſe perhaps the more, that were the more vnwilling to kill them. In proceſſe of the fight, the *Romans*, who had well refreſhed their bodies in the morning, endured luſtie; when the others beganne to faint with trauell and heate of the day.

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Wherefore perceiuing their aduantage, they followed it the more hotly: and gaue not ouer, till they had forst the enemie to change his pace and run from him. *Asdrubal* did his best to haue made an orderlie retrait; and afterward againe, to haue caused his men turne head, at the Hill foot. But the *Romans* would not suffer the victorie to be so extorted from them: neither was it easie to put fresh courage into the vanquished; ledde by the obstinate passion of feare which harkens to no perswasion. The Campe of *Asdrubal* had that day beene taken; if a storme of raine, which fell violently on the sodaine, and bred some superstition in the *Romans*, had not caused them to giue ouer.

The same night *Asdrubal* gaue no rest to his men: but caused them, hungrie, and ouerlaboured as they were, to take paines in fortifying the Campe; wherein he feared to 1
be assaulted. But little assurance could he haue in the strength of his Trenches; when he had lost the hearts of his *Spanish* Souldiers. One *Attanes*, that was Lord of the *Turdetani*, fled from him to the *Romans*, with a great Band of his subiects: many followed this example; and soone after, two strong Townes were yeelded vp to *Scipio*, and the Garrisons betraied. It seemes that the peruerse fortune of this late battaile, whereupon *Asdrubal* had set his rest, bred in the *Spaniards* a disposition, to beleeue the more easily those reports which they heard from *Italie*. For henceforward, they neuer did good office to the *Carthaginians*. *Asdrubal*, perceiuing this, withdrew himselfe, and marched away faster then an ordinarie pace, toward the Ocean Sea. *Scipio* followed the next morning, and ouertaking the *Carthaginians* with his horse, caused them so often to make stand, that 2
they were at length attached by the *Roman* Legions. Here began a cruell slaughter: for there was no resistance made, but all fell to rout, saue onely seuen thousand that with *Asdrubal* himselfe recouered a very strong piece of ground, which they fortified in hast. The place he made shift a while to defend: but wanting there necessaries to sustain himselfe long, he was forsaken by some of those few, that continued hitherto partakers of his fortune. Wherefore hee resolued to make shift for one; and stealing from his Companie by night away to the Sea-side, that was not farre thence; hee tooke shipping, and set saile for *Gades*. When *Scipio* vnderstood that *Asdrubal* was thus gone, he left *Syllanus* with ten thousand foot, and a thousand horse to besiege their Campe (which was not taken in haste, for *Mago* and *Masanissa* staied in it) whilest hee with the rest of the Armie 3
did what was needfull in the Countrie abroad. It was not long, ere *Mago* and *Masanissa* followed *Asdrubal* to *Gades*: and their Army dispersed it selfe; some flying ouer to the *Romanes*; other taking what way they liked. So vpon all the Continent of *Spaine*, there were onely three Townes left, *Illiturgi*, *Castulo*, and *Astapa*, that made continuance of warre against the *Romans*: of which onely *Castulo* had a *Carthaginian* Garrison; consisting of such as had saued themselues by flight in the late ouerthrows. Hereby it seemes, that the report of those Historians was ill grounded, who said, that *Castulo* yeelded long since vnto the *Romans*; though *Hannibal* tooke a wife in that Citie. For this was one of the last three Townes that held out on the *Carthaginian* side. *Illiturgi* had sometimes 4
beene inclinable to the *Romans*; if not altogether at their deuotion. Yet after the death of the two elder *Scipio's*, following too earnestly the *Carthaginian* fortune; it not onely rebelled; but with great crueltie betraied, and slue, the poore men that escaped thither from the ouer-throwes. *Astapa* was a Towne that still adhered to the *Carthaginians*; and which was worse, had thriuen by the spoyle of the *Romanes* and their Confederates. Wherefore (though not vntill the next yeere) *Scipio* went against these, and tooke himselfe *Illiturgi* and *Castulo*: *Illiturgi* by assault, and with a generall slaughter of the Inhabitants; *Castulo*, by treason of one *Cerdubellus*. *Astapa* was taken by *Lucius Marcius*, or rather destroyed by the Inhabitants. For a great pile of wood was raised in the Market-place: whereinto was throwne all the gold, & siluer, with whatsoeuer else was precious; 5
the women and children standing by it vnder a sure guard; that should kill and burne them if the *Romans* got into the Towne. This prouision being made: all the Inhabitants that could beare Armes, rushed forth desperately, and fell vpon the *Roman* campe; where striuing beyond their power, they were euery one slaine. Then was the Towne forth-with set on fire, by those that had taken charge to doe it: and many of the *Romans* consumed with the flame; whilest they rushed ouer-hastily to catch the gold, and siluer, which they saw lying on the pile ready to melt.

Asdrubal, being beaten into the Iland of *Gades*, found no cause of long stay there: but returned home to *Carthage*, with seuen Gallies, leauing *Mago* behinde him, to wait vpon occasion,

occasion, if any should be offered. He visited in his way home, *Syphax* King of the *Massili*, a people of the *Numidians*; hoping to win him to the friendship of the *Carthaginians*. But he met with *Scipio*, as it were with his euill *Angel*, in the Kings Port: who, landing at the same time, carried *Syphax* quite another way. For *Scipio*, hauing driuen the *Carthaginians* out of *Spaine*, did forth-with bethink himselfe, how to finish the war; by putting them to the like distresse in *Africke*. Hereunto it seemed that the helpe of *Syphax* would be much auaileable: a King that had many times fallen out with the *Carthaginians*, and sustained much hurt by their procurement; of which in all likelihood he might easily be moued to seeke reuenge. He had also bin beholding to *P.* and *Cn. Scipio*, that sent him ouer a Captaine into *Africke*; who instructed him so well in marshalling his forces, as hee thereby often became victorious. Vpon these reasons the *Numidian* King sent Embassadors to *Rome*, and made league with the Citie in time of great extremitie. So that hereby *P. Scipio* conceiued hope of laying a good foundation to the warre, which he intended in *Africk*; vpon the friendship of this ill Neighbour to the *Carthaginians*. For which cause he sent ouer *C. Lælius* his Embassador, to deale with *Syphax*: who declaring that the *Carthaginians* did very ill in *Italie*, and had nothing now at all to doe in *Spaine*, easily perswaded the King to take part with those that had the better, and were without question his better friends. Onely *Syphax* requested that the *Roman* Generall should visite him in person, to conclude the League; by which hee was to enter into conditions of more importance, than in any former Treatie. Hereto *Scipio* condescended; thinking the friendship of so great a King, that was neighbour to *Carthage*, and not farre distant from *Spaine*, well worthy of the aduenture. So with two *Quinquereme* Gallies he tooke Sea: and arriued in the Kings Port, at the same time, with *Asdrubal*. This would haue been very dangerous to him, had he been descried by his Enemies further at Sea: but in the Hauen they forbare to make offer one vpon the other. *Syphax* might well be proud; seeing at one time, two such Captaines of two most powerfull Cities, came to desire his friendship. He would haue brought them to treat of peace: but the *Roman* excused himselfe, by want of such Commission from the Senate. Hee feasted them together: and shortly dismissed *Scipio*, with whom he readily entred into Couenant; which in time of performance, he as readily brake.

†. II.

Funerall games held by Scipio. *A Duell betweene two Spanish Princes. A digression, concerning Duells.*

Scipio returning into *Spaine*, and resting that winter, tooke vengeance the next yeere, vpon those of *Illiturgi*, *Castulo*, and *Astapa*, as hath beene said before. The Conquest of the Countrie being then in a manner at an end; hee performed at new *Carthage*, with great solemnity, some Vowes that he had made, and honoured the memorie of his Father and Vncle, with funerall games, especially of those that fought at sharpe, according to the manner of the times. Neither was it needfull, that hee should trouble himselfe with preparing slaues for that spectacle, to hazard their liues, as was vsed in the Citie of *Rome*: for there were enow, that either offered themselues as voluntaries, or were sent from their Princes; to giue proofe in single combat, of the valour that was in their seuerall Countries. Some also there were, that being in contention, which they could not, or would not otherwise end, agreed to referre the decision of their Controuersies, to trial of the sword, in single fight. Among these, the most eminent, were *Corbis* and *Orsua*, Cosen-germans: that contended for the principality of a Towne called *Ibes*. *Corbis* was the elder, and the elder brothers sonne: wherefore he claimed the Lordship, as eldest of the house; after the manner of our *Irish Tanistrie*. But the father of *Orsua* stood latelie seized of the Principality: which though himselfe receiued by the death of his elder brother; yet this his sonne would not let it goe backe; but claimed to hold it as heire vnto his father, & old enough to rule. Faine would *Scipio* haue compounded the matter. But they answered peremptorily, That all their friends, and kindred, had alreadie laboured in vaine, to take vp that quarrell; and that neither God, nor Man, but onely *Mars*, their God of battaile, should be Vmpire betweene them. So they had their wills: and the elder, who was also the stronger, and more skilfull at his weapon, easily vanquished the foole-hardinesse of the yonger.

Such combats haue beene very ancient; and perhaps more ancient, than any other kinde of fight. We reade of many performed before the Warre of *Troy*; by *Theseus*, *Hercules*, *Pollux*, and others: as also of two more at the Warre of *Troy*, the one betweene *Paris* and *Menelaus*, the other, betweene *Hector* and *Aiax*. Neither want there examples of them among the *Hebrewes*: whereof that betweene *Dauid* and *Goliah*; and others performed by some of *Dauids* worthies, against those that challenged them, are greatly celebrated. Vnto the same kinde appertaines the fight, betweene twelue of the Tribe of *Iuda*, and as many of the *Beniamites*. The *Romans* had many of them: whereof that was principal, in which they ventured their Dominion vpon the heads of three brethren the *Horatij*, against the three brethren *Curatij* that were *Albans*. The combat of *Manlius Torquatus*; and shortly after, of *Valerius Coruinus* with two Champions of the *Gaules*, which challenged any *Roman*; were of lesse importance, as hauing only reference to brauerie. In *England* there was a great Combat fought betweene *Edmond Ironside* and *Canutus* the *Dane*, for no lesse matter than the Kingdome. The vse of them was very frequent in the Saxon-times; almost vpon euery occasion, great or small. In the reigne of *Edward* the third, who sustained the party of *Mountfort* against the *Earle of Bloys* contending for the Duchie of *Brittaine*; there was a fight, for honor of the Nations, betweene thirtie of the *Britons*, and thirtie *English*: two of which *English*, were *Caluerlie* a braue Captaine; and that Sir *Robert Knolles*, who afterwards became a renowned Commander in the *French* wars, and did highly honour his bloud, whereof the Lord *Knolles* is descended. It were infinite to reckon the examples of the like, found in *English*, *French*, and *Italian* Histories. Most of them haue bin combats of brauerie, and of *gayeté de cœur*, as the *French* terme it; for honour of seuerall Nations; for loue of Mistresses; or whatsoeuer else gaue occasion vnto men, desirous to set out themselues. But besides those of this sort, there are two other natures of combats; which are, either vpon accusation for life; or vpon triall of Title and Inheritance, as in *Writ of right*. And of this latter kinde, was that, of which we spake euen now, betweene *Corbis* and *Orsua*. Vnto these (me thinks) may be added, as of different condition from the rest, the combat vpon Wager; such as were that betweene *Dauid* and *Goliah*; or that betweene the *Horatij* and *Curatij*: in which, without regard of Title, the Dominion of Nations, one ouer the other, is aduentured vpon the head of Champions. Vpon an accusation for life, there was a com-

An. 21. *Ric.* 2. bat appointed betweene the Lord *Henrie of Boulinbrooke* Duke of *Hereford*, and *Moubray*

An. 3. *Rich.* 2. Duke of *Norfolke*. There was a combat performed by Sir *Iohn Ansley* and one *Cattrington*: whom *Ansley* charged with treason: and proued it vpon him by being victorious.

An. 9. *Henr.* 2. The like was fought betweene *Robert of Mountfort*, and *Henrie* of *Essex*. The like also, between a *Nauarrois*, & one *Welch* of *Grimsby*, whom the *Nauarrois* accused of treason: but, being beaten in fight, confessed that he had belied him; and was therefore drawne and hanged. Whether our triall by battell doe determine, that the false accuser, if he bee vanquished, shall suffer the punishment which had beene due to the offender, if the accusation had beene proued; I cannot affirme. But wee euery where finde, That if he which is accused of treason, or, according to the customes of *Normandie*, of Murder, Rape, or burning of Places (offences punished by death) be ouercome, Hee shall suffer the paines appointed for those crimes. In combats for triall of *right*, it is not so: neither is the Appellant or Defendant bound to fight in person, but he may try it by his Champion, as did *Paramor* and *Low*, or offered to do, in the reigne of Queene *Elizabeth*. And in this case, hee that is beaten, or yeeldeth, loseth onely his cause, not his life. Neither are the combats, vpon accusation, or triall of right, fought in open field, as are those of brauerie; but in *Campe close*, that is, within railes. Now this triall by combat was so ordinarie in *France*, before the time of S. *Lewis* and *Philip the faire* his grand-child, as euery Lord of Fee, Ecclesiasticall or Temporall, had power to grant it within his owne Iurisdiction. And it seemeth, that the *French* Kings, and other Lord, made their profit here-

* *Si homines de Loraico Vadia Duelli temerè dederint, &c.* by. For in the * *Memorialls of the Chamber of Accompts*, is found an Article to this effect: That if a Combat were once accepted, and after, by consent of the Lord, were taken vp, each of the parties should pay two shillings sixe pence; but if it were performed, then should the partie vanquished forfeit an hundred and twelue shillings. And vpon this custome grew the *French* Prouerbe, which they vse when as any man hath had an hard or vniust iudgement; saying, That *hee was tried by the Law of Loray, or Bern; ou le battu paye l'amende*, where he that is beaten giues the recompence. Of these frequent

trials

trials by battaile, that great learned man *Yuo*, Bishop of *Chartres*, did often complain, and specially against the *French* Church-men: as appeares by * his letters to the Bishop of *Orleans*, to the Arch-deacon of *Paris*, to *Rembert* Archbishop of *Sens*, and to others; wherein he rebukes the iudgement of their Churches, that had ratified such challenges of combat. But this libertie and kinde of triall, was retrenched by S. *Lewes*, and *Philip* the faire; so that no man could decree, or grant it, saue the King himselfe. It hath since been granted, though more sparingly, by the *French* Kings; as to the Lord of *Carouges* against *Iaques le Gris*; and to *Iulian Romero* the *Spaniard*, against *Moro*, his Countriman: wherein Sir *Henrie Knevet*, Father of the Lord *Knevet* now liuing, was Patron to *Romero* that had the victorie; and lastly to the Lord of *Chast*. Now in those Challenges, vpon accusation of Treason, Murder, or other offence deseruing death, (and in those only) the rule held, That *le defendeur estoit tenu de proposer ces deffenses per vne dementir*; *The defendant was bound to plead not guiltie, by giuing the accuser the Lie*: otherwise it was concluded, that the Defendant did *taisiblement confesser le crime*; *silently confesse the crime*. But after such time as *Francis* the *French* King, vpon some dispute about breach of Faith, had sent the *Lie* vnto the Emperour *Charles* the fift, thereby to draw him to a personall combat: euerie pettie Companion in *France*, in imitation of their Master, made giuing of the *Lie* mortalitie it selfe; holding it a matter of no small glorie, to haue it said, That the meanest Gentleman in *France*, would not put vp, what the great Emperor *Charles* the fift had patiently endured.

* *Clerici vestri super ad nos reuertêtes, qui causæ Comitis* Theobaldi Aurelianis *interfuerunt, retulerunt mihi, quod quidã miles Domini* Rodulphi *quendam militẽ Comitis ad Monomachiã prouocauerit, & hanc prouocationem Ecclesiæ vestræ iudicio confirmauerit &c.*

From this beginning is deriued a challenge of combat, grounded vpon none of these occasions that were knowne to the Ancient. For, the Honour of Nations, the Triall of Right, the Wager vpon Champions, or the Obiection and Refutation of capitall offences, are none of them, nor all of them together, the argument of halfe so many Duells, as are founded vpon meere priuate Anger, yea or vpon matter *seeming* worthy of anger in the opinion of the Duellists. So that in these daies, wherein euery man takes vnto himselfe a Kingly libertie, to offer, accept, and appoint personall combats; the giuing of the *Lie*, which ought to be the Negation onely in accusations for life, is become the most fruitfull root of deadly quarrells. This is held a word so terrible, and a wrong so vnpardonable, as will admit no other recompence, than the bloud of him that giues it. Thus the fashion, taken vp in haste by the *French* Gentlemen, after the patterne of their King, is growne to be a custome: whence we haue deriued a kinde of Art and Philosophie of quarrell; with certaine grounds and rules, from whence the points of honour, and the dependencies thereof, are deduced. Yea there are (among many no lesse ridiculous) some so mysticall curiosities herein, as that it is held a farre greater dishonour, to receiue from an enemy a slight touch with a Cane, than a sound blow with a Sword: the one, hauing relation to a slaue; the other to a souldier. I confesse that the difference is pretty: though for my own part, if I had had any such Italianated enemie in former times, I should willingly haue made with him such an exchange; and haue giuen him the point of honour to boot.

But let vs examine indifferently the offence of this terrible word, the *Lie*; with their conditions who are commonly of all other the most tender in receiuing it. I say, that the most of these, who present death on the points of their swords to all that giue it them, vse nothing so much in their conuersation and course of life, as to speake and sweare falsly. Yea it is thereby, that they shift and shuffle in the World, and abuse it. For how few are there among them, which, hauing assumed & sworne to pay the monies & other things they borrow, doe not breake their word and promise, as often as they ingage it? Nay, how few are there among them that are not *Lyers by Record*, by being sued in some Court or other of Iustice, vpon breach of word, or bond? For he which hath promised that he will pay money by a day; or promised any thing else, wherein hee faileth; hath directly lied to him, to whom the promise hath beene made. Nay, what is the profession of loue that men make now-a-daies? What is the vowing of their seruice; and of all they haue, vsed in their ordinarie complements, and (in effect) to euery man whom they bid but good-morrow, or salute, other than a courteous and court-like kinde of lying? It is (saith a wise *French-man*, deriding therein the Apish custome of his Countrie) *vne marché & complot fait ensemble se mocquer, mentir, & piper les vns les autre*; *A kinde of merchandise, and complot made among them, to mock, belie, and deride each other*: and so farre now-a-daies in fashion, and in vse; as he that vseth it not, is accounted either

dull, or Cynicall. True it is notwithstanding (omitting the old distinction) that there is great difference betweene these mannerly and complementall lies, with those which are sometime perswaded by necessity vpon breach of promise; and those which men vse out of cowardise and feare: the latter confessing themselues to be in greater awe of men, than of God; a vice of all other stiled the most villanous. But now for the *Lie* it selfe, as it is made the subiect of all our deadly quarrells in effect: to it I say, That whosoeuer giueth another man the *Lie*, when it is manifest that he hath lied, doth him no wrong at all; neither ought it to be more hainously taken, than to tell him, hee hath broken any promise which he hath otherwise made. For he that promiseth any thing, tells him, to whom he hath promised, that hee will performe it; and, in not performing it, he hath made himselfe a Lier. On the other side, He that giues any man the *Lie*, when he himselfe knowes that he, to whom it is giuen, hath not lied; doth therein giue the *Lie* directly to himselfe. And what cause haue I, if I say that the Sunne shines when it doth shine, and that another fellow tells me I lie, for it's midnight; to prosecute such an one to death, for making himselfe a foolish Ruffian, and a Lier in his owne knowledge? For he that giues the Lie in any other dispute, than in defence of his Loyaltie, or Life; giues it impertinently, and Ruffian-like. I will not denie but it is an extreame rudenesse to taxe any man in publike with an vntruth: (if it be not pernicious, and to his preiudice against whom the vntruth is vttered:) but all that is rude, ought not to bee ciuilized with death. That were, more to admire and imitate a *French* custome, and a wicked one, than to admire and to follow the counsaile of God. But you will say, that these discourses sauour of cowardize. It is true; if you call it cowardize to feare God or Hell: whereas he that is truly wise, and truly valiant, knowes that there is nothing else to be feared. For against an Enemies sword, we shall finde ten thousand seuen-penie-men (waged at that price in the wars) that feare it as little, or perchance lesse, then any profest Sword-man in the world. *Diligentissima in tutela sui Fortitudo; Fortitude is a diligent preseruer of it selfe.* It is (saith *Aristotle*) a mediocritie betweene doubting and daring. *Sicut non Martyrem pœna: sic neo fortem pugna; sed causa; As it is not the punishment that makes the Martyr: so it is not fighting that declares a valiant man; but fighting in a good cause.* In which, whosoeuer shall resoluedly end his life, resoluedly in respect of the cause, to wit, in defence of his Prince, Religion, or Countrie: as hee may iustly bee numbred among the Martyrs of God; so may those that die with malicious hearts, in priuate combats, be called the Martyrs of the Deuill. Neither doe wee indeed take our owne reuenge, or punish the iniuries offered vs, by the death of the iniurious. For the true conquest of reuenge is, to giue him, of whom we would be reuenged, cause to repent him: and not to lay the repentance of another mans death vpon our owne consciences; *Animasq; in vulnere ponere; And to drowne our soules in the wounds and blood of our enemies.* Hereupon you will againe aske me, if I condemne in generous and noble spirits the defence of their honors, being prest with iniuries? I say that I doe not; if the iniuries be violent. For the Law of Nature, which is a branch of the eternall Law: and the Lawes of all Christian Kings and States; do fauour him that is assailed, in the slaughter of the Assailant. You will secondlie aske me, Whether a Noble-man, or a Gentleman, being challenged by *Cartel* by one of like quality, be not bound in point of honor to satisfie the challenger in priuate combat? I answer that he is not: because (omitting the greatest, which is the point of Religion) the point of the Law is directlie contrarie and opposite to that, which they call the point of honour; the Law which hath dominion ouer it, which can iudge it, which can destroy it; except you will stile those Acts honourable, where the Hang-man giues the Garland. For, seeing the Lawes of this Land haue appointed the Hang-man to second the Conqueror; and the Laws of *God* appointed the *Deuill* to second the conquered dying in malice: I say that he is both base, and a foole, that accepts of any *Cartel* so accompanied. To this perchance it will be answered, That the Kings of *England* & other Christian Kings, haue seldome taken any such aduantage ouer men of quality; who vpon euen termes haue slaine their priuate enemies. It is true, that as in times of trouble and combustion they haue not often done it; so did our Noble-men & Gentlemen in former ages, in all important iniuries, sue vnto the King, to approue themselues by battaile and publique combat. For as they dared not to braue the Law; so did they disdaine to submit themselues vnto the shamefull reuenge thereof; the same reuenge (because it detesteth murder) that it hath declared against a common Cut-purse or other Theeues:

Nay

Nay let it be granted that a pardon be procured for ſuch offenders; Yet is not the Man-ſlaier freed by his pardon. For theſe two remedies hath the partie grieued notwithſtanding, that is, to require iuſtice by Grand Aſſize, or by battaile, vpon his appeale, which (ſaith Sir *Thomas Smith*) is not denied; and hee further ſaith (for I vſe his owne words) That if the Defendant (to wit, the Man-ſlaier) be conuinced either by Great Aſſize or by Battaile, vpon that appeale; the Man-ſlaier ſhall die, notwithſtanding the Princes pardon. So fauourable (ſaith the ſame learned Gentleman) are our Princes, and the law of our Realme, to iuſtice, and to the puniſhment of blood violently ſhed. It may further be demanded, how our Noble-men and Gentle-men ſhall be repaired in honor, where an enemie taking the ſtart either in words or blowes, ſhall lay on them an infamie vnſufferable? I ſay that a Marſhalls Court will eaſily giue ſatisfaction in both. And if wee hold it no diſgrace to ſubmit our ſelues for the recouery of our Debts, Goods, & Lands, and for all things elſe, by which the liues of our ſelues, our wiues, and children, are ſuſtained, to the Iudges of the Law; becauſe it may be fellonie, to take by violence euen that which is our owne: why ſhould wee not ſubmit our ſelues vnto the Iudges of honour in caſes of honour; becauſe to recouer our reputation by ſtrong hand, may be murder? But yet againe it may bee obiected, That the loſſe of honour ought to bee much more fearefull vnto vs, than either the loſſe of our goods, of our lands, or of our liues; and I ſay ſo too. But what is this honour, I meane honour indeed, and that which ought to be ſo deare vnto vs, other than a kinde of hiſtorie, or fame following actions of vertue, actions accompanied with difficultie or danger, and vnder-taken for the publike good? In theſe he that is imployed and truſted, if hee faile in the performance, either through cowardize, or any other baſe affection; it is true that he loſeth his honor. But the acting of a priuate combate, for a priuate reſpect, and moſt commonly a friuolous one, is not an action of vertue; becauſe it is contrarie to the law of God, and of all Chriſtian Kings: neither is difficult; becauſe euen and equall in perſons and armes: Neither for a publike good, but tending to the contrarie; becauſe the loſſe or mutilation of an able man, is alſo a loſſe to the Commonweale.

Sir *Thomas Smith* in his Com. wealth of *Engl.*

Now that a Marſhall of *England* hath power to ſaue euery mans fame and reputation; as farre as reputation may ſuſtaine iniurie by words; I thinke no man doubteth. For to repent vs of any euill words that wee haue giuen, and to confeſſe that wee haue done him wrong vnto whom wee haue giuen them, is a ſufficient ſatisfaction; and as it may fall out, more than ſufficient. For he that giues ill words in choller, and ſuddenly denies them, or repents himſelfe of them vpon aduiſement; hath the diſaduantage in point of reputation. Concerning blowes, which are indeed not to be giuen but to thoſe that are ſeruile, whether ſufficient recompence will be made for them, it ſhall appeare by a notable example of a moſt worty Gentleman *Monſieur de Pleſsis*, that was ſtricken in *France* not long ſince by a Baron of the ſame Nation. The ſatisfaction which was giuen him by a iudgement of the Conſtable and Marſhalls of *France*, was this. In the open Court, wherein the Conſtable gaue iudgement, *M. de Pleſsis* was ſet in a chaire vnder the degrees where the Conſtable and Marſhalls ſate: the Baron, who had giuen him the blow, did kneele before him on both his knees, holding in his right hand a ſword with the point towards himſelfe, and in his left hand the like cudgel or baſtinado, wherewith he had ſtricken *M. de Pleſsis*; both which weapons he deliuered into *Pleſsis* hands, ſubmitting himſelfe to ſuch reuenge, as it ſhould pleaſe him to take with either of thoſe weapons; the Conſtable and Marſhalls hauing formerly left it to the will of *Pleſsis*, to vſe his owne diſcretion in the reuenge of his own wrongs. Now whether the Baron had reaſon to pleaſe himſelfe, as one beforehand in point of honor, who ſtruck *M. de Pleſsis*, like a Ruffian comming behinde him, and (hauing the aduantage of companie, and his horſes readie) ſhifted himſelfe away on the ſodaine, but being afterwards taken, was taught to repent himſelfe in this ſhamefull manner: or whether *Monſieur de Pleſsis* (of whoſe valour no man doubted) had not farre iuſter cauſe to reſt ſatisfied, ſince he might at his pleaſure haue beaten or wounded his enemie, but forgaue him: let any wiſe man iudge. To this if it be ſaid, That the Baron was conſtrained to make his ſubmiſſion; that his repentance was enforced, and not voluntarie; and therefore no diſgrace vnto him: I anſwere, that one may ſay as well, that it is no diſgrace to a Theefe, when hee is brought to the Gallowes, to repent him of the Robberies by him committed, becauſe his repentance alſo is conſtrained. And it is true, that enforced repentance is

no disgrace in respect of a force, but in respect of the fact: which (but for our sinnes to God) makes all repentance shamefull; because all forced repentance is inflicted vpon vs for somewhat vnworthy of a Gentleman and of an honest man. Nay, voluntarie repentance it selfe, as it hath relation to men, ariseth either out of the feare of the ill that may befall vs, or out of the acknowledgement of our owne weakenesse. Certainelie, as wise men, and valiant men, doe rather deride pettie iniuries or suddaine iniuries, that are not offered from malice forethought, than reuenge them: so men, apt to quarrell, doe commonly suspect their owne valor; and rather desire, that thereby the world should beleeue them to be of great daring, than know any such resolution in themselues. For hee that knowes himselfe indeed to be an honest man, scornes to hunt after opinion.

Now the same power which the Constable and Marshalls of *France* haue, hath also a Marshall of *England*, or his Deputies; by whose iudgement, in all disputes of honour, euery mans reputation may be preserued; we may therefore as well submit our selues to the Iudge of honour in all disputes of honour, as we doe submit our selues in all controuersies of liuelihood and life, to the Iudges of the Law. And, out of doubt, the institution of this Court of Cheualrie in *England*, in *France*, and elsewhere; was no lesse charitable than politike. For the bloud of man, violently spilt, doth not bring forth *honie-bees*, as that of Bulls doth, which sting but the fingers or the face: but it produceth that monstrous beast, *Reuenge*, which hath stung to death, and eaten vp of seuerall Nations, so many noble personages; as there is nothing more lamentable, nor more threatning the wrath of God vpon supreme Gouernours, than the permission.

His Maiestie therefore (which *Henrie* the fourth of *France* also endeuored) hath done a most Kingly and Christian-like deede in *Scotland*, which the most renowned of all his Predecessors could neuer doe: in beating down, and extinguishing, that hereditarie prosecution of malice, called *the deadly feud*; a conquest, which shall giue him the honour of Prudence and Kingly power, for euer-more. And we haue cause to hope, that his royall care shall bee no lesse happy in preuenting the like mischiefe, which threatens *England*, by the audacious, common, and braue, yet outragious vanitie of Duellists.

Vnto this that I haue spoken of lying, and of man-slaughter, it must be added, That each of these are of great Latitude, and worthy of reproofe and vengeance proportionably, more or lesse, in their seuerall degrees. There is much difference betweene Lies of necessitie vpon breach of promise, or complementall lies; and such pernicious lies, as proceed from feare and cowardize, or are vttered by false witnesses: the former sort, being excusable by weakenesse or leuitie; the latter, being altogether detestable. No lesse, if not more, difference there is, betweene killing of a man in open field, with euen weapons; and that killing, which the Scriptures call *killing by guile*, *dolo* or *per insidias*; though our Lawes doe not much distinguish them in punishment. For in the latter, God, forsaking his owne priuiledge, commandeth, that the *guilefull* murderer be drawne by force, from the protection of his Altar. Neither is euery guilefull murder performed by the sword, nor by *ouert* violence: but there is a guilefull murder also, by poysoning; and by the pen, or by practice. For such distinction is found, betweene comming presumptuously vpon a man, *to slay him with guile*; and *lying in wait for bloud, priuily, for the innocent, without a cause*, vpon hope of spoile, after such manner as *the net is spread before the eyes of the birds*. *Francis* the first, *Queene Marie* of *England*, and the Kings Maiesty now reigning, haue giuen notable testimonie of their iustice, vpon three Noble men, who committed *guilefull murder*. Of the first kinde, King *Francis* vpon the Lord of *Talard*: who being (saith the *French* Historian) *de haute & ancienne lignee, & supporté de plusieurs grandes alliances*; *who being of high and ancient linage, and supported by diuers great alliances*, of which the Cardinall of *Bellay* (in especiall fauor with the King) was one, was notwithstanding deliuered ouer into the hands of the Hangman. *Queen Marie*, vpon a nobleman of her own Religion, and in many other respects very deare vnto her. *His Maiesty*, vpon a Baron of *Scotland*; whose house was no lesse ancient and faithfull, than himselfe valiant, and greatly friended both at home and abroad. Of killing guilefully by poison, and of punishment following such wicked Artisans, euery Age hath had too many examples. Of killing guilefully by the *pen* (that I may not speake of any *English* Iudge) the Author of the *French Recherches* giues vnto vs two notable instances: the one of *des Eſhars*; who (saith *Pasquire*) *fit mourir Montaign grand Maistre de France, pour contenter l' opinion de celuy dont il estoit lors idolastre*; & *Dieu permit que depuis*

Exod. 21.

Exod. 21. 14.

Pro. 1. v. 11.

Lib. 5. cap. 12. & cap. 11.

ill fat

iſſue pendu & eſtrangle. Who cauſed Mantaigu great Maſter of France to die, to content his minde (to wit, the Duke of *Burgoyne*) *whom at that time Eſtars worſhipped as his Idol: but God permitted, that he himſelfe was ſoone after hanged and ſtrangled.* The other was of the Great *Francis* the firſt, vpon his Chancellor *Poyet*: who to ſatisfie the Kings paſſion, practiſed the deſtruction of the Admirall *Chabot*, a man moſt nobly deſcended, and of great ſeruice. For as in other men, ſo in Kings, the paſſion of loue growes old, and weares out by time. So the Kings affection being changed towards the Admirall, he charged him with ſome offences which he had formerly committed. The Admirall, preſuming vpon the great good ſeruice which he had done the King in *Piemont*, and in the defence of *Marſeilles* againſt the Emperour; gaue the King other language than became him; and deſired nothing ſo much, as a publike triall. Hereupon the King (it being eaſie to prouoke an ill diſpoſition) gaue commiſſion to the Chancellor, as Preſident, and other Iudges, vpon an information of the Kings Aduocate, to queſtion the Admirals life. The Chancellor, an ambitious man, & of a large conſcience, (which is not rare in men towards the Law) hoping highly to content the King; wrought with ſome of the Iudges with ſo great cunning; with others, with ſo ſharpe threats; and with the reſt, with ſo faire promiſes; as albeit nothing could be proued againſt the Admirall, worthy of the Kings diſpleaſure; yet the Chancellor ſubſcribed, and got others to ſubſcribe, to the forfeiture of his Eſtate, Offices, and Libertie; though not able to preuaile againſt his life. But what was the Chancellors reward (the King hating falſhood in ſo great a Magiſtrate) other than his owne degradation, arraignement, and condemnation? *Belle lecon certes* (ſaith *Paſquier*) *à tout Iuge pour demourer touſiours en ſoy, & ne laiſſer fluctuer ſa conſcience dedans les vagues d'vne imaginarie faueur, qui pour fin de ieu le ſubmerge; A faire leſſon to all Iudges, to dwell alwaies in themſelues, and not to ſuffer their conſciences to float vpon the waues of imaginarie fauour, which in the end ouerwhelmes them.* And as for the Admirall: though it might haue beene anſwered vnto his friends, if any bewailed his calamitie as vndeſerued, That hee was tryed, according to his owne deſire, by the Lawes of his Countrey, and by the Iudges of Parliament; yet the Kings iuſtice, ſurmounting all other his paſſions, gaue backe vnto him his Honour, his Offices, his Libertie, and his Eſtate.

†. III.

The laſt Acts of Scipio *in Spaine. His returne to Rome where he is choſen Conſul.*

THe laſt buſineſſe that troubled *Scipio* in *Spaine*, grew by the rebellion of the People, and mutinie of his Souldiers. He fell dangerouſly ſicke, in ſuch ſort, that the rumor of his death ranne currant throughout *Spaine*. This encouraged *Mandonius* and *Indibilis*, petie Kings, that had forſaken the *Carthaginians*, and followed *Scipio* awhile before, to take armes againſt the *Romans*. They were vainely perſwaded, that after the *Carthaginians* were driuen out, they themſelues ſhould become the mightieſt in all *Spaine*. But ſeeing now, that things were no way anſwerable to the greatneſſe of their hopes; they thought it beſt, to take the preſent aduantage, and hammer out their owne fortunes. So they raſhly fell vpon the *Sueſſetani* and *Sedetani*, Confederates of the *Romans*; and waſted their Countrie. Part of the *Roman* Armie lying at *Sucro*, in ſtead of making head againſt theſe Rebels, grew to be affected with the like diſtemper. They had not reaped ſuch profit of their *Roman* conqueſts, as might ſatisfie their deſires; or as they thought eaſie to be gotten, if they might be their owne Caruers. Wherefore, when the death of *Scipio* was reported, they thought, that the time ſerued very well, to enrich themſelues with the ſpoile of the Countrie. Many outrages they committed: and, which was greateſt of all, driuing away their Colonels, that ſhould haue bridled their furie; they choſe out of their owne number two baſe fellowes, *Albius Calenus*, and *Atrius Vmber*, to their Commanders. Theſe tooke vpon them all the Enſignes of Proconſuls, or Propretors; as if this their election had beene like to that, wherein *Lucius Martius* was choſen by the Souldiers, after the death of the two *Scipio's*. But whileſt they were deuiſing, what exploits they might doe, for the enriching of themſelues, in a time of ſuch combuſtion as was expected; there arriued more certaine newes, that *Scipio* was both aliue, and in good health. There came alſo new Colonels, ſent vnto them from their Generall: who mildely rebuking their want of conſideration, and ſeeming to be glad that they had no further

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ouer-ſhot themſelues; led them to *Carthagena*, there to receiue their pay. Before their comming, *Scipio* had reſolued to doe exemplarie iuſtice on the principall offenders; and to put the whole multitude of them in feare, of what they had deſerued. Therefore hee cauſed *Syllanus* to make ready the Companies which lay before in the Towne, as it were to make an Expedition againſt *Mandonius*; and *Indibilis*; Hee cauſed *Albius* and *Atrius* with ſome thirtie other of their Complices, to be ſecretly apprehended in their lodgings; Hee called the Mutiners to aſſembly; and hauing them vnarmed as they were, encircled round by *Syllanus* and his Companies, prepared for the purpoſe; he bitterly inueighed againſt them all, as Traitors. This done; *Albius*, and *Atrius*, with the other priſoners, were haled to the ſtake; where they were whipt, and beheaded, as was the *Roman* cuſtome toward ſuch offenders. The reſt of the Souldiers, to the number of eight thouſand, were cauſed to take their oath of obedience anew; and receiued euery man his pay when hee was ſworne.

Mandonius and *Indibilis* continued in armes; notwithſtanding that they had certaine word of *Scipio* his life and health. Well they could haue beene contented to bee quiet: but by the ſeueritie vſed to the *Roman* Souldiers, they ſtood in feare, as being *Spaniards*, and greater offenders, of harder meaſure. *Scipio* went againſt them; and found them in a Valley, that was ſcarce large enough to hold all their Armie. In the entrance thereof hee fought with them: and ſending *Lelius* with all his horſe to fetch a compaſſe about the Hills, & charge them in reare; he ouerthrew them. *Indibilis* and *Mandonius* had after this, no hope remaining to preſerue themſelues and their eſtates, otherwiſe then by making ſubmiſſion. *Mandonius* therefore came to *Scipio*: and humbly crauing pardon, both for himſelfe, and for his brother *Indibilis*, obtained his requeſt; yet ſo, that they were taught to acknowledge themſelues leſſe free Princes then formerly they had beene.

Afterward *Scipio* went toward *Gades*: and was met on the way by *Maſaniſſa*; who ſecretly promiſed to do him all ſeruice, if the People of *Rome* would ſend him to make War in *Africk*. Vnto *Mago* that lay in *Gades*, came directions from *Carthage*; that letting all care of *Spaine* alone, he ſhould thence depart with his fleet into *Italie*; and there wage an Armie of *Gaules*, and *Ligurians*, to joyne with *Hannibal*. For this purpoſe, was money ſent vnto him from *Carthage*; and he himſelfe laid hold vpon all that he could finde in the Towne of *Gades*; without ſparing either priuate men, the common treaſury, or the Temples. In his voyage thence, he landed at *Carthagena*; hoping to haue taken it by ſurpriſe. But he failed in the attempt; and was ſo beaten to his ſhips, that he returned backe to repoſe himſelfe a while at *Gades*. The *Gaditanes*, offended with the robberies and ſpoyle that hee had made at his taking leaue of them, would not ſuffer him againe to enter into their Citie. By this he foreſaw, that it would not be long ere they became *Roman*. Wherfore ſending Meſſengers into the Towne, to complaine of this vncourteous dealing, he allured their Magiſtrates forth vnto him; whom, notwithſtanding all the excuſe that they could make, he whipt, and crucified. This done, hee followed his former intended voyage; bidding *Spaine* farewell for euer.

The Iſle and Citie of *Gades*, was yeelded to the *Romans*, preſently after the departure of *Mago*. Then did *Scipio* deliuer vp the Prouince, to thoſe that were ſent from *Rome* to ſucceede him therein: and himſelfe with ten ſhips returned home. At his comming to *Rome* he made ſuite for the honour of a triumph. But it was denyed him: for that it had as yet beene granted vnto no Proconſul; excepting to ſuch, as receiued that dignitie after a Conſulſhip, as it were by prorogation. But to make amends for this repulſe: the election of new Conſuls being then in hand, by generall voice of the Citie *P. Cornelius Scipio* was choſen Conſul; and *P. Licinius Craſſus* joyned with him. This *Craſſus*, being high Prieſt, or Biſhop of the *Romans*; might not, by the cuſtome of thoſe times, go farre frō the Citie; as being to intend the matters of their ſuperſtition: though *Caſar*, and others, who in ages following held the ſame Office; were ſtayed by no ſuch religious impediment, from being farre, and long abſent. Hereby it came to paſſe, that *Scipio* deſiring to haue the warre tranſferred into *Africk*, was in no danger to loſe that honourable charge, by any miſchance of lot, in the diuiſion of Prouinces; for that his Colleague was not capable of employment ſo farre off.

§ XVIII.

§. XVIII.

Scipio *obtaines leaue to make warre in Africk. His preparations. Of* Masaniſſa *who was ioyned with* Scipio. *The victories againſt* Asdrubal *and* Syphax.

Pub. Cornelius Scipio, and *P. Licinius Craſſus*, entring into their Conſulſhip, helda meeting of the Senate in the Capitol: wherein it was decreed, that *Scipio* ſhould bee allowed, to beſtow part of the money which hee had brought out of *Spaine* into the treaſurie; vpon the ſetting forth of ſolemne plaies, that he had vowed to make, whileſt hee was buſied in his *Spaniſh* warres. This helped well to reuiue the memorie of his victories already gotten; and to giue hope vnto the People of greater victories in the warre, which hee intended to make in *Africk*. To the ſame purpoſe, did the *Spaniſh* Embaſſages auaile much in the Senate, eſpecially that of the *Saguntines*: who magnified his actions, highly and deſeruedly; ſaying, That they were the moſt happy of all their Countrimen, ſince they being preſent, had ſeene him choſen Conſul, and ſhould carry home ſuch joyfull newes. The *Saguntine* Embaſſadoures were louingly entertained by the Senate; as their faith to *Rome*, though coſtly it were both to them, and to the *Romanes*, had well deſerued. Neuertheleſſe, when *Scipio* propoſed, that *Africk* might be decreed vnto him for his Prouince: there wanted not many, euen of the principall men, that vehemently gainſaid him. Of theſe was Q. *Fabius Maximus* the chiefe: who ſeemes to haue bene troubled with that diſeaſe; which too often cauſeth men renowned for long approoued vertue, to looke aſquint vpon the actions of thoſe, that follow them in the ſame kinde. Hee alleaged many reaſons againſt the purpoſe of the Conſul: whereof the chiefe were, That the treaſurie was vnable to ſuſtaine the charges of a warre in *Africk*; and that it was extremely perillous to hazard ſo great forces, where they could not at pleaſure bee recalled vnto the defence of *Rome* it ſelfe, if need required. Hereunto hee added many words concerning the danger wherein *Italy* ſtood, not only of *Hannibal*, but of *Mago* his brother, that was arming the *Ligurians*: as alſo concerning the honour of the Conſul; which would (he ſaid) be greater in ſetting *Italy* free from enemies, then it could be in doing any harme to *Africk*. Neither did he forget, both to eleuate the *Spaniſh* warres, as of leſſe moment than the intended voiage againſt *Carthage*; nor withall to lay great blame vpon *Scipio*, for hauing ſuffered *Asdrubal* to paſſe into *Italy*: ſhewing, that it was greatly to be feared, leſt the like might happen againe; and that a new Armie, notwithſtanding the good ſucceſſe of *Scipio* (if it hapned to be good) might be ſent from *Carthage*, to the vtter endangering of *Rome*, whilſt the *Roman* forces were employed abroad. But the maine point which hee vrged, was, That neither the Senate had ordained, nor the People commanded, *Africk* to be that yere a Prouince: which the Conſul neuertheleſſe propounded in ſuch wiſe, as if it were a matter already concluded, and no longer to be argued. *Scipio* on the other ſide, inſiſted vpon this one point; That it was better to make an offenſiue, than a defenſiue warre: eſpecially againſt ſuch as the *Carthaginians*; who being ill prouided of able men at home, did furniſh themſelues by helpe of money, with leuies made abroad. As for the care of *Italie*, he doubted not, but *P. Licinius* his Colleague would be as well able to diſcharge it now, as others had done in times of greater danger. So promiſing to draw *Hannibal* into *Africk*, for defence of his owne home: and taxing as ciuilly as hecould, the enuy of *Fabius*, which withſtood ſuch a gallant enterpriſe; he propoſed the matter againe vnto the Senate. Much altercation there was about the manner of his proceeding: for aſmuch as it was noyſed abroad, that if he could not bring the Senate to his minde, he would carry it by the People. This offended many of the Ancients: who reſented in this honourable man a little ſpice of that arrogancie, which in following ages, grew to bee much hotter in thoſe that had commanded long abroad. But in concluſion, *Scipio* referred himſelfe wholly vnto the Senates good will and pleaſure; whereby he obtained thus much, That the Iſle of *Sicil* might be appointed vnto him for his Prouince; with leaue to paſſe ouer into *Africk*, if he found it expedient.

Want of money, and no great liking to his voiage, made the *Roman* Senate haue little care to furniſh out *Scipio* to the warre, by him intended vpon *Africke*. Herewithall it fell out, that *Mago*, comming on the ſuddaine from the *Baleares* to *Genua*, and winning the Towne, bred a feare of no leſſe terrible inuaſion vpon *Italy*, than that which *Asdrubal* had lately made. Hee could not indeed raiſe any great Armie of the *Ligurians*; for that hee found them diſtracted with ciuill warres. Therefore hee was driuen to make choice of

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his partie; and to helpe those whom he thought fittest for his turne, against the others. This troublesome businesse, though it occupied more of his time than he could willingly haue spared; yet it got him reputation by his victories; and made the vnsteady *Gaule*, redie to enter into his pay. Hereupon the dispersed Legions of the *Romans*, that vnder Proconsuls, and Pretors, lay ready to bee employed where need should require; were directed vnto the borders of *Lombardie* and *Liguria*, there to make head against *Mago*. But all his menaces passed away in vapour. For a fleet either comming to his ayde from *Carthage*, or by him sent thither (the report is vncertaine) loaden with the booty that he had taken; fell into the hands of the *Roman* Pretor, that gouerned in *Sardinia*. This did much disable him: and though after a while, there came letters from *Carthage*, together with store of money, heartning him in his proceedings: yet some impediments which he found, and that fatall voiage of *Scipio* into *Africke*, disturbed all; and made him bee recalled home.

Against *Hannibal*, was nothing done this yeere. Neither was any thing done by him, of which the *Roman* Historians haue beene pleased to take notice. Onely it is said, that he spent the Summer by the Temple of *Iuno Lacinia*, where he raised an Altar, with a huge Title of all that he had performed, grauen in *Punike*, and *Greeke* letters. Such accompt of winnings past, is commonly in Gamesters that are at the height of their fortune, a cause of remission, and carelesnesse; in those that are vpon the losing hand, a cause both of the same for the present, and shortly after of deiection, when they finde a notable change. A great pestilence, infesting both the *Carthaginian* and the *Roman* Campe, is said to haue beene the occasion of this yeeres idlenesse, which fell out not much amisse for the Citie of *Rome*, that was maruailously empouerished by this warre; and had already tried the vtmost way to defray the charges, which grew insupportable. To relieue the present necessitie it was well thought vpon, that a great part of *Campania* (not many yeeres since confiscated) should be sold, or let out: in which bargaine, that the Citie might receiue no losse; the tenth part of the fine was ordained as a reward, vnto the detectors of lands concealed.

Of this, or other money, none was giuen to *Scipio*. Neither was hee allowed to make presse of Souldiers for his *African* voiage; neither did he ouer-much labour to obtaine it. That which the Senate refused, the People did for him: or rather they did it for themselues; that were therein wiser than the Senate. It is vsually found in Councels of estate, that the busie, or obstinate heads of a few, doe carrie all the rest. And many times men make a surrender of their owne iudgements, to the wisedome that hath gotten it selfe a name, by giuing happie direction in troubles forepast. Therefore, he that reposeth himselfe vpon the aduice of many, shall often finde himselfe deceiued: the counsaile of those many being wholly directed by the empire of a few, that ouer-sway the rest. *Q. Fabius* was accounted the Oracle of his time: for his warie nature sorted well with the busines, that fell out in the chiefe of his employment. Vnto him therefore *Q. Fuluius* adhered, with other of the Senators, that were growne olde in following one course; from which they could not shift, as the change of times required. But the People (who though they could not well aduise, and deliberate, yet could well apprehend) embraced the needfull resolution of *Scipio*: in such sort, that besides his *Roman* forces, he had from diuers parts of *Italie* about seuen thousand Voluntaries. Hee had also prouision from the seuerall Townes; Corne, Iron, Canuas for sailes, Axes, Beede-hookes, Hand-milles, and the like implements, Firre for building of ships, many thousands of Targets, Helmets, & Speares of all kindes: euery place furnishing him with that commoditie, which it best could afoord.

Vnto this willingnesse of the People, the diligence of *Scipio* was correspondent. In the compasse of fiue and fortie dayes, he had both feld his Timber, built, and lanched twentie *Trireme*, and ten *Quinquereme* Gallies; wherewith he transported his Armie into *Sicil*. In *Sicil* hee found, besides other forces, two Legions, that had serued at *Canna*: which were olde Souldiers, and (as he himselfe well knew) not guilty of the ouerthrow; for which they had long vnder-gone a heauy censure. They had serued vnder *Marcellus* and *Leuinus*, at the taking of many Cities, and strong pieces: in which regard, they were like to be of good vse to him in *Africk*, where would be store of such employment. For increasing the number of his horse, he pressed three hundred *Sicilians*, all wealthie yong men, and such as loued well their ease. These he afterward discharged from the Warre, highly

highly to their contentment: but with condition that they should deliuer their Horse and Armes, to as many *Roman* Gentlemen, which he brought ouer with him for the purpose. Whilst he was prouiding, to haue things in a readines for *Africk*, the banished *Locrians* that followed the *Roman* side, made him acquainted with an intelligence, whereby they hoped to recouer their Citie. Some handicrafts me, that wrought for the *Carthaginians* in one of the Citadels of *Locri* (for there were two in the Towne) being take prisoners by the *Romans*, promised to betray the place, if they might be ransomed, & rewarded. *Scipio* being aduertised of this, gaue order to haue the attempt made by night: which happily succeeded; and that Citadell was surprised. The other Citadell was stronglydefeded by the *Carthaginian* Garriso, which sent to *Hannibal* for aide. The *Romans* in like sort, fearing lest their owne paucitie should make them too weake for *Hannibal*, craued helpe of the Consul *Scipio*. The Townesmen were doubtfully affected: but the best, and most of them inclininng to the *Romans*, kept *Hannibal* out; whom the comming of *Scipio* caused thence to depart; and caused likewise the *Carthaginian* Garrison to abandon the other Cittadell. Many outrages were committed by the *Roman* Souldiers, that were left by *Scipio* in custodie of the Towne. Wherefore a vehement complaint was made by the *Locrians* vnto the *Roman* Senate; not onely against those of the Garrison: but much more against *Pleminius* the Captaine, who gaue bad example, and was worse than all the rest. Besides many Murders, Robberies, Rapes, and other villanies: the Temple of *Proserpina*, that had a great fame of sanctitie, was spoyled by these barbarous Theeues. The *Locrians* therefore aduised the Senate to make present amends to the goddesse for this sacriledge: saying, that the like had neuer beene committed, without notorious reuenge by her taken vpon the Authors. The Senate gaue good eare to this complaint, comforted the *Locrians*, and redressed the iniuries done vnto them; sent for *Pleminius*, with other principall the offendors, whom they cast into prison, and vsed according to their deserts: as also they restored vnto *Proserpina* her money twice told. But olde Q. *Fabius* was not herewithall contented. Hee laid much of the blame vpon *Scipio*, that had placed such a man in *Locri*; and had not carefully hearkened to the complaints made against him, but suffered him to runne on in these his wicked courses. By the sharpe inuectiue that *Fabius* made, others tooke courage to speake what they pleased, as well against the demeanour of *Scipio*, as against the dissolutenesse of his Armie; which lay, as they said, idle in *Sicil*, neither mindfull of any seruice toward, nor fit for it if neede should require. Finally, things were so farre vrged, that tenne Legates were sent ouer into *Sicil*, together with the Pretor appointed for that Iland; two of the *Tribunes*, and one of the *Ædiles*; who should examine these matters; and either cause the Generall to returne into *Italie*, or continue him in his charge, as they thought fit. The end of all was: they found him so well prepared against *Carthage*, as that they hastned him on his iourney, and gaue him high commendations at their returne.

Scipio had already employed *Lælius* in *Africk*; rather to make discouerie, than to worke any other great effect of warre. Hee tooke a great bootie: and strucke no little terrour into the *Carthaginians*; who saw their affaires to be vpon termes of change. But the greatest fruit of his iourney was, That speaking with *Masanissa*, he well informed himselfe of the state of *Africk*; and knew what was to be expected of those two Kings, that had promised to ioyne with the *Romans* at their landing.

Concerning *Masanissa* his reuolt from the *Carthaginians*, and his compact made vnder-hand with the *Romans*: *Liuie* doth professe, That there was no such euident cause thereof at the present; but that the long continuance of his faith and constancie, in following times, must helpe to proue, that this his change, was not without some good cause. But *Appianus* (an Historian farre inferiour to *Liuie*, both in Worth and Time) giues one reason so probable of this, and many accidents thereto belonging, as that it carries with it a great appearance of necessary trueth. Onely the doubt is, How it could any way come to passe; that the knowledge of such a matter should haue escaped the diligence of *Liuie*, if it had beene true: vnlesse we should beleeue, that he wilfully forbare to rehearse a Tragedie; the sorrow whereof would cause men to thinke amisse of *Scipio*. Howsoeuer it was, thus * *Appian* tels it: and many circumstances of things done, confirme it. *Asdrubal*, the sonne of *Giseo*, had a faire daughter, whom both King *Syphax* and *Masanissa* loued. *Masanissa*, being brought vp at *Carthage*, and being withall a goodly gentleman of person, and excellent in qualities, was chosen by *Asdrubal* to bee his sonne-in law.

Liu. l. 38.

* *Appian. Alexan. de Bell. Punic.*

When

When the virgin was betrothed vnto him, hee went into *Spaine*, and there did great ſeruice. But afterwards, the *Carthaginian* Senate thought the marriage of *Aſdrubals* daughter to be a matter of State: and beſtowed her vpon *Syphax*; without ſtanding to acquaint her father or *Maſaniſſa* therewithall. This they did, for that *Syphax* was the more mightie Prince; and for that the indignitie of the repulſe, had made him become their enemie. Hereof *Maſaniſſa* was aduertiſed: and forthwith entred into intelligence with *Scipio*, ſecretly as hee thought; yet not ſo ſecretly, but ſome notice was taken of it: which would haue coſt him his life, had he not with great circumſpection conueighed himſelfe home into his fathers Kingdome. Thus farre forth we may beleeue *Appianus*: all the narration well cohering with things paſt, and following. Onely it ſeemes, that howſoeuer *Sophoniſba* the daughter of *Aſdrubal*, was promiſed by the *Carthaginians* vnto *Syphax*: yet ſince this their courteſie proceeded from feare, Hee thought it wiſedome to continue and increaſe the ſame their feare, by making faire promiſes to the *Romans*; vntill *Aſdrubal had ſent for his daughter* from *Carthage*, and the marriage was conſummated. In other matters concerning the warre it ſelfe, wherein *Appian* differs much from *Liuie*, and from *Polybius*, whom (as appeares by the broken pieces of his works remaining) *Liuie* did follow; it will be no offence, to take little heed vnto his reports.

Liu. lib. 29.

Maſaniſſa was the ſonne of *Gala*, a King of the *Numidians*: whoſe father dying, the Crown deſcended by order of the Country, vnto *Deſalces* the brother, not vnto *Maſaniſſa* the ſonne. But this Vncle of *Maſaniſſa* ſhortly dyed: and his elder ſonne, who tooke poſſeſſion of the Kingdome, was vanquiſhed, and ſlaine in battaile by a Rebel, that made himſelfe Protector ouer the yonger which was a childe. The Traitor fortified himſelfe againſt *Maſaniſſa*, whoſe returne hee feared; by Alliances with the *Carthaginians* and *Syphax*. But all would not ſerue: Hee, and his Pupill, were diſpoſſeſſed of their Eſtates by *Maſaniſſa*; that was a skilfull Warriour, and well beloued for the memorie of his father *Gala*. The *Carthaginians* in reaſon ſhould haue beene glad, that *Maſaniſſa*, who had done them notable ſeruice, was thus confirmed in his Eſtate: had they not beene guiltie of the iniurie by them done vnto him; whilſt his Vncle or Couſin reigned, and he ſeemed vnlikely to ſtand them in any ſtead. But *Syphax*, by their procurement, and perhaps by his owne malice towards his Corriual, warred vpon him; and ouer-charging him with numbers, draue him out of his Kingdome. Neuertheleſſe *Maſaniſſa* ſtill retained the hearts of his people: and thereby remained ſtrong enough, to infeſt both *Syphax* and the *Carthaginians*; though hee was often put in diſtreſſe, by great forces that were ſent againſt him. He therefore keeping much about the leſſer *Syrtis*, between the borders of the *Carthaginians* and the Nation of the *Garamants*, expected the comming of the *Romans*: yet ſo, as he made long roades ouer all the Countrey, euen as farre as to *Hippo*; and when *Lalius* arriued thereabouts, exhorted and encouraged him to haſten on *Scipio* to the inuaſion of *Africk*.

But *Syphax*, in whoſe great aide and ſuccour was repoſed more hope of good ſucceſſe, than could bee expected from the good will of poore *Maſaniſſa*; ſent an Embaſſage into *Sicil* about the ſame time, which was little pleaſing vnto *Scipio*. He excuſed himſelfe of his promiſe lately made: and ſignified his alliance with the *Carthaginians*; adding, That he could not chooſe but fight for the defence of *Africk*, wherein hee was borne and reigned; and for the defence of his beloued wiues Countrie, if it were inuaded. Neuertheleſſe he promiſed to remaine a Neuter; ſo long as the *Romans* and *Carthaginians* held warre abroad, farre enough from *Africk*, as hitherto they had done. This meſſage haſtened *Scipio* in his Expedition, much more than any perſwaſion could haue done. For the promiſed aſſiſtance of *Syphax* had not a little aduanced his enterpriſe; in procuring both the aſſent of the Senate, and the forwardneſſe of many Aduenturers. Leſt therefore the fayling of this hope, ſhould worke too great a change in common opinion; He thought it the beſt way to preuent all diſcourſe, and ſet the warre vndertaken immediatly on foot. The Embaſſadours he diſmiſſed in all haſte, with letters to their King: wherein he willed him to conſider, that what hee had promiſed, hee had alſo ſworne; and therefore ſhould doe well to make it good. Hauing ſent them away, Hee called his Souldiers together, and bade them make readie for the voyage; which hee intended no longer to deferre. For, ſaide hee, *Maſaniſſa* hath beene with *Lalius*: and *Syphax* hath newly ſent to me; greatly wondring vpon what I ſhould thus ſtay; and ſaying, That they will prouide for themſelues, if I faile their expectation by tarrying any longer. This fine

tale

tale preuented all further inquisition, that might else haue beene made concerning the message of these Embassadors; whose followers had beene seene walking vp and downe *Syracuse*. And lest any thing should afterwards breake out, that might hinder the businesse, *Scipio* immediately sent about his fleet vnto *Lilybæum*: and requesting by letters *M. Pomponius*, that was Prætor in *Sicil*, to meete him there; hasted thither with his Armie. At *Lilybæum* he agreed with the Prætor, about the diuision of the Legions between them; which to leaue behinde for defence of the Iland; and which to carry with him into *Africk*. What numbers he transported, it is not certaine: some Historians reckoning onely ten thousand foot, and two and twentie hundred horse; others increasing them to fiue and thirtie thousand, horse and foot. Concerning his directions for embarking, and other matters belonging to their course, I hold it needlesse to set them down: since they were points of ordinarie care, and which it is like that neither hee, when hee tooke his voyage into *Spaine*, nor others vpon like occasions, haue omitted; they being also word for word set downe by an Historian, who borrowed them from *Liuie*, and fitted them to a Prince of later age.

This *Roman* Armie landed in *Africk*, neere to a Fore-land then called the *faire Promontorie*: which how farre it was from *Carthage*, or toward what point of the Compasse, I cannot precisely affirme; because it is vncertaine, whether it were that Cape or Head-land which bore the name of *Mercurie*, and lay to the North-east of *Carthage*; or whether that of *Apollo*, which lay Northerly from *Carthage*, and by West. The comming of *Masanissa* vnto *Scipio* at his first arriuall, helpes to confirme the opinion of *Xylander*: who thinks the *faire Promontorie* to haue been the same, that was also called *Mercuries Cape*, since with little difficultie *Masanissa* might come thither frō the lesser *Syrtis*, whereabout was his common abiding. But forasmuch as without any memorable impediment soone after his arriuall, *Scipio* encamped before *Vtica*, that stood Westward from *Carthage* beyond the River *Bagradas*: it may rather seeme, that hee landed within the Promontorie of *Apollo*; whence the way to *Vtica* was not long. This is also strongly proued; for that out of *Carthage* were sent, the next day, fiue hundred horse to trouble him in his disembarking. Neither was it so hard for *Masanissa*, that roued about the Countrie with a troupe of horse, to finde out the *Romans*, though they landed farre from the place to the which hee vsually resorted, like as before hee had met with *Lælius* at *Hippo* that was farther off; as it would haue beene for *Scipio*, with his Armie and Carriages, to ouer-come the trouble of a long iourney, and fetch a great compasse to *Vtica*, by Land; when hee might haue disembarqued nearer vnto it. Neuertheless it may passe as a coniecture, That *Scipio* came first of all to *Emporia*, a plentifull Region about the lesser *Syrtis*; since he gaue charge to the Masters of his ships, at the setting forth from *Lilybæum*, to shape their course for that coast. The Countrey thereabout was very rich, and fit for sustenance of an Armie: neither were the Inhabitants warlike, or well prouided to make resistance. Thus much perhaps *Masanissa* had signified vnto *Lælius*, when he spake with him at *Hippo*: thinking that the *Romans*, howsoeuer they made braue promises, would not come strong enough to fight *at head*. But when hee saw their fleet and Army to bee such, as not onely serued to inuade the Lands of *Carthage*, but threatned a conquest of the Citie, and whole Estate: then might he better aduise them to ser sayle for *Vtica*, and make warre vpon the Enemies at their owne doores.

The *Carthaginians* had at that time neither any Captaine of great worth at home, nor better Armie than of raw Souldiers; that were leuied, or to be leuied in haste. *Asdrubal* the sonne of *Gisco*, the same that had lately beene chased out of *Spaine* by *Scipio* was their best man of warre. And good enough perhaps hee was thought by *Hanno* and his fellowes, of whose faction he was: or if ought were wanting in him, yet his Riches and Nobilitie, together with the affinity of King *Syphax*, made him passeable. He was then with the King his son-in law, working him (no doubt) against the *Romans*: when letters were brought from *Carthage*, both to *Syphax* & to him, informing them of the Inuasion: entreating the one of them to giue assistance, and commanding the other to make his repaire vnto the Citie, where he was chosen Generall. But ere these could be ready, *Scipio* had beaten the troupe of *Carthaginian* horse, that were sent out of the Citie to disturbe his landing; and slaine *Hanno* a yong Gentleman, that was their Leader. He had also taken and sacked a Towne of the *Carthaginians*: wherein, besides other bootie, hee tooke eight thousand prisoners; all which hee conueighed aboord his Hulks or ships of

burden, and ſent them backe loaden into *Sicil*. He tooke likewiſe a Towne called *Salera*, which he held and fortified. In *Salera* lay another *Hanno*, with foure thouſand *Numidian* horſe: whoſe ſeruice being fitter for the field, than for defence of walled places, made *Scipio* to perceiue the vnskilfulneſſe of their Leader, that had thus houſed them. Wherefore he ſent *Maſaniſſa* before him: who rode vp to the gates; and, by making a brauado, trained out the improuident *Hanno* ſo farre, that hee drew him vnto a place, where the *Romans* lay in wait for him. The victory was eaſily gotten, and *Hanno* either taken, or ſlaine. With thoſe that fled, the *Romans* entred *pell-mell* into the towne, which preſently they made their owne. Thence went *Scipio* to *Vtica*, a Citty of great importance, *of which mention hath beene formerly made, and ſate downe before it. Forty dayes he ſpent about it, aſſayling it both by Land and Sea, and vſing all his engines of battery whereof he had plenty, yet was in no likelihood of preuayling. And now the Summer was quite ſpent: ſo that it was time for him to chooſe a place, and fortifie his Winter-Campe, which muſt be well ſtored againſt the yeare following. Whileſt thus neceſſity vrged him to leaue *Vtica*: and ſhame of taking the repulſe in his firſt great enterpriſe, rather than any hope of better ſucceſſe, cauſed him to ſtay there: *Aſdrubal* and *Syphax* gaue him the honour of a faire pretence to leaue the ſiege. *Aſdrubal* had made a Leuie of thirty thouſand foot, and three thouſand horſe: yet aduentured not with this ill-trained Army to draw neare vnto the *Romans*, before the coming of *Syphax*. *Syphax* brought with him vnto *Carthage* fifty thouſand foot, and tenne thouſand horſe: which ioyning vnto the forces of *Aſdrubal*, they marched brauely toward *Scipio*; who thereby tooke occaſion to diſ-lodge. He choſe for his Winter-campe the banks of an Inlet, that had good harbour for his Nauie. His foot-men hee lodged on a Promontorie, ioyning to the Continent by an arme of Land: his horſe-men hee beſtowed vpon lower ground, on the other ſhoare: in the bottome of the Creeke he moted his ſhips; and there he quartered the mariners, with all that belonged vnto the Fleet. The whole campe he ſtrongly fortified, and ſo attended the ſeaſon of the yeare, when it ſhould ſerue him againe to fight. Of cattaile and other bootie *Maſaniſſa* had brought in great ſtore, by driuing the Countrey, before the comming of *Aſdrubal* and *Syphax*. Corne alſo hee had gotten ſome: and great ſtore was ſent him from *Sicil* and *Sardinia*. Likewiſe apparrell for his Souldiers, was ſent from home, or from *Sardinia*: though ſcarce enough to ſerue turne, for that it was a matter of more coſt. The ſhippes that brought theſe things, he freighted homewards with ſuch part of his booty, as he could beſt ſpare, eſpecially with captiues to be ſold for ſlaues. *Aſdrubal* and *Syphax* encamped neare vnto *Scipio*: not ſo ſtrongly fortifying themſelues, as did the *Romans*, either for that they wanted the ſeuere inſtitution, which the *Romans* vſed in the diſcipline of warre, or for that they preſumed vpon their multitude, againſt which they found in *Scipio* no diſpoſition to iſſue foorth of his ſtrength, and fight. So the Winter paſſed without action.

Lib. 2. ſect. 3.

When Spring drew neare, *Scipio* thought it good to aſſay his old friend the *Numidian* King, if perhappes hee might be wonne by perſwaſions to forſake the *Carthaginians*. It was conſidered, that thoſe *Barbarians* were naturally vnconſtant; and particularly, that *Syphax* had giuen proofe before this of his much leuitie. It might therefore be hoped, That hauing wearied himſelfe, by lodging a whole Winter in the Camp: and being peraduenture no leſſe weary with ſatiety of his wife, who had cauſed him to enter into this warre: he might be moued with a little entreatie to withdraw himſelfe home into his Kingdome, and reſt a *Neuter*. But it is not vnlikely, that ſuch a friend as this King, had beene highly entertained and honoured in the Citty of *Carthage*, which was neare at hand, as often as during this Winter it had pleaſed him, or as he had beene inuited, to make a ſtep thither and repoſe himſelfe a while: his wife Queene *Sophonisba* lying alſo there at the ſame time, to cheriſh him in his reſolution. Howſoeuer it were, *Syphax* did onely make an ouerture of peace: propounding it as reaſonable, That *Hannibal* ſhould be recalled out of *Italy* by the *Carthaginians*: and that the *Romans* in like ſort ſhould quietly depart out of *Africke*, and ſo make an end of the warre: wherewith now both *Africke* and *Europe* were diſquieted. Vnto this would not *Scipio* at the firſt giue eare: yet being preſſed earneſtly by many meſſages from *Syphax*, and deſiring to continue the inter-courſe of Embaſſadors; he began to make ſhew, as if he would conſider of the motion. He was giuen to vnderſtand by thoſe whom he had ſent vnto the king, That the Enemies had their campes without any great defence of earth, full of woodden Cabbins,

bins, and couered with boughes: and that the *Numidians*, such of them as came first with *Syphax*, vsed couerings of Mattes and Reedes; others, that came later, had thatched their lodgings with drie boughes and leaues: vnder which they lay carelesly without their Trenches. Vpon this aduertisement hee bethought himselfe, That it would not be hard for him to set their campes on fire, and thereby giue them a notable ouerthrow. Without helpe of some such stratageme, he fore-saw that it would be a worke of great difficulty for him, to proceede in his warres when time should serue. It was a plaine open Countrey wherein he lay: and the Enemies had great aduantage of him in number, especially in horse; which, vpon such ground, could not be resisted by the *Roman* Legions. The longer therefore that he thought vpon the matter; the more needfull he found it for himselfe, to make some sudden attempt vpon their Campe. To this end he sent many Embassadours, vnder pretence of treating about the Peace; but indeede of purpose to discouer all that might concerne the intended surprise. With these Embassadors he sent, as Attendants, many olde Souldiers disguised like slaues; that wandering (as it were) idlely vp and downe the Campe, might obserue the wayes and entrances, with whatsoeuer else was needefull. When he had learned as much as he desired: vpon the sudden he sent word to *Syphax*, that it was vaine to hold any longer Treatie, forasmuch as he could not get the consent of his Councell of warre; without whose approbation, all that himselfe could doe, was no more, than the good will of one man. This he did, to the end that, without any breach of faith, hee might put his designe in execution. The Truce being thus cut off, *Asdrubal* and *Syphax* were very pensiue; as hauing lately perswaded themselues, that their trouble was almost at an end. But since it could be no better, they beganne to deuise, by what arte they might draw *Scipio* out of his Campe, and prouoke him to battaile in those Plaines. This if they could doe, they hoped to make his Councell of warre repent as greatly the refusall of peace, as did *Marcus Atilius* after the like presumption. But if he should refuse to come forth of his Trenches, what else remained than to besiege him? which they themselues were well able to do by land; and the *Carthaginian* fleete should doe by Sea, that was making ready for the purpose. By such discourses these two comforted themselues; recompencing (in conceipt) the losse of their hopes past, with that of victory to come. But herein they were extreamly and worthily disappointed: for that consulting about the future, they prouided not against present danger, but continued in the same negligence, which was growne vpon them by the long discourse of peace. As for *Scipio*, he was not idle; but made preparation out of hand, as it were to doe somewhat against *Vtica*. Two thousand Souldiers he had made ready, and appoynted to take the same peece of ground, whereon he lay against *Vtica* before. This he did, partly to keep secret that which he had in hand, lest being suspected by his owne Souldiers, the Enemy might happen to haue notice of it; partly to hinder those of *Vtica* from setting vpon the few, that he purposed to leaue behinde him in his Campe. He caused his men that night to suppe well, and betimes; that they might be ready for the iourney. After supper, he appoynted such Companies as hee thought fit, to the defence of his Campe; all the rest of the army he led forth, about nine of the clocke at night. The *Carthaginians* lay from him seauen miles and an halfe: whom he purposed to vndertake himselfe with the one halfe of his army; the other halfe he committed to *Lælius* and *Masanissa*, whom he sent before him to set vpon the campe of *Syphax*, that was farther off. It was his meaning, that the campe of *Syphax* should be on a light fire, ere he would meddle with the *Carthaginians*. For the fire might seeme to haue taken hold by casualty vpon the *Numidians*, that lay farther off: whereas if it first appeared in the camp of *Asdrubal*, it would be suspected as the doing of enemies, and giue *Syphax* warning to look to himselfe. To this end therefore *Scipio* marched faire and softly; that *Lælius* and *Masanissa*, who had a longer iourney, and were to fetch a compasse about for feare of being discouered, might haue time to get before him, & do their feat. It was about two or three of the clocke in the morning, when the campe of *Syphax* began to blaze: which not onely the *Numidians*, but their King himselfe, imputed vnto casualty; as thinking themselues safe enough from enemies, for that the *Carthaginians* lay interposed betweene them and the danger. Wherefore as if there were no more to doe, some, starting halfe asleepe; and others, that had sitten vp late at drinking, ranne out of their Cabbins to quench the fire. But so great was the tumult, that they neither could rightly vnderstand in what case they were, nor giue any remedie to the mischance, as it

was ſuppoſed. Many were ſmothered and burnt in the flame, which grew greater and greater: many, leaping into the Trenches for feare of the ſudden miſchiefe, were trampled to death by the multitude that followed them. They that eſcaped the fire, fell vpon the enemies ſword, which was ready to receiue them. Eſpecially *Maſaniſſa*, that beſt knew the Country, did great execution vpon them; hauing layd all the wayes, by which hee foreſaw that they would ſeeke to eſcape. The *Carthaginians* perceiuing this fire, thought none other than that it was a pittifull miſchance: ſo that ſome ranne out to helpe the poore *Numidians*, carrying onely what would ſerue to quench the fire. Others ranne vp to the Rampart: where, feareleſſe of any danger towards themſelues, they ſtood beholding the greatneſſe of the flame, and lamenting the misfortune. This fell out right as *Scipio* would haue it. He therefore loſt no time: but ſetting vpon thoſe that were running towards the *Numidians*, he killed ſome, and purſued the reſt backe into their campe, which in a little while he made to burne as bright, as did that of *Syphax*. *Aſdrubal* ſeeing this, and knowing that the *Romans* were there, did not ſtand to make reſiſtance, but ſhifted onely for himſelfe, and eſcaped with a few of his horſe about him. If *Hannibal*, or any of the *Barchine* faction, had beene taken in ſuch a manner: it is more than probable, that old *Hanno* would haue iudged him worthy to be crucified. It would then haue beene ſayd, that with leſſe than one halfe of thirty thouſand men, hee might at leaſt haue giuen ſome bad recompence, to them that were taking paines in kindling theſe fires, had he not beene only carefull how to ſaue his owne fearefull head. Neuertheleſſe *Polybius* acknowledgeth, and it is moſt likely to haue beene true, That if *Aſdrubal*, or any of thoſe about him, would haue ſtriuen to ſhew valour, when the Campe was once on fire: He ſhould not thereby haue done any manner of good, becauſe of the tumult and conſternation. I ſhall not need to tell what a fearefull thing it was, to heare the cries of ſo many thouſands that periſhed by fire and ſword, or to beholde the cruell flame that conſumed them; which (as *Polybius* affirmes) none *that hath being* is able to deſcribe. It is enough to ſay, That of thoſe many thouſands very few did eſcape; which accompanied *Aſdrubal* and *Syphax* in their ſeuerall wayes of flight. Beſides theſe alſo there were ſome ſcatterers, eſpecially of the *Numidians*, that ſaued themſelues in the darke: but they were not many, as after ſhall appeare. Surely it muſt needs haue beene very hard to tell, how many were burnt or otherwiſe made away, and what numbers eſcaped in the darke of night. Wherefore *Liuie*, who in the reſt of this Relation, as often elſewhere, doth follow *Polybius*, may ſeeme to haue followed ſome leſſe worthy Author, and him no good Arithmetician, in caſting vp the ſumme. For hee reckons onely two thouſand foot, and fiue hundred horſe, to haue eſcaped; forty thouſand to haue periſhed by ſword or fire; and aboue ſixe thouſand to haue bin taken priſoners: the whole number of all which together, is farre ſhort of foure ſcore and thirteene thouſand, which were in theſe two Campes.

Excerpt. e Pol. lib. 14.

Aſdrubal, putting himſelfe into the next towne that was very ſtrongly fortified, thought there to finde the *Romans* worke, vntill the *Carthaginians* at good leiſure might repaire their Army. He had with him no more than two thouſand foote, & fiue hundred horſe: which hee thought ſufficient to defend the Towne; if the Towneſ-men would not be wanting to themſelues. But he found the Inhabitants of the place very earneſt in contention, whether it were better to fight, or to yeelde. Vnto this diſputation, he well foreſaw, that the arriuall of *Scipio* would ſoone giue an end. Wherfore, leſt they ſhould lay hold vpon him, and ſeeke the Victors fauour by deliuering him vp; he ſhrunke away betimes, and made all haſte to *Carthage*. As for the towne, which he left; it opened the gates to *Scipio*, at his firſt comming: and thereby preſerued it ſelfe from all manner of loſſe. The two next Townes adioyning would needs be valiant, and make countenance of warre: but their ſtrength not being anſwerable, they were ſoone taken by *Scipio*, who abandoned them to the pleaſure of his Souldiers. This being done, hee returned to the ſiege of *Vtica*.

The *Carthaginians* were ſore troubled, as they had good reaſon; when, in ſtead of either Peace or Victorie, which they lately hoped for, they heard newes of ſuch a lamentable ouerthrow. Neceſſitie enforced them to make haſtie prouiſion for the future: but how to doe it, few of them ſaw any meanes. Some gaue aduice to craue peace of *Scipio*: others, to ſend for *Hannibal* out of *Italie*; but the moſt, and they which finally preuailed, were of opinion, That notwithſtanding the loſſe of this Armie, they might well

defend

defend themselues against the *Romans*, by raising new forces: especially, if *Syphax* would not leaue them. It was therefore concluded, That they should bend all their care this way, leuying in all haste an other Armie; and sending Embassadours to deale with *Syphax*, who lay then at a Towne called *Abba*, not passing eight miles from *Carthage*. Immediately the same their infortunate Commander, *Asdrubal* the sonne of *Gisco*, was employed to make new leuies of men: and Queene *Sophonisba* went forth with Embassadours to her husband *Syphax*; who hauing gathered together as many as he could of his subiects that had escaped from the late slaughter, was thinking to returne into his owne kingdome. *Sophonisba* laboured so with her husband, that at length she wonne him to her owne desire. And it fell out at the same time, that foure thousand *Spaniards*, waged by the *Carthaginians*, were brought ouer to serue in *Africke*. Of these were made such braue reports, as if their courage, and the armes which they vsed, were not to be resisted. Euen the multitude within *Carthage* beleeued these tales, and were more glad than they had cause to be; which is great wonder, since in one Age, the whole country of *Spaine* had beene twice conquered; first, by the *Carthaginians* themselues, and after by the *Romans*. But with *Syphax* these tales preuailed much: which the *Carthaginian* Embassadours helped with a lie; saying, That there were come ten thousand of these terrible *Spaniards*. Vpon this confidence, the people of *Carthage* and their friends gathered such spirit, that in thirty dayes they made vp an Armie, consisting wel-neare of thirty thousand men, reckoning the *Spaniards*, and *Syphax* with his *Numidians* in the number. So they incamped in a Region called *The Great Fields*, about fiue dayes iourney from *Vtica*. *Scipio* hearing of this, came from *Vtica* thither, to visit them: leauing behinde him his impediments, with some part of his Armie, to make a shew of continuing the siege. Two or three dayes after the meeting of both armies, passed away in skirmish, without any great thing done. It had now beene time for *Asdrubal* to follow the example of the *Roman*, *Fabius*, and seeke to weary out the Enemy by delayes. But either (which is likely) he was a farre worse Commander, or else, it was not in his power to giue such directions as best pleased himselfe. The fourth day the Armies met in battaile: wherein the *Romans* were marshalled by *Scipio* after their wonted manner, hauing their *Italian* horse in the right wing; and *Masanissa* with his *Numidians* in the left. On the contrary side, *Asdrubal* and his *Carthaginians* had the right wing; *Syphax*, the left; and the *Spaniards*, the battaile. The victory was gotten without many blowes: for the vntrayned followers of *Syphax* and *Asdrubal*, could not sustayne the first charge of the *Italians*, or of *Masanissa*. Onely the *Spaniards* fought a long time, euen vntill they were all in a manner slaine: rather as men desperate, and not hoping for mercy, since they were thus come ouer to fight against *Scipio*, who had otherwise deserued of them, than vpon any likelihood or conceit of victory. This their obstinacy was beneficiall to those that fled; for that it hindred the *Romans* from making any great pursuit. Hereby *Asdrubal*, and *Syphax* escaped: *Asdrubal*, to *Carthage*; and *Syphax* home to his owne kingdome: whither his wife was either gone before, or immediately followed him.

Scipio, hauing thus gotten the mastery of the field, tooke counsaile about the prosecution of the warre. It was resolued vpon as the best course, That he himselfe, with part of the Army, should attempt the Cities round about him: and that *Masanissa*, with his *Numidians*, and *Lælius*, with some of the *Roman* Legions, should follow after *Syphax*; not permitting him to take rest within his owne Kingdom, where easily else he might repaire his forces, and put them to new trouble. This aduice, it seemes that *Masanissa* gaue: who knew best the quality of the *Numidians*; and what good might be done among them, by the reputation of a victory. The least that could be expected, was his restitution into his owne kingdome, vsurped by *Syphax*: which to accomplish, it no lesse concerned the *Romans* at the present, than it did himselfe. According to this order concluded, *Lælius* was sent away with *Masanissa*: and *Scipio* stayed behinde, carrying the warre from towne to towne. Many places yeelded for feare; many were taken by force; and all the subiects of *Carthage* wauered in their fidelity, as if the time were now come, wherein they might take notice of those vnreasonable burdens, which their proud Masters had layd vpon them for maintenance of the warre in *Spaine* and *Italy*. What to do in this case the *Carthaginians* could hardly resolue. Fortune was their Enemy; they had lost their Armies, and many of their Townes: neither durst they make bold to trouble their owne subiects with any violent exaction of men or money; who neuertheless of

their owne free will were likely to giue little help. Very much it grieued them to send for *Hannibal* out of *Italy*: yet since there was no other hope remaining, than in him and his good Army; it was decreed, That Embassadours should be forthwith sent to call him home. Some there were that gaue aduice, to set out a fleete against that of *Scipio*, that rode before *Vtica*, weakely manned, and easie to be taken, whilst *Scipio* himselfe was busied in the Inland Countries. Some were of opinion, That it should be their principall care, to fortifie by all meanes the Citty of *Carthage*: vpon the safety whereof they said all depended: adding, that whilest they were true, and at vnitie among themselues, they might well enough subsist, and expect those opportunities, with which Fortune (doubtlesse) would present them. These counsels were not reiected; but order was forthwith taken, both for all things concerning the defence of the Citty, and for the attempt vpon the *Roman* fleet at *Vtica*. Neuertheless, it was considered, that hereby they should onely protract the warre, without any aduancing their owne affaires towards likelihood of victory, no, though it should fall out, that all the shippes at *Vtica* might be taken or destroyed. Wherefore the determination held concerning *Hannibal*, That hee should immediately come ouer into *Africke*, as the last refuge of *Carthage*. The Councell was no sooner broken vp, than all the Senators betooke themselues to the execution of that which was decreed: some, to the fortification of the towne: some, to make ready the Fleet; and some, appoynted thereunto, forthwith to embarque themselues for *Italie*.

In this their trepidation *Scipio* comes to *Tunes*, a Cittie in those dayes very strong, and standing in prospect almost of euery part of *Carthage*. This place, or rather some defencible peece adioyning, he easily tooke; the garrison forsaking it, and running away as soone as he drew neare. But whilest he was about there to incampe, and fortifie himselfe against the Citty, he might perceiue the *Carthaginian* Fleete setting forth, and making towards *Vtica*: What this meant, he readily conceiued; and stood in great feare, lest his owne ships, that were very ill prepared for Sea-fight (as being heauily loden with engines of battery, and wholly disposed in such order, as was most conuenient for assaulting the towne) should make bad resistance, against a fleet appointed for that speciall seruice. Wherefore he hasted away towards *Vtica*, to assist with his presence in this needfull case. It fell out well, that he had sent his carriages, and all the great booty which he drew along with him, thither before, at his going to *Tunes*. For had not he now made great expedition, he should haue come too late. Neither could he indeed haue beene there in due time, if the *Carthaginians* had vsed such diligence as was conuenient. But they rested one night in harbour by the way: and at their coming to *Vtica*, they tarried a while to make a brauado; presenting themselues in order of battell, as if the *Romans* would haue put forth to Sea against them. But *Scipio* had no such intent: he thought it would be sufficient, if he could preserue his Gallies. As for the pleasure of their brauerie at Sea; it should little auaile the *Carthaginians*, if they got nothing by it, and lost their whole estate by Land. Wherefore he tooke his ships of burden, and fastning them together with cables, in foure ranks, one behinde another, made a foure-fold bridge ouer the Channell of the Hauen; whereon he placed a thousand of his choice men, with store of Darts, and other casting weapons, to make defence. Some open spaces he left, whereat his Frigots, and other small Vessells, might runne out and backe againe vpon any aduantage or need: but these he couered with plankes, vsing the masts and yards of his ships in stead of rafters, to ioyne all together, that his men might help one another, and the bridge it selfe not be torne asunder. Scarce was this worke finished, when the *Carthaginians*, seeing none issue forth against them, came into the Hauen. The fight betweene them and the *Romans* that were in the Hulkes, was rather like to the assaulting of a wall, than to any Sea-fight. For they that stood vpon the bridge, had sure footing, and threw their weapons downwards, with their whole strength and violence; which the *Carthaginians* out of their gallies, that were lower and vnsteady, could not doe. But the *Roman* Frigots & long boats, aduenturing forth from behind the Bridge, were greatly ouer-borne by the force of the gallies; and were one occasion of that small losse which followed. They that stood vpon the Bridge were neither able to relieue them, nor yet could freely bestow their weapons among the *Carthaginians*, as before; for feare of hurting these their friends, that were intangled & mixed among the enemies. The *Carthaginians* had brought with them grapling hooks, hanging at Iron chains. These they threw vpon the masts & yards which serued as arches to ioyne the bridge together: then rowing

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ing backwards, they tore all asunder; in such sort, that one ship followed another, and all the first ranke was broken, or defeated. The Defendants had no other way, than to saue themselues as hastily as they could, by shifting into the next ranke of ships, that lay behinde them vntouched. Neither did the *Carthaginians* trouble themselues any further in this laborious worke: but hauing haled away sixe ships of burden, and towed them out of the Hauen, returned home to *Carthage*. Their wel-come was greater than their victory: because among so many grieuous losses, onely this exploit had succeeded wel; though it were of small importance.

Whilest things thus passed about *Carthage*, *Lælius* and *Masanissa*, in their iourney against *Syphax*, found as good successe as could be desired. The fame of the victories already gotten, restored *Masanissa* to his kingdome, without farther contention: the *Masæsyli*, his subiects, ioyfully receiuing him, and forsaking the vsurpers. But here they stayed not: neither indeed would *Syphax* permit them to be quiet. He had such abundance of men and horses, that he felt not greatly the losses past: and therefore, being solicited by *Asdrubal* and *Sophonisba*, he prepared againe for warre. But beside the instigation of his beloued wife; the losse of the *Masæsyli* would let him take no rest: neither was it the purpose of *Lælius* and *Masanissa*, to giue him any breathing time. It is common in men, to depart no lesse vnwillingly from that which they haue gotten by extortion, than from their proper inheritance; but to thinke all alike their owne, whereof they are in possession, be the title vnto some part neuer so vniust. Hereunto alludes the fable of the young Kite; which thought that shee had vomited vp her owne guts, when it was onely the garbage of some other fowle, that she had hastily swallowed, and was not able to digest. But whether or no, *Syphax*, like the young Kite, beleeued the Kingdome of the *Masæsyli* to be part of his entrailes: *Lælius* and *Masanissa* will shortly giue him somewhat that shall make him cast his gorge. For to this purpose chiefly are they come so farre. It concerned the *Romans* to dispossesse (if it might be) that King, whose false and hollow friendship towards them, had beene conuerted into strong enmity; as also to set in his place another, who might do them such good offices, as *Syphax* had lately done vnto the *Carthaginians*. How easily this might be effected, *Masanissa* knew best, as being well acquainted with the nature of those Countries; wherein, euen to this day, though there be many strong townes, yet the fortune of a battell is enough, to translate the kingdome from one Competitor to another. So they met with *Syphax*, who came against them with no lesse an Army, than his former, and marshalled in the *Roman* order; according to the skill, which he had learned of the *Roman* Centurion, long agoe sent vnto him out of *Spaine* from *Cn. Scipio*. But though he could teach his men how to march in order; yet could he not teach them to fight couragiously. They were a rabble of all sorts, gathered vp in haste: and few of them had seene warre before. Encamping neare vnto the *Romans*, it fell out, as commonly, that some small troupes of horse on both sides, encountred one another in the mid-way: and they that had the worst, were seconded by other of their fellowes. By continuance of the skirmish, more and more were drawne out from either Campe: so that at length *Syphax*, vnwilling to dis-hearten his men by taking any foyle at their first meeting with the Enemy, came vp with all his horse, which were the best part of his forces, and therewith ouer-charged *Masanissa*, whose numbers were farre lesse. But whilest he was prosecuting his hope of victory: some *Roman* squadrons of Foot came against him through their owne Troupes of horse; which fell to the sides, and made a lane for them. So their battaile standing now more firme, than a little before; *Syphax* was vnable, though he laboured much in vaine, to make them giue ground. *Masanissa* likewise, and his Troupes grew confident vpon this assistance: and charging afresh the Enemy, that could not make way forward, caused him to giue backe. Herewithall the Legions came in sight: which terrified so the *Numidian* horse, that they beganne presently to dis-band. Faine would *Syphax* haue stayed them from flight: and to that end made head in person against the *Romans*; with hope, that his men would be ashamed to leaue him. But it fell out vnhappily, that hee was cast from his horse, which receiued a wound, and so taken prisoner. Of others that were slaine or taken, the multitude was not great. It sufficed, that they forsooke the place, and fled, and that their king, vpon whom all depended, was in the *Romans* hand. *Masanissa* told *Lælius*, that this victory should make an end of the *Numidian* warre, if presently they hasted away to *Cirta* the chiefe citty of the kingdome; whither he himselfe desired

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to be sent before with the Horse, carrying *Syphax*, along with him. Hereunto *Lælius* agreed. *Masanissa* coming to *Cirta*, before any newes of the Kings mischance was there arriued, called out the chiefe of the Citty to parlee: wherein by many faire promises and threats, but especially by shewing vnto them *Syphax* bound, he preuayled so farre, that the gates were forthwith opened vnto him; and euery one stroue to get his fauour, that was like to be their King hereafter. Among the rest, Queene *Sophonisba* yeelded herselfe into his hands, and vehemently besought him, that she might not be deliuered vp vnto the *Romans*. Her youth, and excellent beauty, so commended her suite, that *Masanissa* forthwith granted it; and to make good his promise, married her himselfe that very day: thereby to preuent *Lælius* and *Scipio* from determining otherwise of her, since shee was his wife. But *Lælius*, when he came thither, tooke the matter hainously, so that at first he would haue haled her away, together with *Syphax* and other prisoners, and haue sent her vnto *Scipio*. But being ouer-intreated by *Masanissa*, he suffered the matter to rest a while as he found it, and referred all to *Scipio's* discretion: to whom he sent away *Syphax* and other captiues immediately; following shortly after himselfe with *Masanissa*, when they had done what was needfull in the kingdome.

At the comming of *Syphax* there was great ioy in the *Roman* Campe: the mighty Armies which he had lately brought into the field: and his entertainment of *Scipio* and *Asdrubal*, both at one time, when *Rome* and *Carthage* together sought his friendship: with such other commemoration of his past and present fortune, ministring to euery one a large argument of discourse. *Scipio* demanded of him, what had moued him, not onely to forsake the *Roman* friendship, but to make warre vpon them, vnprouoked. He briefly answered, That his wife had moued him so to doe; calling her a Fury, and a pestilent creature: and saying, That *Masanissa* was no wiser than himselfe, since he had now taken the same woman to his wife, who would shortly draw him to the same courses. Hereat *Scipio* was greatly troubled: and stood in great doubt, lest this perillous woman should depriue him of *Masanissa*, as she had done of *Syphax*. It was not long, ere *Masanissa* and *Lælius* came vnto him: both of whom together he louingly welcomed; and highly commended in publique, for their notable seruice in this Expedition. Then taking *Masanissa* apart, he brake with him, as touching *Sophonisba*: letting him vnderstand, that the *Romans* had title to her head, and that she was a mischieuous enemy of theirs. Wherefore he entreated him to moderate his affections: and not to deface the memory of his great seruices already done; (for which he should be highly rewarded to his owne contentment) by committing a great offence vpon little reason. *Masanissa* blusht, and wept: and finally promised to be gouerned by *Scipio*, whom he neuertheless entreated, to thinke vpon his faith giuen to *Sophonisba*, that she should not be deliuered into the *Romans* power. So he departed to his owne Tent, where, after some time spent in agony, he called vnto him a seruant of his that had the custody of his poyson (which Princes vsed then to haue in a readinesse, against all mischances that might make them vnwilling to liue:) and tempering a potion for *Sophonisba*, sent it vnto her with this message; That gladly he would haue had her to liue with him as his wife: but since they who had power to hinder him of his desire, would not yeeld thereto, he sent her a cup, that should preserue her from falling aliue into the hands of the *Romans*; willing her to remember her birth and estate, and accordingly to take order for her selfe.

At the receit of this Message and Present, she onely sayd; That if her husband had no better token to send vnto his new wife, she must accept of this; adding, That she might haue dyed more honourably, if she had not wedded so lately before her funerall. And herewithall she boldely dranke off the poyson. Thus *Liuie* reporteth. But *Appian* varies from this; and sets it downe agreeably to that which hath beene spoken before, concerning the præcontract betweene *Masanissa* and *Sophonisba*. He sayth, That after the taking of *Syphax*, Embassadours from *Cirta* met with *Lælius* and *Masanissa* vpon their way thither, yeelding vp their Citty, and the Kings Palace: and that *Sophonisba*, for her owne priuate, sent messengers to excuse her marriage with *Syphax*, as made against her will, by compulsion of those in whose power she was. *Masanissa* readily admitted this excuse; and accepted her to wife. But when *Scipio* had receiued information from *Syphax*, how cunning in perswasion *Sophonisba* was; and that all her thoughts laboured for the good of *Carthage*; he fell out about her with *Masanissa* at his returne; and challenged her, as a part of the booty belonging to the *Romans*. *Masanissa* sayd, she

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was his owne wife, and vnto him betrothed many yeares before. But *Scipio* would not heare of this: or if it were true, yet he ſaid it was no reaſon, that *Maſaniſſa* ſhould keepe her in poſſeſſion, as long as it was diſputable, vnto whom ſhe might appertaine. Wherfore he willed him firſt of all to produce her, and then afterwards to make his claime vnto her, wherein he ſhould haue no wrong. Herewithall he ſent to fetch her away: and *Maſaniſſa* accompanyed the meſſengers, as it were to deliuer her: but making her acquainted with the neceſſity, gaue vnto her a cup of poyſon, wherewith ſhe ended her life, before they came that ſhould haue apprehended her. So he ſhewed vnto the *Romans* her dead body, which he royally interred. The ſudden violence of *Maſaniſſa* his loue, and the ready conſent of *Sophonisba* to marry with him: adde not ſo much credit vnto this relation of *Appian*, as doth the want of all other euident cauſe (which *Liuie* notes) of the ſudden falling out betweene him and the *Carthaginians*, vnder whom he had bin trained vp, and done them great ſeruice. Howſoeuer it were; *Scipio*, hearing of this tragicall accident, ſent for *Maſaniſſa*, and comforted him as well as he could, leſt his melancholy ſhould leade him to ſome inconuenience. Hauing therefore gently rebuked him for his raſhneſſe, he brought him foorth in preſence of the Army: where extolling his noble acts, and ſhewing how highly he had deſerued of the Citty of *Rome*, he proclaimed him King, and gaue vnto him a Crowne of gold, with other royall ornaments. This was indeede the ready way to diuert his thoughts from the ſad remembrance of that which was paſt, vnto the more chearefull contemplation of good fortune, that beganne to ſmile vpon him. *Libr. 28.*

This was the firſt time that the *Romans* took vpon them to create or proclaime a king. Which honour though *Maſaniſſa* well deſerued: yet would not the Title haue redounded vnto his great benefit; neither ſhould he haue beene much beholding to them for it, if he had not by their meanes recouered poſſeſſion of his Country, together with the greateſt part of *Syphax* his dominions. It ſeemeth not vnlikely, that had he remained a Neuter in theſe warres, and ſuſtained himſelfe with his troupe of horſe, in ſuch ſort as he did before the comming of the *Romans*; he might neuertheleſſe haue recouered his proper inheritance, by the loue of his owne ſubiects, without other helpe, when *Syphax* had once or twice beene vanquiſhed. As for the enlargement of his kingdome, it was not more than he deſerued: neither were the *Romans* then in caſe, to make a conqueſt of *Numidia* for themſelues; neither could they haue wiſhed a fitter opportunity, than of ſuch a man, vpon whom to beſtow it, that was their aſſured friend, and paſſable withall among the *Numidians*, as being (for the *Maſeſyli* were a *Numidian* Tribe) a great Prince of the ſame Nation. Yet this liberality of the *Romans*, was noyſed abroad as very glorious: and the *Romans* themſelues, in a politicke ſort of grauitie, tooke highly vpon them; as if euen their ſaluting him by the name of *King*, had beene a matter of great conſequence. He thriued indeed well after it: and by their maintenance waxed mighty in times following, encroaching vpon his neighbours on all ſides; but moſt of all vpon the State of *Carthage*, whereat they were little diſpleaſed. Hence it grew that *Vermina* the ſonne of *Syphax* (of whom we ſhall ſhortly ſpeake more) which held ſome peece of his fathers kingdome, deſiring friendſhip of the *Romans*, and promiſing by all meanes to deſerue their loue, requeſted therewithall, that they would call him *King*. But though it were ſo, that neuer any before him had made this a matter of ſuit: yet the *Roman* Senate was *puntilious* herein, and anſwered very grauely, That it was not their cuſtome to giue the honour of that appellation, ſaue onely vnto ſuch Kings, as had greatly deſerued of their City. Thus they made it a matter of State; & in proceſſe of time grew ſo proud of this their imaginary prerogatiue, that they imputed as a ſingular benefit vnto Kings, that no way depended vpon them, the ſalutation by * *that name*, though it were not accompanyed with any other fauour or profit thence redounding. *Liu. lib. 31.* *Cæſars Comm. libr. 1.*

§. XIX.

The Carthaginians deſire Truce, and breake it.

THe *Carthaginians* were extreamely diſmayed, when they heard of the great calamity, that was befalne their good friend *Syphax*; and vnderſtood that *Maſaniſſa* their immortall enemy, had got poſſeſſion of his kingdome. To increaſe their feare, *Scipio* returned againe to *Tunes* in view of their Citty: where he made an end of that Fortification, which he had begunne at his laſt being there. The *Carthaginians*

nians had neither forces, nor courage, to withstand him: but their hearts so failed them; that they sent forth vnto them thirty Embassadors, Princes of the citie, which were their Priuy Councell, to make suite for peace. These being admitted into the presence of *Scipio*, did not onely prostrate themselues on the ground; but kissed the * feet of him, and of those that sate in Councell with him.

Excerpt. è Polib. lib. 15. Liu. lib. 30.

Answerable to this base adoration was their speech that followed. They confessed themselues to haue vniustly broken the Peace betweene them and *Rome*; and to haue deserued whatsoeuer punishment it should please the *Romans* to inflict vpon them. Yet they humbly besought *Scipio* and the rest, that in common regard of those misfortunes, whereto all men are subiect, they would shew mercy vnto the Citty of *Carthage*, and let it remaine, as a monument of their clemency; which, by the folly of her Cittizens, had now twice deserued to be ouerthrowne. Herewithal they did not forget, to lay the blame vpon *Hannibal*: who without their appoyntment had begunne the warre; and was maintained in his doings by a Faction, without the good liking of the whole Citty. By this it appeares, that these Embassadours were no *Barchines*: but rather, that they were *Hanno*, and the choice of his company; who had now their long desired worke in hand, of suing vnto the *Romans* for peace. Whatsoeuer they were, it must needes be that they were most insolent men ouer those that were subiect vnto their power: for they would not haue made such adoration to the *Romans*, in their owne necessity; vnlesse they themselues had expected the like, where they had the aduantage.

It was not vnknowne to *Scipio* or to his assistants, in what poore case the citty of *Rome* then was; and how vnable to defray the charges of continuing the warre. Neither were the *Carthaginians*, notwithstanding the losse of so many Armies, in such ill case, as the *Romans* themselues had very lately beene. For they had money enough, wherewith to wage more men: they had a Cittie farre stronger than *Rome*; and they had the Sea free. But they wanted the *Roman* resolution: and therefore distrusted the walles of *Carthage*; though *Vtica*, a weaker Cittie, had all this while held out against *Scipio*, and could not yet be forced by him and his Army, though so often victorious in the field. *Scipio* therefore accepted their submission, and tolde them, That though hee came into *Africke*, to make a conquest, and not a Peace: yet hauing the Conquest as it were in his hand, he would not deny to grant them the Peace which they desired; for thereby should all Nations vnderstand, that the people of *Rome* did follow the rule of Iustice, both in making warre, and in concluding it. The Conditions which he imposed vpon them, were these: That they should render vp vnto him all the prisoners that they had taken, together with all Renegadoes and fugitiue slaues: That they should withdraw their Armies out of *Italie* and *Gaule*: That they should not meddle in *Spaine*, nor yet in any Iland betweene *Italie* and *Africke*: That they should deliuer vp all their shippes of warre, saue twentie; and that they should pay a great summe of money, with certaine hundred thousand bushels of wheat and barley. To consider of these Articles, he gaue them three dayes: and when they had approued them, he granted a Truce; that they might send Embassadours vnto the *Roman* Senate.

This done, *Masanissa* was dismissed, and went home into his kingdome, as if the warre had beene already at an end. *Syphax* was a little before sent with *Lælius* vnto *Rome*: where the fame of these victories filled men with ioy, and gaue hope, that the long endured miseries would be shortly at an end. Wherefore all the Temples were set open, and an holy day appoynted for thankesgiuing and supplication to their gods. *Lælius* was accompanied with Embassadors from King *Masanissa*: who gratulating the happy successe of the *Romans* in their *African* warre, and giuing thankes vnto the Senate for the benefits done by *Scipio* vnto their Master, made request for the *Numidians*, such as were now his subiects and prisoners in *Rome*, that they might be bestowed vpon him, who by rendring them to liberty, should doe an acte very plausible, that would make him gracious among his people in the beginning of his reigne. The *Roman* Senate were not behind with *Masanissa* in complement: but shewing themselues to be highly pleased with all that *Scipio* had done, and should do for him, they called him King againe; released his *Numidians* that were captiues; and sent him two purple Cassocks, that had each of them one gold button, with such other Presents, as in time of their pouerty might serue to testifie their good will. Scarcely were these and *Lælius* gone from *Rome*, when the newes came, that Embassadors from *Carthage* were arriued to desire peace. These Embassadors were

were not admitted into the cittie, but were lodged without: vntill *Lælius* being sent for, came backe from *Ostia*, to be present when their demands were to be heard. Then was audience giuen them in the Temple of *Bellona*; that stood in the Suburbs. The errand of these Embassadours, was peace, but the meaning of them and of their Citty, was onely to winne time, and get respite for warre; vntill *Hannibal* and *Mago* should come out of *Italie*, either to chace the *Romans* out of *Africke*, or to obtaine peace for *Carthage*, by terrour of their great names and Armies, vpon more easie conditions. Wherefore they made an idle discourse of the League, that was concluded betweene them and *Luctatius Catulus*, at the end of the former warre. This League they said, all things well considered, did still remaine in force: neither had there since beene any warre at all, betweene the people of *Rome* and the *Carthaginians*. For it was onely *Hannibal*, that, without any leaue from *Carthage*, had of his owne head besieged and razed the Towne of *Saguntum*: and after that aduentured in like sort, without Commission, to passe the *Alpes*, and trouble (as he had done) the quiet of *Italy*. This being so, their Message was none other, than to desire, that the League before spoken of, made in the time of *Catulus*, might hereafter stand in force; as indeed it hither to did, and ought to doe. The Senators had cause to wonder at this tale, hearing these Embassadours make (as it were) a jeast of a warre, that had beene so terrible. Wherefore they asked them a great many questions, concerning that Peace made by *Luctatius*, and other passages following betweene the two Cities. But they excused themselues by their age: (for they were all yong men) and said, That those things were beyond their knowledge and remembrance. Forthwith it appeared, That all was but collusion, and that they sought no other than to gaine time, vntill they might repaire the warre. Wherefore they were sent home in company of *Lælius*, without any conclusion at all of peace; and, in effect, without answere. This notwithstanding, wee finde in *Polybius*, That the Senate receiuing aduertisement from *Scipio*, of that which had passed betweene him and the *Carthaginians* in this Treatie of peace, approued the Conditions by him propounded, and gaue him licence thereupon, to proceede vnto conclusion. This may with good reason be beleeued, since it was not vnknowne, that if the warre continued, all these goodly hopes must rest vpon the most vncertaine issue of one battell betweene *Hannibal* and *Scipio*: wherein if fortune should be auerse to them, their forces in *Africke* were no better than quite lost. *Excerpt. è Polyb. lib. 15.*

Matters thus hanging in suspence, before the *Carthaginian* Embassadours came backe from *Rome*, a Fleete out of *Sicil*, wherein were two hundred shippes of burden, and thirty Gallies, being bound for *Africke*, to victuall the *Roman* Campe, was ouer-taken by foule weather at Sea, and hardly escaping wrecke, was dispersed, and driuen aground in diuers parts of the Bay of *Carthage*, euen in view, and vnder command of the Cittie. There was at that time, as wee finde in *Appian*, and may gather out of *Polybius*, a great dearth of victualls in *Carthage*, which caused the people to crie out vpon their Magistrates, that they should not let such a booty escape them; saying, that the danger of famine was greater and worse, than of breaking Truce. Whether it were so that hunger vrged them, or that they yeelded to their owne greedy desires: the multitude in *Carthage* vnderstood (as it seemes) that all this discourse of Peace in hand, was no better than meere mockery, and therefore cared not for obseruation of particular points, when they meant deceit in the whole. It was the manner in *Carthage*, as likewise in *Alexandria*, for all the rascality, together with women and boyes, to be medling in vproares; the clamors of the boyes being in such tumults no lesse violent than of the men. Wherefore it is no maruaile, if little regard were had of reason, or of honour, in any such commotion. A Fleete was sent out vnder *Asdrubal*, to gather vp the dispersed *Roman* shippes of burden (for the Gallies, by force of Oares, recouered the station whereto their campe adioyned) and bring them into *Carthage*; which was done. *Scipio* was heereat much offended: not onely for the losse, and for that the Towne was thereby relieued; but for that by this breach of Truce, he fore-saw the intention of the *Carthaginians* to renew the warre, and put him to more trouble. Wherefore he sent Embassadours vnto them, both to require satisfaction for the iniury done; and to deterre them from entertaining any other hope, than in the peace which they had so much desired. These gaue the *Carthaginians* to vnderstand, That Letters were come from *Rome* vnto *Scipio*, with allowance to conclude the Peace; vpon those conditions which he had propounded. But (said they) *we hold it strange, That ye, who so lately haue cast your selues to the ground before vs, & kissed our feet,* *Appide bello Punico.* *Excerpt. e Polyb. lib. 15.*

after

after an vn-vſuall manner of humilitie, confeſsing your ſelues to haue perfidiouſly broken the League that was betweene vs, and thereby to haue deſerued ſuch puniſhment as is due vnto Rebels; ſhould ſo ſoone forget what ye then vttered, and runne headlong againe into the ſame crimes, for which yee acknowledged your ſelues worthy to be deſtroyed, hauing onely recourſe vnto our mercy. We are not ignorant, that it is the confidence which ye repoſe in Hannibal, *that thus emboldens you. Yet were it not amiſſe, that yee ſhould conſider, how long hee hath bin pent vp in a corner of Italy, among the Brutians; where he is in a manner beſieged, and vnable to ſtirre: ſo that ye are like to find his help wanting in your greateſt need. Or let it be ſuppoſed, that he were now in Africke, and ready to giue vs battaile: yet ſhould it well agree with your wiſedome, to doubt what might befall; remembring that he is a man, and not inuincible. Now if it ſhould happen that he were ouercome, what refuge haue ye left vnto your ſelues againſt heereafter? What gods will yee either ſweare by, to be beleeued, or call vpon in your miſery? What words, & lamentable geſture will ye henceforth vſe, to moue compaſsion? Surely yee haue already waſted all your force of perſwaſion, and ſhall not againe deceiue vs, if ye refuſe the grace, whereof at this preſent ye are capable.* It is no maruell though the *Carthaginians* were angry, when they heard themſelues vpbraided with the baſe demeanor of their Embaſſadours. For it was not the generall opinion of the Cittie, that the Truce was broken by themſelues: though it had pleaſed *Hanno*, or ſuch as were of his faction, to gratifie the *Romans* with all manner of ſubmiſſion; and to renounce not onely their hope of the future, but all iuſtification of matters paſt. And indeed it ſeemes, that the *Roman* Embaſſadours were very much delighted, in the rehearſall of that point which was yeelded vnto them; as knowing that thereon depended the iuſtice of the quarrell. But the *Carthaginians* tooke this in ſo ill part, that hardly they could refraine from doing violence vnto the men, who had vſed vnto them ſuch inſolent ſpeeches. Yet the fury of the multitude was in ſome ſort appeaſed; either by *Hanno*, whom *Appian* (I know not why) calles *Hanno the Great*; or by the very reuerence, due vnto the place of thoſe that had vttered ſuch liberall words. So they were diſmiſſed in friendly ſort, although it were without anſwere to their Propoſition. There were alſo two gallies appointed for their ſafe conuoy home; though with little intent of good vnto their perſons. *Aſdrubal* was then in the mid-way, as men ſailed from *Carthage* towards *Vtica*. He, whether onely deſirous to pleaſe the multitude, of whoſe diſpoſition he was informed, or whether directed by publique order to cut off theſe Embaſſadours in their way homeward, lay waiting for them behinde a Cape, that was a little beyond the mouth of the riuer *Bagradas*. Their Conuoy hauing brought them on the way, as farre as to the mouth of *Bagradas*, wiſhed them a good voyage; and ſo tooke leaue of them, as if they had beene then in ſafety, ſince the *Roman* Campe was euen in ſight. The Embaſſadours tooke this in ill part, not as fearing any danger toward; but thinking themſelues too much neglected, foraſmuch as their attendants did ſo abruptly leaue them. But no ſooner had they doubled the Cape, than *Aſdrubal* fell vpon them, in ſuch manner, as they might well diſcerne his purpoſe; which was to haue ſtemmed them. They rowed hard therefore: and being in a Quinquereme, that had more bankes of Oares, than had any Gallie of *Aſdrubal*, they ſlipt away, and made him ouer-ſhoot himſelfe. Yet hee gaue them chace; and had well-neare ſurpriſed them. But they diſcouerd ſome *Roman* Companies on the ſhoare ouer againſt them, and therefore aduentured to runne their veſſell aground: whereby they ſaued their owne liues, though a great part of their company were ſlaine, or hurt. This practiſe of the *Carthaginians* was inexcuſable: and for the ſame cauſe perhaps were the Citizens heartned in ſuch a diſhonorable attempt, by thoſe that were deſirous to continue the warre; that thereby they might be driuen to ſtudie nothing elſe, than how to get the victory, as hauing none other hope remayning. Yet likely it is, that the ſame feare, which had cauſed them to make ſuch earneſt ſuite for peace, would alſo haue cauſed them to be better aduiſed, than thus to abandon all hope of Treatie: had they not beene giuen to vnderſtand, that *Hannibal* was already landed in *Africke*, in whom they repoſed no ſmall confidence; but verily perſwaded themſelues, that he would change their fortune, and teach the *Romans* to hold themſelues contented with more eaſie conditions, than were thoſe that *Scipio*, in the pride of his fortune, had of late propounded.

§. XX.

§. XX.

In what ſort Hannibal *ſpent the time after the battaile of Metaurus. The doings of Mago in Italie.* Hannibal *and* Mago *called out of Italie. How the Romanes were diuerſly affected by* Hannibals *departure.*

EVer ſince the loſſe of that battaile at *Metaurus*, *Hannibal* remained in the Countrey of the *Brutians*; waiting for another ſupply from *Carthage*. The *Roman* Conſuls that ſucceeded vnto *Claudius* and *Liuius*, by whom *Aſdrubal* was ouercome and ſlaine, were contented to be quiet all their yeere. Neither did *Licinius* the Colleague of *Scipio* ought worthie of remembrance againſt *Hannibal*: being hindred by the peſtilence that was in his Armie. *Sempronius* the Conſul who followed *Licinius*, and *Cn. Seruilius Capio*, who followed *Sempronius*, were earneſtly bent to haue done ſomewhat: but their diligence was in a manner fruitleſſe. In ſome skirmiſhes with *Hannibal*, they had the better; in ſome, the worſe: and a few poore Townes they got from him, as it were by ſtealth; his care being more to preſerue his Armie, than to keepe thoſe places that were weake.

The *Romans* had at this time ſo many great pieces of worke in hand, that their chiefe enemie was become, not the chiefe part of their care. Their thoughts were mainly bent vpon *Africk*, wherein they were at no ſmall charges to maintaine the Armie, which (as was hoped) ſhould bring the warre to a ſhort and happy concluſion. They ſtood neuertheleſſe in much feare of *Mago*, the brother of *Hannibal*: who tooke exceeding paines among the *Ligurians* and *Gaules* to raiſe an Armie, wherewith to kindle anew the warre in *Italie*, that beganne to waxe cold. *Mago* ſolicited alſo the *Hetrurians*, and found them ſo readie to ſtirre in his behalfe, that if he could haue entred their Countrey ſtrong, it might haue proued no leſſe needfull for *Scipio* to returne home out of *Africk*, than ſhortly it was for *Hannibal*, to make ſpeed vnto the defence of *Carthage*. Theſe dangers cauſed the *Romanes* to employ one of their Conſuls or Proconſuls, with an Armie, among the *Hetrurians*; another among the *Gaules*; and a third among the *Ligurians*: for aſmuch as it was vncertaine, vpon which ſide *Mago* would breake out. Being thus buſied, it is no wonder though they forbore to ouercharge *Hannibal* with any great power.

As for *Mago*, when things were in ſome readines for his ſetting forwards, he met in the Countrey of the *Inſubrians*, which is about *Milan*, with *M. Cornelius* the *Roman* Proconſul, and *P. Quintilius Varus* one of the Prætors. With theſe he fought a battaile, wherein though his vertue ſhewed it ſelfe worthie of his father and brethren; yet his fortune was *Carthaginian*. The fight continued a long while doubtfull; in ſuch ſort that the *Roman* Commanders began to diſtruſt the iſſue. Wherefore *Quintilius* the Prætor, taking vnto him all the *Roman* Horſe, thought to haue ſhaken the Enemies to pieces. The Legions at the ſame time gaue a loud ſhout: and ſtrained themſelues hard; as if at that brunt the victorie ſhould haue beene carried before them. But *Mago* oppoſed his Elephants to the Horſe: the ſeruice of thoſe beaſts being fitter for ſuch vſe, than againſt the Squadrons of Foot. The figure, ſent, and braying of theſe Elephants, did ſo affright the Horſe, that they ſtarted aſide, and were ſcattered ouer the field; their Riders being vnable to manage them. Hereby the *Numidians* got aduantage vpon them: whoſe manner of fight was more auaileable againſt thoſe that were looſe, than againſt the Troupes that were cloſe and thick. Then fell the Elephants vpon the Legions: which entertained them after the accuſtomed manner, with a ſhowre of darts, and killed foure of them; cauſing all the reſt to giue backe. This notwithſtanding, the ſame Legions were ſo vehemently preſſed by the Enemie; that more for ſhame of running away, than by any great force to make reſiſtance, they held their ground. The Proconſul therefore brought vp thoſe forces, which hee had kept vnto the laſt, to ſuccour where need ſhould moſt require. Againſt theſe *Mago* employed ſome of his *Gaules*, whom hee had in readineſſe for the like occaſion. But theſe *Gaules* diſcharged their parts very ill. They were ſoone beaten off; and recoiled ſo haſtily, that they brought feare vpon all the reſt. When *Mago* ſaw that his men began to ſhrinke, Hee put himſelfe in the head of his Armie; and held them ſo well to it, that keeping their order, they made a faire Retrait, with their faces toward the Enemie. But at length hee receiued a grieuous wound in his thigh; whereof ſhortly after hee dyed. Hee was taken vp, and carried out of danger by ſome of his owne

men: the rest of them, after little further resistance, prouided euery one for himselfe: So the *Romans* obtained victorie, not without great cost; as purchasing the death of about fiue thousand enemies, with the losse of two thousand and three hundred of the Prætors Armie, besides those that dyed of the Proconsuls Legions; also besides diuers Colonels, Captaines, and Gentlemen of marke, that fell in this hote peece of seruice. Neither were there any prisoners taken; whereby it may seeme that the Enemies did not fall to rout, before they had recouered some ground that might assure them from pursuit. How euer it were, this victorie would haue much imported for the assurance of *Italie*, if the State of *Carthage* could longer haue permitted these valiant sonnes of *Amilcar* to abide therein. But *Mago* with-drawing himselfe (by easie iournies, because of his wound) into *Liguria*, found there Embassadours from *Carthage* attending him: who gaue him to vnderstand the pleasure of their Citie, which was, That both hee and *Hannibal* should presently repaire home with all their forces; not staying any longer to thinke vpon the conquest of *Italie*, since *Carthage* it selfe was readie to be lost. He obeyed this Commandement, and embarqued shortly his Armie; but dyed of his wound about *Sardinia*, in the way homewards.

About the same time *Hannibal* receiued the like command from *Carthage* to returne into *Africk*. He heard it with great impatience; gnashing his teeth, and groaning, and hardly keeping in the teares, that were readie to burst out, whilest the Embassadors were deliuering their errand. When their message was done; He told them, That *this was yet a plaine dealing. For*, said He, *They that now directly bid mee come home, haue long agoe done their best to hale me out of Italie; though more closely and crookedly they went to worke, by stopping the supply, that should haue enabled me to manage the Warre heere.* Scipio *therefore shall not need to bragge, that he hath drawne me home by the heeles: it is* Hanno, *that hath wrought this noble feat; and ouerwhelmed the House of the Barchines, for lacke of other means to doe it, with the ruine of Carthage.* He had before prepared a Fleet in readinesse, doubting that, which after came to passe: wherein he embarqued, besides his owne men, as many of the *Italians*, as were content to be partakers of his fortune. Many there were, that shrunke backe from him, and refused to doe seruice in this Expedition: of whom such as he could take he slew; not sparing those that fled into the Temple of *Iuno Lacinia*, which had been held an inuiolable Sanctuarie vnto that day. He was indeed then wholly transported with rage; and departed out of *Italie* no lesse passionate, then men are wont to be, when they leaue their owne Countries to goe into exile. Hee looked backe vnto the shore: accusing both gods and men; and cursing his owne dulnesse, in that hee had not led his Armie from *Canne*, hotte and bloudied as it was, directly vnto the Walls of *Rome*. With such vexation of spirit He quitted the possession of *Italie*; wherein he had liued almost halfe his time.

If it could haue beene foretold vnto the *Romans*, in the first beginning of this Warre, with what exceeding ioy in times following they should entertaine the newes of *Hannibal* his departure out of *Italie*: they would (I thinke) lesse earnestly haue pressed the *Carthaginians* to send him ouer thither. When sure aduertisement was brought vnto the Citie, that *Hannibal* was gone with all his Armie: an Holliday was appointed for thanksgiuing vnto their gods; and extraordinarie great sacrifices publikely made, for ioy of such happy tidings. Yet old *Q. Fabius* was of opinion, That the danger did still remaine the same, though the place were changed: for that *Hannibal* at his comming into *Africk*, would finde *P. Scipio* other manner of worke, than he had beene troubled with at any time before; and would do greater matters in his owne Countrie, than euer he was able to performe abroad in a land of strangers. The remoue of the war from their owne dores, and the conceit of that victorie for which they hoped; was enough to make them presume further, than at other times they would haue done. When therefore the *Saguntine* Embassadors brought vnto them a great masse of Gold and Siluer, together with some Agents of the *Carthaginians* taken by them in *Spaine*: onely the *Carthaginian* prisoners were accepted; the treasure was rendred back vnto the *Saguntines* that had surprised it. Vpon like confidence of the future, a little before this, order was taken for the repayment of those monies, that had beene borrowed in time of more necessitie from priuate men. Hence also proceeded the seuere chastisement, laid vpon those 12. Colonies, that for want either of meanes, or of good will, had refused to giue aid to the *Romans*. They were commanded, and enforced, to giue double the number of Foot to that which they had

had beene wont to serue for the Warres, with a proportion of Horse answerable to the vttermost of their abilitie. So confident were the *Romans* growne (though their wealth were not as yet suitable to the greatnesse of their spirit) vpon the good successe of the battaile at *Metaurus*, and the hopes which they reposed in *Scipio*. All this notwithstanding, when they considered more neerely of that which might happen; and were informed, that the terrible Armie, whereof *Italie* had beene few daies since discharged, was landed safe in *Africk*; they began to reuolue a thousand fearefull matters in their heads, and to stand in doubt, lest *Q. Fabius* (who died about the same time) would bee found a true Prophet. For bethinking themselues of that which might comfort them in their hopes: they found in the victories against *Syphax* & *Asdrubal* no specialty of such great worth, as might promise the like successe against another manner of Generall, followed by other manner of men, than were either of those two. The *Numidian* King had beene wont to bring into the field a rascall multitude of halfe-scullions, that were good for nothing; being himselfe a fit Captaine for such Souldiors. Likewise *Asdrubal* the sonne of *Gisco*, was a Commander well thought of by the *Carthaginian* Senate; but otherwise one, that in the field was onely good at sauing himselfe by a swift retrait. But now there came an Armie of men, hardened from their childhood with incredible patience, fleshed many hundred times in *Roman* bloud, and weating the spoyles, not onely of good souldiors, but of braue Captaine, by them slaine. Such talke vsed the people of *Rome*, saying, That *Scipio* was like to meet in battell, with many that had slaine *Roman* Prætors; yea and Consuls, with their owne hands; with many, that had been first in getting ouer the Trenches of seuerall *Romane* Campes, or in winning the tops of wals at the siege of Townes, briefly, that he should now be opposed by an Armie, as good as euer had serued in warre, and following the dreadfull name of *Hannibal*.

§. XXI.

Hannibal in Africk prepares to fight with Scipio; *treates with him about peace in vaine: looseth a battaile at Nadagara, and perswades the Carthaginians to sue for peace. Of the peace granted from Rome to Carthage.*

Hannibal disembarqued his Armie at *Leptis*, almost an hundred miles from *Carthage*, Eastward from the Headland of *Mercurie*, and somwhat more then one degree to the South. He was ill prouided of Horse; which it was not easie for him to transport out of *Italie*. Therefore it behoued him to land, as hee did, somewhat farre from the Enemie; that hee might furnish himselfe of these and the like needfull helpes, against the day of battell. From *Leptis* he passed on to *Adrumetum*, and so along through the *In land* Countrie, gathering friends vnto him by the way. *Tychæus* a *Numidian* Prince, and familiar friend of *Syphax*, was said to haue in those dayes the best Horses of seruice, that were to be found in *Africk*. Him therefore did *Hannibal* allure vnto his partie: making him vnderstand, that if the *Romans* got the victorie, it should be easie for *Masanissa*, by their countenance and helpe to oppresse both him, and as many other of the neighbour Princes as hindered his prospect. This argument, and the fame of him that vsed it, preuailed with *Tychæus*; who shortly after brought vnto the *Carthaginian* two thousand Horse. *Appian* further addes, That *Mezetullus*, (the same who had made himselfe Protectour ouer *Mesanissa* his Cousins; and was Head of a Family, and aduerse to the *Numidian* Kings of that race) brought to *Hannibal* another thousand Horse: as likewise that *Vermina* the son of *Syphax*, holding a great part of his Fathers Kingdom, began at the same time to assaile the places that yeelded obedience to *Masanissa*. This *Vermina*, as we finde in *Liuie*, came with more than 16. thousand men (for he lost more than so many) to succour *Hannibal* when it was too late.

The *Carthaginians* were at this time in such hard estate, or (at least) so impatient of the state wherein they were; that they could not attend the leisure of those preparations, which would haue made the victorie assured. When they considered the worth of *Hannibal*, and the greatnesse of his Acts: it offended them to thinke, that they had beene so base as to make humble suit vnto the *Romans* for peace; whilest they had such a braue Champion aliue, to maintaine their cause by Warre. But when as they bethought themselues of their owne sufferings, which, for want of *Roman* magnanimity to endure

them, appeared greater than indeed they were: then cried they out earnestly, that it was no time to linger, but presently to fight; that so they might see an end of these troubles, either good or bad: and to this purpose they sent their Mandates to *Hannibal*: requiring him, without any further protraction, to doe what he could doe out of hand. *Hannibal* made answere, That they were his good Lords, and had power to dispose of him and his Armie: but since he was Generall of their forces, Hee thought it reasonable that they should suffer him to doe as a Generall ought to doe; and to choose his owne times. Neuertheless, to giue them satisfaction, Hee made great marches to *Zama*; and there encamped.

The breach of Truce, made by the *Carthaginians*: The violence, done to his Embassadours: and the newes of *Hannibal* his being landed in *Africk*, made *Scipio* to vnderstand the resolution of the *Carthaginians*, which was, not to yeeld vnto any conditions vnprofitable for themselues, as long as they were able to make resistance. Wherefore hee sent vnto *Masanissa*: and informed him of all that was fallen out, praying him to come away with speed, and lay all other businesse a-part. Tenne *Romane* Companies, of Horse and Foot together, *Masanissa* had with him; that were lent vnto him by *Scipio*, to doe him seruice in the establishing and enlarging of his Kingdome. But he well vnderstood, that those and many more besides all his owne forces would but little availe him; if *Hannibal* should driue the *Romans* out of *Africk*. Wherefore taking such order as he could vpon the sudden, for the safetie of his owne Kingdome; with foure thousand Horse, and sixe thousand Foot, he made all haste vnto *Scipio*.

Soone after the beginning of these new troubles, the *Carthaginian* Embassadors that had been at *Rome*, returned backe vnder the conduct of *Lælius* and *Fuluius*: who brought them safe into the *Roman* Campe. There when they arriued, and vnderstood what had lately passed, especially how their Citizens had behaued themselues towards the *Roman* Embassadours: they made little doubt, how their owne heads should answere for such torious outrage. To confirme them in this opinion:

M. Bebius one of the late Embassadors that had bin in *Carthage*, being left by *Scipio* to take charge of the Camp, laid hands vpon them and detained them; sending word vnto his Generall, who was gone abroad to make warre in the Countrie, that he had them in his power, and that now the *Carthaginians* might be repaid in their owne Coyne, for the iniurie by them lately done. *Scipio* was very glad to hear of this; & commanded *Bebius* to vse them with all possible courtesie, & send them safe home. By thus doing He brake the harts of his Enemies; & caused them to acknowledge themselues (which was a great victorie) far lesse honourable then the *Romans*. This notwithstanding, He made more cruell warre vpon them than before: taking their Townes by force; and putting them to sacke, without hearkning to any Composition. It was the manner of the *Romans*, as often as they took a Towne by assault, to put all that came in their way to the sword, whatsoeuer they were, without regard. This they did, to make themselues terrible: and the better to worke such impression in the mindes of those, with whom they had to do, they vsed oftentimes to kill the very Dogges and other Beasts, that ranne athwart them in the streets; hewing their bodies asunder, as men delighted in shedding of bloud. This being their practise at other times: it is likely, that now they omitted no peece of crueltie, when they meant to giue proofe of their vehement indignation, and reuengeful mindes, for the iniuries receiued. Hence it partly grew, that the *Carthaginians* were so earnest in pressing *Hannibal* to fight.

Excerpt. è Polyb. lib. 10.

Hannibal being incamped at *Zama*, sent forth his Scowts and Spies, to discouer where the *Romans* lay; what they were doing; and as much as might be of their demeanour. Some of these were taken, & brought vnto *Scipio*: who in stead of trussing them vp, gaue them free leaue to view his Campe at pleasure; appointing one to conduct them vp and downe, and shew them whatsoeuer they desired. This done, He gaue them leaue to depart; and sent them away safe vnto their Generall. *Hannibal* vnderstanding this, admired the brauery and courage of his Enemy: with whom on the sudden he grew desirous to haue an Enter-view, and personall conference, and signified so much vnto him, by a messenger sent of purpose. Of this motion the *Roman* liked well: and returned answer, that Hee would meet him shortly in a place conuenient. The next day *Masanissa* came with his Armie: whom *Scipio* taking with him, remooued vnto a Towne called *Nadagara*; neere vnto which he sat downe, in a place otherwise commodious, and close by

by a water that might opportunely ſerue his Campe. Thence hee ſent word vnto the *Carthaginian*, That the time and place did fitly ſerue, if He had ought to ſay to him. *Hannibal* thereupon remoued from *Zama*, & came within foure miles of the Enemie: where he encamped well to his own good liking in all things elſe; excepting that his men were driuen to take much paines, in fetching their water ſomewhat farre off. Then was order taken for their meeting: and the two Generalls, each of them with a troup of Horſe, rode foorth of their Campes, till they came vnto a peece of ground; which was before well ſearched, for feare of ambuſh. There they will their followers to ſtand off: and themſelues with each of them one Interpreter, encountred each other in the mid-way betweene their Companies. They remained a while ſilent, viewing one the other with mutuall admiration. Then beganne the *Carthaginian*, ſaluting the *Roman*, to deliuer his minde to this effect: That it had beene better both for *Carthage* and *Rome*, if they could haue limited and contained their ambition within the ſhores of *Africk* & of *Italie*; for that the Countries of *Sicil* and of *Spaine*, about which their fathers and themſelues had ſtriuen, were no ſufficient recompence for ſo many Fleets as had beene loſt, and of ſo much bloud as had beene ſhedde, in making thoſe coſtly purchaſes. But ſince things paſt could not be recalled: He ſaid, That it was meet for them to conſider, vnto what extreame dangers their owne Cities had beene expoſed, by the greedy deſire of extending their Empires abroad; and that it was euen time for them now at length, to make an end of their obſtinate contention, and pray the gods to endue them with greater wiſedome hereafter. And to ſuch peaceable diſpoſition Hee affirmed that his owne yeares, and long triall of Fortune both good and euill, had made him inclinable. But much he feared; that *Scipio*, by want of the like experience might rather fixe his minde vpon vncertaine hopes, than vpon the contemplation of that mutabilitie, whereto all humane affaires are ſubiect. *Yet* (ſaid hee) *mine owne example may peraduenture ſuffice to teach thee moderation. For I am that ſame* Hannibal, *who after my victorie at Cannæ, wonne the greateſt part of Italie: and deuiſed with my ſelfe, what I ſhould doe with your Citie of Rome; which I hoped verily to haue taken. Once I brought mine Armie to your walles, as thou haſt ſince brought thine to ours of Carthage: but now, ſee the change! I ſtand heere entreating thee to grant vs peace. This may ſerue as a document of Fortunes inſtabilitie. I haue fought with thy father,* Scipio: *Hee was the firſt of the Romane Generalls, that euer met mee in the field. I did then little thinke, that the time would come, that I ſhould haue ſuch buſineſs, as not at the preſent, with his ſonne. But this is euen one of Fortunes Pageants, whereof ſhee hath many. And thou maiſt haue experience of the like in thy ſelfe, who knowes how ſoone? Thinke vpon* M. Atilius. *If he would haue hearkened vnto ſuch perſwaſions, as I now vſe to thee; he might haue returned home to Rome an happy man. And ſo maiſt thou doe now, if any reaſonable offer will giue thee ſatisfaction. How ſaiſt thou? Canſt thou be contented, that all Spaine, Sicil, Sardinia, and whatſoeuer Ilands elſe are ſituate betweene Italie and Africke, be abandoned by the Carthaginians for euer; and left vnto the Romans; to beare Dominion therein? Thou ſhalt haue glory enough by effecting thus much: and the Romans may well be glad of ſuch a bargaine. As for vs: our owne quiet ſhall henceforth giue vs contentment. And the ſame contentment of ours, ſhall make vs faithfully obſerue the Peace with you. But if thou thinkeſt all too little, I muſt deſire thee to ponder well how great an hazzard thou muſt vndergoe for obtaining a very little more, than that which thou maiſt haue without contention. It is now in thine owne power, to lay hold vpon good Fortune, if it pleaſe thee: ſtay but vntill to morrow night; and thou maiſt take ſuch fortune, as it pleaſe the gods. The iſſue of battaile is vncertaine, and many times beguileth expectation. Men and Steele wee ſhall each of vs bring into the field: but of the victorie, neither of vs hath aſſurance. Let vs therefore without more adoe, make peace. And doe not tell me, that ſome falſe-hearted Citizens of ours dealt fraudulently of late in the like Treatie: It is I* Hannibal *that now deſire peace with thee; which I would neuer doe, if I thought it not expedient for my Countrie. And thinking it expedient, I will alwaies maintaine it: like as I haue maintained vnto my power, as long as the gods did not enuie me, the Warre by me begun.*

Hereunto *Scipio* made anſwere, That it was no ambitious deſire of ruling in *Sicil* and in *Spaine*, which had moued the *Romans* to enter into this or the former Warre: but that the defence of the *Mamertines*, and afterwards of the *Saguntines*, their confederates, had cauſed them to put on thoſe armes; which the gods by the finall iſſue of the Warres had approued, and would approue to bee moſt iuſt. As for the mutabilitie of Fortune,

he said, that he was not thereof ignorant; and that without any note of insolence, or ouer-weening, he might well refuse the conditions offered. *For was it not plaine, that all these Countries, with which the Carthaginians now so willingly departed, were already wonne from the Romans? If,* said He, *these Conditions had beene propounded whilest as yet we detained some part of Italie, they might peraduenture not haue beene reiected. But as the case now stands, I see no reason, why I should remit vnto you any one piece of these my former demands; to which the Carthaginians haue yeelded alreadie, and thought me to be gracious in dealing so moderately. Rather I say, that the iniuries which they haue done me since, haue made them vnworthy of obtaining peace vpon so friendly termes. But I cannot blame thee,* Hannibal, *though thou wouldst be glad to make thy Citizens vnderstand, from how much of their burden they are by thy meanes eased. Onely thou must thinke, that in like sort it concernes me in honour, not to let them be gainers or sauers by the wrongs which they haue done of late. Thou knowest well, that besides those offers which thou here hast made, they were well contented to restore vnto vs ransome-free, all prisoners that they haue of ours; to pay vs fiue thousand Talents; to deliuer vp their Gallies; and to deliuer hostages for assurance of faire dealing. And must they now be discharged of all this, by their breach of Truce; their spoyling of our Fleet; and their violating our Embassadours? Not so. But if they can be contented, besides all this, to make such amends as I shall require, for these iniuries newly done: then will I take aduice with my Councell what answere to giue you; otherwise, you may euen prepare for warre, and blame your owne selues, for that I haue denied you peace.*

Heereupon they brake off: and returned each to his owne Campe, with no other newes than warre; bidding their Souldiers prepare for a battaile, wherein should be decided the quarrell betweene *Rome* and *Carthage*. The next morning at breake of day they issued into the field: a notable march, and such as hath very seldome beene found; whether we regard the Generals, their Armies, the two Cities that contended; or the great importance of the battaile at hand. *Scipio* ordered his men after the *Roman* manner: placing first the *Hastati*, diuided into their Maniples; or small Battalions, with a reasonable distance betweene them: Not farre behinde these followed the *Principes*, likewise diuided; and so after them the *Triarii*. But herein *Scipio* altered a little the ordinarie custome of the *Romans*: He placed not the Maniples of his *Principes* opposite vnto the void spaces betweene the *Hastati*, that so the *Hastati*, as was vsuall, might fall backe betweene the *Principes*; but he placed them directly one behinde another, as it were, in File. This he did, because of the Elephants, whereof *Hannibal* had many. For of those beasts the danger was lesse, whilest there was open way to let them through. Therefore hee tooke such order, that when they had passed through the spaces betweene the first Battalions, they should not come vpon the *Principes* in Front. Vnto his *Velites* or those of the light armature, that were to beginne the fight, hee gaue direction, that when they found themselues to be ouer-charged, either by the Enemies, or (which was most to be feared) by the Elephants, they should runne backe through those lanes that were betweene the Maniples; and that those which were swiftest, or otherwise best able, should continue on their flight, vntill they were got behind all their owne Armie; thereby leauing roome enough vnto those that were wounded, or cast behinde, to saue themselues on the voyde ground, that was betwixt the first and second, or the second and third battailes, without cloying vp the way betweene the Maniples, which hee desired to keepe open. His *Italian* horse hee placed in the left wing vnder *C. Lælius*. In the right wing was *Masanissa* with his *Numidians*. He himselfe riding vp and downe, exhorted his men to doe valiantly; vsing words, not many, but forcible. He bade them remember what they had atchieued, since their comming into *Africke*. He told them, that if this day were theirs, the warre was at an end: and that their victory in this warre, should make them Lords of all the world; for that afterwards, none would be found able to resist them. On the contrary, if they were beaten, he asked them whither they would flie. They were farre from home, yea and farre from their owne standing Campe: neither was there any place in *Africke*, that would giue them shelter: if they fell into the *Carthaginians* hands, they knew what to expect. And therefore there was none other way, but death or victory: vnlesse they would liue like wretched slaues vnder most mercilesse Enemies. In such necessity, he said, that they which consider themselues to be, and take resolution answerable thereunto, haue neuer beene knowne to faile of getting victory.

Hannibal on the other side placed his Elephants, that were more than foure score, in Front

Front of his Battaile. Next behind these, he made his Vantguard all of Mercenaries, *Ligurians*, *Gaules*, *Baleares* and *Moores*. Then followed his Battaile: which was of *Carthaginians* and *Africans*, more interessed in the quarrell than were those Mercenaries; though not so good souldiers: but to helpe (if it might be) their want of courage, they had with them foure thousand *Macedonians*, lately sent from King *Philip*. More then the space of a furlong behinde these came his Rereward, consisting of those braue Souldiers which had serued him in his *Italian* warres; and were the onely men, in whom he reposed any confidence. Opposite to *Lælius*, in his owne right wing hee bestowed the *Carthaginian* Horse. *Tychæus* and the *Numidians* he placed in his left wing against *Masanissa*. He was indeed farre too weake for the Enemie in Horse, both in number and in goodnesse. For *Tychæus* and *Mezetullus* had no more than three thousand; and those not so well exercised, as were the 4. thousand of *Masanissa*. The *Carthaginians* also were no more, nor none other than such as could be leuied in the haste of a few dayes; and the remainder of those, that had of late beene often vanquished, and accustomed to fly. But it was no time for *Hannibal*, neither had he perhaps authoritie, to make these his companiõs alight and serue on foote, setting better men in their saddles. All that hee could haue done, was to stay a little longer, and expect more helpe. Had *Vermina* the sonne of *Syphax* come thither, as he did in few dayes after, with sixteene thousand and vpwards, the most of them Horse; the aduantage of number might haue serued well to supply all other defect. Yet since the Lords of *Carthage* would brooke no delay: *Hannibal* must bee faine to comfort himselfe, with the hope that he reposed in his old *Italian* souldiers; whose vertue had wrought greater wonders, when it was more strongly opposed. He encoraged therefore his men, with words agreeable to their seuerall conditions: promising vnto the Mercenaries bountifull rewards: threatning the *Carthaginians* with ineuitable seruitude, if they lost that day; but especially animating his old fellow-souldiers, by the many victories which they had obtained against farre greater numbers. He bade them to looke vpon the Enemies; and make an estimate, whether they were any thing like so many, as that huge Armie which they had slaughtered at *Canna*. He willed them to remember, That it was one *P. Scipio*, euen the father of this man, whom they had first of all compelled to runne away. He told them, that these Legions which they yonder beheld, were, for the most part of them, the very worst of the *Romane* Souldiers; euen such, as for their dastardly flight out of sundry battailes, could no longer bee trusted to beare Armes in their owne Countrie. As for the rest: they were yong men, the sonnes of Cowards, and bred vp in the continuall feare of those weapons, by which their fathers were daily slaine or chased. Wherefore hee entreated these his olde companions, vpon whose vertue he meant wholly to repose himselfe, that they would this day striue to make good their honour; and to purchase the fame of *men inuincible*.

Such exhortations vsed the two Generalls before the fight. When they drew nere together, the *Numidian* Horsemen on both sides began to skirmish. The Trumpets, and other instruments of warre, sounded to battaile: and *Hannibal* commanded his Elephants to breake vpon the *Romanes*. Of these Elephants (as they were alwaies an vncertaine kind of helpe) those that stood nere vnto the point of the left wing, turned backe for feare: and ranne vpon their owne *Numidian* Horse; which they affrighted and disordered. *Masanissa* espying this, gaue charge vpon the same *Numidians*; and not suffering them to re-ally themselues, draue them quite out of the field. The rest of those beasts made a great spoile of the *Romane Velites*, whom they followed into the spaces betweene the Maniples: but without any harme to the Battalions themselues; which gaue them open way, accordingly as *Scipio* had well prouided. Diuers of them receiuing many wounds, and growing therewith furious, could no longer be gouerned: but ranne backe vpon the right point of their owne battaile, and beyond that into the open field. Herewithall they disordered the *Carthaginian* Horse which were in that wing: against whom they gaue to *Lælius* the same aduantage, that *Masanissa* had against the *Numidians*; which he vsed in like sort. In the meane while, the battailes of foote aduanced, and drew nere together with a slow and wately pace, till they were almost within a weapons cast: at what time they gaue a shout, and ranne one at the other. The Mercenaries for a time seemed both in audacitie, and in quickenesse, to haue the better of the *Romanes*; wounding many, and doing more harme, than they tooke. But the *Romane* discipline after a while, preuailed against the boisterous violence of these vntrained Barbarians. Whereunto it helped not a litile, that the battell

of

of the *Principes*, following somewhat neere after the *Hastati*, encouraged their fellowes; and shewed themselues ready, if neede were, to relieue them. Contrariwise, the *Mercenaries* receiued no manner of helpe or comfort, from those that should haue seconded them. For the new-leuiee *Carthaginians* and *Africans*, when they saw their hired souldiers giue backe, did also themselues retire. This caused the *Ligurians*, *Gaules*, and the rest, to thinke themselues betrayed: whereupon they enclined vnto flight. The *Carthaginian* Battaile was herewith more terrified then before, so as it refused to giue way vnto the Mercenaries for their safe retrait; and yet withall forbore to make head against the Enemies, that pursued them. It was no time to aske them what they meant by this: Feare and Indignation caused those that were at once chased by the *Romans*, and betrayed, as they thought, by their owne fellowes, to turne their Armes with an heedlesse furie against both the one and the other. Thus were many of the *Carthaginians* beaten downe and slaine, through their owne indiscretion, by their owne Mercenaries. The *Romane Hastati* in like sort, fighting with desperate men in a throng, had their hands so full of worke, that the *Principes* were faine to come vp vnto them, and helpe to ouer-beare this great medley of enemies, that were together by the eares among themselues. In this place was made a great slaughter, both of the Mercenaries and of the *Carthaginians*: which hindering one another, could neither fight, nor easily flie. Such of them as escaped, ranne towards *Hannibal*: who kept his ground, and would not stirre one foote, to helpe or saue these Run-awaies. Hee caused his men to bend their Pikes at those of his owne side, that would haue rushed vpon him: whom he thereby compelled to turne aside beyond his Battaile, and saue themselues in the open field. The ground, ouer which the *Romanes* were now to march, ere they could meete with *Hannibal*, was couered with heapes of dead bodies and weapons, and so slipperie with bloud: that *Scipio* began to stand in great doubt, lest the orders of his Battalions should bee dissolued in passing that way. In such case, if hee should fight with that warrelike Armie, which hee saw before him, remaining yet entire, and without feare expecting him; He might be well assured to receiue a notable ouerthrow. Hee caused therefore the *Hastati* to make a stand there where they were, opposite to the maine battaile of the *Hannibalians*. Then drawing vp his *Principes* and *Triarij*: He placed them, when they had ouercome the bad way, all in in one Front with the *Hastati*, and made of them his two Cornets. This done, he aduanced towards *Hannibal*: who entertained him after another manner, than euer hee had beene receiued in his life before. All the daies worke till now, seemed to haue beene a matter of pastime; in regard of the sharpe Conflict, that was maintained betweene these notable Souldiers. The *Romans* were encouraged by their hauing preuailed all the day before: They were also farre the more in number. But these old Souldiers of *Hannibal* were fresh; and (perhaps) the better men. They fought with such obstinate resolution, that no man gaue backe one foote; but rather chose to die on the ground, whereon hee stood. So that, after a long time, it was vncertaine which part had the worse: vnlesse it may seeme, that the *Romans* were beginning to shrinke; for as much as the returne of *Masanissa* and *Lalius* from pursuit of the Enemies Horse, is said to haue beene *most happie* and in a *needfull time*. These vpon a sudden charged the *Hannibalins* in Rere; and ouer-bearing them by meere violence, compelled them too fall Rout.

In this Battaile there died of the *Romanes* fifteene hundred and vpwards: on the *Carthaginian* side, aboue twenty thousand, besides as many that were taken; of whom, *Sopater* Captaine of the *Macedonians* was one. The singular skill that *Hannibal* shewed in this his last fight, is highly commended by *Polibius*; and was acknowledged, as *Liuie* reports, by *Scipio* himselfe. But the Enemies were too strong for him in Horse: and being enioyned, as he was, by the State of *Carthage* to take battaile with such disaduantage, hee could worke no maruels. Hee saued himselfe with a few Horse; and stayed not in his iourney, till he came to *Adrumetum*. Thence was he sent for to *Carthage*; from which he had bene absent sixe and thirtie yeeres. At his comming into the Senate He said plainly That there was none other way left, than to take such peace as could be gotten. Wherefore the *Carthaginians* not knowing what other course to take, resolued to send Embassadours againe; and try the fauour of *Scipio*, whose Armes they could not now resist.

Scipio hauing spoiled the Enemies Campe, returned backe to *Vtica*: where he found *P. Lentulus* newly arriued, with fiftie Gallies and an hundred Shippes of burden. With this

this Fleet, and that which he had before, Hee thought it best to make towards *Carthage*: rather of purpose to terrifie the Citie; than with any hope to take it. His Legions hee committed vnto *Cn. Octauius*; whom hee willed to meete him there by land. Then sending *Lælius* away to *Rome* with newes of the victory, He set saile from *Vtica* towards *Carthage*. He was encountred on the way by tenne Embassadours from the Citie: who bearing vp with the Admirall Gallie, began to vse the pittifull gesture of suppliants. But they receiued none other answere, than that they should meet him at *Tunes*, where He would giue them audience. So rowing along before the Citie: and viewing it more in brauerie, than with meaning to attempt it; He returned backe to *Vtica*, and called backe *Octauius* thither, with whom in person Hee set forwards to *Tunes*. As they were in their journie thither, they heard the newes, that *Vermina* the sonne of *Syphax*, was comming with an Armie of more Horse then Foot, to the succour of those that were already vanquished. This *Vermina* seemes to haue beene both carelesse of getting intelligence how things passed, and very defectiue in all other dueties requisite in the Commander of an Armie. Part of the *Roman* foot, with all their power of Horse, was sent against him: which did not onely beate him, but so compasse him in, that he hardly escaped himselfe with a few; leauing fifteene thousand of his followers dead behinde him, and twelue hundred taken prisoners. If this good company had bene with *Hannibal* at *Nadagara*, they should haue beene farre better conducted, and might well haue changed the Fortune of the day; which the *Carthaginian* lost, by default of Horse. But God had otherwise determined. It is not to be doubted, that this victory, though it were no great accesse vnto the former, yet serued wel to daunt the *Carthaginians*, & imprint in thē the greater feare of *Scipio*. When he came to *Tunes*, there met him thirty Embassadours from *Carthage*: whose behauiour though it was more pitiful than it had bin before, yet procured it lesse commiseratiō, by reason of their late false dealing, after they had in like sort humbled themselues. Neuertheless it was considered, what a long and laborious worke it would proue, to besiege the mighrie Citie of *Carthage*. And particularly *Scipio* stood in great doubt, lest the honour of this warre, if it were protracted, should bee taken out of his handes; and giuen to one of the Consuls. *Cn. Seruilius Capio*, that Consul who had charge of the warre against *Hannibal*, at such time as hee departed out of *Italie*: was bold to passe ouer into the Ile of *Sicil* (as it were in chase of *Hannibal* by him terrified and driuen away) with a purpose thence to haue proceeded into *Africk*, and taken from *Scipio* the Command of the Armie there. But a Dictator was chosen of purpose, to restraine the ambition of this Consul *Seruilius*. After him followed *Tiberius Claudius*, who made suite for the same Prouince of *Africk*: and was therein so earnest, that though neyther the Senate, nor People, would grant him his desire; yet he needes would be going, procuring onely leaue of the Senate, that he being Consul might ioyne with *Scipio*, were it with no more than equall authoritie. But ere He could haue his Fleete and all things in a readines for the iourney, wherein no man cared to further him: Winter came on, and hee was onely tost at Sea with foule weather, first vpon the Coast of *Hetruria*, and afterwards by *Sardinia*; where his Consulship expired, and so hee returned home a priuate man. Then came the ioyfull newes to *Rome*, of the victory obteined against *Hannibal*, and that the warre was now euen at an end. Yet was *Lentulus* the new Consul so passionate, in desiring *Africk* for his Prouince, That he said he would suffer nothing to passe in the Senate, vntill hee had first his will. Much adoe there was about this: and after many contentions, both in the Senate, and before the People, at last it was ordered, That if Peace were granted, it should bee granted by *Scipio*; if the warre continued, *Scipio* should haue command therein by Land, and the Consul at Sea. The ambition of these men, caused *Scipio* to giue the more fauourable answere vnto the *Carthaginian* Embassadours. Hee willed them to consider what they had deserued: and in regard thereof to thinke themselues well dealt withall, in that he was contented to leaue vnto them their libertie and their owne Lawes, without appointing any Gouernour ouer them, or Garrison to hold them in subiection; leauing also vnto them their possessions in *Africk*, such as they were at the beginning of this war. As touching the rest he was at a point, That, before he either granted them Peace or truce, they should make satisfaction for wrongs which they had done, whilest the late Treatie was in dependance. Hereunto if they would yeeld; then required Hee *That immediatly they should deliuer vp vnto the Romans all Prisoners, Fugitiues, and Renegados, that they had of theirs: likewise all their Gallies, excepting ten: and all their Elephants: That they should make*

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no warre at all thence foorth out of Africke, neither yet within Africke, without licence of the Romans: That the Countries, Townes, goods whatsoeuer, belonging any wise vnto Masaniſſa, *or to any of his Anceſtors, which were in their poſſeſſion, ſhould be all by them reſtored vnto him: That they ſhould finde corne for the Roman Army, and wages for their Auxiliaries, during the time of Truce, vntill the Peace were fully concluded: That they ſhould pay tenne thouſand Talents of Siluer, in the terme of fifty yeares, by two hundred Talents a yeare; and that for obſeruance of Conditions, they ſhould giue an hundred hoſtages, ſuch as* Scipio *would chooſe, being none of them vnder fouretcene yeares of age, nor aboue thirty.*

With theſe conditions the Embaſſadours returned home, and reported them vnto the Cittie. They were very vnpleaſing; and therefore one *Giſco* ſtood vp to ſpeake againſt them: and exhorted the people, who gaue good attention, that they ſhould not condeſcend vnto ſuch intollerable demands. But *Hannibal* perceiuing this, and noting withall what fauourable audience was giuen to this vaine Oratour, by the vnquiet yet vnwarrelike Multitude, was bold to pull him downe from his ſtanding, by plaine force. Hereat all the People murmured, as if their common liberty were too much wronged, byſuch inſolence of this preſumptuous Captaine. Which *Hannibal* perceiuing, roſe vp and ſpake vnto them, ſaying; That they ought to pardon him, if he had done otherwiſe than the cuſtomes of the Citty would allow; foraſmuch as he had beene thence abſent euer ſince he was a Boy of nine yeares olde, vntill he was now a man of fiue and fortie. Hauing thus excuſed himſelfe of the diſorder, hee diſcourſed vnto them concerning the Peace: and perſwaded them to accept it, as wanting ability to defend themſelues; had the demands of the Enemy beene yet more rigorous. Finally, vpon good aduice, they reſolued to yeeld vnto the Conditions propounded by *Scipio*: to whom they paied out of hand fiue and twenty thouſand pounds weight of ſiluer, in recompence of damages, and iniuries by them done to his Fleet and Embaſſadours. *Scipio* granted them Truce for three moneths; in which time they might negotiate with the State of *Rome*, about confirmation of the League. But herewithall he gaue iniunction, that they ſhould neither in the meane while ſend Embaſſadours any whither elſe, nor yet diſmiſſe any Embaſſadours to them ſent, without firſt making him acquainted what they were, and what their errand was.

At this time *Hanno*, and they of his Faction, were become wiſe and honourable men, by the miſeries whereinto *Carthage* was fallen through their malicious counſailes. *Aſdrubal*, ſurnamed *the Kid*, a venerable man, and a great friend of *Hanno*, was chiefe of the Embaſſages which they ſent to *Rome* for obtaining peace. They went thither in company of *Scipio* his Embaſſadours, who related vnto the Senate and People theſe ioyfull newes. About the ſame time arriued at *Rome* Embaſſadours from *Philip* King of *Macedon*: who, together with the *Carthaginians*, were faine to waite a while for audience, till the election of new Conſuls then in hand was finiſhed; and order taken, for the Prouinces of them, and the new Prætors. Then were the *Macedonian* Embaſſadors called into the Senate: who firſt anſwering vnto ſome points, wherein the *Romans* had lately ſignified vnto their King, that they found themſelues grieued; returned the blame vpon thoſe *Greekes* themſelues, that had made their complaint at *Rome*. Then accuſed they *Marcus Aurelius*: who being one of the three Embaſſadours, that had lately been ſent from *Rome* vnto King *Philip*, tarried in *Greece* behinde his fellowes; and there leuying men, made warre vpon the King, without any regard at all of the League, that was betweene him and the *Romans*. Further they deſired of the Senate, That one *Sopater*, a *Macedonian* Gentleman, with other of their Countrimen, that had lately ſerued *Hannibal* for Pay; and being taken priſoners in *Africke*, were kept in bonds by *Scipio*, might be releaſed and deliuered vnto them. Vnto all this *M. Furius*, whom *Aurelius* had ſent to *Rome* for that purpoſe, made a ſharp anſwer. He ſaid, that the *Greekes* which were confederate with *Rome*, endured ſo many iniuries at the hands of *Philip*, that *M. Aurelius* was faine to ſtay behinde, to helpe them as he might; which elſe were like to be brought vnder the Kings ſubiection. As for *Sopater*: hee affirmed him to be one of the Kings Counſaile, and very inward with him; one that ſerued not for money, but carried money with him, and foure thouſand men, ſent from the King to the ayde of *Hannibal*. About theſe points when the *Macedonian* Embaſſadors could make vnto the Senate no good anſwer: they were willed to returne, and tell their Maſter, That warre he ſought,

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and warre he ſhould finde, if he proceeded as he had begunne. For in two maine points Hee had broken the League, that was betweene him and the *Romanes*: firſt, in that hee had wronged their Confederates; and ſecondly, in that he had ayded their Enemies againſt them with men and money.

Theſe quarrels with *Philip*, that promiſed to open a way into *Greece* and the Eaſterne Countreies, helped well the *Carthaginian* Embaſſadours in their ſollicitation of Peace. They appeared a very reuerend company, when they entred into the Senate: and *Aſdrubal* aboue the reſt was much reſpected, as one, whoſe good offices had kept the *Romanes* from neceſſitie of ſending Embaſſadours to *Carthage*, vpon the like errand. Hee liberally granted, that the iuſtice of the quarrell had beene wholly on the *Romanes* ſide; ſaying that it was the fault of ſome violent men, through which the Peace was broken. Yet could he not altogether excuſe the Citie; that had beene too vehement in the proſecution of bad counſaile. But if *Hanno* and himſelfe might haue had their wills: the *Carthaginians*, euen at the beſt of their Fortune, ſhould haue granted the peace which they now deſired. Herewithall hee commended the moderation of the *Romanes*, as no ſmall argument of their valour; by which alwayes they had beene victorious. To the ſame effect ſpake the reſt of the Embaſſadours: all of them entreating to haue the Peace ratified; though ſome with more lamentable words than others, according to the diuerſitie of their ſtile. They had patience enough to endure ſuch reproofe of Periurie, as they themſelues might haue laid vpon the *Romanes*; if their diligence and fortune had beene ſuch as the *Romanes* was. Among the reſt, when one of the Senators demanded, by what gods they would ſweare to keepe the peace hereafter: *Aſdrubal* made anſwere; *Euen by the ſame gods, that are ſo ſeuere vnto thoſe that violate their Leagues.*

Lentulus the Conſul interpoſing the authoritie of his Office, would haue hindred the Senate from proceeding vnto concluſion of peace; for that hereby Hee was like to loſe the honour, which hee purpoſed to get by making warre in *Africk*. But the matter was propounded vnto the people, in whom reſted the Soueraigne Command of *Rome*; and by them referred wholly vnto the pleaſure of the Senate. So it was decreed, That *Scipio* with tenne Delegates ſent vnto him from *Rome* of purpoſe, ſhould make a League with the *Carthaginians*, vpon ſuch Conditions as ſeemed beſt: which were none other, than the ſame which he had alreadie propounded. For this fauour, the *Carthaginian* Embaſſadoures humbly thanked the Senate; and craued licence, that they might viſite their Countrimen, which were priſoners in *Rome*: afterwards, that they might ranſome and carrie home with them ſome, that were their eſpeciall friends; of whom they gaue in writing almoſt two hundred names. Whereupon the Senate ordained, that two hundred of thoſe Priſoners, which the Embaſſadours would chooſe, ſhould be ſent ouer into *Africk*, and bee freely reſtored to liberti: by *Scipio*, when the peace was fully concluded. So they tooke leaue, and returned home, in company of the ten Delegates, that were appointed by the Senate to ioyne with *Scipio* in Commiſſion.

At their comming into *Africk*, the Peace was giuen, and accepted, without any controuerſie or diſputation: The Priſoners, Fugitiues, and Renegados, were deliuered vp to *Scipio*: likewiſe the Gallies, and the Elephants. *Scipio* tooke more vengeance vpon the Renegados, than vpon the Fugitiues; and vpon thoſe of the *Romans* than vpon the *Latines* or other *Italians*. The *Latines* he beheaded: the *Romanes* he crucified. About the firſt payment of their money, the *Carthaginians* were ſomewhat troubled. For though perhaps their common Treaſurie could haue ſpared two hundred Talents for the preſent: yet ſince the penſion was annuall, and to continue fiftie yeeres; it was thought meete to lay the burden vpon the Citizens. At the collection of the ſumme there was piteous lamentation, as if now the *Romane* yoke had begunne to pinch them; ſo as many, euen of the Senatours, could not forbeare weeping. Contrariwiſe *Hannibal* could not refraine from laughter. For which when he was checked by *Aſdrubal Hadus*, and tolde, That it worſt of all beſeemed him to laugh, ſince he had bene the cauſe why all other did weepe; He anſwered, *That laughter did not alwayes proceed from ioy; but ſometime from extremitie of indignation. Yet*, ſaid He, *My laughter is more reaſonable, and leſſe abſurd, than your teares. For ye ſhould haue wept, when ye gaue vp your Shippes and Elephants, and when ye bound your owne hands from the vſe of Armes; without the good leaue of the Romanes firſt obteined. This miſerable condition keepes vs vnder, and holds vs in aſſured ſeruitude. But of theſe matters ye had no feeling. Now, when a little money is wrung out of your priuate purſes, ye haue*

thereof

thereof some sense. God grant that the time come not hereafter, wherein ye shall acknowledge, That it was the very least part of your miserie, for which ye haue shed these teares. Thus discourſed *Hannibal* vnto those, who tasting the bitter fruits of their owne malicious counsaile, repented when it was too late; and in stead of cursing their owne disorders, which had bred this grieuous disease, accused that Physicion, whose noble endeauors had beene employed in procuring the remedie.

Scipio beeing to take leaue of *Africk*, produced *Masanissa*, and magnified him in presence of the Armie, with high commendations not vndeseruedly. To him also hee consigned ouer those Towns of King *Syphax*, which the *Romans* at that present held: wherein, to say truth, he gaue him but his due; and that which otherwise he knew not wel how to bestow. But the loue of the *Romans*, & friendship of *Scipio*, was fully answerable, now and hereafter, to all the deseruings of this *Numidian* King. About *Carthage* there rested no more to be done. Wherefore the *Romans* embarqued themselues for *Sicil*: where when they arriued at *Lilybæum*, *Scipio* with some part of his Armie tooke his way home to *Rome* by land; and sent the rest before him thither by Sea. His iourney through *Italie* was no lesse glorious than any triumph: all the people thronging out of the Towns and Villages, to doe him honour as he passed along. Hee entred the Citie in Triumph: neither was there euer before, or after, any Triumph celebrated with so great ioy of the people, as was this of *Scipio*; though, in bravery of the pompe, there were others in time shortly following, that exceeded this. Whether *Syphax* were carried through the Citie in this Triumph; and died soone after in prison: or whether hee were dead a while before; it cannot bee affirmed. Thus much may be auowed, That it was a barbarous custome of the *Romans*, to insult ouer the calamities of mightie Princes, by leading them contumeliously in Triumph; yea though they were such, as had alwaies made faire and courteous warre. But hereof we shall haue better example, ere the same Age passe. It was neither the person of *Syphax*, nor any other glory of the spectacle, that so much beautified the Triumph of *Scipio*; as did the contemplation of that grieuous warre past, whereof the *Romans* had beene in a manner *without hope that euer they should set Italy free.* This made them looke cheerefully vpon the Author of so great a conuersion; and filled them with more ioy, than they well could moderate. Wherfore they gaue to *Scipio* the Title of the *African*: stiling him by the name of that Prouince which hee had subdued. This honorable kinde of surname, taken from a conquered Prouince, grew afterwards more common, and was vsurped by men of lesse desert: especially by many of the *Cæsars*, who sometimes arrogated vnto themselues the title of Countries, wherein they had performed little or nothing; as if such glorious Attributes could haue made them like in vertue vnto *Scipio* the *African*.

Excerpt. è Pol. libr. 16.

Chap. IIII.

Of Philip *the father of* Perseus, *King of Macedon: His first Acts and Warre with the Romans; by whom hee was subdued.*

§. I.

How the Romans grew acquainted in the East Countries, and desirous of warre there. The beginning of many Princes, with great Warres, at one time. The Ætolians ouer-run Peloponnesus. Philip and his Associates make Warre against the Ætolians. Alteration of the State in Sparta. The Ætolians inuade Greece and Macedon, and are inuaded at home by Philip.

Plut. in vita Sertorij.

F the great similitude found in worldly euents, the limitation of *matter* hath beene assigned as a probable cause. For since Nature is confined vnto a subiect that is not vnbounded; the workes of Nature must needes bee finite, and many of them resemble one the other. Now in those actions, that seeme to haue their whole dependance vpon the will of man, wee are lesse to wonder if wee finde lesse varietie: since it is no great portion of things which is

obnoxious

obnoxious vnto humane power; and ſince they are the ſame affections, by which the wills of ſundrie men are ouer-ruled, in mannaging the affaires of our daily life. It may be obſerued in the change of Empires, before thoſe times whereof we now write, how the *Aſſyrians* or *Chaldæans* inuaded the Kingdome of *Medes*, with two hundred thouſand Foot, and threeſcore thouſand Horſe: but failing in their intended conqueſt, they became ſubiect within a while themſelues vnto the *Medes* and *Perſians*. In like manner *Darius*, and after him *Xerxes*, fell vpon the *Greekes* with ſuch number of men, as might haue ſeemed reſiſtleſſe. But after that the *Perſians* were beaten home againe, their Empire was neuer ſecure of the *Greekes*: who at all times of leiſure from inteſtine Warre, deuiſed vpon that conqueſt thereof, which finally they made vnder the great *Alexander*. If *Nabuchodonoſor* with his rough old ſouldiers, had vndertaken the *Medes*: or *Cyrus* with his well-trayned Armie, had made the attempt vpon *Greece*; the iſſue might, in humane reaſon, haue beene farre different. Yet would it then haue beene expedient for them, to employ the trauell and vertue of their men, rather than the greatneſſe of their names, againſt thoſe people; that were no leſſe valiant, though leſſe renowned, than their owne. For the menacing words vſed by *Cyrus*, and ſome ſmall diſpleaſures done to the *Greekes* (in which kinde it may bee, that *Nabuchodonoſor* likewiſe offended the *Medes* and *Perſians*) were not ſo auaileable to victorie, as to draw on reuenge in the future. Great Kingdomes, when they decay in ſtrength, ſuffer as did the olde Lyon, for the oppreſſion done in his youth; being pinched by the Wolfe, gored by the Bull, yea and kickt by the Aſſe. But Princes are often carried away from reaſon, by miſſe-vnderſtanding the language of Fame: and deſpiſing the vertue that makes little noyſe, aduenture to prouoke it againſt themſelues; as if it were not poſſible that their owne glorie ſhould be foyled by any of leſſe-noted excellence. Againſt the ſame ſtone, whereat *Xerxes*, and before him (as I take it) *Euilmerodach*, had ſtumbled; *Pyrrhus* the *Epirot* hath daſht his foot. He was not indeed the King of all *Greece*; though moſt of marke, and a better ſouldior then any other Greekiſh King, when he entred into warre againſt the *Romans*. This war he vndertooke as it were for his minds ſake: hauing receiued no iniurie; but hoping by the glory of his name, and of the *Greekes* that ſerued vnder him; to preuaile ſo eaſily againſt the barbarous *Romanes*, that they ſhould onely ſerue as a ſtep to his further intended conqueſts, of *Sicil* and *Africk*. But when the *Romans*, by their victory againſt *Pyrrhus*, had found their owne vertue to be of richer mettall, than was the more ſhining valour of the *Greekes*: then did all the braucry of the *Epirot* (his Elephants and whatſoeuer elſe had ſerued to make him terrible) ſerue only to make the *Romans*, in time following, to thinke more highly of themſelues. For ſince they had ouercome the beſt Warriour in *Greece*, euen Him, that, being thus beaten by them, could in a yeere after make himſelfe Lord of *Greece* and *Macedon*: what ſhould hinder them from the conqueſt of all thoſe vnwarlike Prouinces, which in compaſſe of 12. yeeres a Macedonian King of late memory had won? Certainly there was hereunto requiſite no more, than to bring to their owne deuotion by ſome good meanes, the whole Country of *Greece*: all the reſt, this done, would follow of it ſelfe. How to deale with the *Greekes*; *Philip* and *Alexander* had ſhewed a way: which, or perhaps a better, they might learne, by getting more acquaintance with the Nation.

* The King of Spaines pretended inuincible Nauie, being beaten out of the Britiſh ſeas, inuited vs to thoſe of Spaine: and hauing broke the greateſt Fleet that euer the Spaniards gathered together; we neuer made account of any of his preparations after that time

When therefore the firſt Punicke warre was ended, which followed ſoone after the wars of *Pyrrhus* and of the *Tarentines*: then were the *Romans* at good leiſure to hearken after newes in *Greece*; and to entertaine any good occaſion, that ſhould bee on that ſide preſented. They had alſo then a ſtrong Fleet: and were become, though not otherwiſe very skilfull Mariners, yet good fighters at Sea. So it fell out as happily as could be wiſhed, that the *Illyrian* Queene *Teuta* made at the ſame time cruel Warre vpon the *Greeks*: waſting their Country, and ſacking their Townes, onely becauſe they were vnable to reſiſt, though they had done her none offence. Into this quarrell if the *Romanes* were deſirous to enter; the Queene was not ſlow to giue them cauſe. And their happy accompliſhing of that war which they made with *Her*, was, in their owne opinion, a matter not vnworthy to make their Patronage to bee deſired by the *Greekes*. But no ſuch thing happened: though they ſent Embaſſadours, as it were to offer themſelues; by ſignifying, that for loue of *Greece* they had vndertaken this Illyrian warre. Thus beganne the firſt acquaintance betwixt the *Greekes* and *Romans*: which afterwards encreaſed very haſtilie, through the indiſcretion of King *Philip* the *Macedonian*; whoſe buſineſſe

Lib. 5. c. 2. §. 7

with them, being now the ſubiect of our ſtorie, it is meet that wee ſhould relate (though ſomewhat briefly) the beginning of his reigne, and his firſt Actions. It was like to proue a buſie time in the world, when, within the ſpace of 4. yeeres, new Kings began to reigne in the moſt of all Countries knowne; and 3. of them young boyes, in 3. of the greateſt Kingdoms. This hapned from the third yere of the hundred thirty ninth *Olympiad*, vnto the third of the *Olympiad* following. For in this time died *Seleucus Ceraunus* King of *Aſia* and *Syria*, in whoſe roome ſucceeded his brother *Antiochus*, afterwards called *the great*. *Ptolomie Philopator* ſucceeded in the Kingdome of *Ægypt* vnto his father *Euergetes*. And *Philip* the ſonne of *Demetrius*, being 16. or 17. yeeres old, receiued the Kingdom of *Macedon*, together with the Patronage of the *Achæans* and moſt of the *Greeks*, by the deceaſe of his Vncle *Antigonus Doſon*, that was called the *Tutor* or *Protector*. About the ſame time alſo was the like change in *Cappadocia*, *Lacedæmon*, & the Countries about Mount *Taurus*. For *Ariarathes* then beganne his reigne in *Cappadocia*. *Lycurgus* found meanes to make himſelfe King ouer the *Lacedæmonians*, whoſe Common-weale, ſince the flight of *Cleomenes*, had continued in a manner headleſſe; and *Achæus*, a kinſman of *Antiochus*, but a Rebell vnto him, occupied the Regions neare vnto Mount *Taurus*, and kept a while the State of a mighty King. Laſtly, in the ſecond & third yeares of the hundred and fortieth *Olympiad* it was, that open war brake out between *Rome* and *Carthage*; and that *Hannibal* began his great Inuaſion vpon *Italie*. Thoſe troubles of the Weſterne world, which were indeed the greateſt, we haue already followed vnto an end: Of *Antiochus*, *Ptolemie*, and the reſt, we ſhall ſpeake hereafter, when the *Romans* find them out.

Philip, ſoone after the beginning of his reigne, came into *Peloponneſus*; greatly deſired of the *Achæans*, and many others his dependants. That Country, hauing freed it ſelfe by the helpe of *Antigonus* from the danger (accounted great) of an eaſie ſubiection vnto *Cleomenes*: was now become no leſſe obnoxious to the *Macedonian*, than it ſhould haue beene to the *Spartan*; and therewithal it lay open vnto the violence of the *Ætolians*, who deſpiſed euen the Macedonian Kings, that were Patrons thereof. The *Ætolians* were no men to be idle, nor were much addicted to any other Art than warre. Therfore wanting employment, they fell vpon the *Meſſenians* that were their owne Clients, & (excepting the *Eleans*, that were anciently of their conſanguinitie) the onely good friends which they had at the preſent in *Peloponneſus*. Their inuaſion was no leſſe vnexpected, then it was vniuſt: wherby with greater eaſe they made ſpoyle of the Countrey; finding none prepared to make reſiſtance. The *Achæans*, were called by the *Meſſenians* to help: which they did the more willingly; becauſe the *Ætolians* paſſing without leaue through their Territorie, had (as was their manner) done what harme they liſted. Olde *Aratus* could hardly abide theſe *Ætolians*; as both knowing well their nature, and remembering the iniuries, wherewith moſt ingratefully they had requited no ſmall benefits done to them by the *Achæans*. Hee was therefore ſo haſty to fall vpon this their Army, that he could hardly endure to ſtay a few daies vntill the time of his owne Office came;
Lib. 3. chap. 2. §. 6. beeing choſen Prætor of the *Achæans* for the yeere following. But his anger was greater than his courage: and he ſhewed himſelfe a man fitter (as hath been already noted of him) for any other ſeruice, than leading of an Armie. He ſuffered them to paſſe quietlie along with their bootie, through a part of the Countrie, wherein he might very eaſilie haue diſtreſſed them; and afterwards preſſed them ſo neere, when they had recouered ground of aduantage, that they eaſily defeated all his Armie. So they departed home rich, and well animated to returne agayne. As for the *Achæans*, they got hereby onely the friendſhip of the *Meſſenians*: with whom, by licence of King *Philip*, they made confederacie. Shortly after, the *Ætolians* inuaded *Peloponneſus* againe; hauing no more to doe, than to paſſe ouer the narrow Streights of the *Corinthian* Bay, called now the Gulph of *Lepanto*, where they might land in the Countrey of the *Eleans*. There ioyned with them, in this their ſecond inuaſion, a great number of the *Illyrians*: who neglecting that Condition impoſed vpon them by the *Romans*, of ſetting out no ſhips of war vnto the coaſt of *Greece*: made bold to ſeek aduentures againe, and did great
Chap. 3. §. 1. miſchiefe. *Demetrius Pharius*, a creature of the *Romans*, commanded a part of theſe *Illyrians*: who ſhortly repented him of this his voyage; which cauſed him to loſe his Kingdome, as is ſhewed before. But this *Demetrius* went another way, & fell vpon the Ilands of the *Cyclades* in the *Ægean* ſea: whence returning, he did ſome good offices for king *Philip*, or his friends. The reſt of the *Illyrians* vnder *Scerdilaidas*, or *Scerdiletus*, hauing

gotten

gotten what they could elſe-where by rouing at Sea, accompanied the *Ætolians* into *Peloponneſus*: who made greater hauocke in the Countrey now, than in their former Expedition, and returned home, without finding any reſiſtance.

Of theſe things great complaint was made vnto *Philip*, when hee came to *Corinth*. And becauſe men were deſirous to ſatisfie themſelues with ſome ſpeedy reuenge: there were that vrged to haue ſome grieuous puniſhment layd vpon the *Lacedæmonians*: who were thought vnder-hand to haue fauoured the *Ætolians*, in meere deſpight of the *Achæans* and *Macedonians*, by whom themſelues had lately beene ſubdued. It is true, that the *Lacedæmonians* had beene ſo affected: and (which was worſe) at the arriuall of *Philip*, they ſlew ſuch friends of his, as hauing checked their inclination, ſeemed likely to appeach them of the intended rebellion. Neither durſt they well commit themſelues to iudgement: but entreated the King, that he would abſtaine from comming to them with an Army: ſince their Towne was lately much diſquieted with ciuil diſcord, which they hoped ſoone to appeaſe, and meant alwayes to remaine at his deuotion. *Philip* was eaſily ſatisfied with this: not for that he (or rather old *Aratus*, who then wholly gouerned him) did miſ-vnderſtand the *Lacedæmonians*: but for that a greater worke was in hand, which ought not to be interrupted. There met at *Corinth*, in preſence of the King, the Embaſſadours of the *Achæans*, *Bœotians*, *Epirots*, and *Acarnanians*: all complayning vpon the *Ætolians*: and deſiring to haue warre decreed againſt them, by common aſſent. *Philip* ſent his letters vnto the *Ætolians*, requiring them to make ready their anſwer in ſome conuenient time: if they could alleadge any thing in excuſe of that which they had done. They returned word, that a Diet ſhould be holden at *Rhium* for that purpoſe: whither if it pleaſed him to come, or ſend, he ſhould be well informed of them and their whole meaning. The King prepared to haue beene there at the day. But when the *Ætolians* vnderſtood this for certaintie, they adiourned the Councell vnto a further time: ſaying, That ſuch weighty matters ought not to be handled, ſaue in the great Parliament of all *Ætolia*. This tricke of Law notwithſtanding, open war was proclaimed againſt them. And they, as it were to ſhew how wel they had deſerued it, made election of *Scopas* to be their Prætor, that was Author of theſe Inuaſions made on *Peloponneſus*; and the onely man, in a ſort, vpon whom they muſt haue laid the blame of theſe actions, if they would haue ſhifted it from the publike.

After this, *Philip* went into *Macedon*, where hee prepared buſily for the warre againſt the yeare following. He alſo aſſayed the *Illyrian*, *Scerdilaidas*, with faire words and promiſes; whom he eaſily won from the *Ætolian* ſide, foraſmuch as the *Ætolians* had couſened him of his ſhare, when he was partner with them in their late robberies. In like ſort the *Achæans*, who had firſt of all others proclaimed the warre in their owne Countrey, ſent vnto the *Acarnanians*, *Epirots*, *Meſſenians*, & *Lacedæmonians*: requeſting them forthwith to declare themſelues, and to denounce warre vnto the *Ætolians*; without ſtaying (as it were) to await the euent. Hereunto they receiued diuerſe anſweres, according to the qualities of thoſe with whom they dealt. The *Acarnanians*, a free-hearted and valiant, though a ſmall Nation, and bordering vpon the *Ætolians*, of whom they ſtood in continuall danger, ſayd, that they could not honeſtly refuſe to ſhew their faithfull meaning in that warre, which was concluded by generall aſſent. The *Epirots* that were more mighty, were neuertheleſſe more cunning and reſerued: ſo that they ſtood vpon a needleſſe point, and deſired to be held excuſed, vntill *Philip* (of whoſe meaning they needed not to haue made any doubt) ſhould firſt proclaime the war. The *Meſſenians*, for whoſe cauſe the warre was vndertaken, excuſed themſelues, by reaſon of a Towne which the *Ætolians* held vpon their borders; and ſayd, that they durſt not be ouer-bold, vntill that bridle were taken out of their mouthes. As for the *Lacedæmonians*, the chiefe of them ſtudied onely, how to mannage the treaſon, for which their City had beene ſo lately pardoned: and therefore diſmiſſed the Embaſſadours of the Confederates, without any anſwere at all. They had three yeares together continued ſubiect againſt their wills to the *Macedonians*, expecting ſtill when *Cleomenes* ſhould returne out of *Ægypt* to reigne ouer them agayne, and maintayne, as hee was wont, the honour of their City. In this regard they choſe not any Kings, but were contented with the rule of *Ephori*. Of theſe there were ſome, that thought the publike ſafety to conſiſt, in holding their faith with the *Macedonian* that had preſerued them: And hereto they referred all their counſailes: being perhappes a little moued with reſpect of the benefit, which might redound

vnto themselues, by adhering firmely to those which at the present bore rule ouer them. Others, and those the greater part, were still deuising, how to make all ready for *Cleomenes* against his returne; and sought to ioyne with the *Ætolians*, which were the most likely to giue him strong assistance. The *Macedonian* faction had the more authority and durst more freely speake their mindes: but the contrary side was the more passionate, and spared not by murders, or any other violent courses, to set forward their desire. Neyther did it suffice, that about these times there came certayne report of *Cleomenes* his death. For it was the liberty and honour of *Sparta*, which these intended: fancying vnto themselues the glory of their Ancestors in such Ages past, as were not like to come agayne. *Cleomenes* was, they knew, the most able man to restore them vnto their greatnesse and lustre; which once hee had in a manner performed: But since hee was dead, and that, without iniury to his well-deseruing vertue, they might proceed to the election of new Kings: Kings they would haue, and those of the race of *Hercules*, as in former times; for that without such helpes, they must continue little better than subiects vnto the *Macedonian*, and farre lesse by him respected, than were the *Achæans*. Thus were they transported by contemplation of their old Nobility and fame. Some of the most working spirits among them, procured the *Ætolians* to send an Embassie to *Sparta*: which propounded the matter openly vnto the people, whereof no one of the Cittizens durst haue made himselfe the Author. Much disputation, and hot, there was, betweene those of the *Macedonian* partie, and these their opposites: in such wise that nothing could be concluded; vntill by massacre or banishment of all, or the chiefe, that spake against the *Ætolians*, the diuersitie of opinion was taken quite away. Then foorthwith a League was concluded betweene the *Lacedæmonians* and *Ætolians*: without all regard of the *Macedonians* or *Achæans*, who had spared the Cittie, when they might haue destroyed it. Then also they went in hand with the election of new Kings: wherein their diligence was so nice, and so regardfull of their auncient Lawes, as touching the choosing of the one King, that wee may iustly wonder, how they grew so carelesse in making choice of the other. In the one of their royall Families they found *Agesipolis*, the son of *Agesipolis* the son of king *Cleombrotus*: and him they admitted to reigne ouer them, as heire apparant to his grandfather. This *Agesipolis* was a yong Boy, standing in neede of a Guardian; and had an Vncle, his fathers brother, that was fit for the Gouernement. Yet because the Law required, that the sonne, how young soeuer, should haue his fathers whole right and title: the *Lacedæmonians*, though standing in neede of a man, were so punctuall in obseruation of the Law, that they made this childe their King, and appoynted his Vncle *Cleomenes* to be his Protector. But in the other branch of the royall Family, though there was no want of heires: yet would not the people trouble themselues about any of them, to examine the goodnesse of his Claime, but made election of one *Lycurgus*, who hauing no manner of title to the kingdome, bestowed vpon each of the *Ephori*, a Talent, and thereby made himselfe be saluted King of *Sparta*, and a Gentleman of the race of *Hercules*. This *Lycurgus*, to gratifie his Partisans, and to appoue his worth by action, inuaded the Countrey of the *Argiues*: which lay open and vngarded, as in a time of peace. There he did great spoile, and won diuers Townes; whereof two he retained, and annexed vnto the State of the *Lacedæmon*. After such open hostility, the *Lacedæmonians* declared themselues on the *Ætolian* side, and proclaimed warre against the *Achæans*.

Thus the beginnings of the warre fell out much otherwise, than the *Achæans* and their Confederates had expected, when they first made preparation. *Philip* was not ready in the *Epirots*, gaue vncertayne answere: the *Messenians* would not stirre: all the burden must lie vpon themselues and the poore *Acarnanians*, whom the *Ætolians*, by fauour of the *Eleans*, could inuade at pleasure, as they were like to doe; and by helpe of the *Lacedæmonians*, could assaile on all parts at once. It was not long ere the *Ætolians*, passing ouer the Bay of *Corinth*, surprised the Towne of *Ægira*: which if they could haue held, they should thereby grieuously haue molested the *Achæans*, for that it stood in the mid-way betweene *Ægium* and *Sicyon*, two of their principall Cities, and gaue open way into the heart of all their Countrey. But as *Ægira* was taken by surprise, so was it presently lost agayne, through greedinesse of spoyle; whilest they that should haue made it their first care, to assure the place vnto themselues, by occupying the citadel and other peeces of strength, fell headlong to ransacke priuate houses, and thereby gaue

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the Citizens leaue to make head, by whom they were driuen with great ſlaughter backe vnto their Fleet. About the ſame time, another *Ætolian* Armie landing among the *Eleans*, fell vpon the Weſterne Coaſt of *Achaia*; waſting all the Territorie of the *Dymæans* and other people, that were firſt beginners of the *Achæan* Confederacie. The *Dymæans* and their neighbours made head againſt theſe Inuaders; but were ſo well beaten, that the enemie grew bolder with them than before. They ſent for helpe vnto their Prætor, and to all the Townes of their Societie. In vaine. For the *Achæans* hauing lately beene much weakened by *Cleomenes*, were now able to doe little of themſelues: neither could they get any ſtrength of Mercenaries; foraſmuch as at the end of *Cleomenes* his warre, they had couetouſly with-held part of their due from thoſe that ſerued them therein. So through this diſability of the *Achæans*, and inſufficiency of their Prætor; the *Dymæans*, with others, were driuen to with-hold their contribution heretofore made for the publike ſeruice, and to conuert the money to their owne defence. *Lycurgus* alſo with his *Lacedæmonians*, began to winne vpon the *Arcadians*; that were confederate with *Philip* and the *Achæans*.

Philip came to the borders of the *Ætolians*, whilſt their Armie was thus employed a farre off in *Peloponneſus*. The *Epirots* ioyned all their forces with him: and by ſuch their willing readines, drew him to the ſiege of a Frontier peece, which they deſired to get into their owne hands: for that, by commodity thereof, they hoped ſhortly to make themſelues Maſters of *Ambracia*. There hee ſpent fortie dayes, ere he could end the buſines; which tended onely to the benefit of the *Epirots*. Had he entred into the heart of *Ætolia* at his firſt comming in; it was thought that he might haue had an end of the war. But it happens oft, that the violence of great Armies is broken vpon ſmall Townes or Forts: and not ſeldome, that the importunitie of Aſſociates, to haue their owne deſires fulfilled, cõuerts the preparatiõs of great Kings to thoſe vſes for which they neuer were intẽded; thereby hindering the proſecution of their maine deſſignes. Thus was our King *Henrie* the eight led aſide, and quite out of his way, by *Maximilian* the Emperour to the ſiege of *Tournay*: at ſuch time as the French King *Lewes* the twelfth, hearing that the ſtrong Citie of *Terwin* was loſt, and that his Cauallerie, wherein reſted his chiefe confidence, two thouſand were beaten by the *Earle of Eſſex* with ſeuen hundred *Engliſh*; was thinking to withdraw himſelfe into *Brittaine*, in feare that *Henrie* would haue come to *Paris*.

The ſtay that *Philip* made at *Ambracus*, did wondrouſly embolden the *Ætolians*: in ſuch ſort, as their Prætor *Scopas* aduentured to leade all their forces out of the Countrey; and therewith not onely to ouer-runne *Theſſalie*, but to make impreſſion into *Macedon*. He ranne as farre as to *Dium*, a Citie of *Macedon* vpon the *Ægean* Sea: which, being forſaken by the Inhabitants at his comming, He tooke, and razed to the ground. He ſpared neither Temple, nor any other of the goodly buildings therein, but ouerturned all: and among the reſt, he threw downe the Statu'as that were there erected, of the *Macedonian* Kings. For this he was highly honoured by his Countreymen at his returne; foraſmuch as hereby they thought their Nation to bee growne terrible, not onely (as before) vnto *Peloponneſus*, but euen to *Macedon* it ſelfe. But this their pride was ſoone abated; and they rewarded ſhortly at home in their owne Countrey, for their paines taken at *Dium*. *Philip* hauing diſpatched his worke at *Ambracus*, made a ſtrong inuaſion vpon *Ætolia*. He tooke *Phoetia*, *Metropolis*, *Oeniade*, *Paanium*, *Eleus*, and diuers other Townes and Caſtles of theirs: of which he burnt ſome, and fortified others. He alſo beat the *Ætolians* in ſundrie skirmiſhes; and waſted all the Countrie ouer, without receiuing any harme. This done, while he was about to make a cut ouer the Streights into *Peloponneſus*, and to doe the like ſpoile in the Countrey of the *Eleans*, whereto he was vehemently ſollicited by the *Achæan* Embaſſadours: newes came out of *Macedon*, that the *Dardanians* were ready with a great Armie to fall vpon the Countrie. Theſe *Dardanians* were a barbarous people, diuided by Mount *Hamus* from the Northerne part of *Macedon*, and were accuſtomed to ſeeke boory in that wealthy Kingdome, when they found their own times. Hauing therfore intelligence, that *Philip* was about to make a iourney into *Peloponneſus*; they purpoſed in his abſence, which they thought would be long, to get what they could for themſelues in his Countrey; as had beene their manner vpon the like aduantages. This made the King to diſmiſſe the *Achæan* Embaſſadours, (whom he ſhould haue accompanied home with his Armie) and to bid them haue patience vntill another yeere. So Hee tooke his way homewards: and as hee was paſſing out of *Acarnania* into *Epirus*, there repaired vnto him *Demetrius Pharius*, with no more than

one Ship; that was newly chased out of his Kingdome by the *Romanes*. This *Demetrius* had lately shewed himselfe a friend to *Antigonus Doson*, in the warres of *Cleomenes*: and returning in his last Voyage from the *Cyclades*, was readie, at their first request, to take part with *Philips* Captaines. These, or the like considerations, made him welcome vnto the *Macedonian* King: whose Counsailor he was euer after. The *Dardanians* hearing of the Kings returne, brake vp their Armie; and gaue ouer for the present their inuasion of *Macedon*, towards which they were alreadie on their way.

All that Summer following the King rested at *Larissa* in *Thessalie*, whilest his people gathered in their Haruest. But the *Ætolians* rested not. They auenged themselues vpon the *Epirots*: whom for the harmes by them and *Philip* done in *Ætolia*, they requited with all extremities of warre, among which, the most notable was the ruine of the most famous Temple of *Dodona*. When Winter grew on, and all thought of warre vntill another yeere was laid aside: *Philip* stole a iournie into *Peloponnesus*, with fiue thousand Foot, and about foure hundred Horse. As soone as he was within *Corinth*; Hee commanded the Gates to be shut, that no word might be carried foorth of his arriuall. Hee sent priuily for old *Aratus* to come thither vnto him: with whom he tooke order, when, and in what places, he would haue the *Achæan* Souldiors readie to meete him. The Enemies were then abroad in the Countrie, with somewhat more than two thousand Foot and an hundred Horse; little thinking to meet with such opposition. Indeede they had little cause to feare: since the *Achæans* themselues were not aware that the King was in their Land with his *Macedonians*; vntill they heard, that these two thousand *Eleans*, *Ætolians*, and their fellowes, were by him surprised, and all made prisoners, or slaine. By this exploit which he did at his first comming, *Philip* got very much reputation and likewise he purchased both reputation and loue, by diuers actions immediately following. He won *Psophis*, an exceeding strong Town, in the borders of *Arcadia*; which the *Eleans* and *Ætolians* then held. Hee wonne it by assault at his first comming: wherein it much auailed him, that the Enemie, not beleeuing that he would vndertake such a peece of worke at such an vnseasonable time of the yeere, was careless of prouiding euen such store of weapons, as might haue serued to defend it. The Towne was preserued by the King from sacke; and giuen to the *Achæans*, of his owne meere motion, before they requested it. Thence went he to *Lasion*, which yeelded for very feare; hearing how easilie he had taken *Psophis*. This Towne also he gaue to the *Achæans*. The like liberality he vsed towards others; that had ancient title vnto places by him recouered. Then fell hee vpon the Countrie of *Elis*, where was much wealth to bee gotten: for that the people were addicted to husbandrie, and liued abroad in Villages; euen such as were of the wealthier sort among them. So he came to the Citie of *Olympia*: where hauing done sacrifice to *Iupiter*, feasted his Captaines, and refreshed his Armie three daies; Hee proceeded on to the spoyle of those, that had taken pleasure to share with the *Ætolians*, in the spoiles of their other-wise-deseruing neighbours. Great abundance of Cattaile hee tooke, with great numbers of slaues, and much wealth of all sorts, such as could bee found in rich villages. Then fell hee in hand with the Townes whereinto a great multitude of the Countrie-people were fledde. Some of these were taken at the first assault. Some yeelded for feare. Some preuented the labour of his iourney, by sending Embassadours to yeeld before he came. And some that were held with Garrisons against their wils, tooke courage to set themselues at libertie, by seeing the King so neere; to whose Patronage thenceforth they betooke themselues. And many places were spoyled by the *Ætolian* Captaines, because they distrusted their ability to hold them. So the King wonne more Townes in the Countrie, than the sharpenesse of Winter would suffer him to stay there dayes. Faine he would haue fought with the *Ætolians*: but they made such haste from him, that he could not ouertake them, till they had couered themselues within the Towne of *Samicum*; where they thought to haue beene safe. But *Philip* assaulted them therein so forcibly, that he made them glad to yeeld the place; obtaining licence to depart, with their liues and armes. Hauing performed so much in this expedition, the King reposed himselfe a while in *Megalopolis*; and then remooued to *Argos*, where hee spent all the rest of the VVinter.

Before the Kings arriuall in *Peloponnesus*, the *Lacedæmonians* with *Lycurgus* their new King, had gotten somewhat in *Arcadia*; and threatned to doe great matters. But when they were admonished, by the calamitie that fell vpon the *Eleans*, of the danger hanging ouer

ouer their owne heads; they quitted their winnings, and withdrew themselues home. This *Lycurgus*, as hee had no other right to the Kingdome of *Sparta*, than that which hee could buy with money: so was he neither free from danger of conspiracies made against him; nor from those iealousies, with which Vsurpers are commonly perplexed. There was one *Chilon*, of the Royall blood, that thinking himselfe to haue best right vnto the Kingdome, purposed to make way thereunto, by massacre of his opposites; and afterwards to confirme himselfe, by propounding vnto the Multitude such reformation of the State as was most popular: namely, by making an equall distribution of all the Lands among the whole number of the Citizens, according to the ancient institution of that Common wealth. He wonne to his partie some two hundred men; with whom hee fell vpon the *Ephori* as they were together at supper, and slew them all. Then went he to *Lycurgus* his house: who perceiuing the danger, stole away and fled. It remained that he should giue account of these doings to the people, and procure them to take part with him. But their minds being not hereto prædisposed; they so little regarded his goodly offers, as euen whilst hee was vsing his best perswasions, they were consulting how to apprehend him. *Chilon* perceiued whereabout they went, and shifted presently away. So he liued afterwards among the *Achæans* a banished man, and hated of his owne people. As for *Lycurgus*, hee returned home: and suspecting thenceforth all those of *Hercules* his race, found meanes to driue out his fellow-King yong *Agesipolis*; whereby hee made himselfe Lord alone. His doings grew to bee suspected, in such sort as once he should haue beene apprehended by the *Ephori*. But though his actions hitherto might haue beene defended; yet rather than to aduenture himselfe into iudgement, he chose to flie for a time, and soiourne among his friends the *Ætolians*. His wel-knowne vehemencie in opposition to the *Macedonians*, had procured vnto him such good liking among the people, that in his absence they beganne to consider the weakenesse of their owne surmises against him; and pronouncing him innocent, recalled him home to his Estate. But in time following, Hee tooke better heed vnto himselfe; not by amending his condition (for he grew a Tyrant, and was so acknowledged) but by taking order, that it should not be in the power of the Citizens to expell him when they listed. By what actions he got the name of a Tyrant: or at what time it was, that he chased *Agesipolis* out of the Cities; I doe not certainely finde. Like enough it is, That his being the first of three vsurpers, which followed in order one after another, made him to bee placed in the ranke of Tyrants; which the last of the three very iustly deserued. Whatsoeuer he was toward some priuate Citizens: in the warre against *Philip*, He behaued himselfe as a prouident man, and carefull of his Countreis good.

§. II.

How Philip *was misaduised by ill Counsailors: who afterwards wrought treason against him; and were iustly punished. He inuadeth the Ætolians a second time: and forceth them to sue for peace: which is granted vnto them.*

WHilest the King lay at *Argos*, deuising vpon his businesse for the yeare following, some ambitious men that were about him, studied so diligently for their owne greatnesse, as they were like to haue spoiled all that hee tooke in hand. *Antigonus Doson* had left vnto *Philip* such Counsailors, as to him did seeme the fittest men for gouerning of his youth. The chiefe of these was *Apelles*; that had the charge of his person, and also the ordering of his Treasures. This man, seeming to himselfe a great Politician, thought that hee should doe a notable peece of seruice to his Prince; if hee could reduce the *Achæans* vnto the same degree of subiection, wherein the *Macedonians* liued. To bring this to passe; during the late Expedition he had caused some of the *Macedonians* to thrust the *Achæans* out of their lodgings, and to strip them of the bootie that they had gotten. Proceeding further, as occasion fell out, Hee was bold to chastice some of that Nation; causing his Ministers to take and whippe them. If any of them offered (as there were some of them that could not refrain) to helpe their fellowes; them he laid by the heeles, and punished as Mutiners. Hereby hee thought to bring it to passe by little and little, that they should bee qualified with an habite of blind obedience; and thinke nothing vniust that pleased the King. But these *Achæans* were tenderly sensible in matters of libertie: whereof if they could haue beene contented to suffer any little

little diminution, they needed not haue troubled the *Macedonians* to helpe them in the warre against *Cleomenes*. They bemoaned themselues vnto olde *Aratus*; and besought him to thinke vpon some good order, that they might not be oppressed by degrees. *Aratus* foorthwith dealt earnestly with the King; as in a matter more weighty, than at first it might seeme. The King bestowed gracious words vpon those that had beene wronged; and forbade *Apelles* to follow the course begunne. Hereat *Apelles* was inwardly vexed, though he dissembled his choller for a time. He thought so well of his owne Proiect, that he could not endure to lay it aside; being perhaps vnable to doe the King any valuable seruice, in businesse of other nature. He purposed therefore hereafter to beginne at the head; since, in biting at the taile, the fish had shot away from his mouth. It could not otherwise be than that among the *Achæans* there were some, who bore no hearty affection to *Aratus*. These he enquired out, and sending for them, entertained them with words of Court; promising to become their especiall friend, and commend them vnto the King. Then brake he his purpose with the King himselfe: letting him know, that as long as hee continued to make much of *Aratus*, he must be faine to deale precisely with the *Achæans*, and as it were by Indenture, according to the letter of the Contract: whereas if he would be pleased, to giue countenance vnto those others whom he himselfe commended, then should the *Achæans*, and all other *Peloponnesians*, be quickely brought to conforme themselues vnto the duety of obedient Subiects. By such perswasions, he drew the King to be present at *Ægium*, where the *Achæans* were to hold election of a new Prætor. There with much more labour, than would haue bin needfull in a businesse of more importance; the King by faire words and threatnings together, obtained so much, That *Eperatus*, a very insufficient man, but one of *Apelles* his new fauourites, was chosen Prætor, instead of one more worthy, for whom *Aratus* had laboured. This was thought a good introduction vnto greater matters that should follow. The King from thence passed along by *Patræ* and *Dyma*, to a very strong Castle held by the *Eleans*, which was called *Tichos*. The garrison yeelded it vp for feare, at his first comming: whereof he was glad, for that he had an earnest desire to bestow it vpon the *Dymæans*, as he presently did.

The King thought it strange, that all this while he heard of no messengers from the *Eleans*, to sue for peace. For at his departure out of their Countrey the last Winter, hee had let loose one *Amphidamus* a Captaine of theirs, that was his prisoner; because hee found him an intelligent man, and one that vndertooke to make them forsake their alliance with the *Ætolians*, and ioyne with him vpon reasonable termes. This if they could be contented to doe, he willed *Amphidamus* to let them vnderstand, That hee would render vnto them freely all prisoners which he had of theirs; That he would defend them from all forrein inuasion; and that they should hold their liberty entire, liuing after their owne Lawes, without paying any manner of Tribute, or being kept vnder by any garrison. These conditions were not to be despised, if they had found credit as they might haue done. But when *Philip* came to the Castle of *Tichos*, and made a new inuasion vpon their Countrey: then beganne the *Eleans*, (that were not before ouer-hastie to beleeue such faire promises) to suspect *Amphidamus* as a Traitour, and one that was set on worke for no other end, than to breede a mutuall diffidence betweene them and the *Ætolians*. Wherefore they purposed to lay hands vpon him, and send him prisoner into *Ætolia*. But he perceiued their intent, and got away to *Dyma*: in good time for himselfe; in better for *Aratus*. For the King (as was sayd) maruailing what should be the cause, that he heard no newes from the *Ælians*, concerning the offers which hee had made vnto them by *Amphidamus*: *Apelles*, his Counsailor, thereby tooke occasion to supplant *Aratus*. He sayd that old *Aratus*, and his sonne together, had such deuices in their heads, as tended little to the Kings good: And long of them he sayd it was, that the *Eleans* did thus hold out: For when *Amphidamus* was dismissed home, the two *Arati*, (the father and the sonne) had taken him aside and giuen him to vnderstand, that it would be very preiudiciall to all *Peloponnesus*, if the *Eleans* once became at the deuotion of the *Macedonian*: And this was the true cause, why neither *Amphidamus* was very carefull in doing this message, nor the *Eleans* in hearkning to the Kings offers. All this was a false lie; deuised by *Apelles* himselfe, vpon no other ground than his owne malice. *Philip* had no sooner heard this tale, but in a great rage he sent for the two *Arati*, and bade *Apelles* rehearse it ouer againe to their faces. *Apelles* did so, and with a bold countenance,

talking to them as to men already conuicted. And when hee had ſaid all he reſt, ere either *Philip* or they ſpake any word; He added this clauſe as it were in the Kings name: Since the King hath found you ſuch vngratefull wretches; it is his meaning to hold a Parliament of the *Achæans*; and therein hauing made it know what ye are, to depart into *Macedon*, and leaue you to your ſelues. Old *Aratus* grauely admoniſhed the King; That whenſoeuer hee heard any accuſation, eſpecially againſt a friend of his owne or a man of worth, He ſhould forbeare a while to giue credit, vntill he had diligently examined the buſineſſe. For ſuch deliberation was Kingly, and he ſhould neuer thereof repent him. At the preſent hee ſaid there needed no more, than to call in thoſe that had heard his talke with *Amphidamus*, and eſpecially him that had brought this goodly tale to *Apelles*. For it would be a very abſurd thing, That the King ſhould make himſelfe the Authour of a report in the open Parliament of *Achaia*, whereof there was none other euidence, than one mans *yea*, and anothers *no*. Hereof the King liked well; and ſaid that he would make ſufficient inquirie. So paſſed a few dayes: wherein whileſt *Apelles* delaied to bring in the proofe, which indeed he wanted; *Amphidamus* came from *Elis*, and tolde what had befalne him there. The King was not forgetfull, to examine him about the conſpiracy of the *Arati*: which when he found no better than a meere deuice againſt his honourable friends; He entertained them in louing manner as before. As for his loue to *Apelles*, though it was hereby ſomewhat cooled; yet by meanes of long acquaintance and daily employment, no remiſſion therein could be diſcerned.

The vnreſtfull temper of *Apelles*, hauing with much vehemencie brought nothing to paſſe; began (as commonly Ambition vſeth) to ſwell and grow venomous for want of his free motion. He betakes himſelfe to his cunning againe: and as before, being checkt in his doings with thoſe of the vulgar, he had prepared a ſnare for the *Arati*; ſo fayling of them, he thinkes it wiſedome to lay for the King himſelfe, and for all at once which were about him. In ſuch manner ſometime, the Spider thought to haue taken the Swallow which draue away Flies out of the chimnie; but was carried (net and all) into the Ayre by the bird, that was too ſtrong to bee caught and held by the ſubtile workemanſhip of a Cob-web. Of the foure that next vnto *Apelles* were left by *Antigonus* in chiefe place about *Philip*; *Taurion*, his Lieutenant in *Peloponneſus*, and *Alexander* Captaine of the Guard, were faithfull men, and ſuch as would not be corrupted. The other two, *Leontius* Captaine of the *Targuetiers*, and *Megaleas* chiefe of the Secretaries, were eaſily wonne to be at *Apelles* his diſpoſition. This politician therefore ſtudied how to remooue the other two from their places, and put ſome Creatures of his owne into their roomes. Againſt *Alexander* Hee went to worke the ordinarie way, by calumniation and priuie detraction. But for the ſupplanting of *Taurion* he vſed more fineneſſe; loading him with daily commendations, as a notable man of warre, and one, whom for his many vertues, the King might ill ſpare from being alwaies in his preſence. By ſuch Art hee thought to haue remoued him, as we ſay, *Out of Gods bleſſing into a warme Sunne*. In the meane ſeaſon *Aratus* retired himſelfe; and ſought to auoid the dangerous friendſhip of the King, by forbearing to meddle in affaires of State. As for the new Prætor of *Achaia*, lately choſen by ſuch vehement inſtance of the King; Hee was a man of no diſpatch, and one that had no grace with the People. Wherefore a great deale of time was loſt, whileſt *Philip* wanted both the money and the Corne, wherewith hee ſhould haue beene furniſhed by the *Achæans*. This made the King vnderſtand his owne errour, which he wiſely ſought to reforme betimes. Hee perſwaded the *Achæans* to remoume their Parliament from *Ægium*, to *Sycion* the Towne of *Aratus*. There he dealt with the old man and his ſonne: perſwading them to forget what was paſt, and laying all the blame vpon *Apelles*, on whom thenceforth hee intended to keepe a more diligent eye. So by the trauell of theſe worthy men, He eaſily obtained what he would of the *Achæans*. Fifty talents they gaue him out of hand, with great ſtore of Corne: and further decreed, That ſo long as hee himſelfe in perſon followed the warres in *Peloponneſus*, hee ſhould receiue ten talents a moneth. Being thus enabled, he began to prouide ſhipping, that ſo he might inuade the *Etolians*, *Eleans*, and *Lacedæmonians*, that were maritime people, at his pleaſure, and hinder their excurſions by Sea.

It vexed *Apelles* beyond meaſure, to ſee things goe forward ſo well without his helpe; euen by the miniſtery of thoſe whom he moſt hated. Wherefore he entred into conſpiracie with *Leontius* and *Megaleas*: binding himſelfe and them by Oath, to croſſe and

bring

bring to nought, as well as they were able, all that the King should take in hand. By so doing, they thought to bring it to passe, that very want of ability to doe any thing without them; should make him speake them faire; and bee glad to submit himselfe to their directions. The King it is like had stood in some awe of them whilest he was a child, and therefore these wise men perswaded themselues, that, by looking bigge vpon him, and imputing vnto him all that fell out ill through their own misgouernement of his affaires, they might rule him as a childe still. *Apelles* would needes goe to *Chalcis*, there to take order for the prouisions, which were to come that way out of *Macedon*: The other two staid behinde with the King, to play their parts; all more mindfull of their wicked oath, than of their dutie.

His fleet and Armie being in a readinesse: *Philip* made countenance, as if hee would haue bent all his forces against the *Eleans*; to whose aid therefore the *Ætolians* sent men, little fearing that the mischiefe would haue fallen as soone after it did, vpon themselues. But against the *Eleans* and those that came to helpe them, *Philip* thought it enough to leaue the *Achæans*, with some part of his and their Mercinaries. Hee himselfe with the body of his Armie putting to Sea, landed in the Ile of *Cephallenia*: whence the *Ætolians* dwelling ouer against it, vsed to furnish themselues of shipping, when they went to rowe abroad. There he besieged the Towne of *Palæa*, that had beene very seruiceable to the Enemie against him and his Confederates; and might be very vse-full to him, if hee could get it. Whilest he lay before this Towne, there came vnto him fifteene shippes of warre from *Scerdilaidas*; and many good Souldiers, from the *Epirots*, *Acarnanians*, and *Messenians*. But the Towne was obstinate; and would not be terrified with numbers. It was naturally fenced on all parts saue one, on which side *Philip* carried a Mine to the wall, wherewith hee ouerthrew two hundred foot thereof. *Leontius* Captaine of the Targetiers, was appointed by the King to make the assault. But he, remembring his couenant with *Apelles*, did both wilfully forbeare to doe his best; and caused others to do the like. So the *Macedonians* were put to foyle, and many slaine, not of the worst souldiers, but such as had gotten ouer the breach, and would haue carried the Towne, if the Treason of their Captaine, and some by him corrupted, had not hindered the victory. The King was angry with this, but there was no remedie; and therefore he thought vpon breaking vp the siege. For it was easier vnto the Townes men to make vp the gap in their wall, than for him to make it wider. Whilest he stood thus perplexed and vncertaine what course to take: the *Messenians* and *Acarnanians* lay hard vpon him, each of them desirous to draw him into their owne Countrey. The *Messenians* alleadged, that *Lycurgus* was busie in wasting their Countrey: vpon whom the King might come vnawares in one day; the Etesian windes which then blew, serving fitly for his Nauigation. Heereto also *Leontius* perswaded; who considered that those windes, as they would easily carry him thither, so would they detaine him there perforce (blowing all the Dogge-dayes) and make him spend the Summer to small or no purpose. But *Aratus* gaue better counsaile, and preuailed. He shewed how vnfitting it were, to let the *Ætolians* ouer-runne all *Thessalie* againe, and some part of *Macedon*, whilest the King withdrew his Armie farre off to seeke small aduentures. Rather, hee said, that the time now serued well to carrie the warre into *Aetolia*; since the Prætor was gone thence abroad on rouing, with the one halfe of their strength. As for *Lycurgus*; he was not strong enough to doe much harme in *Peloponnesus*: and it might suffice, if the *Achæans* were appointed to make head against him. According to this aduice, the King sets sayle for *Ætolia*; and enters the Bay of *Ambracia*, which diuided the *Aetolians* from *Acarnania*. The *Acarnanians* were glad to see him on their borders; and ioyned with him as many of them as could beare armes, to helpe in taking vengeance vpon their bad neighbours. He marched vp into the in-land Countrey: and taking some places by the way, which he filled with Garrisons to assure his Retrait; He passed on to *Thermum*, which was the Receptacle of the *Aetolians*, and surest place of defence in all extremities. The Countrey round about was a great Fastnesse, enuironed with rockie Mountaines of very narrow, steepe, and difficult ascent. There did the *Aetolians* vse to hold all their chiefe meetings, their Faires, their election of Magistrates, and their solemne games. There also they vsed to bestow the most precious of their goods, as in a place of greatest securitie. This opinion of the naturall strength, had made them careleſse in looking vnto it. When *Philip* therefore had ouercome the bad way, there was nothing else to do than to take spoile:

whereof

whereof he found such plentie, that he thought the paines of his iourney well recompenced. So he loaded his Armie: and consuming all that could not be carried away, forgot not to raze a goodly Temple, the chiefe of all belonging vnto the *Aetolians*; in remembrance of their like courtesie, shewed vpon the Temples of *Dium* and *Dodona*. This burning of the Temple, might (questionlesse) more for the Kings honour haue beene forborne. But perhaps he thought, as *Mounsieur du Gourgues* the French Captaine told the *Spaniards* in *Florida*, That they which had no faith, needed no Church. At his returne from *Thermum*, the *Aetolians* laid for him: which that they would doe, he beleeued before; and therefore was not taken vnawares: Three thousand of them there were that lying in ambush fell vpon his skirts: but hee had laid a Counter-ambush for them of his *Illyrians*; who staying behinde the rest, did set vpon the backes of the *Aetolians*, whilest they were busily charging in Rere the Armie that went before. So with slaughter of the enemie, hee returned the same way that he came: and burning downe those places that he had taken before, as also wasting the Countrey round about him, Hee safely carried all that he had gotten aboard his Fleet. Once the *Aetolians* made countenance of fight, issuing out of *Stratus* in great brauerie. But they were beaten home faster than they came, and followed to their very gates.

The ioy of this victorious Expedition being euery way complete, and not deformed (as commonly happens) by any sinister accident; it pleased the King to make a great feast vnto all his friends and Captaines. Thither were inuited among the rest *Leontius*, with his fellow *Megaleas*. They came, because they could not choose: but their heauy lookes argued, what little pleasure they tooke in the Kings prosperity. It grieued them to thinke, that they should bee able to giue no better account vnto *Apelles*, of their hindering the Kings businesse; since *Apelles* himselfe, as will be shewed anon, had plaied his owne part with a most mischieuous dexteritie. Finding *Aratus* on the way home to his Tent: they fell to reuiling him, throwing stones at him, so that they caused a great vprore; many running in (as happens in such cases) to take part with the one or the other. The King sending to inquire of the matter, was truely informed of all that had passed. Which made him send for *Leontius* and his fellowes. But *Leontius* was gotten out of the way: *Megaleas*, and another with him, came. The King began to rate them for their disorder, and they, to giue him froward answeres: in somuch as they said at length, That they would neuer giue ouer, till they had rewarded *Aratus* with a mischiefe as hee deserued. Hereupon the King committed them to ward. *Leontius* hearing of this, comes boldly to the King, with his Targettiers at his heeles: and with a proud grace demanded, who it was that had dared to lay hands vpon *Megaleas*, yea and to cast him into prison? Why, said the King, it was euen I. This resolute answere, which *Leontius* had not expected, made him depart both sad and angrie; seeing himselfe out-frowned, and not knowing how to remedie the matter. Shortly after *Megaleas* was called forth to his answere, and was charged by *Aratus* with many great crimes. Among which were, The hinderance of the Kings victorie at *Palea*, and the Compact made with *Apelles*: matters no lesse touching *Leontius*, that stood by as a looker on, than *Megaleas* that was accused. In conclusion, the presumptions against him were so strong, and his answeres thereto so weake; that he, and *Crinon* one of his fellowes, were condemned in twentie Talents: *Crinon* being remanded backe to prison, and *Leontius* becomming Bayle for *Megaleas*. This was done vpon the way home-ward, as the King was returning to *Corinth*.

Philip dispatched well a great deale of businesse this yeere. For as soone as hee was at *Corinth*, he tooke in hand an Expedition against the *Lacedamonians*. These and the *Eleans* had done what harme they could in *Peloponnesus*, whilest the King was absent. The *Achaans* had opposed them as well as they could; with ill successe, yet so, as they hindered them from doing such harme as else they would haue done. But when *Philip* came, he ouer-ran the Countrey about *Lacedamon*: and was in a manner at the gates of *Sparta*, ere men could well beleeue that he was returned out of *Aetolia*. He tooke not in this Expedition any Cities, but made great waste in the fieldes: and hauing beaten the enemie in some skirmishes, carried backe with him to *Corinth* a rich bootie of Cattell, slaues, and other Countrie-spoile. At *Corinth* he found attending him, Embassadours from the *Rhodians* and *Chians*: that requested him to set *Greece* at quiet, by granting peace vnto the *Aetolians*. They had gracious audience: and he willed them to deale first with the *Aetolians*; who if they would make the same request, should not finde him vnreasonable. The

Aetolians

Ætolians had sped ill that yeare: neither saw they any likely hopes for the yeares following. The Army that they had sent foorth to waste *Thessaly* and *Macedon*, found such opposition on the way; that not daring to proceed, it returned home without bringing any thing to effect. In the meane season they had beene grieuously afflicted, as before is shewed, by *Philip* in the center of their owne Countrey. All *Greece* and *Macedon* was vp in armes against them, and their weake Allies the *Eleans* and *Lacedæmonians*. Neither was it certaine, how long the one or other of these their *Peloponnesian* friends should bee able to hold out, since they were not strong enough to keepe the field, but had already suffered those miseries of war, which by a little continuance would make them glad, each to seeke their owne peace, without regard of their Confederates. Wherefore the *Ætolians* readily entertained this negotiation of Peace: and taking truce for thirty daies with the king, dealt with him by intercession of the same Embassadors, to intreat his presence at a Diet of their nation, that should be held at *Rhium*; whither if he would vouchsafe to come, they promised that he should find them conformable to any good reason.

Whilest these things were in hand, *Leontius* and *Megaleas* thought to haue terrified the King, by raising sedition against him in the Army. But this deuice sorted to no good effect. The souldiers were easily and quickly incensed against many of the kings friends, who were said to be the cause, why they were not rewarded with so much of the booty, as they thought to belong of right vnto them. But their anger spent it selfe in a noyse, and breaking open of doores, without further harme done. This was enough to informe the King (who easily pacified his men with gentle words) that some about him were very false. Yea the souldiers themselues, repenting of their insolence, desired to haue the Authors of the tumult sought out, and punished according to their deserts. The King made shew as if hee had not cared to make such inquisition. But *Leontius* and *Megaleas* were afraide, lest the matter would soone come out of it selfe to their extreame danger. Wherefore they sent vnto *Apelles*, the Head and Architect of their treason; requesting him speedily to repayre vnto *Corinth*, where hee might stand betweene them and the Kings displeasure. *Apelles* had not all this while beene wanting to the businesse, vndertaken by him and his treacherous companions. Hee had taken vpon him, as a man that had the Kings heart in his owne hand: and thereby was he growne into such credit, that all the Kings Officers in *Macedon* and *Thessalie* addressed themselues vnto him, and receiued from him their dispatch in euery businesse. Likewise the *Greekes* in all their flattering Decrees, tooke occasion to magnifie the vertue of *Apelles*, making slight mention (onely for fashions sake) of the King: who seemed no better than the Minister and Executioner of *Apelles* his will and pleasure. Such was the arrogancie of this great man, in setting himselfe out vnto the people: but in mannaging the Kings affaires, hee made it his speciall care, that mony, and all things needfull for the publique seruice, should be wanting. Yea he enforced the King, for very needs, to sell his owne Plate and houshold vessels: thinking to resolue these and all other difficulties, by onely saying, *Sir, be ruled wholly by me, and all shall be as you would wish.* Hereto if the King would giue assent, then had this Politician obtained his hearts desire. Now taking his iourney from *Chalcis* in the Isle of *Eubœa*, to the citty of *Corinth* where *Philip* then lay: he was fetcht in with great pompe and royaltie, by a great number of the Captains and Souldiers, which *Leontius* and *Megaleas* drew forth to meet him on the way. So entring the citty with a goodly traine, he went directly to the Court, and towards the Kings chamber. But *Philip* was well aware of his pride, and had vehement suspition of his falshood. Wherefore one was sent to tel him, that he should wait a while, or come another time; for the King was not now at leisure to be spoken with. It was a pretty thing, that such a check as this made all his attendants forsake him, as a man in disgrace; in such sort, that going thence to his lodging, he had none to follow him saue his owne Pages. After this, the King vouchsafed him now and then some slender graces: but in consultations, or other matters of priuacie, he vsed him not at all. This taught *Megaleas* to look to himselfe, and run away betimes. Hereupon the King sent foorth *Taurion* his Lieutenant of *Peloponnesus*, with all the Targettiers, as it were to do some piece of seruice, but indeed of purpose to apprehend *Leontius* in the absence of his followers. *Leontius* being taken, dispatched away a messenger presently to his Targettiers, to signifie what was befallen him: and they foorthwith sent vnto the King in his behalfe. They made request, That if any other thing were obiected against him, hee might not be

called

called forth to triall before their returne: as for the debt of *Megaleas*, if that were all the matter, they said they were ready to make a purse for his discharge. This affection of the souldiers made *Philip* more hastie than else he would haue beene, to take away the Traitors life. Neither was it long, ere letters of *Megaleas* were intercepted, which hee wrote vnto the *Ætolians*; vilifying the King with opprobrious words; and bidding them not to hearken after peace, but to hold out a while, for that *Philip* was euen ready to sinke vnder the burden of his owne pouertie. By this the King vnderstood more perfectly the falshood, not onely of *Megaleas*, but of *Apelles*; whose cunning head had laboured all this while to keepe him so poore. Wherefore he sent one to pursue *Megaleas* that was fled to *Thebes*. As for *Apelles*, he committed both him, his sonne, and another that was inward with him, to prison, wherein all of them shortly ended their liues. *Megaleas* also, neither daring to stand to triall, nor knowing whither to flie, was weary of his owne life, and slew himselfe about the same time.

The *Ætolians*, as they had begun this warre vpon hope of accomplishing what they listed in the Nonage of *Philip*: so finding that the vigour of this yong Prince, tempered with the cold aduice of *Aratus*, wrought very effectually toward their ouerthrow; they grew very desirous to make an end of it. Neuertheless being a turbulent Nation, and ready to lay hold vpon all aduantages: when they heard what was happened in the Court, the death of *Apelles*, *Leontius*, and *Megaleas*, together with some indignation thereupon conceiued by some of the Kings Targettiers, they began to hope anew, that these troubles would be long lasting, and thereupon brake the day appointed for the meeting at *Rhium*. Of this was *Philip* nothing sorie. For being in good hope throughly to tame this vnquiet Nation; He thought it much to concerne his owne honour, that all the blame of the beginning & continuing the warre should rest vpon themselues. Wherefore he willed his Confederates, to lay aside all thought of peace, and to prepare for war against the yeere following; wherein he hoped to bring it to an end. Then gratified hee his Macedonian souldiours, by yeelding to let them winter in their owne Countrie. In his returne homward, he called into iudgement one *Ptolemie*, a companion with *Apelles* and *Leontius* in their Treasons: who was therfore condemned by the *Macedonians*; and suffered death. These were the same *Macedonians*, that lately could not endure to heare of *Leontius* his imprisonment: yet now they thinke the man worthy to die that was but his adherent. So vaine is the confidence, on which Rebels vse to build, in their fauour with the Multitude.

During his abode in *Macedon*, *Philip* won some bordering Townes; from which the *Dardanians*, *Ætolians*, and other his ill neighbours, were accustomed to make rodes into his kingdome: when hee had thus prouided for safety of his owne; the *Ætolians* might well know what they were to expect. But there came again Embassadors from the *Rhodians* and *Chians*, with others from *Ptolemie* King of *Ægypt*, and from the Citie of *Byzantium*, recontinuing the former sollicitation about the Peace. This fashion had been taken vp in matters of *Greece*, euer since the Kings that reigned after *Alexander*, had taken vpon them to set the whole Countrie at libertie: No sooner was any Prouince or Citie in danger to be oppressed and subdued by force of warre, but presently there were found intercessors, who pittying the effusion of Greekish bloud, would importune the stronger to relinquish his aduantage. By doing such friendly offices in time of need, the Princes and States abroad sought to binde vnto them those people, that were howsoeuer weake in numbers, yet very good souldiors. But heereby it came to passe, that the more froward sort, especially the *Ætolians*, whose whole Nation was addicted to falsehood and robberie, durst enter boldly into quarrels with all their Neighbours: being well assured, that if they had the worst, *The loue of Greece* would be sufficient for to redeeme their quiet. They had, since the late Treatie of peace, done what harme they could in *Peloponnesus*: but being beaten by the *Achæans*, and standing in feare to bee more soundly beaten at home, they desired now, more earnestly then before, to make an end of the Warre as soone as they might. *Philip* made such answere vnto the Embassadours, as he had done the former yeere; That he gaue not occasion to the beginning of this warre, nor was at the present afraid to continue it, or vnwilling to end it: but that the *Ætolians*, if they had a desire to liue in rest, must first bee dealt withall, to signifie plainely their determination, whereto himselfe would returne such answere as he should thinke fit.

Philip had at this time no great liking vnto the Peace, being a yong Prince, and in hope to increase the honour which he daily got by the warre. But it happened in the middest of this Negotiation, that he was aduertised by letters out of *Macedon*, what a notable victorie *Hannibal* had obtained against the *Romans* in the battaile at *Thrasymene*. These letters hee communicated vnto *Demetrius Pharius*: who greatly encouraged him to take part with *Hannibal*: and not to sit still, as an idle beholder of the Italian Warre. Heereby he grew more inclinable than before vnto Peace with the *Ætolians*, which was concluded shortly in a meeting at *Naupactus*. There did *Agelaus* an *Ætolian* make a great Oration: telling, how happie it was for the *Greekes*, that they might at their owne pleasure dispute about finishing Warre betweene themselues, without being molested by the *Barbarians*. For when once either the *Romans* or *Carthaginians*, had subdued one the other; it was not to be doubted, that they would forthwith looke Eastward, and seeke by all meanes to set footing in *Greece*. For this cause he said it were good, that their Countrie should be at peace within it selfe: and that *Philip*, if he were desirous of warre, should lay hold on the opportunitie, now fitly seruing, to enlarge his Dominion, by winning somewhat in *Italie*.

Such aduice could the *Ætolians* then giue, when they stood in feare of danger threatning them at hand: but being soone after weary of rest, as being accustomed to enrich themselues by pillage, they were so farre from obseruing and following their own good counsell, that they inuited the *Romans* into *Greece*, whereby they brought themselues and the whole Countrie, (but themselues before any other part of the Country) vnder seruitude of strangers. The Condition of this Peace was simple, That euery one should keepe what they held at the present, without making restitution, or any amends for damages past.

§. III.

Philip, *at the perswasion of* Demetrius Pharius, *enters into League with* Hannibal, *against the Romans. The Tenour of the League betweene* Hannibal *and* Philip.

THis being agreed vpon: the *Greekes* betooke themselues to quiet courses of life; and *Philip* to prepare for the businesse of *Italie*, about which hee consulted with *Demetrius Pharius*. And thus passed the time away, till the great battaile of *Canna*: after which he ioyned in league with *Hannibal*, as hath beene shewed before. *Demetrius Pharius* bore great malice vnto the *Romans*; and knew no other way to be auenged vpon them, or to recouer his owne lost Kingdome, than by procuring the *Macedonian*, that was in a manner wholly guided by his counsaile, to take part with their enemies. It had otherwise beene farre more expedient for *Philip*, to haue supported the weaker of those two great Cities against the more mighty. For by so doing, hee should perhaps haue brought them to peace vpon some equall termes; and thereby, as did *Hiero* a farre weaker Prince, haue both secured his owne Estate, and caused each of them to be desirous of chiefe place in his friendship. The issue of the counsaile which hee followed, will appeare soone after this. His first quarrell with the *Romans*; the trouble which they and the *Ætolians* did put him to in *Greece*; and the Peace which they made with him for a time, vpon such Conditions that might easily be broken: haue beene related in another place, as belonging vnto the second Punicke Warre. Wherefore I will onely heere set downe the tenour of the League betweene Him and *Carthage*: which may seeme not vnworthy to be read, if onely in regard of the forme it selfe then vsed; though it had beene ouer-long to haue beene inserted into a more busie peece.

THE

The Oath and Couenants betweene Hannibal, Generall of the Carthaginians, and *Xenophanes*, Embassador of *Philip* King of *Macedon*.

THIS is the League ratified by oath, which Hannibal *the Generall, and with him* Mago, Myrcal, *and* Barmocal, *as also the Senators of Carthage that are present, and all the Carthaginians that are in his Armie, haue made with* Xenophanes *the sonne of* Cleomachus *Athenian, whom King* Philip *the sonne of* Demetrius *hath sent vnto vs, for himselfe and the Macedonians, and his Associates: Before* Iupiter, *and* Iuno, *and* Apollo: *before* † The God of the Carthaginians, Hercules *and* Tolaus, *before* Mars, Triton, Neptune: *before* The Gods *accompanying Armes, the* Sunne, *the* Moone, *and the* Earth; *before* Riuers *and* Meddowes, *and* Waters; *before all the* Gods, *that haue power ouer Carthage; before all the* Gods *that rule ouer Macedon, and the rest of Greece; before all the* Gods *that are Presidents of Warre, and present at the making of this League.* Hannibal *the Generall hath said, and all the Senators that are with him, and all the Carthaginians in his Armie:* Be it agreed betweene You and Vs, that this Oath stand for friendship and louing affection, that We become friends, familiar, and brethren, Vpon Couenant, that *the safety of the Lords the Carthaginians, and of* Hannibal *the Generall and those that are with him, and of the Rulers of Prouinces of the Carthaginians vsing the same Lawes, and of the Vicans, & as many Cities & Nations as obey the Carthaginians, and of the Souldiors and Associates, and of all Townes and Nations with which We hold friendship in Italy, Gaule, and Liguria, and with whom we shall hold friendship or make alliance hereafter in this Region; be preserued by King* Philip *and the Macedonians, and such of the Greekes as are their Associates.* In like manner *shall King* Philip *and the Macedonians, and other the Greekes his Associates, be saued and preserued by the Carthaginian Armies, and by the Vicans, and by all Cities and Nations that obey the Carthaginians, and by their Associates and Souldiers, and by all Nations and Cities in Italie, Gaule and Liguria, that are of our Alliance, or shall hereafter ioyne with Vs in Italie.* Wee *shall not take counsaile one against the other, nor deale fraudulently one with the other. With all readinesse and good will, without deceit or subtletie, We shall be enemies vnto the enemies of the Carthaginians, excepting those Kings, Towns, and Hauens, with which we haue alreadie league and friendship. Wee also shall be enemies to the enemies of King* Philip, *excepting those Kings, Cities, and Nations, with which wee haue already league and friendship. The warre that we haue with the Romans, haue Ye also with them, vntill the Gods shall giue vs a new and happie end. Yee shall aid Vs with those things whereof wee haue need, and shall doe according to the Couenants betweene Vs. But if the Gods shall not giue vnto You and Vs their helpe in this warre against the Romans and their Associates; then if the Romans offer friendship,* Wee *shall make friendship in such wise that Yee shall be partakers of the same friendship, with Condition,* That *they shall not haue power to make warre vpon you: Neither shall the Romans be Lords ouer the Corcyraans, nor ouer those of Apollonia, nor Dyrrachium, nor ouer Pharus, nor Dimalle, nor the Parthini, nor Atintania. They shall also render vnto* Demetrius Pharius *all those that belong vnto him, as many as are within the Romanes Dominions. But if the Romans (after such peace made) shall make warre vpon Ye or Vs; Wee will succour one another in that warre, as either shall haue need. The same shall be obserued in warre made by any other, excepting those Kings, Cities, and States, with whom wee hold alreadie league and friendship.* To this league *if We or Ye shall thinke fit to adde or detract, such addition or detraction shall be made by our common consent.*

† *Damon.*

§. IIII.

How Philip *yeelded to his naturall vices being therein soothed by* Demetrius Pharius. *His desire to tyrannize vpon the free States his Associates: With the troubles, into which hee thereby fell, whilest he bore a part in the second Punick warre. He poysoneth* Aratus: *and growes hatefull to the Achæans.*

Hitherto *Philip* had carried himselfe as a vertuous Prince. And though with more commendation of his wisedome, hee might haue offered his friendship to the *Romans*, that were like to be oppressed, than to the *Carthaginians* who had the better hand: yet this his meddling in the Punicke warre, proceeded from a royall greatnesse of minde, with a desire to secure and increase his owne estate, adding therewithall reputation to his Countrie. But in this businesse he was guided (as hath beene said) by *Demetrius Pharius*: who, looking throughly into his nature, did accommodate himselfe to his desires: and thereby shortly gouerned him as he listed. For the vertues of *Philip* were not indeed such as they seemed. He was lustfull, bloudy, and tyrannicall: desirous of power to doe what he listed, and not otherwise listing to doe what he ought, than so farre forth, as by making a faire shew he might breed in men such good opinion of him, as should helpe to serue his turne in all that hee tooke in hand. Before hee should busie himselfe in *Italie*, hee thought it requisite in good policie, to bring the *Greekes* that were his Associates vnder a more absolute forme of subiection. Hereunto *Apelles* had aduised him before: and hee had liked reasonably well of the course. But *Apelles* was a boysterour Counsellor, and one that referring all to his owne glory, thought himselfe deepely wronged if he might not wholly haue his owne way, but were driuen to await the Kings opportunity at better times. *Demetrius Pharius* could well be contented to obserue the Kings humours: and guided, like a Coach-man with the reines in his hand, those affections which himselfe did onely seeme to follow. Therefore hee grew daily more and more in credit: so as, without any manner of contention, he supplanted *Aratus*: which the violence of *Apelles* could neuer doe.

There arose about these times a very hote Faction among the *Messenians*, betweene the Nobilitie and Commons: their vehement thoughts being rather diuerted (as happens often after a forrein warre) vnto domesticall obiects, than allayed and reduced vnto a more quiet temper. In processe of no long time, the contention among them grew so violent, that *Philip* was entreated to compound the differences. He was glad of this: resoluing so to end the matter, that they should not henceforth striue any more about their Gouernment: for that hee would assume it wholly to himselfe. At his comming thither, hee found *Aratus* busie among them to make all friends, after a better manner than agreed with his owne secret purpose. Wherefore hee consulted not with this reuerend old man: but talked in priuate with such of the *Messenians* as repaired vnto him. He asked the Gouernours, what they meant to stand thus disputing: and whether they had not Lawes, to bridle the insolence of the vnrulie Rabble: Contrariwise, in talking with the heads of the popular Faction, He said it was strange, that they being so many, would suffer themselues to be opposed by a few; as if they had not hands to defend themselues from Tyrants. Thus whilest each of them presumed on the Kings assistance; they thought it best to goe roundly to worke, ere that hee were gone that should countenance their doings. The Gouernours therefore would haue apprehended some seditious Orators, that were, they said, the stirrers vp of the multitude vnto sedition. Vpon this occasion the people tooke Armes: and running vpon the Nobilitie and Magistrates, killed of them in a rage almost two hundred. *Philip* thought, it seemes, that it would be easie to worrie the sheepe, when the Dogges their guardians were slaine. But his falshood and double dealing was immediately found out. Neither did the younger *Aratus* forbeare, to tell him of it in publike, with very bitter and disgracefull words. The King was angry at this. But hauing already done more then was commendable, or excusable: and yet further intending to take other things in hand wherein hee should neede the helpe and countenance of his best friends; Hee was content to smother his displeasure, and make as faire weather as hee could. He ledde olde *Aratus* aside by the hand; and went vp into the Castle of *Ithome*, that was ouer *Messene*. There hee pretended to doe sacrifice: and sacrifice he did. But it was his purpose to keepe the place

to

to his owne vse; forthat it was of notable strength, and would serue to command the further parts of *Peloponnesus*, as the Citadell of *Corinth*, which he had already, commanded the entrance into that Countrie. Whilest hee was therefore sacrificing, and had the entrailes of the beast deliuered into his hands, as was the manner; Hee shewed them to *Aratus*, and gently asked him, whether the tokens that he saw therein did signifie, That being now in possession of this place, he should quietly goe out of it, or rather keepe it to himselfe. He thought perhaps, that the old man would haue soothed him a little; were it onely for desire to make amends, for the angry words newly spoken by his sonne. But as *Aratus* stood doubtfull what to answere, *Demetrius Pharius* gaue this verdict: *If thou be a Southsayer, thou maist goe thy waies, and let slip this good aduantage; If thou be a King, thou must not neglect the opportunitie, but hold the Oxe by both his hornes.* Thus he spake; resembling *Ithome* and *Acrocorinthus* vnto the two hornes of *Peloponnesus*. Yet would *Philip* needes heare the opinion of *Aratus*: who told him plainely, That it were well done to keepe the place, if it might be kept without breach of his faith vnto the *Messenians*: But if, by seizing vpon *Ithome*, He must lose all the other Castles that he held, and especialy the strongest Castle of all that was left vnto him by *Antigonus*, which was his credit; then were it farre better to depart with his souldiers, and keepe men in dutie, as he had done hitherto, by their owne good wils, than by fortifying any strong places against them, to make them of his friends become his Enemies.

To this good aduice *Philip* yeelded at the present: but not without some dislike, thenceforth growing betweene Him and the *Arati*; whom he thought more froward than beseemed them, in contradicting his will. Neither was the old man desirous at all, to deale any longer in the Kings affaires, or be inward with him. For as he plainely discouered his Tyrannous purposes: so likewise he perceiued, that in resorting to his house, He had beene dishoneſt with his sonnes wife. He therfore staid at home: where at good leisure he might repent, that in despight of *Cleomenes*, his owne Countriman, and a temperate Prince, he had brought the *Macedonians* into *Peloponnesus*.

Philip made a Voyage out of *Peloponnesus* into *Epirus*, wherein *Aratus* refused to beare him company. In this journy he found by experience what *Aratus* had lately told him; That vnhoneſt counsailes are not so profitable in deed, as in appearance. The *Epirots* were his followers and dependants; and so they purposed to continue. But Hee would needes haue them so to remaine, whether they purposed it or not. Wherefore to make them the more obnoxious vnto his Will, He seized vpon their Towne of *Oricum*, and laid siege to *Apollonia*; hauing no good colour of these doings: but thinking himselfe strong enough to doe what he listed, and not seeing whence they should procure friends to help them. Thus in stead of setling the country, as his intended Voyage into *Italie* required: He kindled a fire in it which he could neuer quench, vntill it had laid hold on his owne Palace. Whilest hee was thus labouring to binde the hands that should haue fought for him in *Italie*: *M. Valerius* the *Romane* came into those parts; who not onely maintained the *Epirots* against him, but procured the *Aetolians* to breake the Peace, which they had lately made with him.

Thus began that warre; the occurrents whereof wee haue related before, in the place whereto it belonged. In mannaging whereof though *Philip* did the offices of a good Captaine: yet when leisure serued, He made it apparant that he was a vicious King. He had not quite left his former desire, of oppressing the libertie of the *Messenians*; but made another iourney into their Country, with hope to deceiue them, as before. They vnderstood him better now than before; and therefore were not hasty to trust him too farre. When he saw that his cunning would not serue, He went to worke by force; and calling them his Enemies, inuaded them with open Warre. But in that warre he could doe little good; perhaps, because none of his Confederates were desirous to helpe him in such an enterprise. In this attempt vpon *Messene* he lost *Demetrius Pharius*; that was his Counsailor and Flatterer, not his peruerter; as appeares by his growing daily more naught in following times. The worse that hee sped, the more angry hee waxed against those that seemed not to fauour his iniurious doings. Wherefore by the ministery of *Taurion*, his Lieutenant, he poysoned olde *Aratus*; and shortly after that he poysoned also the yonger *Aratus*: hoping that these things would neuer haue beene knowne, because they were done secretly, and the poysons themselues were more sure than manifest in operation. The *Sicyonians*, and all the people of *Achaia*, decreed vnto

Aratus more than humane honours, as Sacrifices, Hymnes, and Proceſſions, to be celebrated euery yeere twice, with a Prieſt ordained vnto him for that purpoſe; as was accuſtomed vnto the *Heroes*, or men, whom they thought to be tranſlated into the number of the gods. Hereunto they are ſaid to haue beene encouraged by an Oracle of *Apollo*: which is like enough to haue beene true; ſince the helpe of the Deuill is neuer failing to the increaſe of Idolatrie.

The louing memorie of *Aratus* their Patron, and ſingular Benefactor, could not but worke in the *Achæans* a maruellous diſlike, of that wicked King which had made him thus away. He ſhall therfore heare of this hereafter, when they better dare to take counſaile for themſelues. At the preſent, the murder was not generally knowne or beleeued: neither were they in caſe to ſubſiſt, without his helpe that had committed it. The *Ætolians* were a moſt outragious people, great darers, and ſhameleſſe robbers. With theſe the *Romans* made a league: whereof the Conditions were ſoone divulged, eſpecially that maine point, concerning the diuiſion of the purchaſe which they ſhould make, namely, That the *Ætolians* ſhould haue the country and Townes; but the *Romans* the ſpoyle, and carry away the people to ſell for ſlaues. The *Achæans*, who in times of greater quiet, could not endure to make ſtreight alliance with the *Ætolians*, as knowing their vnciuill diſpoſition; were much the more auerſe from them, when they perceiued how they had called in the *Barbarians* (for ſuch did the *Greekes* account all other Nations except their owne) to make hauocke of the Country. The ſame conſideration mooued alſo the *Lacedæmonians*, to ſtand off a while, before they would declare themſelues for the *Ætolians*, whoſe friendſhip they had embraced in the late warre. The induſtry therefore of *Philip*, and the great care which he ſeemed to take of the *Achæans* his Confederates, ſufficed to retaine them: eſpecially at ſuch time, as their owne neceſſitie was thereto concurrent. More particularly he obliged vnto himſelfe the *Dymæans*, by an ineſtimable benefit: recouering their Towne, after it had beene taken by the *Romans* and *Ætolians*; and redeeming their people whereſoeuer they might be found, that had been carried away Captiue, and ſold abroad for ſlaues. Thus might he haue blotted out the memorie of offences paſt; if the malignitie of his naturall condition had not otherwhiles broken out, and giuen men to vnderſtand; that it was the Time, and not his Vertue, which cauſed him to make ſuch a ſhew of goodneſſe. Among other foule acts, whereof hee was not aſhamed; He tooke *Polycratia* the wife of the yonger *Aratus*, and carried her into *Macedon*: little regarding how this might ſerue to confirm in the people their opinion, that he was guilty of the old mans death. But of ſuch faults he ſhall be told, when the *Romans* make warre vpon him the ſecond time: for of that which hapned in this their firſt Inuaſion, I holde it ſuperfluous to make repetition.

§. V.

Of Philopœmen *Generall of the Achæans: and* Machanidas, *Tyrant of Lacedæmon. A battaile betweene them, wherein* Mechanidas *is ſlaine.*

IT happens often, that the diſeaſe of one eminent man diſcouers the vertue of another. In the place of *Aratus* there ſtood vp *Philopœmen*: whoſe notable valour, and great skill in Armes, made the Nation of the *Achæans* redoubtable among all the *Greekes*, and careleſſe of ſuch protection, as in former times they had needed againſt the violence of their neighbours. This is that *Philopœmen*: who being then a yong man, and hauing no command; did eſpeciall ſeruice to *Antigonus* at the battaile of *Sellaſia* againſt *Cleomenes*. Thence forward vntill now he had ſpent the moſt part of his time in the Ile of *Crete*: the Inhabitants whereof being a valiant people, and ſeldome or neuer at peace betweene themſelues; He bettered among them his knowledge and practice in the Art of warre. At his returne home, Hee had charge of the Horſe: wherein he carried himſelfe ſo ſtrictly, trauailing with all the Cities of the Confederacie to haue his followers well mounted, and armed at all pieces: as alſo hee ſo diligentlie trained them vp in all exerciſe of ſeruice that hee made the *Achæans* very ſtrong in that part of their forces. Being afterward choſen Prætor or Generall of the Nation, Hee had no leſſe care to reforme their militarie diſcipline throughout, whereby his Countrie might be ſtrong enough to defend it ſelfe, and not any longer (as in former times) need to depend vpon the helpe of others. Hee perſwaded the *Achæans* to cut off their vaine

expence

expence of brauerie, in apparell, houſhold ſtuffe, and curious fare, and to beſtow that coſt vpon their Armes: wherein by how much they were the more gallant, by ſo much were they like to proue the better Souldiers, and ſuteable in behauiour, vnto the pride of their furniture. They had ſerued hitherto with little light Bucklers, and ſlender Darts, to caſt afarre off; that were vſefull in skirmiſhing at ſome diſtance, or for Surpriſes, or ſuddaine and haſtie Expeditions; whereto *Aratus* had beene moſt accuſtomed. But when they came to handie ſtrokes, they were good for nothing ſo long as they were wholly driuen to relie vpon the courage of their Mercenaries. *Philopœmen* altered this: cauſing them to arme themſelues more weightily, to vſe a larger kind of ſhield, with good ſwords, and ſtrong pikes, fit for ſeruice at hand. He taught them alſo to fight in cloſe orders and altered the forme of their embattailing: not making the Files ſo deepe as had beene accuſtomed, but extending the Front, that he might vſe the ſeruice of many hands.

Eight Moneths were ſpent of that yeere, in which he firſt was Prætor of the *Achæans*; when *Machanidas* the Tyrant of *Lacedæmon* cauſed him to make tryall, how his Souldiers had profited by his diſcipline. This *Machanidas* was the ſucceſſor vnto *Lycurgus*; a man more violent than his fore-goer. He kept in pay a ſtrong Armie of Mercenaries: and he kept them not onely to fight for *Sparta*; but to holde the Citie in obedience to himſelfe perforce. Wherefore it behoued him not to take part with the *Achæans*, that were fauourers of liberty; but to ſtrengthen himſelfe by friendſhip of the *Ætolians*: who, in making Alliances, tooke no further notice of Vice or Vertue, than as it had reference to their owne profit. The people alſo of *Lacedæmon*, through their inueterate hatred vnto the *Argiues*, *Achæans*, and *Macedonians*; were in like ſort (all or moſt of them) inclinable to the *Ætolian* Faction. Very vnwiſely. For in ſeeking to take reuenge vpon thoſe, that had lately hindered them from getting the Lordſhip of *Peloponneſus*; they hindred themſelues thereby from recouering the Maſtrie of their owne Citie. This affection of the *Spartans*, together with the regard of his owne ſecuritie, and no ſmall hope of good that would follow, ſuffered not *Machanidas* to be idle; but alwaies made him redie to fall vpon his neighbours backes, and take of theirs what hee could, whileſt they were enforced, by greater neceſſitie, to turne face another way. Thus had he often done, eſpecially in the abſence of *Philip*: whoſe ſudden comming into thoſe parts, or ſome other oppoſition made againſt him, had vſually made him faile of his attempts. At the preſent He was ſtronger in men, than were the *Achæans*; and thought his owne men better Souldiers than were theirs.

Whileſt *Philip* therefore was buſied elſe-where, he entred the Countrey of the *Mantineans*: being not without hope to doe as *Cleomenes* had done before him; yea and perhaps to get the * *Lordſhip of Peloponneſus*, as hauing ſtronger friendes, and weaker oppoſition, than *Cleomenes* had found. But *Philopœmen* was ready to entertaine him at *Mantinæa*; where was fought betweene them a great battaile. The Tyrant had brought into the field vpon Cartes a great many of Engins; where with to beat vpon the Squadrons of his Enemies, and put them in diſorder. To preuent this danger, *Philopœmen* ſent foorth his light armature a good way before him; ſo as *Machanidas* was faine to doe the like. To ſecond theſe, from the one and the other ſide came in continuall ſupply; till at length all the Mercenaries, both of the *Achæans* and of *Machanidas*, were drawne vp to the fight: being ſo farre aduanced, each before their owne *Phalanx*, that it could no otherwiſe be diſcerned which preſſed forward, or which recoyled, than by riſing of the duſt. Thus were *Machanidas* his Engines made vnſeruiceable, by the interpoſition of his owne men; in ſuch manner as the Canon is hindered from doing execution, in moſt of the battailes fought in theſe our times. The Mercenaries of the Tyrant preuailed at length: not onely by their aduantage of number, but (as *Polybius* well obſerueth) by ſurmounting their oppoſites in degree of courage; wherein vſually the hired ſouldiers of Tyrants exceed thoſe that are waged by free States. For as it is true, that a free people are much more valiant than they which liue oppreſſed by Tyrannie, ſince the one, by doing their beſt in fight, haue hope to acquire ſomewhat beneficiall to themſelues, whereas the other doe fight (as it were) to aſſure their owne ſeruitude: ſo the Mercenaries of a Tyrant, being made partakers with him in the fruites of his proſperitie, haue good cauſe to maintaine his quarrell as their owne; whereas they that ſerue vnder a free State, haue no other motiue to doe manfully, than their bare ſtipend. Further than this, When a free State hath gotten the victorie: many Companies (if not all) of forrein Auxiliaries are preſently caſt;

* *Excerpt. è Polyb. l. 12. Plut. in vitâ Philopœm.*

Polyb ibid.

and

and therefore such good fellowes will not take much paines to bring the war to an end. But the victorie of a Tyrant, makes him stand in need of more such helpers: because that after it he doth wrong to more, as hauing more subiects; and therefore stands in feare of more, that should seeke to take reuenge vpon him. The stipendaries therefore of the *Achæans*, being forced to giue ground, were vrged so violently in their retrait by those of *Machanidas*, that shortly they betooke themselues to flight; and could not be staid by any perswasions of *Philopœmen*, but ranne away quite beyond the battaile of the *Achæans*. This disaster had beene sufficient to take from *Philopœmen* the honour of the day; had he not wisely obserued the demeanour of *Machanidas*, and found in him that errour which might restore the victorie The Tyrant with his Mercenaries gaue chace vnto those that fled: leauing behind him in good order of battaile his *Lacedæmonians*; whom he thought sufficient to deale with the *Achæans*, that were already disheartened by the flight of their companions. But when this his rashnesse had carried him out of sight; *Philopœmen* aduanced towards the *Lacedæmonians* that stood before him. There lay betweene them athwart the Countrie a long ditch, without water at that time; and therefore passable (as it seemed) without much difficultie, especially for Foot. The *Lacedæmonians* aduentured ouer it, as thinking themselues better souldiers than the *Achæans*; who had in a manner alreadie lost the day. But hereby they greatly disordered their owne Battaile; and had no sooner the foremost of them recouered the further banke, than they were stoutly charged by the *Achæans*, who draue them headlong into the ditch againe. Their first rankes being broken, all the rest beganne to shrinke: so as *Philopœmen* getting ouer the ditch, easily chased them out of the Field. *Philopœmen* knew better how to vse his aduantage, than *Machanidas* had done. Hee suffered not all his Armie to disband and follow the chase: but retained with him a sufficient strength, for the custodie of a bridge that was ouer the ditch, by which he knew that the Tyrant must come backe. The Tyrant with his Mercenaries returning from the chace, looked very heauily when hee saw what was fallen out, Yet with a lustie Troupe of Horse about him Hee made towards the bridge: hoping to find the *Achæans* in disorder; and to set vpon their backes, as they were carelesly pursuing their victorie. But when he and his companie saw *Philopœmen* ready to make good the bridge against them; then beganne euery one to looke, which way hee might shift for himselfe. The Tyrant, with no more than two in his companie, rode along the ditch side; and searched for an easie passage ouer. He was easily discouered by his purple Cassocke, and the costly trappings of his Horse. *Philopœmen* therefore leauing the charge of the bridge to another, coasted him all the way as he rode; and falling vpon him at length in the ditch it selfe, as hee was getting ouer it, slew him there with his owne hand. There dyed in this Battaile of the *Lacedæmonians* side about foure thousand: and more than foure thousand were taken Prisoners. Of the *Achæan* Mercenaries, probable it is that the losse was not greatly cared for; since that Warre was at an end, and for their money they might hire more when they should haue need.

§. VI.

Philip *hauing peace with Rome, and with all Greece, prepares against Asia. Of the Kings of Pergamus, Cappadocia, Pontus, Paphlagonia, Bythinia; and their Linages. Of the Galatians.*

BY this victorie the *Achæans* learned to thinke well of themselues. Neither needed they indeed after a while (such was their discipline, and continuall exercise) to account themselues in matter of war inferiour to any, that should haue brought against them no great oddes of number. As for the *Macedonian*, He made no great vse of them: but when hee had once concluded peace with the *Romans* and *Ætolians*, Hee studied how to enlarge his Dominion Eastward; since the fortune of his friends the *Carthaginians* declined in the West. Hee tooke in hand many matters together, or very neerely together, and some of them not honest: wherein if the *Achæans* would haue done him seruice; they must, by helping him to oppresse others that neuer had wronged him, haue taught him the way how to deale with themselues. Hee greatly hated *Attalus* King of *Pergamus*, who had ioyned with the *Romans* and *Ætolians* in war against him.

This

This *Attalus*, though a King, was scarce yet a Noble-man, otherwise than as hee was ennobled by his owne, and by his Fathers vertue. His fortune beganne in *Philetærus* his Vncle: who being guelded, by reason of a mishap which he had when hee was a childe, grew afterwards thereby to be the more esteemed: as great men in those times reposed much confidence in Eunuches, whose affections could not bee obliged vnto wiues or children. He was entertained into the familie of *Docimus*, a Captaine following *Antigonus the first*; and after the death of *Antigonus*, hee accompanied his Master, that betooke himselfe to *Lysimachus* King of *Thrace*. *Lysimachus* had good opinion of him; and put him in trust with his money and accompts. But when at length he stood in feare of this King, that grew a bloudie Tyrant: He fled into *Asia*, where he seized vpon the Towne of *Pergamus*, and nine thousand talents belonging to *Lysimachus*. The Towne and monie, together with his owne seruice, Hee offered vnto *Seleuchus the first*, that then was ready to giue *Lysimachus* battell. His offer was kindly accepted, but neuer performed; for that *Seleuchus* hauing slaine *Lysimachus*, dyed shortly after himselfe, before he made vse of *Philetærus* or his monie. So this Eunuch still retained *Pergamus* with the Countrie round about it; and reigned therein twentie yeeres as an absolute King. He had two brethren: of which the elder is said to haue beene a poore Carter; and the yonger perhaps not much better; before such time they were raised by the fortune of this Eunuch. *Philetærus* left his Kingdome to the elder of these, or to the sonne of the elder called *Eumenes*. This *Eumenes* enlarged his kingdome; making his aduantage of the dissention, betweene *Seleuchus Calinicus* and *Antiochus Hierax*, the sonnes of *the second Antiochus*. He fought a battell with *Hierax*, nere vnto *Sardes*, and won the victory. At which time, to animate his men against the *Gaules* that serued vnder his Enemy, he vsed a prety deuice. He wrote the word * *Victorie* vpon the hand of his Soothsayer, in such colours as would easily come off: and when the hote liuer of the beast that was sacrifised, had cleanly taken the print of the letters, He published this vnto his Armie as a Miracle, plainely foreshewing that the gods would be assistant in that Battaile.

* *Iul. Front. Strat. L. 1. C. 11.*

After this victorie, he grew a dreadfull enemie to *Seleucus*: who neuer durst attempt to recouer from him, by Warre, the Territorie that he had gotten and held. Finally, when he had reigned two and twentie yeeres, hee died by a surfet of ouer-much drinke; and left his Kingdome to *Attalus*, of whom we now entreat, that was sonne vnto *Attalus* the yongest brother of *Philetærus*. *Attalus* was an vndertaking Prince, very bountifull, and no lesse valiant. By his owne proper forces He restored his friend *Ariarathes* the *Cappadocian* into his Kingdome, whence he had beene expelled. He was grieuously molested by *Acheus*: who setting vp himselfe as King against *Antiochus the great*, reigned in the lesser *Asia*. He was besieged in his owne City of *Pergamus*: but by the help of the *Tectosages*, a Nation of the *Gaules*, whom he called ouer out of *Thrace*, Hee recouered all that he had lost. When these *Gaules* had once gotten footing in *Asia*, they neuer wanted employment: but were either entertained by some of the Princes reigning in those quarters; or interposed themselues, without inuitation, and found themselues worke in quarrels of their owne making. They caused *Prusias* King of *Bithynia* to cease from his warre against *Byzantium*. Whereunto when he had condescended; they neuertheless within a while after inuaded his Kingdome. Hee obtained against them a great victorie; and vsed it with great crueltie, sparing neither age nor sexe. But the swarme of them increasing; they occupied the Region about *Hellespont*: where, in seating themselues, they were much beholding vnto *Attalus*. Neuertheless, presuming afterwards vpon their strength; they forced their Neighbour Princes and Cities to pay them tribute. In the sharpe exaction whereof, they had no more respect vnto *Attalus* than to any that had worse deserued of them. By this they compelled him to fight against them: and Hee being victorious, compelled them to containe themselues within the bounds of that Prouince, which tooke name from them in time following, and was called *Galatia*. Yet continued they still to oppresse the weakest of their neighbours; and to fill vp the Armies of those, that could best hire them.

The Kings reigning in those parts, were the posterity of such, as had saued themselues and their Prouinces, in the slothfull reigne of the *Persians*; or in the busie times of *Alexander*, and his *Macedonian* followers. The *Cappadocians* were very ancient. For the first of their line had married with *Atossa*, sister vnto the great King *Cyrus*. Their Country was taken from them by *Perdiccas*, as is shewed before. But the son of that King, whom

Perdiccas

Perdiccas crucified, eſpying his time while the *Macedonians* were at ciuill warres among themſelus; recouered his dominion, and paſſed it ouer to his off-ſpring. The Kings of *Pontus* had alſo their beginning from the Perſian Empire; and are ſaid to haue iſſued from the royall houſe of *Achamenes*. The *Paphlagonians* deriued themſelues from *Pylemenes*, a King that aſſiſted *Priamus* at the warre of *Troy*. Theſe, applying themſelues vnto the times, were alwayes conformable vnto the ſtrongeſt. The Anceſtors of *Pruſias* had begun to reigne in *Bythinia*, ſome few generations before that of *the great Alexander*. They lay ſomewhat out of the *Macedonians* way: by whom therefore, hauing other employment, they were the leſſe moleſted. *Galantus*, one of *Alexanders* Captaines, made an Expedition into their Countrie; where hee was vanquiſhed. They had afterwards to doe with a Lieutenant of *Antigonus*, that made them ſomewhat more humble. And thus they ſhufled, as did the reſt, vntill the reigne of *Pruſias*, whom we haue alreadie ſometimes mentioned.

§. VII.

The Towne of Cios taken by Philip, *at the inſtance of* Pruſias *King of Bithynia, and cruelly deſtroyed. By this and like actions*, Philip *growes hatefull to many of the Greekes: and is warred vpon by* Attalus *King of Pergamus, and by the Rhodians.*

Pruſias as a neighbour King, had many quarrels with *Attalus*; whoſe greatneſſe he ſuſpected. He therefore ſtrengthened himſelfe, by taking to wife the daughter of *Philip*; as *Attalus*, on the contrarie ſide, entred into a ſtrict Confederacie with the *Ætolians*, *Rhodians*, and other of the *Greekes*. But when *Philip* had ended his *Ætolian* warre, and was deuiſing with *Antiochus* about ſharing betweene them two the Kingdome of *Egypt*, wherein *Ptolomie Philopater* a friend vnto them both was newly dead, and had left his ſonne *Ptol. Epiphanes* a yong childe his heire; the *Bithynian* entreated this his Father-in-law to come ouer into *Aſia*, there to winne the Towne of the *Ciani*, and beſtow it vpon him. *Pruſias* had no right vnto the Towne, nor iuſt matter of quarrell againſt it: but it was fitly ſeated for him; and therewithall rich. *Philip* came; as one that could not well denie to helpe his Sonne-in-law. But hereby he mightily offended no ſmall part of *Greece*. Embaſſadours came to him whileſt he lay at the ſiege, from the *Rhodians*, and diuers other States: entreating him to forſake the Enterpriſe. He gaue dilatorie, but otherwiſe gentle anſwers: making ſhew as if he would condeſcend to their requeſt, when he intended nothing leſſe. At length he got the Towne: where, euen in preſence of the Embaſſadours, of whoſe ſollicitation hee had ſeemed ſo regardfull, He omitted no part of cruelty. Hereby hee rendred himſelfe odious to his neighbours, as a perfidious and cruell Prince. Eſpecially his fact was deteſted of the *Rhodians*, who had made vehement interceſſion for the poore *Ciani*: and were aduertiſed by Embaſſadors of purpoſe ſent vnto them from *Philip*, That, howſoeuer it were in his power to winne the Towne as ſoone as he liſted: yet in regard of his loue to the *Rhodians*, Hee was contented to giue it ouer. And by this his clemencie, the Embaſſadours ſaid, that he would manifeſt vnto the world, what ſlanderous tongues they were; which noyſed abroad ſuch reports, as went of his falſhood and oppreſſion. Whileſt the Embaſſadours were declaming at *Rhodes* in the Theater to this effect; there came ſome that made a true relation of what had hapned: ſhewing that *Philip* had ſacked and deſtroyed the Towne of *Cios*, and, after a cruell ſlaughter of the Inhabitants, had made ſlaues of all that eſcaped the ſword. If the *Rhodians* tooke this in great deſpite, no leſſe were the *Ætolians* inflamed againſt him: ſince they had ſent a Captaine to take charge of the Towne; being warned before by his doings at *Lyſimachia* and *Chalcedon* (which he had withdrawne from their Confederacie to his owne) what little truſt was to be repoſed in the faith of this King. But moſt of all others was *Attalus* moued with conſideration of the *Macedonians* violent ambition, and of his owne eſtate. He had much to loſe; and was not without hope of getting much if he could make a ſtrong Partie in *Greece*. He had already, as a new King, followed the example of *Alexanders* Captaines, in purchaſing with much liberalitie the loue of the *Athenians*; which were notable Trumpeters of other mens vertue, hauing loſt their owne. On the friendſhip of the *Ætolians* hee had cauſe to preſume; hauing bound them vnto him by good offices, many and great, in their late warre with *Philip*. The *Rhoaians* that were

were mighty at Sea, and held very good intelligence with the *Egyptians*, *Syrians*, and many other Princes and States: he easily drew into a streight alliance with him, by their hatred newly conceiued against *Philip*.

Vpon confidence in these his friends, but most of all, in the ready assistance of the *Rhodians*, *Attalus* prepared to deale with the *Macedonian* by open warre. It had beene vnseasonable to procrastinate, and expect whereto the doings of the Enemy tended; since his desire to fasten vpon *Asia* was manifest, and his falshood no lesse manifest, than was such his desire. They met with him shortly not farre from *Chios*, and fought with him a battaile at Sea: wherein though *Attalus* was driuen to runne his owne shippe on ground, hardly escaping to land: though the Admirall of the *Rhodians* tooke his deaths wound: and though *Philip* after the battaile tooke harbour vnder a Promontorie, by which they had fought, so that he had the gathering of the wracks vpon the shoare: Yet forasmuch as he had suffered far greater losse of ships and men, than had the Enemy: and since he durst not in few dayes after put foorth to Sea, when *Attalus* and the *Rhodians* came to braue him in his Port; the honour of the victory was adiudged to his Enemies. This notwithstanding, *Philip* afterwards besieged and wonne some Townes in *Caria*: whether only in a brauery, and to despight his opposites; or whether vpon any hopefull desire of conquest, it is vncertain. The stratageme, by which he wonne *Prinassus*, is worthy of noting. He attempted it by a Myne: and finding the Earth so stony, that it resisted his worke; he neuertheless commanded the Pioners to make a noise vnder ground; and secretly in the night-time he raised great Mounts about the entrance of the Myne, to breed an opinion in the besieged, that the worke went maruellously forward. At length he sent word to the Townes-men, that by his vnder-mining, two acres of their wall stood onely vpon woodden proppes, to which if hee gaue fire, and entred by a breach, they should expect no mercy. The *Prinassians* little thought, that hee had fetcht all his earth and rubbish by night a great way off, to raise vp those heapes which they saw; but rather that all had beene extracted out of the Myne. Wherefore they suffered themselues to be out-faced, and gaue vp the Towne as lost, which the Enemy had no hope to winne by force. But *Philip* could not stay to settle himselfe in those parts. *Attalus* and the *Rhodians* were too strong for him at Sea, and compelled him to make haste backe into *Macedon*, whither they followed him all the way in manner of pursuit.

§. VIII.

The Romans, after their Carthaginian warre, seeke matter of quarrell against Philip. *The Athenians vpon slight cause, proclaime warre against* Philip; *mooued thereto by* Attalus; *whom they flatter.* Philip *winnes diuers Townes: and makes peremptorie answere to the Roman Ambassadour. The furious resolution of the Abydeni.*

THese *Asiatique* matters, which no way concerned the *Romans*, yet serued well to make a noyse in *Rome*; and fill the peoples heads, if not with a desire of making warre in *Macedon*, at least with a conceit that it were expedient so to doe. The *Roman* Senate was perfectly informed of the state of those Easterne Countries; and knew, that there was none other Nation than the *Greekes*, which lay betweene them and the Lordship of *Asia*. These *Greekes* were factious, and seldome or neuer at peace. As for the *Macedonian*, though length of time, and continuall dealings in *Greece* euer since the reignes of *Philip* and *Alexander*, had left no difference betweene him and the Naturalls: yet most of them abhorred his Dominion, because he was originally forsooth a *Barbarian*: many of them hated him vpon ancient quarrels: and they that had beene most beholding vnto him, were neuertheless weary of him, by reason of his personall faults. All this gaue hope, that the affaires of *Greece* would not long detaine the *Roman* Armies: especially since the diuisions of the Countrey were such, that euery petty Estate was apt to take counsaile apart for it selfe; without much regarding the generality. But the poore Commonalty of *Rome* had no great affection to such a chargeable enterprise. They were already quite exhausted, by that grieuous warre with *Hannibal*: wherein they had giuen by Loane to the Republique, all their money: neither had they as yet receiued, neither did they receiue vntill fifteene or sixteene yeares after this, their whole summe backe againe. That part of payment also which was already made, being not in present mony, but much of it in Land: it behoued them to rest a while, and bestow the

more

more diligence in tilling their grounds, by how much they were the lesse able to bestow cost. Wherefore they tooke no pleasure to heare, that *Attalus* and the *Rhodians* had sent Embassadours to solicite them against *Philip*, with report of his bold attempts in *Asia*: or that *M. Aurelius*, their Agent in *Greece*, had sent letters of the same tenour to the Senate, and magnified his intelligence, by setting out the preparations of this dangerous enemie, that sollicited not onely the Townes vpon the Continent, but all the Ilands in those Seas, visiting them in person, or sending Embassadours, as one that meant shortly to hold warre with the *Romans* vpon their owne ground. *Philip* had indeed no such intent: neither was he much too strong either of himselfe, or by his alliance in *Greece*, to be resisted by *Attalus* and the *Rhodians*, especially with the helpe of the *Ætolians* their good friends, (and in a manner) his owne professed enemies. But such things must bee published abroad, if onely to predispose men vnto the warre, and giue it the more honest colour.

Philip was a man of ill condition; and therefore could not thriue by intermedling in the affaires of those, that were more mightie than himselfe. He was too vnskilfull, or otherwise too vnapt, to retaine his old friends: yet would hee needes be seeking new enemies. And hee found them such, as hee deserued to haue them: for he offered his helpe to their destruction, when they were in miserie, and had done him no harme. It behoued him therefore, either to haue strained his forces to the vtmost in making warre vpon them; or in desisting from that iniurious course, to haue made amends for the wrongs past, by doing friendly offices of his owne accord. But Hee, hauing broken that League of peace which is of all others the most naturall, binding all men to offer no violence willingly, vnlesse they thinke themselues iustly prouoked; was afterwards too fondly perswaded, that hee might well be secure of the *Romans*, because of the *written* Couenants of peace betweene him and them. There is not any forme of oath, whereby such articles of peace can bee held inviolable, saue onely * *by the water of Styx*, that is, by *Necessitie*: which whilest it bindes one partie, or both vnto performance, making it apparent, that he shall be a loser who starts from the Conditions; it may so long (and so long onely) bee presumed, that there shall bee no breach. Till *Hannibal* was vanquished, the *Romans* neuer hearkened after *Philip*: for necessitie made them let him alone. But when once they had peace with *Carthage*, then was the Riuer of *Styx* dryed vp: and then could they sweare as * *Mercurie* did in the Comedie, by their owne selues, euen by their good swords, that they had good reason to make warre vpon him. The Voyage of *Sopater* into *Africke*, and the present warre against *Attalus*, were matter of quarrell as much as needed: or if this were not enough, the *Athenians* helped to furnish them with more.

* *Sir Fr. Bacon de Sap. Veterum.*

* *Plaut. Amphitr.*

The *Athenians*, being at this time Lords of no more than their own barren Territorie, tooke state vpon them neuertheless, as in their ancient fortune. Two yong Gentlemen of *Acarnania* entring into the Temple of *Ceres*, in the dayes of *Initiation*, (wherein were deliuered the mysteries of Religion, or rather of idolatrous superstition, vainely said to be auaileable vnto felicitie after this life) discouered themselues by some impertinent questions, to be none of those that were initiated. Hereupon they were brought before the Officers: and though it was apparent, that they came into the place by meere errour, not thinking to haue therein done amisse; yet, as it had beene for some hainous crime, they were put to death. All their Countrymen at home tooke this in ill part; and sought to reuenge it as a publike iniurie, by warre vpon the *Athenians*. Procuring therefore of *Philip* some *Macedonians* to helpe them, they entred into *Attica*: who wasted it with fire and sword; and carried thence a great bootie. This indignitie stirred vp the high-minded *Athenians*; and made them thinke vpon doing more, than they had ability to performe. All which at the present they could doe, was to send Embassadours to King *Attalus*, gratulating his happy successe against *Philip*, and entreating him to visit their Citie. *Attalus* was hereto the more willing; because he vnderstood that the *Roman* Embassadors, houering about *Greece* for matter of intelligence, had a purpose to bee there at the same time. So he went thither, accompanied, besides his owne followers, with some of the *Rhodians*. Landing in the *Peraus*, he found the *Romans* there, with whom he had much friendly conference: they reioycing that he continued enemy to *Philip*; and Hee being no lesse glad, when he heard of their purpose to renew the warre. The *Athenians* came out of their Citie, all the Magistrates, Priests, and Citizens, with their wiues and children, in as solemne a pompe as they could deuise, to meete and honour the King. They entertained the

the *Romanes* that were with him, in very louing manner: but towards *Attalus* himselfe they omitted no point of obseruance, which their flatterie could suggest. At his first comming into the Citie they called the people to Assembly: where they desired him to honour them with his presence, and let them heare him speake. But he excused himselfe, saying, That with an euill grace hee should recount vnto them those many benefits, by which hee studied to make them know what loue he bore them. Wherefore it was thought fit, that hee should deliuer in writing, what hee would haue to be propounded. Hee did so. The points of his Declaration were, first, what hee had willingly done for their sake; then, what had lately passed betweene him and *Philip*: lastly, an exhortation vnto them, to declare themselues against the *Macedonian*, whilest hee with the *Rhodians*, and the *Romans*, were willing and ready to take their part: which if they now refused to doe, He protested, that afterwards it would be vaine to craue his helpe. There needed little entreatie: for they were as willing to proclaime the warre, as Hee to desire it. As for other matters, they loaded him with immoderate honours: and ordained, That vnto the ten Tribes, whereof the body of their Citizens consisted, should be added another, and called after his name; as if He were in part one of their Founders. To the *Rhodians* they also decreed a Crowne of Gold, in reward of their vertue; and made all the *Rhodians* free Citizens of *Athens*.

Thus beganne a great noyse of warre, wherein little was left vnto the *Romans* for their part; *Attalus* and the *Rhodians* taking all vpon them. But while these were vaine-ly misspending the time, in seeking to draw the *Aetolians* to their partie: that contrarie to their olde manner were glad to be at quiet: *Philip* wonne the Townes of *Maronea* and *Aenus*, with many other strong places about the *Hellespont*. Likewise passing ouer the *Hellespont*, He laid siege vnto *Abydus*; and wonne it, though he was faine to stay there long. The Towne held out, rather vpon an obstinate resolution, and hope of succour from *Attalus* and the *Rhodians*, then any great ability to defend it selfe against so mightie an Enemie. But the *Rhodians* sent thither onely one Quadrireme Gallie: and *Attalus* no more than three hundred men; farre to weake an aide to make good the place. The *Roman* Embassadours wondred much at this great negligence, of them that had taken so much vpon them.

These Embassadours *C. Claudius*, *M. Aemylius*, and *P. Sempronius*, were sent vnto *Ptolemie Epiphanes* King of *Aegypt*, to acquaint him with their victorie against *Hannibal* and the *Carthaginians*; as also to thanke him for his fauour vnto them shewed in that war; and to desire the continuance thereof, if they should need it against *Philip*. This *Aegyptian* King was now in the third or fourth yeere of his Reigne, which (as his Father *Philopator* had done before him) He beganne a very yong boy. The courtesie for which the *Romans* were to thanke him, was, That out of *Aegypt* they had lately bene supplied with Corne, in a time of extreme Dearth; when the miseries of Warre had made all their own Prouinces vnable to releeue them. This message could not but bee welcome to the *Aegyptian*: since it was well knowne, how *Philip* and *Antiochus* had combined themselues against him, conspiring to take away his Kingdome. And therefore it might in reason be hoped, that Hee, or his Councell for him, should offer to supply the *Romans* with Corne: since this their Macedonian Expedition concerned his Estate no lesse than theirs.

But as the errand was for the most part complementall: so had the Embassadours both leisure and direction from the Senate, to looke vnto the things of *Greece* by the way. Wherefore they agreed, that *M. Aemylius* the yongest of them should steppe aside, and visite *Philip*, to try if he could make him leaue the siege of *Abydus*; which else He was like to carry. *Aemylius*, comming to *Philip*, tels him, that his doings are contrarie to the League that Hee had made with the *Romans*. For *Attalus* and the *Rhodians*, vpon whom He made warre, were Confederate with *Rome*: and the Towne of *Abydus*, which He was now besieging, had a kind of dependencie vpon *Attalus*. Hereto *Philip* answered, That *Attalus* and the *Rhodians* had made warre vpon him: and that hee did onely requite them with the like. *Doe you also* (sayde *Aemylius*) *requite these poore* Abydeni *with such terrible Warre, for any the like Inuasion by them first made vpon you?* The King was angrie to heare himselfe thus taken short: and therefore Hee roundly made answere to *Aemylius*; *It is your youth, Sir, and your beautie, and* (aboue all,) *your being a* Roman, *that maketh you thus presumptuous. But I would wish yee*

to remember the League that ye haue made with me, and to keepe it: If ye doe otherwise, I will make ye vnderstand, that the Kingdome, and Name of Macedon is in matter of Warre, no lesse noble than the Roman. So Hee dismissed the Embassador; and had the Towne immediatly yeelded to his discretion. The people had entertained a resolution, to haue died euerie one of them, and set their Town on fire; binding themselues hereto by by a fearefull oath, when *Philip* denied to accept them vpon reasonable Conditions. But hauing in desperate fight, once repelling him from the Breach, lost the greatest number of their Youth: it was thought meet by the Gouernors and Ancients of the Citie to change this resolution; and take such peace as could be gotten. So they carried out their Gold and Siluer to *Philip*: about which whilest they were busie, the memory of their oath wrought so effectually in the yonger sort; that, by exhortation of their Priests, they fell to murdering their women, children, and themselues. Heereof the King had so little compassion, that He said, he would grant the *Abydeni* three dayes leisure to die: and to that end forbad his men to enter the Towne; or hazard themselues in interrupting the violence of those mad fooles.

§. IX.

The Romans decree warre against Philip, *and send one of their Consuls into Greece, as it were in defence of the Athenians their Confederates. How poore the Athenians were at this time both in qualitie and estate.*

THis calamitie of the *Abydeni*, was likened by the *Romanes* vnto that of the *Saguntines*: which indeed it neerely resembled; though *Rome* was not alike interessed in the quarrell. But to helpe themselues with pretence for the warre, they had found out another *Saguntum*, euen the Citie of *Athens*: which if the *Macedonian* should winne, then rested there no more to doe, than that hee should presently embarke himselfe for *Italie*, whither he would come, not as *Hannibal* from *Saguntum* in fiue moneths, but in the short space of fiue daies sayling. Thus *P. Sulpitius* the Consul told the Multitude, when he exhorted them to make warre vpon *Philip*; which at his first propounding they had denied. The example of *Pyrrhus* was by him alleadged; to shew, what *Philip*, with the power of a greater kingdome, might dare to vndertake: as also the fortunate Voyage of *Scipio* into *Africk*; to shew the difference of making warre abroad, and admitting it into the bowels of their owne Countrey. By such arguments was the Commonalty of *Rome* induced to beleeue, that this warre with the *Macedonian* was both iust and necessary. So it was decreed: and immediately the same Consul hasted away towards *Macedon*, hauing that Prouince allotted vnto him before, and all things in a readinesse, by order from the Senate; who followed other Motiues, than the people must bee acquainted with. Great thankes were giuen to the *Athenian* Embassadours, of their constancie (as was sayd) in not changing their faith at such time as they stood in danger of being besieged. And indeed great thanks were due to them, though not vpon the same occasion. For the people of *Rome* had no cause to thinke it a benefit vnto themselues, that any *Greeke* Towne, refusing to sue vnto the *Macedonian* for peace, requested their helpe against him. But the Senate intending to take in hand the Conquest of the Easterne parts, had reason to giue thankes vnto those, that ministred the occasion. Since therefore it was an vntrue suggestion, That *Philip* was making readie for *Italy*: and since neither *Attalus*, the *Rhodians*, nor any other State in those quarters, desired the *Romanes* to giue them protection: these busie-headed *Athenians*, who falling out with the *Acarnanians*, and consequently with *Philip*, a matter of *May-game*, (as was shewed before) sent Embassadours into all parts of the World, euen to *Ptolemy* of *Aegypt*, and to the *Romans*, as well as to *Attalus* and others their neighbors; must be accepted as cause of the warre, and Authors of the benefit thence redounding.

Neuertheless as it loues to fall out where the meaning differs from the pretence: the doings of *P. Sulpitius* the Consull were such, as might haue argued *Athens* to be the least part of his care. Hee sailed not about *Peloponnesus*, but tooke the readie way to *Macedon*; and landing about the Riuer of *Apsus*, betweene *Dyrrachium* and *Apollonia*, there beganne the Warre. Soone vpon his comming, the *Athenian* Embassadors were with him, and craued his helpe: whereof they could make no benefit whilest hee was farre from them. They bemoaned themselues as men besieged, and intreated him to deliuer them.

them. For which cause he sent vnto them C. *Claudius* with twenty gallies, and a competent number of men: but the maine of his forces hee retained with him, for the prosequution of a greater designe. The *Athenians* were not indeed besieged: onely some Rouers from *Chalcis*, in the Ile of *Eubœa*, and some bands of aduenturers out of *Corinth*, vsed to take their shippes and spoyle their fields; because they had declared themselues against King *Philip*, that was Lord of these two Townes. The robberies done by these Pyrats and Free-booters, were by the more eloquent than warrelike *Athenians, in this declining Age of their* Fortune and Vertue, called a Siege. From such detriment the atriuall of *Claudius*, and shortly after of three *Rhodian* Gallies, easily preserued them. As for the *Athenians* themselues, they that had beene wont, in ancient times, to vndertake the conquests of *Ægypt*, *Cyprus*, and *Cicil*; to make warre vpon the great *Persian* King, and to hold so much of *Greece* in subiection, as made them redoubtable vnto all the rest; had now no more than three ships, and those open ones, not much better than long boates. Yet thought they not themselues a whit the worse men, but stood as highly vpon the glory and vertue of their Ancestors, as if it had beene still their owne.

§. X.

The Towne of Chalcis in Eubœa, taken and sackt by the Romans and their Associates, that lay in Garrison at Athens. Philip *attempteth to take Athens by surprize: wasteth the Countrey about: and makes a iourny into Peloponnesus. Of* Nabis *the Tyrant of Lacedemon, and his wife.* Philip *offers to make warre against* Nabis *for the Achæans. Hee returneth home through Attica, which he spoyleth againe: and prouides against the Enemies. Some exploits of the Romans. Diuers Princes ioyne with them. Great labouring to draw the Ætolians into the warre.*

PHilip, returning home from *Abydus*, heard newes of the *Roman* Consul his being about *Apollonia*. But ere he stirred foorth to giue him entertainement, or perhappes before hee had well resolued, whether it were best a while to sit still, and trie what might be done for obtaining of peace, or whether to make opposition, and resist these Inuaders with all his forces: he receiued aduertisement from *Chalcis* of a grieuous mishap there befallen him, by procurement of the *Athenians*. For C. *Claudius* with his *Romans*, finding no such worke at *Athens* as they had expected, or was answerable to the fame that went abroad, purposed to do somewhat that might quicken the warre, and make his owne employment better. He grew soone weary of sitting as a Scarre-crowe, to saue the *Athenians* grounds from spoyle; and therefore gladly tooke in hand a businesse of more importance. The Towne of *Chalcis* was very negligently guarded by the *Macedonian* Souldiers therein, for that there was no Enemie at hand: and more negligently by the Townes men, who reposed themselues vpon their Garrison. Heereof *Claudius* hauing aduertisement, sayled thither by night, for feare of being descryed: and arriuing there a little before breake of day, tooke it by Scalado. Hee vsed no mercy, but slew all that came in his way: and wanting men to keepe it, (vnlesse he should haue left the heartlesse *Athenians* to their owne defence.) Hee set it on fire; consuming the Kings Magazines of Corne, and all prouisions for Warre, which were plenteously filled. Neither were He and his Associates contented with the great abundance of spoyle which they carried about their ships, and with inlarging all those, whom *Philip*, as in a place of most securitie, kept there imprisoned: but to shew their despight and hatred vnto the King, they ouerthrew and brake in pieces the Statuaes to him there erected. This done, they hasted away towards *Athens*: where the newes of their exploit was like to be ioyfully welcomed. The King lay then at *Demetrias* about some twenty miles thence; whither when these tidings, or part of them, were brought him, though he saw that it was too late to remedie the matter; yet hee made all haste to take reuenge. He thought to haue taken the *Athenians*, with their trusty friends, busie at worke in ransacking the Towne, and loading themselues with spoyle: but they were gone before his comming. Fiue thousand light-armed-foote hee had with him, and three hundred horse: whereof leauing at *Chalcis* onely a few to burie the dead, Hee marched from thence away speedily toward *Athens*: thinking it not vnpossible to take his enemies, in the ioy of their Victory, as ful of negligence, as they had taken *Chalcis*. Neither had he much failed of his expectation, if a Foot-post that stood Scout for the Citie vpon the borders, had not descried him a farre off, and swiftly carried word of his approach

to *Athens*. It was mid-night when this Poſt came thither: who found all the Towne aſleepe, as feareleſſe of any danger. But the Magiſtrates, hearing his report, cauſed a trumpet out of their Cittadell to ſound the Alarme; and with all ſpeede make ready for defence. Within a few houres *Philip* was there: who ſeeing the many lights, and other ſignes of buſie preparation vſuall in ſuch a caſe, vnderſtood that they had newes of his comming; and therefore willed his men, to repoſe themſelues till it were day. It is like, that the paucitie of his followers did helpe well to animate the Citizens, which beheld them from the walls. Wherefore though *Claudius* were not yet returned (who was to fetch a compaſſe about by Sea, and had no cauſe of haſte) yet hauing in the Towne ſome mercenarie Souldiers, which they kept, of their owne, beſides the great multitude of Citizens; they aduentured to iſſue forth at a gate, whereto they ſaw *Philip* make approach. The King was glad of this, reckoning all thoſe his owne, that were thus hardie. Hee therefore onely willed his men to follow his example; and preſently gaue charge vpon them. In that fight hee gaue ſingular proofe of his valour: and beating downe many of the Enemies with his owne hands, draue them with great ſlaughter backe into the Citie. The heate of his courage tranſported him further, than diſcretion would haue allowed, euen to the very gate. But hee retired without harme taking; for that they which were vpon the Towers ouer the gate, could not vſe their caſting weapons againſt him, without much indangering their owne people that were thronging before him into the City. There was a Temple of *Hercules*, a place of exerciſe, with a Groue, and many goodly Monuments beſides, neere adioyning vnto *Athens*: of which hee ſpared none; but ſuffered the rage of his anger to extend, euen vnto the ſepulchers of the dead. The next day came the *Romans*, and ſome Companies of *Attalus* his men from *Ægina*; too late in regard of what was already paſt: but in good time to preuent him of ſatisfying his anger to the full, which as yet hee had not done. So he departed from thence to *Corinth*, and hearing that the *Achæans* held a Parliament at *Argos*, He came thither to them vnexpected.

The *Achæans* were deuiſing vpon warre: which they intended to make againſt *Nabis* the Tyrant of *Lacedæmon*: who being ſtarted vp in the roome of *Machanidas*, did greater miſchiefe then any that went before him. This Tyrant relyed wholly vpon his Mercenaries; and of his ſubiects had no regard. He was a cruell oppreſſor; a greedy extortioner vpon thoſe that liued vnder him; and one that in his naturall condition ſmelt ranckly of the Hangman. In theſe qualities, his wife *Apega* was very fitly matched with him, ſince his dexteritie was no greater in ſpoyling the men, than hers in fleecing their wiues; whom ſhee would neuer ſuffer to bee at quiet, till they had preſented her with all their *iewels* and *apparell*. Her husband was ſo delighted with her propertie, that hee cauſed an Image to be made liuely repreſenting her; and apparelled it with ſuch coſtly garments as ſhe vſed to weare. But it was indeed an *Engine*, ſeruing to torment men. Heereof hee made vſe, when he meant to trie the vertue of his Rhetorick. For calling vnto him ſome rich man, of whoſe mony he was deſirous; Hee would bring him into the roome where this Counterfait *Apega* ſtood, and there vſe all his Art of perſwaſion, to get what he deſired, as it were by good will. If he could not ſo ſpeede, but was anſwered with excuſes; then tooke hee the refractorie denier by the hand, and told him, that perhaps his Wife *Apega* (who ſate by in a Chaire) could perſwade more effectually. So hee ledde him to the Image, that roſe vp and opened the armes, as it were for imbracement. Thoſe armes were full of ſharpe yron nayles, the like whereof was alſo ſticking in the breaſts, though hidden with her clothes: and herewith ſhee griped the poore wretch, to the pleaſure of the Tyrant, that laughed at his cruell death. Such, and worſe (for it were long to tell all here that is ſpoken of him) was *Nabis* in his Gouernment. In his dealings abroad hee combined with the *Ætolians*, as *Machanidas* and *Lycurgus* had done before him. By theſe he grew into acquaintance with the *Romanes*; and was comprehended in the League which they made with *Philip*, at the end of their former war. Of *Philopœmens* vertue he ſtood in feare; and therefore durſt not prouoke the *Achæans*, as long as they had ſuch an able Commander. But when *Cycliades*, a farre worſe Captaine, was their Prætor; and all, or the greateſt part of their Mercenaries were diſcharged; *Philopœmen* being alſo gone into *Crete*, to follow his beloued occupation of Warre: then did *Nabis* fall vpon their Territory; and waſting all the fields, made them diſtruſt their owne ſafetie in the Townes.

Liu. lib. 32.

Excerpt. e Polyb. lib. 13.

Againſt

Against this Tyrant the *Achæans* were preparing for warre, when *Philip* came among them; and had set downe, what proportion of Souldiers euery Citie of their Corporation should furnish out. But *Philip* willed them, not to trouble themselues with the care of this businesse; forasmuch as he alone would ease them of this warre, and take the burden vpon himselfe. With exceeding ioy and thankes they accepted of this kinde offer. But then he told them, That, whilest he made warre vpon *Lacedæmon*, He ought not to leaue his owne Townes vnguarded. In which respect hee thought they would be pleased, to send a few men to *Corinth*, and some Companies into the Ile of *Eubœa*; that so he might securely pursue the warre against *Nabis*. Immediately they found out his deuice; which was none other, than to engage their Nation in his warre against the *Romanes*: Wherefore their Prætor *Cycliades* made him answer, That their Lawes forbade them to conclude any other matters in their Parliament, than those for which it was assembled. So passing the Decree, vpon which they had agreed before, for preparing warre against *Nabis*; hee brake vp the Assembly, with euery mans good liking; whereas in former times, He had beene thought no better than one of the Kings Parasites.

It grieued the King to haue thus failed in his purpose with the *Achæans*. Neuertheless, he gathered vp among them a few Voluntaries; and so returned by *Corinth* backe into *Attica*. There he met with *Philocles* one of his Captaines, that with two thousand men had beene doing what harme hee might vnto the Countrie. With this addition of strength, he attempted the Castle of *Eleusine*, the Hauen of *Pyreus*, and euen the City of *Athens*. But the *Romans* made such haste after him by Sea, thrusting themselues into euery of these places; that he could no more then wreake his anger vpon those goodlie Temples, with which the Land of *Attica* was at that time singularly beautified. So He destroyed all the works of their notable Artificers, wrought in excellent Marble; which they had in plenty, of their owne; or, hauing long agoe beene masters of the Sea, had brought from other places, where best choyce was found. Neither did he onely pull all downe: but caused his men to breake the very stones, that they might be vnseruiceable to their reparation. His losse at *Chalcis* being thus reuenged vpon *Athens*, Hee went home into *Macedon*: and there made prouision, both against the Roman Consul that lay about *Apollonia*, and against the *Dardanians*, with other his bad neighbours, which were likely to infest him. Among his other cares he forgot not the *Ætolians*: to whose Parliament, shortly to be held at *Naupactus*, he sent an Embassage, requesting them to continue in his friendship. Thus was *Philip* occupied.

Sulpicius the Roman Consul encamped vpon the riuer of *Apsus*. Thence hee sent forth *Apustius*, his Lieutenant, with part of the Army, to waste the borders of *Macedon*. *Apustius* tooke sundry Castles and Townes; vsing such extremity of sword and fire at *Antipatria*, the first good Towne which he wonne by force, that none durst afterwards make resistance, vnlesse they knew themselues able to hold out. Returning towards the Consul with his spoyle, he was charged in Rere, vpon the passage of a brooke, by *Athenagoras* a *Macedonian* captaine: but the *Romans* had the better, and killing many of these enemies, tooke prisoners many more, to the increase of their booty, with which they arriued in safety at their campe. The successe of this Expedition, though it were not great, yet serued to draw into the *Roman* friendship, those that had formerly no good inclination to the *Macedonian*. These were *Pleuratus*, the sonne of *Scerdilaidas* the *Illyrian*: *Aminander* King of the *Athamanians*, and *Bato* the sonne of *Longarus*, a Prince of the *Dardanians*. They offered their assistance vnto the Consul, who thanked them: and sayd, That hee would shortly make vse of *Pleuratus* and *Bato*, when hee entred into *Macedon*: but that the friendship of *Aminander*, whose Countrey lay betweene the *Ætolians* and *Thessalie*, might be perhaps auailcable with the *Ætolians*, to stirre them vp against *Philip*.

So the present care was wholly set vpon the *Ætolian* Parliament at hand. Thither came Embassadours from the *Macedonian*, *Romans*, and *Athenians*. Of which, the *Macedonian* spake first, and sayd: That as there was nothing fallen out, which should occasion the breach of peace betweene his Master and the *Ætolians*: so was it to be hoped, that they would not suffer themselues, without good cause, to be caried away after other mens fancies. He prayed them to consider, how the *Romans* heretofore had made shew, as if their warre in *Greece* tended onely to the defence of the *Ætolians*, and yet notwithstanding had beene angry, that the *Ætolians*, by making peace with *Philip*, had no longer

need of such their Patronage. What might it be that made them so busie, in obtruding their protection vpon those that needed it not? Surely it was euen the generall hatred, which these *Barbarians* bore vnto the *Greekes*. For euen after the same sort had they lent their helpe to the *Adamertines*: and afterwards deliuered *Syracuse*, when it was oppressed by *Carthaginian* Tyrants: but now both *Syracuse* & *Messana*, were subiect vnto the Rods and Axes of the *Romans*. To the same effect he alleadged many examples, adding, That in like sort it would happen to the *Ætolians*: who if they drew such Masters into *Greece*, must not looke hereafter to hold, as now, free Parliaments of their owne, wherein to consult about Warre and Peace: the *Romans* would ease them of this care, and send them such a Moderator, as went euery yeere from *Rome* to *Syracuse*. Wherefore he concluded, That it was best for them, whilest as yet they might, and whilest one of them as yet could helpe the other, to continue in their League with *Philip*: with whom if at any time, vpon light occasion, they happened to fall out, they might as lightly be reconciled: and with whom they had three yeeres agoe made the peace which still continued; although that the very same *Romanes* were then against it, who sought to breake it now. It would haue troubled the *Romans*, to frame a good answere to these obiections. For the *Macedonian* had spoken the very truth, in shewing whereunto this their Patronage, which they offered with such importunitie, did tend. Wherefore the *Athenians* were set on by them to speake next: who had store of eloquence, and matter of recrimination enough, to make *Philip* odious. These affirmed, that it was a great impudence in the *Macedonian* Embassadour, to call the *Romans* by the name of *Barbarians*: knowing in what barbarous manner his owne King had, in few daies past, made Warre vpon the gods themselues, by destroying all their Temples in *Attica*. Heerewithall they made a pittifull rehearsall of their owne calamities: and said, that if *Philip* might haue his will, *Ætolia*, and all the rest of *Greece*, should feele the same that *Attica* had felt; yea that *Athens* it selfe, together with *Minerua*, *Iupiter*, *Ceres*, and other of the gods, were like to haue felt, if the walls and the *Roman* armes had not defended them.

Then spake the *Romans*: who excusing, as well as they could, their owne oppression of all those, in whose defence they had heretofore taken Armes, went roundly to the point, in hand. They sayd, that they had of late made Warre in the *Ætolians* behalfe, and that the *Ætolians* had without their consent made peace: whereof since the *Ætolians* must excuse themselues, by alleaging that the *Romans*, being busied with *Carthage*, wanted leisure to giue them aide conuenient: so this excuse being now taken away, and the *Romans* wholly bent against their common Enemie, it concerned the *Ætolians* to take part with them in their War and victorie, vnlesse they had rather perish with *Philip*.

It might easily be perceiued, that they which were so vehement, in offering their help ere it was desired, were themselues carried vnto the warre by more earnest motiues, than a simple desire to helpe those friends, with whom they had no great acquaintance. This may haue beene the cause, why *Dorymachus* the *Ætolian* Prætor shifted them off a while with a dilatorie answer: though he told his Countrymen, That by reseruing themselues, till the matter were inclined one way or other, they might afterwards take part with those that had the better fortune. His answer was, first, in generall termes; That ouermuch haste was an enemy to good counsaile: for which cause they must further deliberate, ere they concluded. But comming neerer to the matter in hand, Hee passed a Decree, *That the Prætor might at any time call an Assembly of the States, and therein conclude vpon this businesse; any Law to the contrary notwithstanding*: whereas otherwise it was vnlawfull to treat of such affaires, except in two of their great Parliaments, that were held at set times.

§. XI.

The meeting of Philip *with the Romans, and skirmishing with them on his borders. The Ætolians inuade his dominions, and are beaten home. Some doings of* Attalus *and the Romane Fleet.*

PHilip was glad to heare, that the *Romanes* had sped no better in their sollicitation of the *Ætolians*. Hee thought them hereby disappointed, in the very beginning, of one great helpe; and meant himselfe to disappoint them of another. His sonne *Perseus*, a very boy, was sent to keepe the Streights of *Pelagonia* against the *Dardanians*;

Dardanians; hauing with him ſome of the Kings Councell, to gouerne both him and his armie. It was iudged, as may ſeeme, that the preſence of the Kings ſonne, how yong ſoeuer, would both encourage his followers, and terrifie the enemies; by making them at leaſt beleeue, that hee was not weakely attended. And this may haue beene the reaſon, why the ſame *Perſeus*, a few yeeres before this, was in like manner left vpon the borders of *Ætolia* by his father, whom earneſt buſineſſe called thence another way. No danger of enemies being left on either hand: it was thought, that the *Macedonian* Fleet vnder *Heraclides*, would ſerue to keepe *Attalus*, with the *Rhodians* and *Romanes*, from doing harme by ſea, when the Kings backe was turned; who tooke his iourney Weſtward againſt *Sulpicius* the Conſul.

The Armies met in the Countrey of the *Deſſaretij*, a people in the vtmoſt borders of *Macedon* towards *Illyria*, about the mountaines of *Candauia*; that running along from *Hæmus* in the North vntill they ioyne in the South with *Pindus*, incloſe the Weſterne parts of *Macedon*. Two or three dayes they lay in ſight the one of the other, without making offer of battaile. The Conſul was the firſt that iſſued foorth of his Campe into the open field. But *Philip* was not confident in the ſtrength which hee had then about him; and therefore thought it better to ſend foorth ſome of his light-armed Mercenaries, and ſome part of his horſe, to entertaine them with skirmiſh. Theſe were eaſily vanquiſhed by the *Romanes*, and driuen backe into their Campe. Now although it was ſo, that the King was vnwilling to hazard all at firſt vpon a Caſt, and therefore ſent for *Perſeus* with his Companies, to increaſe his owne forces: yet being no leſſe vnwilling to loſe too much in reputation; He made ſhew a day after, as if he would haue fought. He had found the aduantage of a place fit for ambuſh, wherein hee beſtowed as many as hee thought meet of his Targettiers: and ſo gaue charge to *Athenagoras*, one of his Captaines to prouoke out the *Romans* to fight; inſtructing both him and the Targettiers, how to behaue themſelues reſpectiuely; as opportunitie ſhould fall out. The *Romans* had no miſtruſt of any ambuſh, hauing fought vpon the ſame ground a day before. Wherefore perhaps they might haue ſuſtained ſome notable detriment, if the Kings directions had beene well followed. For when *Athenagoras* began to fall backe, they charged him ſo hotly, that they draue him to an haſty flight, and purſued him as hard as they were able. But the Captaines of the Targettiers, not ſtaying to let them runne into the danger, diſcouered themſelues before it was time; and thereby made fruſtrate the worke, to which they were appointed. The Conſul hereby gathered, that the King had ſome deſire to trie the fortune of a battaile: which he therefore preſented the ſecond time; leading forth his Armie, and ſetting it in order, with Elephants in the front: a kind of helpe which the *Romans* had neuer vſed before, but had taken theſe of late from the *Carthaginians*. Such are the alterations wrought by Time. It was ſcarce aboue foureſcore yeeres ere this, that *Pyrrhus* carried Elephants out of *Greece* into *Italie*, to affright the *Romans*, who had neuer ſeene any of thoſe beaſts before. But now the ſame *Romanes* (whileſt poſſibly ſome were yet aliue, which had knowne that Expedition of *Pyrrhus*) come into *Macedon*, bringing Elephants with them: whereof the *Macedonians* and *Greekes* haue none. *Philip* had patience to let the Conſul braue him at his Trenches: wherein he did wiſely: for the *Roman* had greater neede to fight, than Hee. *Sulpicius* was vnwilling to loſe time: neither could he without great danger, lying ſo neere the Enemie, that was ſtrong in Horſe, ſend his men to fetch in corne out of the fields. Wherefore he remoued eight myles off: preſuming that *Philip* would not aduenture to meete him on euen ground, and ſo the more boldly hee ſuffered his Forragers to ouer-runne the Countrey. The King was nothing ſorry of this; but permitted the *Romanes* to take their good pleaſure: euen till their preſumption, and his owne ſuppoſed feare, ſhould make them careleſſe. When this was come to paſſe, hee tooke all his horſe, and light-armed foote, with which hee occupied a place in the midway, betweene the Forragers and their Campe. There hee ſtayed in Couert with part of his forces; to keepe the paſſages that none ſhould eſcape. The reſt he ſent abroad the Countrey, to fall vpon the ſtraglers: willing them to put all to the ſword, and let none run home with newes to the Campe. The ſlaughter was great: and thoſe which eſcaped the hands of them that were ſent abroad to ſcowre the fields, lighted all or moſt of them vpon the King and his companies in their flight: ſo as they were cut off by the way. Long it was ere the Campe had newes of this. But in the end there eſcaped ſome: who though they could not make any perfect relation how the matter went:

went: yet by telling what had happened to themselues, raised a great tumult. *Sulpicius* hereupon sends foorth all his horse, and bids them helpe their fellowes where they saw it needfull: He himselfe with the Legions followed. The companies of Horse diuided themselues, accordingly as they met with aduertisements vpon the way, into many parts: not knowing where was most of the danger. Such of them as lighted vpon *Philips* Troupes, that were canuassing the field, tooke their taske where they found it: But the maine bulke of them fell vpon the King himselfe. They had the disaduantage; as comming fewer, and vnprepared, to one that was ready for them. So they were beaten away: as their fellowes also might haue beene, if the King had well bethought himselfe, and giuen ouer in time. But while, not contented with such an harueſt, he was too greedie about a poore gleaning: the Romane Legions appeared in sight: which emboldened their horse too make a re-charge. Then the danger apparant, enforced the *Macedonians* to look to their owne safety. They ranne which way they could: and (as men that lie in waite for others, are seldome heedfull of that which may befall themselues) to escape the Enemie, they declined the faireſt way; so as they were plunged in Marishes and Bogges, wherein many of them were lost. The Kings horse was slaine vnder him: and there had hee beene cast away, if a louing subiect of his had not alighted, mounted him vpon his owne horse; and deliuered him out of perill, at the expence of his owne life, that running on foote was ouertaken and killed.

In the common opinion *Philip* was charged with improuident rashnes; and the Consul, with as much dulneſſe, for his dayes seruice. A little longer stay would haue deliuered the king from these enemies without any blow: since when all the fields about them were wasted, they must needes haue retired backe to the Sea. On the other side, it was not thought vnlikely, That if the *Romans* following the King, had set vpon his Campe, at such time as hee fled thither, halfe amazed with feare of being either slaine or taken, they might haue wonne it. But that noble Historian, *Liuie*, (as is commonly his manner) hath iudiciously obserued, That neither the one, nor the other, were much too blame in this dayes worke. For the maine body of the Kings Armie lay safe in his Campe; and could not be so astonished with the losse of two or three hundred Horse, that it should therefore haue abandoned the defence of the Trenches. And as for the King himselfe, he was aduertised, that *Pleuratus* the *Illyrian*, and the *Dardanians*, were fallen vpon his Countrey; when they found the passage thereinto open, after *Perseus* was called away from custody of the Streights. This was it which made him aduenture to doe somewhat betimes; that he might set the *Romans* going the sooner, and afterwards looke vnto his troublesome neighbours. In consideration of this, *Philip* was desirous to cleare himselfe of the *Romans*, as soone as he might. And to that purpose hee sent vnto the Consul; requesting a day of truce for buriall of the dead. But instead of so doing, he marched away by night, and left fires in his Camp to beguile the enemy, as if he had not stirred out of the place. *Sulpicius*, when he heard of the Kings departure, was not slow to follow him. He ouertook the *Macedonians* in a place of strength, which they had fenced (for it was a wooddy ground) by cutting downe trees, and laying them athwart the way where it was most open. In making of such places good, the *Macedonian Phalanx* was of little vse; being a square battell of pikes, not fit for euery ground. The Archers of *Crete* were iudged, and were indeed, more seruiceable in that case. But they were few; and their arrowes were of small force against the *Roman* shields. The *Macedonians* therfore helped them by flinging of stones. But to no purpose. For the *Romans* got within them; and forced them to quit the place. This victory (such as it was) layd open vnto the Consul some poore Townes thereabout; which partly were taken by strong hand, partly yeelded for feare. But the spoyle of these, and of the fields adioyning, was not sufficient to maintaine his Armie; and therefore he returned backe to *Apollonia*.

The *Dardanians*, hearing that *Philip* was come backe, withdrew themselues apace out of the Countrey. The King sent *Athenagoras* to waite vpon them home; whileſt he himselfe went against the *Ætolians*. For *Damocritus* the Prætor of the *Ætolians*, who had reserued himselfe and his Nation vnto the euent of things, hearing report, that *Philip* was beaten once & againe: as also that *Pleuratus* and the *Dardanians* were fallen vpon *Macedon*, grew no lesse busie on the sudden, than before he had beene wise. He perswaded his Nation to take their time: and so, not staying to proclaime warre, ioyned his forces with *Aminander* the *Athamanian*; and made inuasion vpon *Thessalie*. They tooke and cruelly

cruelly sacked a few Townes: whereby they grew confident; as if, without any danger, they might doe what they listed. But *Philip* came vpon them ere they looked for him: and killing them as they lay dispersed, was like to haue taken their Camp; if *Aminander*, more warie then the *Ætolians*, had not helped at need, and made the Retrait through his owne mountainous Country.

About the same time; the *Roman* Fleete, assisted by *Attalus* and the *Rhodians*, had taken some small Ilands in the *Ægean* Sea. They tooke likewise the Towne of *Oreum* in the Isle of *Eubœa*; and some other places thereabout. The Townes were giuen vnto *Attalus*, after the same Compact that had formerly beene made with the *Ætolians*: the goods therein found were giuen vnto the *Romanes*; and the people, for slaues. Other attempts on that side were hindred; either by foule weather at Sea; or by want of daring, and of meanes.

§. XII.

Villius *the Roman Consul wastes a yeere to no effect. Warre of the Gaules in Italie. An Embassie of the Romans to Carthage,* Masanissa, *and* Vermina. *The Macedonian prepares for defence of his Kingdome: and* T. Quintius Flaminius *is sent against him.*

THus the time ranne away: and *P. Villius* a new Consul, tooke charge of the warre in *Macedon*. He was troubled with a Mutinie of his oldest Souldiors: whereof two thousand; hauing serued long in *Sicil* and *Africk*, thought themselues much wronged, in that they could not bee suffered to looke vnto their owne estates at home. They were (belike) of the Legions that had serued at *Canna*: as may seeme by their complaint, of hauing beene long absent from *Italie*; whither faine they would haue returned, when by their Colonels they were shipped for *Macedon*. How *Villius* dealt with them, it is vncertaine. For the Historie of his yeere is lost: whereof the misse is not great; since he did nothing memorable. *Valerius Antias*, as wee find in *Liuie*, hath adorned this *Villius* with a great exploit against *Philip*. Yet since *Liuie* himselfe, an Historian to whom few of the best are matchable, could find no such thing recorded in any good Authour; we may reasonably beleeue, that *Villius* his yeere was idle. *Liu. l. 32.*

In the beginning of this *Macedonian* Warre, the *Romans* found more trouble than could haue beene expected with the *Gaules*. Their Colonie of *Placentia*, a goodly and strong Towne, which neither *Hannibal*, nor after him *Asdrubal*, had beene able to force; was taken by these *Barbarians*, and burnt in a manner to the ground. In like sort *Cremona* was attempted; but saued her selfe, taking warning by her neighbours calamitie. *Amilcar* a *Carthaginian*, that staied behind *Asdrubal*, or *Mago*, in those parts; was now become Captaine of the *Gaules*, in these their enterprises. This when the *Romans* heard, they sent Embassadours to the *Carthaginians*: giuing them to vnderstand, That, if they were not wearie of the peace, it behoued them to call home, and deliuer vp, this their Citizen *Amilcar*, who made war in *Italie*. Hereunto it was added (perhaps lest the message might seeme otherwise to haue sauoured a little of some feare) That of the Fugitiue slaues belonging to the *Romans*, there were some reported to walke vp and downe in *Carthage*: which if it were so, then ought they to be restored backe to their Masters; as was conditioned in the late Peace. The Embassadours that were sent on this errand, had further charge to treat with *Masanissa*, as also with *Vermina* the sonne of *Syphax*. Vnto *Masanissa*, besides matter of complement, they were to signifie what pleasure Hee might doe them, by lending them some of his *Numidian* Horse, to serue in their Warre against the *Macedonian*. *Vermina* had entreated the Senate, to vouchsafe vnto him the name of *King*: and promised thereafter to deserue it, by his readinesse in doing them all good offices. But they were somewhat scrupulous in the matter: and said, That hauing beene, and being still (as they tooke it) their Enemie, Hee ought first of all to desire peace; for that the name of *King*, was an honour which they vsed not to conferre vpon any, saue onely vpon such as had royally deserued it at their hands. The authoritie to make peace with him, was wholly committed vnto these Embassadours vpon such termes as they should thinke fit; without further relation to the Senate and People. For they were then busied with greater cares. The *Carthaginians* made a gentle answere, That they wholly disclaimed *Amilcar*: banishing him; and confiscating his goods. As for the Fugitiues: they had restored as many as they could finde; and would in that point, as farre as was requisite,

requisite, giue satisfaction to the Senate. Herewithall they sent a great proportion of Corne to *Rome*; and the like vnto the Armie that was in *Macedon*. King *Masanissa* would haue lent vnto the *Romans* two thousand of his *Numidian* Horse: but they were contented with halfe the number; and would accept no more. *Vermina* met with the Embassadours, to giue them entertainement, on the borders of his Kingdome; and without any disputation, agreed with them vpon termes of peace.

Thus were the *Romans* busied in taking order for their *Macedonian* Warre; that they might pursue it strongly, and without interruption. As for *Amilcar* and his *Gaules*: they layde siege vnto *Cremona*; where *L. Furius* a *Roman* Prætor came vpon them, fought a battaile with them, and ouercame them. *Amilcar* the *Carthaginian* died in this battaile: and the fruit of the victorie was such; as both made amends for losses past, and left the worke easie to those, that afterwards should haue the managing of warre among those *Gaules*. So was there good leisure to thinke vpon the businesse of *Macedon*: where *Philip* was carefully prouiding to giue contentment vnto his subiects, by punishing a bad Counsailour whom they hated; as also to assure vnto himselfe the *Achæans*, by rendring vnto them some Townes that he held of theirs; and finally to strengthen his Kingdome, not onely by exercising and trayning his people, but by fortifying the passages that led thereinto out of *Epirus*. This was in doing, when *Villius*, hauing vnprofitably laboured to find way into *Macedon*, taking a iourney (as *Sulpicius* had done before him) wherein hee could not bee supplied with victuals, determined at length to trie a new course. But then came aduertisement, that *T. Quintius Flaminius* was chosen Consul, and had *Macedon* allotted him for his Prouince; whose comming was expected; and hee very shortly arriued at the Armie.

§. XIII.

The Romans beginne to make warre by negotiation. T. Quintius *winnes a passage against* Philip. *Thessalie wasted by* Philip, *the Romans, and Ætolians. The Achæans forsaking the Macedonian, take part with the Romans. A treatie of peace, that was vaine.* Philip *deliuers Argos to* Nabis *the Tyrant, who presently enters into League with the Romans.*

THe *Romanes* had not beene wont in former times, to make Warre after such a trifling manner. It was their vse, to giue battaile to the Enemie, as soone as they met with him. If he refused it, they besieged his Townes: and so forced him to trie the fortune of a day, with his disaduantage in reputation, when he had long forborne it (as it would be interpreted) vpon knowledge of his owne weakenesse. But in this their Warre with *Philip*, they beganne to learne of the subtle *Greekes*, the arte of Negotiation: wherein hitherto they were not growne so fine, as within a little while they proued. Their Treasury was poore, and stood indebted, *many yeeres after this, vnto priuat men, for part of those monies that had beene borrowed in the second Punicke Warre. This had made the Commonaltie auerse from the *Macedonian* Warre; and had thereby driuen the Senators greedy of the enterprize, to make vse of their cunning. Yet being weary of the slow pace wherewith their businesse went forward, they determined to increase their Armie, that they might haue the lesse neede to relie vpon their Confederats. So they leuied eight thousand foot, and eight hundred Horse (the greater part of them of the *Latines*) which they sent with *T. Quintius Flaminius*, the new Consul into *Macedon*. Their Nauie, and other meanes could well haue serued, for the setting foorth and transportation of a greater Armie: but by straining themselues to the most of their ability, they should (besides other difficulties incident vnto the sustenance of those that are too many and too farre from home) haue bred some iealousie in their friends of *Greece*, and and thereby haue lost some friends, yea, perhaps haue increased the number of their enemies more than of their owne Souldiers. This present augmentation of the forces was very requisite; for that *Attalus*, about the same time, excused himselfe vnto them, by his Embassadours; requesting that either they would vndertake the defence of his Kingdome against *Antiochus*, who inuaded it; or else that they would not take it vncourteouslie, that hee quitted the Warre with *Philip*, and returned home, to looke vnto that which more concerned him. Their answere was remarquable. They saide, That it was not their manner to vse the ayde of their friends, longer than their friendes had good opportunitie, and could also bee well contented to affoorde it;

*Liu. l. 34.

That

That they could not honestly take part with *Attalus*, their good friend though he were, against *Antiochus*, whom they held in the like account; but, That they would deale with *Antiochus* by Embassadours, and (as common friends vnto both of the Kings) doe their best to perswade an attonement betweene them. In such louing fashion did they now carry themselues, towards their good friend the King *Antiochus*; who reciprocally at their intreaty, withdrew his Army from the kingdome of *Attalus*. But how little they regarded these termes of friendship, after that once they had made an end with *Philip*, it will very soone appeare.

T. Quintius hasting away from *Rome*, came betimes into his Prouince, with the supply decreed vnto him, which consisted, for the most part, of old Souldiers, that had serued in *Spaine* and *Africke*. He found *Villius* the old Consul, (whom at his comming hee presently discharged) and king *Philip* of *Macedon*, encamped one against the other, in the Streights of *Epirus*; by the riuer of *Apsus* or *Aous*. It was manifest, that either the *Romans* must fetch a compasse about, and seeke their way into *Macedon*, through the poore Countrey of the *Dassaretians*; or else winne, by force, that passage which the King defended. In taking the former way, they had already two yeeres together miss-spent their time, and beene forced to returne backe without profit, for want of victualls: whereof they could neither carry with them store sufficient, nor finde it on the way. But if they could once get ouer these Mountains, which diuided the South of *Epirus* from *Thessalie*, then should they enter into a plentifull Country, and which by long dependance on the *Macedonian*, was become (in a maner) part of his kingdome, whereof it made the South border. Neuertheless, the desire of winning this passage, was greater than the likelyhood. For the riuer of *Apsus*, running along through that valley which alone was open betweene the Mountaines, made it all a deep Marish and vnpassable Bogge: a very narrow way excepted, and a path cut out of the maine Rocke by mans hand. Wherefore *Quintius* assayled to climbe in the Mountaines: but finding himselfe disappoynted of this hope, through the diligence of his Enemy, who neglected not the gard of them that was very easie; hee was compelled to sit still, without doing any thing for the space of forty dayes.

This long time of rest gaue hope vnto *Philip*, that the war might be ended by composition, vpon some reasonable termes. He therefore so dealt with some of the *Epirots*, (among whom hee had many friends) that Hee and the Consul had a meeting together. But nothing was effected. The Consul would haue him to set all Townes of *Greece* at libertie, and to make amends for the iniuries, which hee had done to many people in his late Warres. *Philip* was contented to giue libertie to those whom hee had subdued of late: but vnto such, as had beene long subiect vnto him and his Ancestors, Hee thought it against all reason, that hee should relinquish his claime and dominion ouer them. He also said, That as farre foorth as it should appeare that hee had done wrong vnto any Towne or people whatsoeuer, Hee could well be pleased to make such amends, as might seeme conuenient in the iudgement of some free State, that had not beene interessed in those quarrels. But herewithall *Quintius* was not satisfied. There needed (he said) no iudgement or compromise; forasmuch as it was apparant, that *Philip* had alwaies beene the Inuader; and had not made warre, as one prouoked, in his owne defence. After this altercation, when they should come to particulars: and when the Consul was required to name those Townes, that he would haue to be set at libertie; the first that he named were the *Thessalians*: These had beene Subiects (though conditionall) vnto the *Macedonian* Kings, euer since the dayes of *Alexander* the Great, and of *Philip* his Father. Wherefore, as soone as *Flaminius* had named the *Thessalians*; the King in a rage demanded what sharper Condition He would haue layd vpon him, had he beene but vanquished. And herewithall abruptly hee flang away; refusing to heare any more of such discourse.

After this the Consul stroue in vaine two or three dayes together, to haue preuayled against the difficulties of that passage which *Philip* kept. When he had well wearied himselfe, and could not resolue what course to take: there came to him an Heards-man, sent from *Charopus* a Prince of the *Epirots* that fauoured the *Romanes*, who hauing long kept beasts in those Mountaines, was throughly acquainted with all by-paths, and therefore vndertooke to guide the *Romans*, without any danger, to a place where they should haue aduantage of the Enemy. This guide, for feare of treacherous dealing, was fast bound:

bound: and being promised a great reward, in case hee made good his word, had such Companies as was thought fit, appointed to follow his directions. They trauailed by night (it being then about the full of the Moone) and rested in the day-time, for feare of being discouered. When they had recouered the hill-tops, and were aboue the *Macedonians*, (though vndiscouerd by them, because at their backs) they raised a great smoke, whereby they gaue notice of their successe vnto the Consul. Some skirmishes, whilest these were on their iourny, *T. Quintius* had held with the *Macedonian*, thereby to auert him from thought of that which was intended. But when on the third morning he saw the smoke arise more and more plainly, and thereby knew that his men had attained vnto the place whither they were sent, he pressed as neare as he could vnto the Enemies Campe, and assailed them in their strength. He preuailed as little as in former times, vntill the shoutings of those that ranne downe the hill, and charged *Philip* on the backe, astonished so the *Macedonians*, that they betooke themselues to flight. The King, vpon first apprehension of the danger, made all speed away to saue himselfe. Yet anon considering, that the difficulty of the passage must needes hinder the *Romans* from pursuing him: hee made a stand at the end of fiue miles, and gathered there together his broken troops, of whom he found wanting no more than two thousand men. The greatest losse was of his Campe and prouisions: if not rather perhaps of his reputation; for that now the *Macedonians* beganne to stand in feare, lest being driuen from a place of such aduantage, they should hardly make good their party against the Enemy, vpon equall ground. Neither was *Philip* himselfe much better perswaded. Wherefore he caused the *Thessalians*, as many of them as in his hasty retrait he could visit, to forsake their Townes and Countrie, carying away with them as much as they were able, and spoyling all the rest. But all of them could not be perswaded, thus to abandon (for the pleasure of their king) their ancient habitations, and all the substance which they had gotten. Some there were that forcibly resisted him, which they might the better doe, for that he could not stay to vse any great compulsion. He also himselfe tooke it very grieuously, that he was driuen to make such waste of a most pleasant and fruitfull Countrey, which had euer been well affected vnto him: so that a little hinderance did serue, to make him breake off his purpose, and withdraw himselfe home into his kingdome of *Macedon*.

The *Ætolians* and *Athamanians*, when this fell out, were euen in a readinesse to inuade *Thessalie*; whereinto the wayes lay more open, out of their seuerall Countries. When therefore they heard for certainty, that *Philip* was beaten by the *Romans*: they foreslowed not the occasion, but made all speede, each of them to lay holde vpon what they might. *T. Quintius* followed them within a little while: but they had gotten so much before his coming, that he, in gleaning after their haruest, could not find enough to maintaine his Army. Thus were the poore *Thessalians*, of whose liberty the *Romans* a few dayes since had made shew to be very desirous, wasted by the same *Romans* and their Confederates; not knowing which way to turne themselues, or whom to auoyde. *T. Quintius* wonne *Phaleria* by assault: *Metropolis* and *Pteria* yeelded vnto him. *Rhage* he besieged: and hauing made a faire breach, yet was vnable to force it; so stoutly it was defended both by the Inhabitants, and by a Macedonian garrison therein. *Philip* also at the same time, hauing somewhat recollected his spirits, houered about *Tempe* with his Army, thrusting men into all places, that were like to be distressed. So the Consul, hauing wel-neare spent his victualls, and seeing no hope to preuaile at *Rhage*; brake vp his siege, and departed out of *Thessaly*. He had appointed his ships of burden to meete him at *Anticyra*, an Hauen Towne of *Phocis*, on the Gulph of *Corinth*: which Country being friend to the *Macedonian*, he presently inuaded; not so much for hatred vnto the people, as because it lay conueniently seated between *Thessaly* and other regions, wherein he had businesse, or was shortly like to haue. Many Townes in *Phocis* he wonne by assault: many were yeelded vp vnto him for feare; and within short space hee had (in effect) mastered it all.

In the meane time *L. Quintius* the Consuls brother, being then Admirall for the *Romans* in this warre, ioyned with King *Attalus* and the *Rhodian* Fleete. They wonne two Cities in *Eubœa*; and afterward layd siege vnto *Cenchree*, an Hauen and Arcenall of the *Corinthians* on their Easterne Sea. This enterprise did somewhat helpe forward the *Achæans*, in their desire to leaue the part of *Philip*: since it might come to passe, that *Corinth* it selfe, ere long time were spent, and that *Cenchree*, with other places appertaining

to

to *Corinth*, now very shortly should be rendred vnto their Nation, by fauour of the *Romans*.

But there were other Motiues, inducing the *Achæans* to preferre the friendship of the *Romans*, before the patronage of *Philip*; whereto they had bene long accustomed. For this King had so many wayes offended them in time of peace, that they thought it the best course to rid their hands of him; whilest being intangled in a dangerous warre, hee wanted meanes to hinder the execution of such counsaile, as they should hold the safest. His tyrannous practises to make himselfe their absolute Lord: His poysoning of *Aratus* their old Gouernour: His false dealing with the *Messenians*, *Epirots*, and other people their Confederates, and his owne dependants: together with many particular outrages by him committed, had caused them long since to holde him as *a necessary euill*, euen whilest they were vnable to be without his assistance. But since by the vertue of *Philopœmen*, they were growne somewhat confident in their owne strength, so as without the *Macedonians* helpe they could as well subsist, as hauing him to friend: then did they only thinke how *euill* he was; and thereupon reioyce the more, in that hee was become no longer *necessary*. It angred him to perceiue how they stood affected: and therefore hee sent murderers, to take away the life of* *Philopœmen*. But failing in this enterprise, and being detected, he did thereby onely set fire to the Wood, which was throughly dry before, and prepared to burne. *Philopœmen* wrought so with the *Achæans*, that no discourse was more familiar with them, than what great cause they had to with draw themselues from the *Macedonian*. *Cycliadas*, a principall man among them, and lately their Prætor, was expelled by them, for shewing himselfe passionate in the cause of *Philip*; and *Aristænus* chosen Prætor, who laboured to ioyne them in societie with the *Romans*.

* *Plut. in vita Philopœm. Iust. l. 29.*

These newes were very welcome to *T. Quintius*. Embassadours were sent from the Romanes, and their Confederates, King *Attalus*, the *Rhodians*, and *Athenians*, to treat with the *Achæans*; making promise, that they should haue *Corinth* restored vnto them, if they would forsake the *Macedonian*. A Parliament of the *Achæans* was held at *Sicyon*, to deliberate and resolue in this weighty case. Therein the *Romans* and their adherents desired the *Achæans*, to ioyne with them in making warre vpon *Philip*. Contrarywise, the Embassadors of *Philip*, whom he had also sent for this businesse, admonishing the *Achæans* of their Alliance with the King, and of their faith due vnto him; requested them, that they would be contented to remaine as Neuters. This moderate request of *Philips* Embassadour, did no way aduance his Masters cause. Rather it gaue the *Achæans* to vnderstand, That hee, who could bee satisfied with so little at their hands, knew himselfe vnable to gratifie them in any reciprocall demand. Yet were there many in that great Councel; who remembring the benefites of *Philip* and *Antigonus*, laboured earnestly for the preseruation of the ancient League. But in fine, the sence of late iniuries, and expectation of like or worse from him in the future; preuailed against the memorie of those old good turnes, which he, (and *Antigonus* before him) had partly sold vnto them, and partly had vsed as baites, whereby to allure them into absolute subiection. Neither was it perhaps of the least importance; That the *Romanes* were strong, and likely to preuaile in the end. So after much altercation the Decree passed, That they should thenceforward renounce the *Macedonian*, and take part with his enemies in this warre. With *Attalus* and the *Rhodians*, they foorthwith entred into societie: with the *Romanes* (because no League would bee of force, vntill the Senate and people had approued it) they forbore to decree any society at the present, vntill the returne of those Embassadours from *Rome*, which they determined to send thither of purpose. The *Megalopolitans*, *Dymeans*, and *Argiues*, hauing dont their best for the *Macedonian*, as by many respects they were bound; rose vp out of the Councell, and departed before the passing of the Decree, which they could not resist, nor yet with honestie thereto giue assent. For this their good will, and greater, which they shortly manifested, the *Argiues* had so little thanke, that all the rest of the *Achæans* may bee the better held excused, for escaping how they might, out of the hands of so fell a Prince.

Soone after this, vpon a solemne day at *Argos*, the affection of the Citizens discouered it selfe so plainely, in the behalfe of *Philip*, that they which were his Partisans within the Towne, made no doubt of putting the Citie into his hands, if they might haue any small assistance. *Philocles*, a Lieutenant of the Kings, lay then in *Corinth*, which he had manfully defended against the *Romans* and *Attalus*. Him the Conspirators drew to

Argos; whither comming on a ſudden, and finding the Multitude readie to ioyne with him, He eaſily compelled the *Achæan* Garriſon to quit the place.

This getting of *Argos*, together with the good defence of *Corinth* and ſome other Townes, as it helped *Philip* a little in his reputation, ſo they gaue him hope to obtaine ſome good end by Treatie, whileſt as yet with his honour he might ſeeke it: and when (the Winter being now come on) a new Conſul would ſhortly be choſen; who ſhould take the worke out of *Titus* his hands, if it were not concluded the ſooner. *Titus* had the like reſpect vnto himſelfe; and therefore thought it beſt, ſince more could not bee done, to prædiſpoſe things vnto a Concluſion, for his owne reputation. The meeting was appointed to be held on the Sea-ſhore, in the Bay then called the *Malian*, or *Lamian Bay*, now (as is ſuppoſed) the *Gulfe of Ziton*, in the *Ægæan* Sea, or *Archipelago*. Thither came *Titus*, with *Aminander* the *Athamanian*; an Embaſſador of *Attalus*, the Admirall of *Rhodes*; and ſome Agents for the *Ætolians* and *Achæans*. *Philip* had with him ſome few of his owne Captaines, and *Cycliadas*, lately baniſhed for his ſake out of *Achaia*. He refuſed to come on ſhore: though fearing (as he ſaid) none but *the immortall Gods*: yet miſdoubting ſome treachery in the *Ætolians*. The demands of *Titus* in behalfe of the *Romanes* were, That he ſhould ſet all Cities of *Greece* at libertie; deliuer vp to the *Romans* and their Confederates, all priſoners which he had of theirs, and Renegadoes; likewiſe whatſoeuer he held of theirs in *Illiria*; and whatſoeuer about *Greece* or *Aſia* he had gotten from *Ptolemie* then King of *Ægypt*, after his fathers death. *Attalus* demanded reſtitution to be made, entire, of Ships, Townes, and Temples, by him taken and ſpoyled in the late warre betweene them. The *Rhodians* would haue againe the Countrie of *Perea*, lying ouer againſt their Iland; as alſo that he ſhould withdraw his Garriſons, out of diuers Townes about the *Helleſpont*, and other Hauens of their friends. The *Achæans* deſired reſtitution of *Argos* and *Corinth*: about the one of which they might, not vniuſtly, quarrell with him; the other had beene long his owne by their conſent. The *Ætolians* tooke vpon them angerly, as Patrons of *Greece*: willing him to depart out of it, euen out of the whole Countrie, leauing it free; and withall to deliuer vp vnto them, whatſoeuer he held that had at any time beene theirs. Neither were they here withall content: but inſolently declaymed againſt him, for that which hee had lately done in *Theſſalie*; corrupting (as they ſaid) the rewards of the Victors, by deſtroying, when hee was vanquiſhed, thoſe Townes which elſe they might haue gotten. To anſwere theſe malapert *Ætolians*, *Philip* commanded his Gallie to be row neerer the ſhore. But they beganne to plie him afreſh: telling him, that he muſt obey his betters, vnleſſe hee were able to defend himſelfe by force of Armes. He anſwered them, (as he was much giuen to gybing) with ſundry ſcoffes; and eſpecially with one, which made the *Romane* Conſul vnderſtand, what manner of companions theſe *Ætolians* were. For hee ſaid, That he had often dealt with them; as likewiſe the beſt of the *Greekes*; deſiring them to abrogate a wicked Law, which permitted them *to take ſpoile from ſpoyle*: yet could he get no better an anſwer, than *that they would ſooner take Ætolia out of Ætolia*. *Titus* wondred what might be the meaning of this ſtrange Law. So the King tlod him, That they held it a laudable cuſtome, as often as Warre happened betweene their friends, to hold vp the quarrell by ſending voluntaries to ſerue on both ſides, that ſhould ſpoyle both the one and the other. As for the liberty of *Greece*, Hee ſaid it was ſtrange that the *Ætolians* ſhould bee ſo carefull thereof, ſince diuers Tribes of their owne, which hee there named, were indeede no *Grecians*: wherefore hee would faine know, whether the *Romanes* would giue him leaue to make ſlaues of thoſe *Ætolians*, which were no *Greekes*. *Titus* hereat ſmiled, and was no whit offended, to heare the *Ætolians* well ratled vp; touching whom hee began to vnderſtand, how odious they were in all the Countrie. As for that generall demand of ſetting all *Greece* at libertie, *Philip* acknowledged, that it might well beſeeme the greatneſſe of the *Romans*; though hee would alſo conſider, what might beſeeme his owne dignitie. But that the *Ætolians*, *Rhodians* and other pettie Eſtates, ſhould thus preſume, vnder countenance of the *Romanes*, to take vpon them, as if by their great might hee ſhould bee thereunto compelled: it was, hee ſaide, a ſtrange and ridiculous inſolence. The *Achæans* hee charged with much ingratitude; reciting againſt them ſome Decrees of their owne; wherein they had loaden both *Antigonus* and him, with more than humane honors. Neuertheles he ſaid, that he would render *Argos* vnto them: but, as touching *Corinth*, that he would further deliberat with *Titus* himſelfe.

Thus

Thus he addressed himselfe wholly to the *Roman* Generall; vnto whom if he could giue satisfaction, he cared little for all the rest. With *Attalus* and the *Rhodians*, his late warre, (hee said) was onely defensiue; they having been the offerers: or if he gaue them any occasion, it was onely in helping *Prusias*, his sonne in law; neither did he see why they should rather seeke a breach at his hands, than hee at theirs. For whereas they complayned, that, spoyling a Temple of *Venus*, he had cut downe the Groue, and pleasant walkes thereabouts: what could hee doe more, than send Gardiners thither with yong plants; if one King of another would stand to aske such recompence? Thus he iested the matter out: but offered neuerthelesse, in honour of the *Romans*, to giue backe the Region of *Perea* to the *Rhodians*; as likewise to *Attalus*, the Ships and Prisoners of his, whereof hee had then possession. Thus ended that dayes conference, because it was late: *Philip* requiring a nights leisure to thinke vpon the Articles, which were many, and hee ill prouided of Counsaile, wherewith to aduise about them. *For your being so ill prouided of Counsaile*, said Titus, *you may euen thanke your selfe; as hauing murdered all your friends, that were wont to aduise you faithfully.* The next day *Philip* came not, vntill it was late at night; excusing his long stay by the waightinesse of the things propounded, whereon he could not suddenly tell how to resolue. But it was beleeued, that he thereby sought too abbridge the *Aetolians* of leisure to raile at him. And this was the more likely, for that he desired conference in priuate with the *Roman* Generall. The summe of his discourse, as *Titus* afterward related it, was, That hee would giue the *Achaans* both *Argos* and *Corinth*; as also that he would render vnto *Attalus* and the *Rhodians*, what he had promised the day before; likewise to the *Aetolians*, that hee would grant some part of their demands; and to the *Romans*, whatsoeuer they did challenge. This when *Titus* his associats heard, they exclaimed against it, saying, That if the King were suffered to retaine any thing in *Greece*, he would shortly get possession of all which he now rendred vp. The noise that they made came to *Philips* eare: who thereupon desired a third day of meeting; and protested, that if he could not perswade them, he would suffer himselfe to bee perswaded by them. So the third day they mette early in the morning: at what time the King intreated them all, that they would with sincere affection hearken vnto good offers of peace; and immediately conclude it, if they could like well of those Conditions, which he had already tendred; or otherwise, that they would make truce with him for the present, and let him send Embassadours to *Rome*, where he would refer re himselfe to the courtesie of the Senate.

This was euen as *Quintius* would haue it: who stood in doubt, lest a new Consul might happen to defraud him of the honour, which he expected by ending of the warre. So he easily preuailed with the rest, to assent hereunto: forasmuch as it was Winter, a time vnfit for seruice in the warre; and since, without authoritie of the Senate, he should be vnable to proceed resolutely either in Warre or peace. Further hee willed them to send their seuerall Embassadours to *Rome*, which intimating vnto the Senate what each of them required, should easily hinder *Philip*, from obtaining any thing to their preiudice. Among the rest he perswaded King *Amintander*, to make a iourney to *Rome* in person; knowing well, that the name of a King, together with the confluence of so many Embassadours, would serue to make his owne actions more glorious in the Citie. All this tended to procure, that his owne Command of the Armie in *Greece* might be prorogued. And to the same end had he dealt with some of the Tribunes of the people at *Rome*: who had already (though as yet hee knew not so much) obtained it for him, partly by their authoritie, partly by good reasons which they alleaged vnto the Senate.

The Embassadour of the *Greeks*, when they had audience at *Rome*, spake bitterly against the King, with good liking of the Senate; which was more desirous of victorie, than of satisfaction. They magnified the honourable purpose of the *Romans*, in vndertaking to set *Greece* at libertie. But this (they said) could neuer bee effected; vnlesse especiall care were taken, that the King should bee dispossessed of *Corinth*, *Chalcis*, and *Demetrias*. In this point they were so vehement, producing a Map of the Countrie, and making demonstration how those places held all the rest in seruilitie; that the Senate agreed to haue it euē so as they desired. When therefore the Embassadours of *Philip* were brought in, and beganne to haue made a long Oration; they were briefly cut off in the middest of their Preface, with this one demand: *Whether their Master would yeeld vp Corinth, Chalcis*, and *Demetrias*: Hereto they made answer, That cōcerning those places, the

King had giuen them no direction or Commission what to say, or do. This was enough. The Senate would no longer hearken to *Philips* desire of peace; wherein they said hee did no better than trifle. Yet might his Embassadours haue truely said, That neither the *Aetolians*, *Achæans*, nor any of their fellowes, had in the late Treaty required by name, that *Chalcis* and *Demetrias* should be yeelded vp. For which of them indeed could make any claime to either of these Townes? As for *Corinth*, whereto the *Achæans* had some right, (though their right were no better, than that, hauing stolne it from One *Macedonian* King in a night, they had, after mature deliberation, made it away by bargaine vnto an Other.) *Philip* had already condescended to giue it backe vnto them. And this perhaps would haue beene alleadged, euen against the *Greekes*, in excuse of the King, by some of *T. Quintius* his friends; that so he might haue had the honour to conclude the warre, if a Successour had beene decreed vnto him. But since he was appointed to continue Generall: neither his friends at *Rome*, nor he himselfe, after the returne of the Embassadours into *Greece*, cared to giue eare vnto any talke of peace.

Philip, seeing that his *Achæans* had forsaken him, and ioyned with their common Enemies; thought euen to deale with them in the like manner, by reconciling himselfe vnto *Nabis*, whom they hated most. There were not many yeeres past, since the *Lacedæmonians* vnder *Cleomenes*, with little other helpe than their owne strength, had beene almost strong enough both for the *Macedonians* and *Achæans* together. But now the condition of things was altered. *Nabis* his force consisted, in a manner, wholly in his Mercenaries: for he was a Tyrant, though stiling himselfe King. Yet he sorely vexed the *Achæans*: and therefore seemed to *Philip* one likely to stand him in great stead, if he could be wonne. To this purpose it was thought meet, that the Towne of *Argos*, which could not otherwise be easily defended, should be consigned ouer into his hands; in hope, that such a benefit would serue to tie him fast vnto the *Macedonian*. *Philocles* the Kings Lieutenant, who was appoynted to deale with *Nabis*, added further, That it was his Masters purpose to make a streight alliance with the *Lacedæmonian*, by giuing some daughters of his owne in marriage vnto *Nabis* his sons. This could not but be well taken. Yet *Nabis* made some scruple in accepting the Towne of *Argos*; vnlesse by decree of the Citizens themselues he might be called into it. Hereabout *Philocles* dealt with the *Argiues*: but found them so auerse; that, in open assembly of the people, they detested the very name of the Tyrant, with many railing words. *Nabis* hearing of this, thought hee had thereby a good occasion to robbe and fleece them. So hee willed *Philocles*, without more adoe, to make ouer the Towne which hee was ready to receiue. *Philocles* accordingly did let him with his Army into it by night; and gaue him possession of the strongest places therein. Thus dealt *Philip* with the *Argiues*: who for very loue had forsaken the *Achæans*, to take his part. Early in the morning, the Tyrant made himselfe Master of all the Gates. A few of the principall men, vnderstanding how things went, fled out of the Citie at the first tumult. Wherefore they were all banished, and their goods confiscated. The rest of the chiefe Citizens that staied behinde, were commanded to bring foorth, out of hand, all their Gold and Siluer. Also a great imposition of monie was laid vpon all those, that were thought able to pay it. Such as made their contribution readily, were dismissed without more adoe. But if any stood long vpon the matter: or played the theeues, in purloyning their owne goods; they were put to the whip, and, besides losse of their wealth, had their torments to boot. This done, the Tyrant began to make popular Lawes: namely such, as might serue to make him gracious with the rascall multitude: abrogating all debts, and diuiding the Lands of the rich among the poore. By such art of oppressing the great ones, it hath beene an old custome of Tyrants, to assure themselues of the Vulgar for a time.

As soone as *Nabis* had gotten *Argos*, He sent the newes to *T. Quintius*; and offered to ioyne with him against *Philip*. *Titus* was glad of it: so as he tooke the paines to crosse ouer the Streights into *Peloponnesus*, there to meete with *Nabis*. They had soone agreed (though King *Attalus*, who was present with the Consul, made some cauill touching *Argos*) and the Tyrant lent vnto the *Romane* fixe hundred of his Mercenaries of *Crete*: as also hee agreed with the *Achæans*, vpon a Truce for foure moneths, reseruing the finall conclusion of peace betweene them vntill the Warre of *Philip* should be ended; which after this continued not long.

§. XIIII.

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The battaile at Cynoſcephalæ, wherein Philip *was vanquiſhed by* T. Quintius.

TITUS Quintius, as ſoone as hee vnderſtood that he was appointed to haue Command of the Armie, without any other limitation of time, than during the pleaſure of the Senate; made all things readie for diligent purſuite of the Warre. The like did *Philip*: who hauing failed in his negotiation of peace, and no leſſe failed in his hopes of getting *Nabis* to friend in that Warre; meant afterwards wholy to relie vpon himſelfe.

Titus had in his Armie about ſixe and twentie thouſand: and *Philip* a proportionable number. But neither of them knew the others ſtrength, or what his Enemie intended to doe. Onely *Titus* heard that *Philip* was in *Theſſalie*, and thereupon addreſſed himſelfe to ſeeke him out. They had like to haue met vnawares, neere vnto the Citie of *Phera*: where the vant-courriers on both ſides diſcouered each other; and ſent word thereof vnto their ſeuerall Captaines. But neither of them were ouer haſtie, to commit all to hazard vpon ſo ſhort warning. The day following each of them ſent out three hundred Horſe, with as many light armed Foot, to make a better diſcouerie. Theſe met, and fought a long while: returning finally backe into their ſeuerall Campes, with little aduantage vnto either ſide. The Country about *Phera* was thicke ſet with Trees: and otherwiſe full of Gardens and mud-walles; which made it vnproper for ſeruice of the *Macedonian Phalanx*. Wherefore the King diſlodged, intending to remoue backe into *Scotuſa* in the Frontier of *Macedon*; where he might be plentifully ſerued with all neceſſaries. *Titus* conceiued aright his meaning: and therefore purpoſed alſo to march thitherwards; were it onely to waſte the Country. There lay betweene them a great ledge of hils, which hindered the one from knowing what courſe the other tooke. Neuertheleſſe they encamped not farre aſunder, both the firſt and the ſecond night; though neither of them vnderſtood what was become of the other. The third day was very tempeſtuous; and forced each of them to take vp his lodging, where hee found it, by chance. Then ſent they foorth diſcouerers againe, in greater number than before. Theſe meeting together, held a long fight, wherein at firſt the *Macedonians* had the worſe. But *Philip* anon ſent in ſuch ſtrong ſupply; that if the reſiſtance of the *Ætolians* had not beene deſperate, the *Romans* their fellowes had beene driuen backe into their Campe. Yet, all reſiſtance notwithſtanding, the *Macedonians* preuailed: ſo that *Titus* himſelfe was faine to bring foorth his Legions, that were not a little diſcouraged, by the defeat of all their Horſe, to animate thoſe which were in flight. *Plut. in vita T. Q. Flam.*

It was altogether beſides the Kings purpoſe, to put the fortune of a battaile in truſt that day, with ſo much of his Eſtate as might thereon depend. But the newes came to him thicke and tumultuouſly, how the enemies fled, and how the day was his owne; if hee could vſe an occaſion, the like whereof hee ſhould not often finde. This cauſed him to alter his purpoſe: inſomuch as he embattailed his men; and climbed vp thoſe hils, which, for that the knops thereon had ſome reſemblance vnto Dogs heads, were called, by a word ſignifying as much, *Cynoſcephalæ*. As ſoone as he was on the hil-top; it did him good to ſee that they of his owne light armature were buſie in fight, almoſt at the very Campe of the Enemies; whom they had repelled ſo farre. Hee had alſo libertie to chooſe his ground, as might ſerue beſt his aduantage: foraſmuch as the *Romanes* were quite driuen from all parts of the Hill. But of this commoditie he could make no great vſe: the roughneſſe of the place among thoſe *Dogs heads*, as they were called, ſeruing nothing aptly for his *Phalanx*. Neuertheleſſe hee found conuenient roome, wherein to marſhall the one part of his Armie: and gaue order vnto his Captaines, to follow with the reſt; embattailing them as they might. Whileſt he was doing this: Hee perceiued that his Horſemen and light armature beganne to ſhrinke; as being falne vpon the *Roman* Legions, by force whereof they were driuen to recoyle. He ſets forward to helpe them: and they no leſſe haſtily draw vnto him for ſuccour; hauing the *Romans* not farre behinde them.

As the Legions beganne to climbe the Hill; *Philip* commanded thoſe of his *Phalanx* to charge their pikes, and entertaine them. Here *Titus* found an extreme difficult piece

of worke. For this *Phalanx*, being a great square battaile of armed pikes, like in all points to those which are now vsed in our moderne Warres: and being in like manner vsed, as are ours; was not to be resisted by the *Roman* Targettiers, as long as the *Phalanx* it selfe held together vndissolued. The *Macedonians* were embattailed in very close order: so that two of them stood opposite to one of the *Romans*; as also the pikes of the first ranke, had their points aduanced two or three foot before their fore-man. Wherefore it is no maruaile, if the *Romans* gaue backe: euery one of them being troubled (as it were) with tenne enemies at once; and not able to come neerer to the next of them, than the length of a doozen foot or thereabout. *Titus* finding this, and not knowing how to remedie it; was greatly troubled: for that still the *Phalanx* bare downe all which came in the way. But in the meane while hee obserued, That they which were appointed by *Philip* to make his left wing, were not able through the much vneuennes of the ground, to put themselues in order: so as either they kept their places on the Hil-tops; or else (which was worse) vpon desire either of beholding the pastime, or of seeming to be partakers in the worke, ranne foolishly along by the side of their fellowes, which were occupyed in fight.

Of this their disorder Hee made great and present vse. Hee caused the right wing of his Battaile to march vp the hill, against these ill ordered troupes: his Elephants leading the way, to increase the terrour. The *Macedonians* were readyer to dispute what should bee done in such a case, than well aduised what to doe; as hauing no one man appointed, to command that part in chiefe. Indeede if they should haue done their best, it could not haue serued; since the ground whereon they stood, made their weapons vnusefull. For let it be supposed, that *Philip* hauing sixe and twentie thousand in his Armie (as hee is said to haue beene equall to the Enemie in number) had foure thousand Horse, foure thousand Targettiers, and foure thousand light-armed: so shall there remaine fourteene thousand Pikes; whereof he himselfe had embattailed the one halfe in a *Phalanx*, the other halfe in the left wing, are they whom *Quintius* is readie now to charge. The *Phalanx* hauing vsually sixteene in File, must, when it consisted of seuen thousand, haue welneere foure hundred and fortie in ranke: but foure hundred would serue, to make a Front long enough; the other fortie or seuen and thirtie Files might be cut off, and reckoned in the number of the Targettiers, or light-armed. Allowing therefore as *Polybius* doth, to euery man of them three foote of ground: this Front must haue occupied twelue hundred Foote, or two hundred and fortie paces; that is, very neere a quarter of a myle in length. Such a space of open Champaine, free from incumbrance of Trees, Ditches, Hillockes, or the like impediments, that must of necessitie disioyne this close battayle of the *Phalanx*; was not euery where to bee found. Here at *Cynoscephalæ Philip* had so much roome, as would only suffice for the one halfe of his men; the rest were faine to stand still and looke about them, being hindered from putting themselues in order, by the roughnesse of the *Dogges heads*. But the *Romans*, to whom all grounds were much alike, were not hindered from comming vp vnto them; nor found any difficulty in mastring those enemies, whose feet were in a manner bound by the discommodity of the place. The very first impression of the Elephants, caused them to giue backe; and the comming on of the Legions, to betake themselues to flight. A *Roman* Tribune or Colonell, seeing the victory on that part assured, left the prosequution of it vnto others: and being followed by twenty Ensignes or Maniples, that is, (as they might fall out) by some two thousand men, tooke in hand a notable piece of worke; and mainely helpfull to making of the victorie compleate. He considered that *Philip*, in pursuing the right wing of the *Romans*, was runne on so farre: as that himselfe with his fellowes, in mounting the hill to charge the left wing of the *Macedonians*, was already gotten aboue the Kings head. Wherefore he turned to the left hand: and making downe the hill after the Kings *Phalanx*, fell vpon it in the Rere. The hindemost rankes of the *Phalanx*, all of them indeede saue the first fiue, were accustomed, when the battells came to ioyning, to carry their pikes vpright; and with the whole weight of their bodies to thrust on their fore-men: and so were they doing at the present. This was another great inconuenience in the *Macedonian Phalanx*. That it serued neyther for offence nor defence, except onely in front. For though it were so, that *Alexander*, when hee was to fight with *Darius* in *Mesopotamia*, arranged his *Phalanx* in such order, that all the foure sides of it were as so many fronts looking sundrie wayes,

Excerpt. è: Polyb. lib 17.

wayes, because he expected that he should be encompassed round: yet is it to be vnderstood, that herein he altered the vsuall forme; as also at the same time hee embattailed his men in loose order, that so with ease they might turne their weapons, which way need should require. Likewise it is to be considered, That *Alexanders* men being thus disposed, were fit onely to keepe their owne ground; not being able to follow vpon the Enemie, vnlesse their hindmost rankes could haue marched backwards. But in this present case of *Philip*, there was no such prouision for resistance. Therefore his men, being otherwise vnable to helpe themselues, threw downe their weapons, and fled. The King himselfe had thought vntill now, that the fortune of the battaile was euery where alike, and the day his owne. But hearing the noyse behinde him, and turning a little aside with a troupe of Horse, to see how all went: when hee beheld his men casting downe their weapons, and the *Romanes* at his backe on the higher ground; He presently betook himselfe to flight. Neither staid he afterwards in any place (except only a small while about *Tempe*, there to collect such as were dispersed in this ouerthrow) vntill he was gotten into his owne Kingdome of *Macedon*.

There died of the *Roman* Armie in this battaile, about seuen hundred: of the *Macedonians* about eight thousand were slaine; and fiue thousand taken prisoners.

§. XIV.

T. Quintius falleth out with the Ætolians; and grants truce vnto Philip, *with conditions, vpon which the peace is ratified. Libertie proclaimed vnto the Greekes. The Romans quarrell with* Antiochus.

HE *Ætolians* wonderfully vanted themselues; and desired to haue it noysed through all *Greece*, that the victory at *Cynoscephala* was gotten (in a manner) wholly by their valour. They had gotten indeede the most of the bootie; by sacking the *Macedonian* Campe, whilest the *Romans* were busied in the chace. *Titus* therefore being offended both at their vaine-glory, and at their rauenous condition; purposed to teach them better manners, by regarding them as slightly, as they thought highly of themselues. He also well perceiued, That by vsing them with any extraordinary fauour, he should greatly offend the rest of his Confederates in *Greece*; who detested the *Ætolians* much more vehemently, than euer they had done the *Macedonians*. But this displeasure brake not forth yet a while.

After the battaile *Titus* made haste vnto *Larissa*, a Citie of *Thessalie*: which he presently tooke. Before his comming, *Philip* had sent thither one of his Courtiers to burne all his letters, and passages whatsoeuer in writing, betwixt him and others: of which many were there kept. It was well done of the King, that among the cares of so much aduersitie, he forgot not to prouide for the safety of his friends. Yet by his thus doing, they of *Larissa* might well perceiue, that he gaue them as alreadie lost. Wherefore we finde not that they, or any of their Neighbors, did make delay of opening their gates to *Titus*. At the same time, the Towne of *Leucas* bordering vpon *Acarnania*, was taken by the *Roman* Fleete: and verie soone after, all the *Acarnanians*, a warlike Nation, and in hatred of the *Ætolians* euer true to *Philip*; gaue vp themselues vnto the *Romans*, hearing of the victorie at *Cynoscephala*. The *Rhodians* also were then in hand with the conquest of *Pæa*, a Region of the Continent ouer against the Iland; whereof they had demanded restitution, in the late Treaty of Peace. They did heerein more manly, then any other of the *Greekes*: forasmuch as they awaited not the good leisure of the *Romanes*; but with an Army of their own, & some helpe which they borrowed of the *Achæans* and other their friends, gaue battell to *Dinocrates* the Kings Lieutenant, wherein they had the victory, & consequently recouered the whole Prouince. It angred *Philip* worse then all this, that the *Dardanians* gathered courage out of his affliction, to inuade his Kingdome; wasting and spoyling, as if all had beene abandoned to their discretion. This made him gather an Armie in all haste of sixe thousand foot and fiue hundred horse: wherewith comming vpon them, he draue them, with little or no losse of his owne, and great slaughter of theirs, hastily out of the Kingdome. Which done, He returned to *Thessalonica*.

In this one enterprise He had successe answerable to his desire: but seeing what bad fortune accompanied his affaires, in all other parts at the same time, hee thought it wisedome to yeeld vnto necessity; and therefore sent in all haste *Limnæus* and *Demosthenes*, with

with *Cycliadas* the banished *Athenian*, in whom he repoſed much confidence, Embaſſadors vnto *Titus*. Theſe had conference a long while in priuate with *Titus* and ſome of his *Romane* Colonels: by whom they were gently entertained, and in very friendly wiſe diſmiſſed. It ſeemes that they had Commiſſion, to referre all vnto *Titus* his owne diſcretion; as *Philip* himſelfe in few daies after did. There was granted vnto him a Truce for fifteene daies: in which time, the King himſelfe might come and ſpeake with the *Romain* Generall. In the meane ſeaſon many ſuſpitious rumors went of *Titus*, as if he had been corrupted with great rewards from the King, to betray the *Greekes* his Confederates. Of theſe bruits the *Ætolians* were chiefe authors: who being wont to regard neither friendſhip nor honeſtie, where profit led them a wrong way, iudged alike of all men elſe. But againſt the day appointed for the meeting betwixt him and *Philip*, *Titus* had ſent letters vnto his Aſſociates; willing them to haue their Agents ready by a time appointed, at the entrance of *Tempe*, where the Treaty ſhould bee held. There when they were all aſſembled, they entred into conſultation before the Kings arriuall, what ſhould be moſt expedient for the common benefit of them all, and for euery eſtate in particular. The poore King *Aminander* beſought them all, & eſpecially the *Romans*, that they would thinke vpon him; and conſidering his weakeneſſe which he confeſſed, make ſuch prouiſion, that after the *Romans* had turned their backes, and were gone home, *Philip* might not wreake his anger vpon him who was not able to reſiſt. Then ſpake *Alexander* one of the *Ætolians*: who commending *Titus* forſomuch as he had thus aſſembled the Confederates to aduiſe vpon their owne good, and had willed them to deliuer their mindes freelie: added, That in the maine of the purpoſe which he had in hand, he was vtterly deceiued: for that by making peace with *Philip*, hee could neither aſſure the *Romans* of their quiet, nor the *Greekes* of their liberty. There was, he ſaid, none other end to be made of the warre, which could agree either with the purpoſe of the Senate and people of *Rome*, or with the faire promiſes made by *Titus* himſelfe vnto the *Greekes*, than the chaſing of *Philip* quite out of his Kingdome. And to this effect he made a long diſcourſe. But *Titus* anſwered, That this *Ætolian* was ill acquainted, either with the good pleaſure of the Senate and People of *Rome*, or with the laudable cuſtomes which they generally held: for that it was not the manner of the *Romans*, to ſeeke the vtter deſtruction of any King or Nation, at ſuch time as they firſt made warre with them; vntill by ſome rebellion they found it a matter of neceſſitie, to take ſuch a rigorous courſe. And heereof hee alleadged the *Carthaginians* as a notable example: adding, That victorie, to generous mindes, was onely an inducement to moderation. As concerning the publike benefit of *Greece*: it was (he ſaid) expedient, that the Kingdome of *Macedon* ſhould be greatly weakened and brought low; not that it ſhould be vtterly deſtroyed: foraſmuch as it ſerued as a barre, to the *Thracians*, *Gaules*, and a multitude of other ſauage Nations, which would ſoone ouer-flow the whole Continent of *Greece*, if this kingdom were not interpoſed. Wherefore he concluded, that if *Philip* would yeeld vnto thoſe demands, wherewith hee had preſſed him in the former Treaty; then was there no reaſon to denie him peace. As for the *Ætolians*: if they thought otherwiſe, it ſhould be at their owne pleaſure, to take counſaile apart for themſelues as they thought good. Then began *Phaneas*, another of the *Ætolians*, to ſay, That all was come to nothing; for that ere long, *Philip* would trouble all the *Greekes*, no leſſe than hee had done in time before. But *Titus* interrupted him, and bad him leaue his babling; ſaying, That himſelfe would take ſuch order, as that *Philip*, were he neuer ſo deſirous, ſhould thenceforth not haue it in his power to moleſt the *Greekes*.

The next day King *Philip* came thither: whom *Titus* vſed friendly: and ſuffering him to repoſe himſelfe that night, held a Councell the day following; wherein the King yeelded vnto all that had been required at his hands; offering yet further to ſtand to the good pleaſure of the Senate, if they would haue more added to the Conditions. *Phaneas* the *Ætolian*, inſulting ouer him, ſaid it was to bee hoped, that hee would then at length giue vp to the *Ætolians* a many of townes (which he there named) bidding him ſpeak whether he would, or no. His anſwer was, that they might take them all. But *Titus* interpoſing himſelfe, ſaid it ſhould be otherwiſe; Theſe were *Theſſalian* Townes, and ſhould be all free: one of them onely excepted, which not long agoe had refuſed to commit it ſelfe to the faith of the *Romans*, and therfore ſhould now be giuen to the *Ætolians*. Heereat *Phaneas* cried out, that it was too great an iniurie, thus to bee defrauded of the

Townes

Townes that had sometime belonged vnto their Common-weale. Rather hee willed *Titus* to consider, that by an ancient Couenant betweene them and the *Romans*, all the Townes taken ought to be their owne, and the *Romans* to haue nothing saue the pillage and captiues. It is true, that there had beene such a Condition in the former warre; but it ceased to be of any validitie, as soone as the *Aetolians* made peace with *Philip*. And thus much *Titus* gaue them to vnderstand, asking them whether they thought it reasonable, that all the Townes in *Greece*, which had let in the *Romans* by composition, should be deliuered into subiection of the *Aetolians*. The rest of the Confederates were very much delighted, with these angry passages betweene the *Romans* and the *Aetolians*: neither had they great reason to feare any hard measure, since *Titus* was so earnest in behalfe of those *Thessalians*, to giue them libertie, though they had stood out against him. Euen till very feare made them open their gates. Wherefore they opposed not themselues; but gaue their consent willingly vnto a Truce for foure Moneths.

The chiefe cause that moued *Titus* to grant peace so readily to the *Macedonian*, besides that laudable custome by him before alleadged; was, the fame of *Antiochus* his comming with an Armie from *Syria*, and drawing neere toward *Europe*. Hee had also perhaps yet a greater motiue; euen the consideration that his successor might happen to defraud him of the honour, if the warre should happen to be protracted. And he was in the right: For when his letters, together with Embassadors from the *Macedonian*, and sundry States of *Greece*, came vnto *Rome*, new Consuls were chosen: who, (especially the one of them) stood very earnestly against the peace; alleadging friuolous matter of their owne suspirion, in hope to get the honour of concluding the warre. The Senate began to be doubtfully affected, betweene the Embassadours of *Philip*, offering to stand to whatsoeuer was demanded, and the letters of *Titus* pressing them to accept this offer, on the one side; and the importunitie of the Consul on the other; who said, that all these goodly shewes were fraudulent, and that the King would rebell, as soone as the Armie was called out of *Greece*. But the matter was taken out of the Senators hands by two of the Tribunes, that referred it to an Assembly of the People, by whose soueraigne authority it was concluded, That Peace should be granted vnto the King. So tenne Embassadors were sent from *Rome* ouer into *Greece*: in which number were they, that had beene Consuls before *Titus*; and it was ordained by their aduice, That *Titus* should goe through with the businesse of Peace. These would very faine haue retained those three important Cities, of *Corinth*, *Chalcis*, and *Demetrias*, vntill the state of *Greece* were somewhat better setled. But finally *Titus* preuailed so, that *Corinth* was (though not immediately) rendred vnto the *Achaans*; and all the other *Greeke* Townes which *Philip* held, as well in *Asia* as in *Greece*, restored vnto libertie.

The Conditions of the Peace granted vnto *Philip*, were, That before the celebration of the next * *Isthmian Games*, Hee should withdraw his Garrisons out of all the *Greeke* Townes which he held, and consigne them ouer to the *Romans*: That he should deliuer vp vnto them all Captiues that hee had of theirs, and all Renegado's: Likewise all his shippes of warre, reseruing to himselfe onely fiue of the lesser sort, and one of extraordinarie greatnesse, wherein sixteene men laboured at euery oare: Further, that he would pay a thousand talents, the one halfe in hand, the other in ten yeeres following, by euen portions. Hereto * *Liuie* addes, That he was forbidden to make warre out of *Macedon*, without permission of the Senate. But I finde not that he obserued this Article, or was at any time charged with the breach of it. Four hundred talents he had already deliuered to *Titus*, together with his yonger son *Demetrius*, to remaine as hostage for his true dealing in this matter of peace, as such time as he lately sent his Embassadors to *Rome*: when it was promised, that the money, and his sonne, should be restored backe vnto him, if the Senate were not pleased with the agreement. Whether this money were reckoned as part of the thousand talents, I cannot finde: and it seemeth otherwise, forasmuch as yong *Demetrius*, who together with those four hundred Talents was giuen for hostage, remained still in custodie of the *Romans*, as a part of the bargaine which *Titus* formerly had made. Letters also were then sent by *Titus* vnto *Prusias* King of *Bythinia*: giuing him to vnderstand what agreement was made with *Philip* in behalfe of the *Greekes*; and how the Senate held it reasonable, that the *Cians*, most miserably spoyled and oppressed by *Philip* to gratifie this *Bithynian* his sonne-in-law, should be restored to libertie, and permitted to enioy the same benefit of the *Romans*, which other of their Nation did. What

* 2 *Polib. Excerpt. Legat.* 9.

* *Liu. lib.* 33.

effect

effect these letters wrought, it was not greatly materiall; since the *Romans* were shortly buried with *Antiochus*, in such wise that they had no leisure to examine the conformity of *Prusias* to their will.

All *Greece* reioyced at the good bargaine which *Titus* had made with *Philip*. Onely the *Ætolians* found themselues agreeued that they were vtterly neglected; which was to the rest no small part of their contentment. The *Bœotians* continued to fauour the *Macedonian*, and thereby occasioned vnto themselues much trouble. There were some among them well-affected to the *Romanes*: who seeing how things were like to goe, made their complaint vnto *Titus*, saying, that they were no better then lost, for the good will which they had borne vnto him; vnlesse at this time, when he lay close by them with his Armie, their Prætor which was head of the opposite Faction might be made away. *Titus* refused to haue a hand in the execution, yet nevertheless did animate them in their purpose. So they committed the fact, and hoped to haue kept themselues vndiscouered. But when the murder came out, and somewhat was confessed by those which were put to torture: the hatred of the people brake out violently against the *Romans*, in such wise, that howsoeuer they durst not take Armes against them, yet such of them as they found straggling from their Campe, they murdered in all parts of the Countrie. This was detected within a while, and many of the dead bodies found. Hereupon *Titus* requires of the *Bœotians*, to haue the murderers deliuered into his hands, and for fiue hundred souldiers, which he had lost by them, to haue paid vnto him fiue hundred Talents. Instead of making any such amends, they paid him with excuses; which hee would not take as good satisfaction. Hee sends Embassadours to the *Achæans* and *Athenians*, informing them what had hapned: and requested them not to take it amisse, though he dealt with these their friends as they had deserued. Herewithall he falls to wasting their Country, and besiegeth two such Townes of theirs, as did seeme to bee most culpable of the murders lately done. But the Embassadors of the *Achæans* and *Athenians*, (especially of the *Achæans* who offered, if he needed them, to helpe him in this warre; yet besought him rather to grant peace vnto the *Bœotians*) preuailed so farre with him; that he was pacified with thirty Talents, and the punishment of such as were knowne offenders.

In like sort, though not so violently, were many States of *Greece* distracted: some among them reioycing that they were free from the *Macedonian*; others greatly doubting that the *Roman* would proue a worse neighbour. The *Ætolian* would haue beene glad of any Commotion, and therefore published rumors abroad, That it was the purpose of the *Romans*, to keepe in their owne hands all those places, wherein *Philip* lately had his Garrisons. Little did they, or the rest of the *Greekes*, conceiue, that this *Macedonian* Warre serued as an introduction to the Warre to bee made in *Asia* against King *Antiochus*; where grew the fruit, that was to bee reaped of this and many other victories. Wherefore to stay the progresse of bad rumours, when the *Isthmian games* were held, which in time of peace were neuer without great solemnity and concourse: *Titus* in that great assembly of all *Greece*, caused proclamation to be made by sound of Trumpet to this effect, That the Senate and people of *Rome*, and *Titus Quintius Flamminius* the Generall, hauing vanquished King *Philip* and the *Macedonians*, did will to be at libertie, free from Impositions, free from Garrisons, and liuing at their owne Lawes, the *Corinthians*, *Phocians*, *Locrians*, *Eubœans*, *Achæans* of *Phthiotis*, *Magnetians*, *Thessalians*, and *Perrhæbians*. The suddennesse of this Proclamation astonished men: so as though they applauded it with a great shout; yet presently they cried out to heare it againe, as if they durst scarce credit their owne eares. The *Greekes* were Crafts-masters in the Art of giuing thankes; which they rendred now to *T. Quintius* with so great affection, as that they had well-neere smothered him, by thronging officiously about him.

This good will of the *Greekes*, was like to be much more auaileable vnto the *Romanes* in their warre against *Antiochus*, than could haue beene the possession of a few Townes, yea or of all those Prouinces which were named in the Proclamation. Vpon confidence hereof, no sooner were the *Isthmian games* at an end, than *Titus*, with the *Romanes* that were of his Councell, gaue audience to *Hegesianax* and *Lysias* King *Antiochus* his Embassadours: whom they willed to signifie vnto their Lord, That hee should doe well to abstaine from the free Cities in *Asia*, and not vexe them with warre: as also to restore whatsoeuer he had occupied, belonging to the Kings, *Ptolomie* or *Philip*. Moreouer they willed him by these his Embassadors, that he should not passe ouer his Army into

Europe;

adding, That ſome of them would viſit him in perſon ere it were long, to talke with him further concerning theſe points. This done, they fell to accompliſhing their promiſes vnto the *Greeks*; to the reſt they gaue what they had promiſed. But the *Phocians* and *Locrians* they gaue vnto the *Ætolians*; whom they thought it no wiſedome to offend ouermuch, being ſhortly to take a greater worke in hand. The *Achæans* of *Phthiotis* they annexed vnto the *Theſſalians*; all ſaue the Towne of *Thebes* in *Phthiotis*, the ſame which had beene abandoned by *T. Quintius* to the *Ætolians* in the laſt Treaty with *Philip*. The *Ætolians* contended very earneſtly about *Pharſalus* and *Leucas*. But they were put off with a dilatory anſwere, and reiected vnto the Senate: for howſoeuer ſomewhat the Councell might fauour them; yet was it not meet that they ſhould haue their will, as it were in deſpight of *Titus*. So the *Achæans* were reſtored *Corinth*, *Triphylia*, and *Herea*. So the *Corinthians* were made free indeed (though the *Romans* yet a while kept the *Acrocorinthus*) for that all which were partakers of the *Achæan* Common-wealth, enioyed their liberty in as abſolute manner, as they could deſire. To *Pleuratus* the *Illyrian* were giuen one or two places, taken by the *Romans* from *Philip*: and vpon *Aminander* were beſtowed thoſe Caſtles, which he had gotten from *Philip* during this Warre; to reigne in them and the grounds which they commanded, as he did among his *Athamanians*. The *Rhodians* had beene their owne Caruers. *Attalus* was dead a little before the Victorie; and therefore loſt his ſhare. Yet many that were with *Titus* in Councell, would haue giuen the Townes of *Oreum* and *Erctria*, in the Ile of *Eubœa*, to his ſonne and ſucceſſour King *Eumenes*. But finally it was concluded, that theſe as well as the reſt of the *Eubœans*, ſhould be ſuffered to enioy their libertie. *Oreſtis*, a little Prouince of the Kingdome of *Macedon*, bordering on *Epirus*, and lying towards the *Ionian* Sea, had yeelded vnto the *Romanes* long ere this, and ſince continued true to them: for which cauſe it was alſo ſet at libertie, and made a free eſtate by it ſelfe.

Theſe buſineſſes being diſpatcht: it remained, that all care ſhould be vſed, not how to auoid the warre with King *Antiochus*, but how to accompliſh it with moſt eaſe and proſperity. Wherefore Embaſſadours were ſent both to *Antiochus* himſelfe, to picke matter of quarrell; and about vnto others, to prædiſpoſe them vnto the aſſiſting of the *Romans* therein. What ground and matter of Warre againſt this King the *Romans* now had, or ſhortly after found: as alſo how their Embaſſadours and Agents dealt and ſped abroad; I referre vnto another place.

CHAP. V.

The Warres of the Romans with ANTIOCHVS *the Great, and his adherents.*

§. I.

What Kings, of the races of Seleucus *and* Ptolomie, *reigned in Aſia and Ægipt before Antiochus the great.*

Seleucus Nicator, the firſt of his race, King of *Aſia* and *Syria*, died in the end of the hundred twentie and fourth *Olympiad*. He was treacherouſly ſlaine by *Ptolomie Ceraunus*, at an Altar called *Argos*; hauing (as is ſaide) beene warned before by an Oracle, to beware of *Argos*, as the fatall place of his death. But I neuer haue read that any mans life hath beene preſerued, or any miſchance auoyded, by the predictions of ſuch Diuelliſh Oracles. Rather I beleeue, That many ſuch predictions of the Heathen Gods, haue beene ante-dated by their Prieſts or by others; which deuiſed them after the euent. *Polyb. lib. 31.*

Antiochus Soter, the ſonne and heire of this *Seleucus*, was dearely beloued of his Father: who ſurrendred vp vnto him his owne wife *Stratonica*, when hee vnderſtood how much the yong Prince was enamoured on her. Wherefore *Ptolomy Ceraunus* had great cauſe to feare, that the death of *Seleucus* would not be vnreuenged by this his Succeſſor.

But

But *Antiochus* was contented to be pacified, either with gifts, or perhaps only with faire words; containing himselfe within *Asia*, and letting *Ceraunus* enioy that quietly, which he had purchased in *Europe* with the bloud of *Seleucus*. It is said of this *Antiochus*, that although he married with the Queene *Stratonica* in his Fathers life; yet out of modestie he forbore to embrace her, till his Father was dead. So that perhaps his incestuous loue was partly, if not chiefly, the cause of his not prosecuting that reuenge; whereunto Nature should haue vrged him. Afterwards hee had warres with *Antigonus Gonatas*, and with *Nicomedes* King of *Bithynia*. Also *Lutarius* and *Leonorius*, Kings or Captaines of the *Gaules*, were set vpon him by the same *Nicomedes*. With these hee fought a great battaile: wherein though otherwise the Enemies had all aduantage against him; yet by the terror of his Elephants, which affrighted both their Horses and them, he wonne the Victorie. He tooke in hand an enterprise against *Ptolomie Philadelphus*: but finding ill successe in the beginning, he soon gaue it ouer. To this King *Antiochus Soter* it was, that *Berosus* the *Chaldean* dedicated his Historie of *Assyria*; the same, which hath since been excellently falsified by the Frier *Annius*. Hee left behinde him one sonne, called *Antiochus Theos*; and one daughter, called *Apame*, that was married vnto the King of *Cyrene*. So he died about the end of the hundred twentie and ninth *Olympiad*, or the beginning of the *Olympiad* following, in the fiftieth or one and fiftieth yeere of *the Kingdome of the Greekes*, when he had reigned ninteene yeeres.

Genebrard l. 2. Iust. Mart. in Paran.

Antiochus, surnamed *Theos*, or the *god*, had this vaine and impious title giuen to him, by flatterie of the *Milesians*; whom he deliuered from *Timarchus*, a Tyrant that oppressed them. Hee held long and difficult, but fruitlesse, warre with *Ptolomie Philadelphus* King of *Ægypt*; which finally he compounded, by taking to wife *Berenice* the daughter of *Ptolomie*.

Of these two Kings, and of this Lady *Berenice*, S. *Hierome* and other Interpreters haue vnderstood that Prophecy of *Daniel: The Kings daughter of the South, shall come to the King of the North, to make an agreement*; and that which followeth.

Dan. 11. 6.

Ptolomie Philadelphus was a great louer of Peace and Learning; and (setting apart his incestuous marriage with his owne sister *Arsinoe*) a very excellent Prince: howsoeuer, the worthiest of all that race. It was Hee, that built and furnished with Bookes, that famous Librarie in *Alexandria*: which to adorne, and to honour the more, Hee sent vnto *Eleazar* then high Priest of the *Iewes*, for the Bookes of *Moses* and other Scriptures. The benefits of this King vnto the *Iewes*, had formerly beene very great: for He had set at libertie as many of them, as his Father held in slauerie throughout all *Ægypt*; and he had sent vnto the * Temple of God in *Hierusalem* very rich Presents. Wherefore *Eleazar* yeelding to the Kings desire, presented him with an *Hebrew* coppie: which *Ptolomie* caused to be translated into *Greek*, by seuenty two of the most graue and learned persons that could be found among all the Tribes. In this number of the 72. Interpreters, or (as they are commonly called) the *Seuentie*; *Iesus* the sonne of *Syrach*, is thought by *Genebrard* to haue beene one: who that he liued in this Age, it seemes to me very sufficiently proued by *Ianssenius*, in his Preface vnto *Ecclesiasticus*. The whole passage of this businesse between *Philadelphus* and the High Priest, was written (as [h] *Iosephus* affirmes) by *Aristæus* that was employed therein. Fortie yeeres *Ptolemie Philadelphus* was King; reckoning the time wherein he ioyntly reigned with his Father. He was exceedingly beloued of his people; and highly magnified by Poets, and other Writers. Towards his end he grew more voluptuous, than he had beene in his former yeeres: in which time he boasted, that he alone had found out the way how to liue for euer. If this had bin referred vnto his honourable deeds, it might haue stood with reason: otherwise, the Gowt, with which he was often troubled, was enough to teach him his owne errour. Hee was the first of the Kings, deriued from *Alexanders* Successors, that entred into League with the *Romans*: as also of his Off-spring was the last among those Royall Families, which by them was rooted vp.

* *Aug. de Ciu. Dei. l. 18. c. 42*

[h] *Ios. ant. l. 12. c. 2.*

Concerning that Booke which now goes vnder the name of *Aristæus*; many learned men, & among the rest *Lodouicus Viues*, hold suspition that it is counterfeit, and the inuention of some late Author. Surely if it were to be suspected in the time of *Viues*; it may be now much more iustly suspected: since a new Edition of it is come foorth, *purged from faults* (as the Papists terme those bookes wherein they haue changed what they please) and set forth by *Middendorpius* at Colen. An. Dom. 1578.

Antiochus Theos had another wife, called *Laodice*, at such time as he married with *Berenice* the daughter of this *Ptolemie*. After his second marriage, hee vsed his first wife with no better regard, than if she had beene his Concubine. *Laodice* hated him for this: yet aduentured not to seeke reuenge; vntill her own sonne *Seleucus Callinicus* was of ability to be King. This was two or three yeeres after the death of *Ptolomie Philadelphus*: at what time she poysoned her husband *Theos*; and by permission of *Seleucus* her son, murdered

Berenice,

Berenice, together with a sonne that she had borne to *Antiochus*. *Iustine* reports, that *Berenice* saued her selfe, together with the yong Prince her childe, a while in the Sanctuary at *Daphne*: and that not onely sortie Cities of *Asia* prepared to succour her, but her brother *Ptolemie Euergetes*, King of *Ægypt*, came to relieue her with an Armie; though too late, for she was slaine before. *Iust. L. 27.*

With such cruelties *Seleucus Callinicus*, succeeding vnto his Father that had fifteene yeeres beene King, beganne his reigne. His subiects were highly offended at his wicked nature; which they discouered in his first entrance. Wherefore it was like, that his Estate would haue beene much endangered, if *Ptolemie Euergetes*, who came against him, had not beene drawne backe into his owne Countrie, by some Commotions there in hand. For there were none that would beare armes against *Ptolemie*, in defence of their owne King: but rather they sided with the *Ægyptian*; who took *Laodice* the Kings mother, and rewarded her with death as she had well deserued. Wherefore *Seleucus*, being freed from this inuasion, by occasion of those domesticall troubles which recalled *Euergetes* home into *Ægypt*; went about a dangerous peece of worke, euen to make Warre vpon his owne subiects, because of their bad affection towards him; when as it had bin much better, by well-deseruing, to haue changed their hatred into loue. A great Fleet he prepared: in furnishing and manning whereof he was at such charges, that he scarce left himselfe any other hope, if that should miscarrie. Heerein he embarqued himselfe; and putting to Sea, did meet with such a tempest, as deuoured all saue himselfe, and a very few of his friends that hardly escaped. This calamity, hauing left him nothing else in a manner than his naked body, turned neuertheless to his great good; as anon after it seemed. For when his Subiects vnderstood, in what sort the gods (as they conceiued it) had punished him for his offences: they had commiseration of his Estate; and, presuming that hee would thenceforth become a new man, offered vnto him their seruice with great alacritie. This reuiued him, and filled him with such spirit; as thinking himselfe well enough able to deale with the *Ægyptian*, hee made ready a mighty Armie for that purpose. But his fortune was no better at Land, than it had beene at Sea. Hee was vanquished by *Ptolemie* in a great battaile: whence hee escaped hardly; no better attended, than after his late shipwracke. Hasting therefore backe to *Antioch*, and fearing that the Enemie would soone be at his heeles; He wrote vnto his brother *Antiochus Hierax*, who lay then in *Asia*, praying him to bring succour with all speed; and promising, in recompence of his faith and diligence, the Dominion of a great part of *Asia*. *Antiochus* was then but fourteene yeres old, but extreamely ambitious; and therefore glad of such an occasion to make himselfe great. Hee leuied a mighty Armie of the *Gaules*; wherewith he set forward to helpe his brother, or rather to get what he could for himselfe. Hereof *Ptolemie* being aduertised: and hauing no desire to put himselfe in danger more than needed; tooke Truce with *Seleucus* for tenne yeeres. No sooner was *Seleucus* freed from this care of the *Ægyptian* Warre, but his brother *Antiochus* came vpon him, and needs would fight with him, as knowing himselfe to haue the better Armie. So *Seleucus* was vanquished againe; and saued himselfe, with so few about him, that he was verily supposed to haue perished in the battaile. Thus did Gods iustice take reuenge of those murders, by which the Crowne was purchased; and settled (as might haue been thought) on the head of this bloudie King. *Antiochus* was very glad to heare of his brothers death, as if thereby hee had purchased his hearts desire. But the *Gaules*, his Mercenaries, were gladder then He. For when he ledde them against *Eumenes* King of *Pergamus*, being in hope to get honour by making a Conquest in the beginning of his Reigne: these perfidious *Barbarians* tooke counsaile against him, and deuised how to strippe him of all that he had. They thought it very likely, that if there were none of the Royall house to make head against them; it would be in their power, to doe what should be best pleasing to themselues, in the lower *Asia*. Wherefore they laid hands on *Antiochus*; and enforced him to ransome himselfe with money, as if he had beene their lawfull Prisoner. Neither were they so contented; but made him enter into such Composition with them, as tended but little to his honour. In the meane while *Seleucus* had gathered a new Armie; and prepared once more to trie his fortune against his brother. *Eumenes* hearing of this, thought the season fit for himselfe, to make his profit of their discord. *Antiochus* fought with him, and was beaten: which is no great marualle, since he had great reason to stand in no lesse feare of the *Gaules* his owne souldiers,

than of the enemy with whom he had to deale. After this, *Eumenes* wonne much in *Aſia*, whileſt *Antiochus* went againſt his brother. In the ſecond battell, fought betweene the brethren, *Seleucus* had the vpper hand; and *Antiochus Hierax* or *the Hawke*, (which ſurname was giuen him, becauſe he ſought his prey vpon euery one, without care whether he were prouoked or not) ſoared away as farre as he could, both from his brother, and from his owne *Gaules*. Hauing fetcht a great compaſſe through *Meſopotamia* and *Armenia*, He fell at length in *Cappadocia*; where his father-in-law King *Artamenes* tooke him vp. Hee was entertained very louingly in outward ſhew; but with a meaning to betray him. This he ſoone perceiued: and therefore betooke him to his wings againe; though he knew not well, which way to bend his flight. At length hee reſolued to beſtow himſelfe vpon *Ptolemie*; his owne conſcience telling him, what euill hee had meant vnto *Seleucus* his brother; and therefore what little good hee was reciprocally to expect at his hands. Infidelitie can finde no ſure harbour. *Ptolemie* well vnderſtood the perfidious & turbulent nature of this *Hierax*. Wherefore hee layd him vp in cloſe priſon: whence, though by meanes of an harlot, he got out; yet flying from his keepers, hee fell into the hands of theeues, by whom he was murdered. Neare about the ſame time died *Seleucus*. The *Parthians* and *Bactrians* had rebelled againſt him, during his wars with his brother. He therefore made a iourney againſt *Arſaces* founder of the *Parthian* kingdome: wherein his euill fortune, or rather Gods vengeance, adhered ſo cloſely to him, that he was taken priſoner. *Arſaces* dealt friendly with him, and diſmiſſed him, hauing euery way giuen him royall entertainment: but in returning home, he brake his necke by a fall from his horſe, and ſo ended his vnhappy reigne of twenty yeres. He had to wife *Laodice*, the ſiſter of *Andromachus*, one of his moſt truſty Captaines: which was father vnto that *Achæus*, who making his aduantage of this affinitie, became ſhortly after (as he ſtiled himſelfe) a king; though rather indeed, a great troubler of the world in thoſe parts. By *Laodice* he had two ſonnes; *Seleucus* the third, ſurnamed *Ceraunus*; and *Antiochus* the third, called afterwards *the Great*.

Seleucus Ceraunus reigned onely three yeeres in which time he made warre vpon *Attalus* the firſt, that was King of *Pergamus*. Being weake of body through ſickneſſe, & in want of mony, He could not keepe his men of warre in good order: and finally hee was ſlaine by treaſon of *Nicanor*, and *Apaturius* a *Gaule*. His death was reuenged by *Achæus*, who ſlue the Traitors, and tooke charge of the Armie: which he ruled very wiſely, and faithfully a while; *Antiochus*, the brother of *Seleucus*, being then a Childe.

§. II.

The beginning of the Great Antiochus *his reigne. Of* Ptolemy Euergetes, *and* Philopator, *Kings of Ægypt. Warre betweene* Antiochus *and* Philopator. *The rebellion of* Molo: *an Expedition of* Antiochus *againſt him. The recontinuance of* Antiochus *his Ægyptian warre: with the paſſages betweene the two Kings: the victory of* Ptolemie, *and Peace concluded. Of* Achæus, *and his rebellion; his greatneſſe, and his fall.* Antiochus *his Expedition againſt the Parthians, Bactrians, and Indians. Somewhat of the Kings reigning in India, after the death of the Great* Alexander.

ANtiochus was ſcarcely fifteene yeeres olde, when he began his reigne, which laſted ſixe and thirty yeeres. In his Minoritie, He was wholly gouerned by one *Hermias*, an ambitious man, and one which maligned all vertue, that hee found in any of the Kings faithfull ſeruants. This vilde qualitie in a Counſailour of ſuch great place, how harmefull it was vnto his Lord, and finally vnto himſelfe; the ſucceſſe of things will ſhortly diſcouer.

Soone after the beginning of *Antiochus* his reigne, *Ptolemie Euergetes* King of *Ægypt* died; and left his heire *Ptolemie Philopator*, a yong Boy likewiſe, as hath elſewhere beene remembred. This was that *Euergetes*, who relieued *Aratus* and the *Achæans*: who afterwards tooke part with *Cleomenes*; and louingly entertained him, when he was chaced out of *Greece* by *Antigonus Gonatas*. He annexed vnto his Dominion the Kingdome of *Cyrene*; by taking to wife *Berenice*, the daughter of King *Magas*. He was the third of the *Ptolemies*; and the laſt good King of the race. The name of *Euergetes*, or *the doer of good*, was giuen to him by the *Ægyptians*; not ſo much for the great ſpoyles which he brought home, after his victories in *Syria*; as for that he recouered ſome of

those

thoſe Images or Idols, which *Cambyſes*, when hee conquered *Ægypt*, had carried into *Perſia*. He was ready to haue made war vpon the *Iewes*, for that *Onias* their high Prieſt, out of meer couetouſneſſe of mony, refuſed to pay vnto him his yerely tribute of 20. talents: but he was pacified by the wiſdome of *Joſephus* a *Iew*, to whom afterwards he let in farme the Tributes and Cuſtomes that belonged vnto him, in thoſe parts of *Syria* which he held. For *Cœleſyria*, with *Paleſtina* & all thoſe parts of the Country that lay neereſt vnto *Ægypt*, were held by the *Ægyptian*; either as hauing fallen to the ſhare of *Ptolemie* the firſt, at ſuch time as the great *Antigonus* was vanquiſhed & ſlaine in the battel at *Ipſus*; or as being won by this *Euergetes*, in the troubleſome and vnhappy reigne of *Seleucus Callinicus*. The victories of this *Euergetes* in *Syria*, with the contentions that laſted for many ſucceeding ages betweene the *Ptolemies* and the *Seleucidæ*; were all foretold by *Daniel* in the Prophecie before cited, which is expounded by S. *Hierome*. This *Ptolemie Euergetes* reigned ſixe and twenty yeres; and died towards the end of the hundred thirtie and ninth *Olympiad*. It may ſeeme by that, which we finde in the Prologue vnto *Ieſus* the ſonne of *Sirach* his booke, that he ſhould haue reigned a much longer time. For *Sigacides* there ſaith, that he came into *Ægypt* in the eight and thirtieth yere, when *Euergetes* was King. It may therefore be, That either this King reigned long together with his father: or that thoſe eight and thirty yeeres, were the yeeres of *Ieſus* his owne age; if not perhaps reckoned (as the *Iewes* did otherwhiles reckon) from ſome notable accident that had befallen them.

Not long after the death of *Euergetes*, *Hermias* the Counſailer, and in a manner the Protectour of King *Antiochus*, incited his Lord vnto warre againſt the *Ægyptian*; for the recouery of *Cœleſyria* and the Countries adioyning. This counſaile was very vnſeaſonably giuen; when *Molo*, the Kings Lieutenant in *Media*, was broken out into rebellion; and ſought to make himſelfe abſolute Lord of that rich Country. Neuertheleſſe *Hermias*, being more froward than wiſe, maintained ſtiffely, that it was moſt expedient, and agreeable with the Kings honour, to ſend forth againſt a rebellious Captain, other Captaines that were faithfull; whileſt He in perſon made warre vpon one, that was like himſelfe, a King. No man durſt gaine-ſay the reſolution of *Hermias*; who therefore ſent *Xenætas* an *Achæan*, with ſuch forces as he thought expedient, againſt the Rebell; whileſt in the mean ſeaſon an Army was preparing for the Kings Expedition into *Cœleſyria*. The King hauing marched from *Apamea* to *Laodicea*, and ſo ouer the Deſerts into the Vallie of *Marſyas*, betweene the Mountains of *Libanus* and *Anti-libanus*; found his way there ſtopped by *Theodotus* an *Ætolian*, that ſerued vnder *Ptolemie*. So hee conſumed the time there a while to none effect: and then came newes, that *Xenætas*, his Captaine, was deſtroyed with his whole Armie; and *Molo* thereby become Lord of all the Countrie, as farre as vnto *Babylon*.

Xenætas, whileſt hee was yet on his iourney, and drew neere to the Riuer of *Tygris*; receiued many aduertiſements, by ſuch as fledde ouer vnto him from the Enemie, That the followers of *Molo* were, for the moſt part, againſt their wills, drawne by their Commander to beare armes againſt their King. This report was not altogether falſe; but *Molo* himſelf ſtood in ſome doubt leſt his followers would leaue him in time of neceſſity. *Xenætas* therefore making ſhew, as if he had prepared to paſſe the Riuer by Boats in face of his Enemie; left in the night time ſuch as hee thought meet to defend his Campe; and with all the floure of his Armie went ouer *Tygris*, in a place tenne miles lower than *Molo* his Campe. *Molo* heard of this, and ſent forth his horſe to giue impediment: but hearing that *Xenætas* could not ſo bee ſtopped; Hee himſelfe diſlodged, and tooke his iourney towards *Media*; leauing all his baggage behinde him in his Campe. Whether he did this, as diſtruſting the faith of his owne ſouldiors: or whether thereby to deceiue his Enemie; the great folly of *Xenætas* made his ſtratagem proſperous. For *Xenætas*, hauing borne himſelfe proudly before, vpon the countenance of *Hermias* by whom he was aduanced vnto this charge; did now preſume, that all ſhould giue way to his authority; without putting him to much trouble of vſing the ſword. Wherefore hee ſuffered his men to feaſt, with the prouiſions which they found ready in the forſaken Campe: or rather he commanded them ſo to doe, by making Proclamation, That they ſhould cheriſh vp themſelues againſt the iourney, which he intended to take next day, in purſuit of the Rebels that fledde. And to the ſame purpoſe hee buſied himſelfe, in tranſporting the remainder of his Armie, which he had left on the other ſide of *Tigris*. But *Molo* went

no further that day, than he could easily returne the same night. Wherefore vnderstanding what good rule the Kings men kept: he made such haste backe vnto them, that he came vpon them early in the morning; whilest they were yet heauy with the wine and other good cheere, that they had spent at supper. So *Xenætas* and a very few with him, died fighting in defence of the Campe: the rest were slaughtered, without making resistance; and many of them, ere they were perfectly awake. Likewise the Campe on the other side of *Tigris*, was easily taken by *Molo*: the Captaines flying thence, to saue their owne liues. In the heat of this victorie, the Rebell marched vnto *Seleucia*, which he presently tooke: and, mastering within a little while the Prouince of *Babylonia*, and all the Countrie downe to the Red-Sea, or *Bay of Persia*, Hee hasted vnto *Susa*; where at his first comming, he won the City: but failing to take the Castle that was exceeding strong, returned backe to *Seleucia*, there to giue order concerning this businesse.

The report of these things comming to *Antiochus*, whilest he lay (as is said before) in the Vale of *Marsyas*; filled him with great sorrow, and his Campe with trouble. Hee tooke counsaile what to doe in this needfull case; and was well aduised by *Epigenes* the best man of warre he had about him, to let alone this Enterprise of *Cœlosyria*; and bend his forces thither, where more need required them. This counsaile was put in execution with all conuenient haste. Yet was *Epigenes* dismissed by the way, and soone after slaine, by the practice of *Hermias*; who could not endure to heare good counsaile giuen, contrary to his owne good liking and allowance. In the iourney against *Molo*, the name and presence of the King was more auaileable, then any oddes which hee had of the Rebell in strength. *Molo* distrusted his owne followers: and thought, that neither his late good successe, nor any other consideration, would serue to hold them from returning to the Kings obedience; if once they beheld his person. Wherfore he thought it safest for him to assaile the Kings Campe in the night time. But going in hand with this, He was discouered by some that fled ouer from him to the King. This caused him to returne backe to his Campe: which, by some errour, tooke alarme at his returne; and was hardly quieted, when *Antiochus* appeared in sight. The King was thus forward in giuing battaile to *Molo*, vpon confidence which he had that many would reuolt vnto him. Neither was he deceiued in this his beliefe. For not a few men, or Ensignes: but al the left wing of the enemie, which was opposite vnto the King, changed side forthwith as soon as euer they had sight of the Kings person; and were ready to do him seruice against *Molo*. This was enough to haue wonne the Victorie: but *Molo* shortned the worke, by killing himselfe; as did also diuers of his friends, who for feare of torments preuented the Hang-man with their owne swords.

After this Victorie came ioyfull newes, that the Queene *Laodice*, daughter of *Mithridates* King of *Pontus*, which was married vnto *Antiochus* a while before, had brought foorth a sonne. Fortune seemed bountifull vnto the King: and therefore he purposed to make what vse he could, of her friendly disposition while it lasted: Being now in the Easterne parts of his kingdome, He iudged it conuenient to visit his Frontiers, were it onely to terrifie the *Barbarians*, that bordered vpon him. Hereunto his Counsailer *Hermias* gaue assent: not so much respecting the Kings honour, as considering what good might thereby happen to himselfe. For if it should come to passe, that the King were taken out of the world by any casualtie: then made hee no doubt of becomming Protector to the yong Prince; and thereby of lengthening his owne Gouernment. *Antiochus* therefore went against *Artabazanes*, who reigned among the *Atrōpatians*; hauing the greatest part of his kingdome, situate betweene the *Caspian* and *Euxine* Sea. This barbarous King was very olde and fearefull; and therefore yeelded vnto whatsoeuer conditions it pleased *Antiochus* to lay vpon him. So in this iourney *Antiochus* got honour, such as well contented him; and then returned homewards. Vpon the way, a Physician of his brake with him as concerning *Hermias*; informing him truely, how odious he was to the people; and how dangerous hee would be shortly vnto the Kings owne life. *Antiochus* beleeued this, hauing long suspected the same *Hermias*; but not daring, for feare of him, to vtter his suspitions. It was therefore agreed, that he should be made away on the sudden: which was done, hee being trained foorth by a sleight a good way out of the Campe, and there killed without warning or disputation. The King needed not to haue vsed so much Art, in ridding his hands of a man so much detested. For howsoeuer he seemed gracious whilest he was aliue: yet they that for feare had beene most obsequious to

him,

him, whilest he were in case to do them hurt, was as ready as the foremost, to speake of him as hee had deserued, when once they were secure of him: Yea, his wife and children lying then at *Apamea*, were stoned to death by the wiues and children of the Citizens; whose indignation brake forth the more outragiously, the longer that they had beene concealed.

About these times, *Achæus* (of whom we spake before) thinking that *Antiochus* might happen to perish in some of these Expeditions which he tooke in hand; was bold to set a Diademe vpon his owne head, and take vpon him as a King. His purpose was to haue inuaded *Syria*: but the fame of *Antiochus* his returning thitherwards, made him quit the enterprise; and studie to set some handsome colour on his former presumption. It is very strange, that *Antiochus* neither went against *Achæus*; nor yet dissembled the notice which hee had taken, of these his traiterous purposes: but wrote vnto him, signifying that hee knew all; and vpbraiding him with such infidelity, as any offender might know to be vnpardonable. By these meanes he emboldned the Traytor: who being already detected, might better hope to maintaine his former actions by strong hand, than to excuse them, or get pardon by submission. *Antiochus* had at that time a vehement desire to recouer *Cœlosyria*, or what else he could, of the Dominions of *Ptolemie Philopater* in those parts. He began with *Seleucia*, a very strong City neere to the mouth of the Riuer *Orontes*; which ere long hee wonne, partly by force, partly by corrupting with brybes the Captaines that lay therein. This was that *Seleucia*, whereto *Antigonus the great*, who founded it, gaue the name of *Antigonia*: but *Seleucus* getting it shortly after, called it *Seleucia*; and *Ptolemie Euergetes* hauing lately won it, might, if it had so pleased him, haue changed the name into *Ptolemais*. Such is the vanity of men, that hope to purchase an endlesse memoriall vnto their names, by workes proceeding rather from their greatnesse, than from their vertue; which therefore no longer are their owne; than the same greatnesse hath continuance. *Theodotus* the *Ætolian*, hee that before had opposed himselfe to *Antiochus*, and defended *Cœlosyria* in the behalfe of *Ptolemie*; was now grown sorrie, that he had vsed so much faith & diligence, in seruice of an vnthankful and luxurious Prince. Wherefore, as a Mercenarie, he began to haue regard to his own profit: which thinking to finde greater, by applying himselfe vnto him that was (questionlesse) the more worthy of these two Kings; He offered to deliuer vp vnto *Antiochus*, the Cities of *Tyrus* and *Ptolemais*. Whilest he was deuising about this treason, and had already sent messengers to King *Antiochus*: his practice was detected, and he besieged in *Ptolemais* by one of *Ptolemies* Captaines, that was more faithfull then himselfe. But *Antiochus* hasting to his rescue, vanquished this Captaine who met him on the way: and afterwards got possession, not onely of *Tyrus* and *Ptolemais*, with a good fleete of the *Ægyptian* Kings that was in those Hauens: but of so many other Townes in that Countrie, as emboldned him to thinke vpon making a iourney into *Ægypt* itselfe. *Agathocles* and *Sosibius* bore all the sway in *Egypt* at that time: *Ptolemy* himselfe being loth to haue his pleasures interrupted, with businesse of so small importance, as the safetie of his Kingdome. Wherefore these two agreed together, to make prouision as hastily, and yet as secretly as might bee, for the warre: and neuertheless, at the same time, to presse *Antiochus* with daily Embassadours to some good agreement. There came in the heate of this businesse, Embassadours from *Rhodes*, *Byzantium*, and *Cyzicus*, as likewise from the *Ætolians*; according to the vsuall courtesie of the *Greekes*, desiring to take vp the quarrell.

These were all entertained in *Memphis*, by *Agathocles* and *Sosibius*: who intreated them to deale effectually with *Antiochus*. But whilest this treaty lasted, great preparations were made at *Alexandria* for the warre: wherein these two Counsailors perswaded themselues reasonably, that the victory would be their own, if they could get, for mony, a sufficient number of the *Greeks* to take their parts. *Antiochus* heard only what was done at *Memphis*, and how desirous the Gouernours of *Ægypt* were to be at quiet: whereunto he gaue the readier beleefe, not onely for that he knew the disposition of *Ptolemie*, but because the *Rhodians*, and other Embassadors, comming from *Memphis*, discoursed vnto him al after one manner; as being all deceiued, by the cunning of *Agathocles* & his fellow. *Antiochus* therefore hauing wearied himselfe, at the long siege of a Towne called *Dura*, which he could not winne: and being desirous to refresh himselfe and his Armie in *Seleucia*, during the winter which then ramoon, granted to the *Ægyptian* a Truce for foure

moneths, with promise that hee would bee ready to hearken vnto equall Conditions, when they should be offered. It was not his meaning to be so courteous, as hee would faine haue seemed, but onely to lull his enemies asleepe, whilest he tooke time to refresh himselfe; and to bring *Achæus* to some good order, whose treason daily grew more open and violent. The same negligence which he thought the *Ægyptian* would haue vsed, He vsed himselfe; as presuming, that when time of the yere better serued, little force would be needfull; for that the Townes would voluntarily yeeld vnto him, since *Ptolemy* prouided not for their defence. Neuertheless, hee gaue audience to the Embassadors, and had often conference with those that were sent out of *Ægypt*: pleasing himselfe well, to dispute about the iustice of his quarrell; which he purposed shortly to make good by the sword, whether it were iust or no. Hee said, that it was agreed betweene *Seleucus* his Ancestor, and *Ptolemie* the sonne of *Lagi*, That all *Syria*, if they could winne it from *Antigonus*, should bee giuen in possession to *Seleucus*: and that this bargaine was afterwards ratified, by generall consent of all the Confederates, after the battaile at *Ipsus*. But *Ptolemies* men would acknowledge no such bargaine. They said, that *Ptolemie* the sonne of *Lagi*, had wonne *Cœlosyria*, and the Prouinces adioyning for himselfe: as also that he had sufficiently gratified *Seleucus*, by lending him forces to recouer his Prouince of *Babylon*, and the Countries about the Riuer of *Euphrates*. Thus whilest neither of them greatly cared for peace; they were, in the end of their disputation, as farre from concluding as at the beginning. *Ptolemie* demanded restitution; *Antiochus* thought, that he had not as yet gotten all that was his owne: Also *Ptolemie* would needs haue *Achæus* comprehended in the League betweene them, as one of their Confederates; But *Antiochus* would not endure to heare of this, exclaiming against it as a shamefull thing, that one King should offer to deale so with another, as to take his Rebell into protection, and seek to ioyn him in Confederacie with his own Souereigne Lord. When the Truce was expired, and *Antiochus* prepared to take the field againe; contrary to his expectation he was informed, That *Ptolemie*, with a very puissant Armie, was comming vp against him out of *Ægypt*. Setting forward therefore to meet with the Enemie, he was encountred on the way by those Captaines of *Ptolemie*, that had resisted him the yere before. They held against him the passages of *Libanus*, whence neuertheless he draue them: and, proceeding onward in his iourney, wonne so many places, that hee greatly increased his reputation; and thereby drew the *Arabians*, with diuers of the bordering people, to become his followers. As the two Kings drew neere together: many Captaines of *Ptolemie* forsooke his pay, and fled ouer to *Antiochus*. This notwithstanding, the *Ægyptian* had the courage to meet his enemy in the field. The battaile was fought at *Raphia*: where it was not to be decided, whether the *Ægyptians* or *Asiatiques* were the better Souldiers (for that the strength of both Armies consisted in Mercenaries, chiefly of the *Greekes*, *Thracians*, and *Gaules*) but whether of the Kings was the more fortunate. *Ptolemie*, with *Arsinoe* his sister and Wife, rode vp and downe encouraging his men; the like did *Antiochus* on the other side: each of them rehearsing the braue deeds of his Ancestors; as not hauing of their owne, whereby to valew themselues. *Antiochus* had the more Elephants; as also his, being of *Asia*, had they beene fewer would haue beaten those of *Africke*. Wherefore by the aduantage of those beasts, He draue the enemies before him, in that part of the battaile wherein he fought himselfe. But *Ptolemy* had the better men; by whose valour he brake the Grosse of his Enemies battaile; and won the victory; whilest *Antiochus* was heedlesly following vpon those, whom he had compelled to retire. *Antiochus* had brought into the field aboue seuenty thousand foot, and sixe thousand horse; whereof though he lost scarce ten thousand foot, and not foure hundred horse; yet the fame of his ouerthrow tooke from him all those places which he had lately won. When therefore he was returned home to *Antioch*: He began to stand in feare, lest *Ptolemie* and *Achæus*, setting vpon him both at once, should put him in danger of his whole Estate. This caused him to send Embassadors to the *Ægyptian* to treat of peace: which was readily granted; it being much against the nature of *Ptolemie* to vexe himselfe thus with the tedious businesse of warre. So *Ptolemie*, hauing staied three moneths in *Syria*, returned home into *Ægypt* clad with the reputation of a Conqueror; to the great admiration of his subiects, and of all those that were acquainted with his voluptuous and slothfull condition.

Achæus was not comprised in the League betweene these two Kings: or if hee had beene

beene included therein; yet would not the *Ægyptian* haue taken the paines, of making a second Expedition for his sake. The best was, that he thought himselfe strong enough, if fortune were not too much against him, to deale with *Antiochus*. Neither was hee confident without great reason: For besides his many victories, whereby he had gotten all that belonged vnto *Antiochus* on this side of *Taurus*, Hee had also good successe against *Attalus* King of *Pergamus*; that was an able man of warre, and commanded a strong Armie. Neither was hee, as *Mole* the Rebell had beene, one of meane regard otherwise, and carried beyond himselfe by apprehending the vantage of some opportunitie: but Cousin germane to the King, as hath beene shewed before; and now lately the Kings brother-in-law, by taking to wife a yonger daughter of the same *Mithridates* King of *Pontus*, which was also called *Laodice*, as was her sister the *Queene*, *Antiochus* his wife. These things had added maiestie vnto him, and had made his followers greatly to respect him, euen as one to whom a Kingdome was belonging. Neither made it a little for him, That King *Ptolemie* of *Ægypt* held him in the nature of a friend: and that King *Antiochus* was now lately vanquished in the battaile at *Raphia*; and had thereby lost all his gettings in *Syria*. But all these hopes and likelyhoods came to nothing: For the King of *Pontus*, if hee would meddle in that quarrell betweene his sonnes-in-law, had no reason to take part against the more honourable. As for the *Ægyptian*: He was not only slothfull, but hindred by a rebellion of his owne subiects, from helping his friends abroad. For the people of *Ægypt*, of whom *Ptolemie*, contrarie to the manner of his Progenitors, had armed a great number to serue in the late Expedition, beganne to entertaine a good opinion of their owne valour, thinking it not inferiour to the *Macedonian*. Hereupon they refused to suffer as much as formerly they had done: since they lesse esteemed, than they had done, the force of the Kings Mercenarie *Greekes*; which had hitherto kept them in streight subiection. Thus brake out a warre betweene the King and his subiects: wherein though the ill-guided force of the Multitude was finally broken; yet King *Ptolemie* thereby wasted much of his strength, and much of his time, that might haue beene spent, as he thought, much better in reuelling; or, as others thought, in succouring *Achæus*. As for *Antiochus*, He had no sooner made his peace with the *Ægyptian*, than he turned all his care to the preparation of warre against *Achæus*. To this purpose he entred into League with *Attalus*; that so he might distract the forces of his Rebell, and finde him worke on all sides. Finally, his diligence and fortune were such, that within a while he had pent vp *Achæus* into the Citie of *Sardes*; where he held him about two yeeres besieged. The Citie was very strong, and well victualled: so as there appeared not, when the second yeere came, any greater likelyhood of taking it, than in the first yeeres siege. In the end, one *Lagoras* a *Cretan* found meanes how to enter the Towne. The Castle it selfe was vpon a very high Rocke, and in a manner impregnable, as also the Towne-wall adioyning to the Castle, in that part which was called *the Sawe*, was in like manner situate vpon steepe Rocks, and almost inaccessible; that hung ouer a deepe bottom, wherein lay the dead carkases of Horses, and other beasts, yea, and sometimes of men, vsed to be throwne. Now it was obserued by *Lagoras*, that the Rauens and other birds of prey, which haunted that place by reason of their food which was there neuer wanting, vsed to flie vp vnto the top of the Rocks, and to pitch vpon the walls, where they rested without any disturbance. Obseruing this often, hee reasoned with himselfe, and concluded, that those parts of the Wall were left vnguarded, as being thought vnapproachable. Hereof he informed the King: who approued his iudgement, and gaue vnto him the leading of such men, as he desired for the accomplishing of the enterprize. The successe was agreeable to that which *Lagoras* had afore conceiued: and though with much labour, yet without resistance, he scaled those Rocks, and whilest a generall assault was made, entred the Towne in that part, which was at other times vnguarded, then vnthought vpon. In the same place had the *Persians*, vnder *Cyrus*, gotten into *Sardes*; when *Croesus* thought himselfe secure on that side. But the Citizens tooke not warning, by the example of a losse many ages past, and therefore out of memorie. *Achæus* held still the Castle: which not onely seemed by nature impregnable, but was very well stored with all necessaries; and manned with a sufficient number, of such as were to him well assured. *Antiochus* therefore was constrained to waste much time about it; hauing none other hope to preuaile, than by famishing the inclosed. Besides the vsuall rediousnesse of expectation, his businesse called him thence away into the higher *Asia*, where the *Bactrians*;

Arians, and *Parthians* with the *Hyrcanians*, had erected Kingdomes taken out of his Dominions, vpon which they still incroched. But he thought it not safe, to let *Achæus* breake loose againe. On the other side there were some Agents of *Ptolemie* the *Aegyptian*, and good friends vnto *Achæus*; that made it their whole studie, how to deliuer this besieged Prince. If they could rescue his person, they cared for no more: but presumed, that when he should appeare in the Countreyes vnder *Taurus*, hee would soone haue an Armie at command, and bee strong enough to hold *Antiochus* as hardly to worke as at any time before. Wherefore they dealt with one *Bolis* a *Cretan*, that was acquainted well with all the wayes in the Countrey, and particularly with the by-paths and exceeding difficult passages among those Rockes, whereon the Castle of *Sardes* stood. Him they tempted with great rewards, which hee should receiue at the hands of *Ptolemie*, as well as of *Antiochus*; to doe his best for performance of their desire. He vndertooke the businesse: and gaue such likely reasons of bringing all to effect, that they wrote vnto *Achæus*, by one *Arianus*, a trustie messenger, whom *Bolis* found meanes to conueigh into the Castle. The faith of these Negotiators *Achæus* held most assured. They also wrote vnto him in priuie characters, or Ciphers, wherewith none saue hee and they were acquainted: whereby hee knew, that it was no fained deuice of his Enemies, in the name of his friends. As for the messenger; hee was a trustie fellow, and one whom *Achæus* found, by examination, heartily affected vnto their side. But the Contents of the Epistle, which were, That he should be confident in the faith of *Bolis*, and of one *Cambylus* whom *Bolis* had wonne vnto the businesse, did somewhat trouble him. They were men to him vnknowne: and *Cambylus* was a follower of *Antiochus*; vnder whom he had the command of those *Cretans*, which helde one of the Forts that blocked vp the Castle of *Sardes*. Neuertheless other way to escape he saw none, than by putting himselfe to some aduenture. When the messeger had therfore passed to and fro: it was at length concluded, That *Bolis* himselfe should come speake with *Achæus*, and conduct him foorth. There was none other than good faith meant by any of the rest, saue onely by *Bolis* and *Cambylus*; which were *Cretans*, and (as all their Countrimen,* some few excepted, haue beene, and still are) false knaues. These two held a consultation together, that was, as *Polybius* obserues it, rightly *Cretical*: neither concerning the safety of him whose deliuerie they vndertooke, nor touching the discharge of their owne faith; but onely how to get most with least adoe and danger to themselues. Briefly they concluded, That first of all they would equally share betweene them ten Talents, which they had already receiued in hand: and then, That they would reueale the matter to *Antiochus*; offering to deliuer *Achæus* vnto him, if they might bee well rewarded both with present monie, and with promise of consideration answerable to the greatnesse of such a seruice, when it should be dispatched. *Antiochus* hearing this promise of *Cambylus*, was no lesse glad, than were the friends of *Achæus* well pleased with the comfortable promises of *Bolis*. At length when all things were in readinesse on both sides, and that *Bolis* with *Arianus* was to get vp into the Castle, and conueigh *Achæus* thence: Hee first went with *Cambylus* to speake with the King, who gaue him very priuate audience; and confirmed vnto him by word of mouth the assurance of his liberall promises. And after that, putting on the countenance of an honest man, and of one that was faithfull vnto *Ptolemie* whom hee had long serued; Hee accompanied *Arianus* vp into the Castle. At his comming thither, Hee was louingly entertained; yet questioned at large by *Achæus*, touching all the weight of the businesse in hand. But hee discoursed so well, and with such grauitie; that there appeared no reason of distrusting either his faith or iudgement. Hee was an olde Souldiour, had long beene a Captayne vnder *Ptolemie*, and did not thrust himselfe into this businesse; but was inuited by honourable and faithfull men. Hee had also taken a safe course, in winning (as it seemed) that other countriman of his, who kept a Fort that stood in their way; and thereby had already sundrie times giuen safe passage and repassage vnto *Arianus*. But against all these comfortable hopes, the importance of so great an aduenture stirred vp some diffidence: so *Achæus* therefore dealt wisely, and sayde, That hee would yet stay in the Castle a little longer: but that hee meant to send away with *Bolis* three or foure of his friends; from whom when hee receiued better aduertisement, concerning the likelyhood of the enterprise, then would he issue forth himselfe. Hereby he took order, not to commit himselfe wholly vnto the faith of a man vnknowne. But as *Polybius* well notes, hee did not consider that he

*Among these few I doe not except one, calling himselfe *Eudamon Iohn Andrew* a *Cretan*; who in one of his late shameleste libels, wherein he traduceth our King, Religion, and Country, with al the good & worthy mē of whō he could learne the names, hath, by inserting my name twice belied mee; in calling mee a Puritan, & one that haue been dangerous vnto my Soueraigne. It is an honour to bee ill spoken of by so diligent a supporter of Treasons, and Architect of Lies: in regard wherof I may not denie him the commendatiō of Creticisme no lesse voluminous, than he in multiplicitie of name is beyond any the *Cretians* in elder times, that were alwaies Lyers, euil beasts, and slow bellies.

k *Polyb. hist. Lib. 8.*

he played the *Cretian* with a man of *Crete*: which is to ſay, That he had to doe with one, whoſe knauery could not bee auoided by circumſpection. *Bolis* and *Cambylus* had layd their plots thus, That if *Achæus* came forth alone, then ſhould hee eaſily be taken by the ambuſh prepared for him: if he were accõpanied with many of his friends, then ſhould *Arianus* be appointed to lead the way, as one that of late had troden it oft; and *Bolis* following behinde, ſhould haue an eye vpon *Achæus*, to preuent him not onely from eſcaping in the tumult, but from breaking his owne necke, or otherwiſe killing himſelfe: to the end that being taken aliue, Hee might bee to *Antiochus* the more welcome Preſent. And in ſuch order came they now forth: *Arianus* going before as Guide; the reſt following, as the way ſerued, and *Bolis* in the Rere. *Achæus* made none acquainted with his purpoſe, till the very inſtant of his departure. Then ſignified hee the matter to his Wife *Laodice*; and comforting her with hope as well as hee could, appointed foure of his ſpeciall friends to beare him companie. They were all diſguiſed: and one of them alone tooke vpon him to haue knowledge of the *Greeke* tongue; ſpeaking & anſwering as need ſhould require, for all, as if the reſt had beene *Barbarians*. *Bolis* followed them, craftily deuiſing vpon his buſineſſe, and much perplexed. For (ſaith *Polybius*) *Though he were of Crete, and prone to ſurmiſe any thing to the miſchiefe of another*: yet could hee not ſee in the darke, nor know which of them was *Achæus*, or whether *Achæus* himſelfe were there. The way was very vneaſie, and in ſome places dangerous; eſpecially to thoſe that knew it not. Wherefore they were faine to ſtay in diuers places, and helpe one another vp or downe. But vpon euery occaſion they were all of them very officious towards *Achæus*; lending him their hands, and taking ſuch care of him, as eaſily gaue *Bolis* to vnderſtand, that he was the man: and ſo by their vnſeaſonable duty, they vndid their Lord. When they came to the place where *Cambylus* lay in wait; *Bolis* whiſtled, and preſently claſped *Achæus* about the middle, holding him faſt that he could not ſtirre. So they were all taken by the Ambuſh, and carried forthwith to *Antiochus*: who ſate vp watching in his Pauillion, expecting the euent. The ſight of *Achæus*, brought in bound vnto him, did ſo aſtoniſh the King, that hee was vnable to ſpeake a word, and anon brake out into weeping. Yet was he before informed of the plot, which might haue kept him from admiration: as alſo the next morning betimes aſſembling his friends together, He condemned *Achæus* to a cruell death; which argues, that hee was not moued with pitty towards this vnhappy man. Wherefore it was the generall regard of calamities, incident vnto great fortunes, that wrung from him theſe teares: as alſo the rarity of the accident, that made both him and his friends to wonder: though it be ſo, that ſuch a courſe as this of his, in employing two miſchieuous knaues againſt one Traitour, doth not rarely ſucceed well; according to that *Spaniſh* Prouerbe, *A vn traydor dos alleuoſos*. The death of *Achæus* brought ſuch aſtoniſhment vpon thoſe which held the Caſtle, that after a while they gaue vp the place and themſelues vnto the King; whereby he got entire poſſeſſion of all to him belonging in the leſſer *Aſia*.

40 Some yeeres paſſed after this, ere *Antiochus* was ready for his Expedition againſt the *Parthians* and *Hyrcanians*. The *Parthians* were a little Nation of obſcure beginnings, and commonly ſubiect vnto thoſe that ruled in *Media*. In the great ſhuffling for Prouinces, after the death of *Alexander*, the Gouernment ouer them was committed by *Antipater* to one *Philip*, a man of ſmall regard; ſhortly they fell to *Eumenes*; then to *Antigonus*; and from him, together with the *Medes*, to *Seleucus*: vnder whoſe poſterity they continued vntill the Reigne of *Seleucus Callinicus*, being ruled by Lieutenants of the *Syrian* Kings. The luſtfull inſolencie of one of theſe Lieutenants, together with the misfortune of *Callinicus*, that was vanquiſhed and thought to be ſlaine by the *Gaules*; did ſtirre vp *Arſaces*, a Noble man of the Countrie, to ſeeke reuenge of iniuries done, and animate them to rebell. So he ſlue the Kings Lieutenant; made himſelfe King of the *Parthians* and Lord of *Hyrcania*; fought proſperouſly with thoſe that diſturbed him in his beginnings; and tooke *Seleucus Callinicus* priſoner in battaile, whom he royally entertained, and diſmiſſed. Hereby he wonne reputation as a lawfull King: and by good gouernment of his Country, procured vnto himſelfe ſuch loue of his Subiects, that his name was continued vnto his ſucceſſors; like as that of the *Ptolemies* in *Ægypt*, and that of the *Cæſars* afterwards in *Rome*. Much about the ſame time the *Bactrians* rebelled: though theſe at length, and all belonging vnto the *Seleucida* beyond *Euphrates*, increaſed the *Parthians* Dominion. Now *Antiochus* went againſt them with ſo ſtrong an Armie,

that

that they durſt not meet him in plaine field; but kept themſelues in Woods, or places of ſtrength, and defended the Streights and paſſages of Mountaines. The reſiſtances they made availed them not. For *Antiochus* had with him ſo great a multitude, and ſo well ſorted, as hee needed not to turne out of the way, from thoſe that lay fortified againſt him, in Woods and Streights between their Mountaines; it being eaſie to ſpare out of ſo great a number, as many as fetching a compaſſe about, might eyther get aboue the Enemies heads; or come behinde, and charge them on the backe. Thus did hee often imploy againſt them his light armature: wherewith hee cauſed them to diſlodge, and giue way vnto his *Phalanx*; vpon which they durſt not aduenture themſelues in open ground. *Arſaces*, the ſecond of the name, (for his Father was dead before this) was then King of *Parthia*: who though hee was confident in the fidelitie of his owne ſubiects; yet feared to encounter with ſo mightie an inuader. His hope was, that the bad wayes, and Deſerts, would haue cauſed *Antiochus*, when he was at *Ecbatane* in *Media*, to giue ouer the iourney, without proceeding much further. This not ſo falling out: Hee cauſed the Wells and Springs in the Wildernesſe, through which his Enemie muſt paſſe, to bee dammed vp and ſpoyled. By which meanes, and the reſiſtance before ſpoken of, when he could not preuaile, Hee withdrew himſelfe out of the way; ſuffering the Enemie to take his pleaſure for a time, in waſting the Countrie: wherein, without ſome victorie obtained, he could make no long abode. *Antiochus* hereby found, That *Arſaces* was nothing ſtrongly prouided for the warre. Wherefore he marched through the heart of *Parthia*: and then forward into *Hyrcania*; where hee wanne *Tambrace*, the chiefe Citie of that Prouince. This indignitie, and many other loſſes, cauſed *Arſaces* at length, when he had gathered an Armie that ſeemed ſtrong enough, to aduenture a battailes. The iſſue thereof was ſuch, as gaue to neither of the Kings hope of accompliſhing his deſires, without exceeding difficultie. Wherefore *Arſaces* craued Peace, and at length obtained it: *Antiochus* thinking it not amiſſe, to make him a friend, whom he could not make a ſubiect.

The next Expedition of *Antiochus*, was againſt *Euthydemus* King of the *Bactrians*; one that indeed had not rebelled againſt him or his Anceſtors: but hauing gotten the Kingdome from thoſe that had rebelled, kept it to himſelfe. With *Euthydemus* hee fought a battaile by the Riuer *Arius*, where he had the victory. But the victorie was not ſo greatly to his honour; as was the teſtimony which he gaue of his owne priuate valour, in obtaining it. Hee was thought that day to haue demeaned him more couragiouſly, than did any one man in all his Armie. His horſe was ſlaine vnder him; and hee himſelfe receiued a wound in his mouth, whereby hee loſt ſome of his teeth. As for *Euthydemus*, Hee withdrew himſelfe backe vnto the furthermoſt parts of his Kingdome, and afterwards protracted the Warre, ſeeking how to end it by compoſition. So Embaſſadors paſſed betweene the Kings: *Antiochus* complayning, That a Country of his was vniuſtly vſurped from him: *Euthydemus* anſwering, That he had wonne it from the children of the Vſurpers: and further, That the *Bactrians*, a wilde Nation, could hardly be retayned in order, ſaue by a King of their owne; for that they bordered vpon the *Scythians*, with whom if they ſhould ioyne, it would be greatly to the danger of all the Prouinces that lay behind them. Theſe allegations, together with his owne wearineſſe, pacified *Antiochus*, and made him willing to grant Peace, vpon reaſonable Conditions. *Demetrius*, the ſonne of *Euthydemus*, being a goodly Gentleman, and employed by his Father as Embaſſadour in this Treaty of Peace, was not a little availeable vnto a good Concluſion: for *Antiochus* liked him ſo well, that he promiſed to giue him in marriage, one of his owne daughters; and therewithall permitted *Euthydemus* to retaine the kingdome, cauſing him neuertheleſſe to deliuer vp all his Elephants; as alſo to binde himſelfe by oath, to ſuch Couenants as he thought requiſite.

So *Antiochus* leauing the *Bactrian* in quiet, made a iourney ouer *Caucſaus*, and came to the borders of *India*, where he renewed with *Sophagaſenus*, King of the *Indians*, the ſociety that had beene betweene their Anceſtors. The *Indians* had remained ſubiect vnto the *Macedonians*, for a little while, after *Alexanders* death. *Eumenes* in his warre againſt *Antigonus*, raiſed part of his forces out of their Countrey. But when *Antigonus* (after his victory) turned Weſtward, and was ouer-buſied in a great ciuill warre: then then did one *Sandrocottus*, an *Indian*, ſtirre vp his Countrymen to Rebellion; making himſelfe their Captaine, and taking vpon him as Protector of their libertie. This Office

fice and Title hee soone changed, though not without some contention, into the Name and Maiestie of a King. Finally he got vnto himselfe, (hauing an Armie of sixe hundred thousand men) if not all *India*, yet as much of it as had beene *Alexanders*. In this Estate he had well confirmed himselfe, ere *Seleucus Nicator* could finde leisure to call him to account. Neither did Hee faint, or humble himselfe, at the comming of *Seleucus*: but met him in field, as readie to defend his owne; so strongly and well appointed, that the *Macedonian* was contented, to make both peace and affinitie with him, taking onely a reward of fiftie Elephants. This League, made by the Founders of the *Indian* and *Syrian* kingdomes, was continued by some Offices of loue betweene their children, and now renewed by *Antiochus*: whose number of Elephants were increased thereupon, by the *Indian* King, to an hundred and fiftie: as also he was promised, to haue some treasure sent after him; which he left one to receiue. Thus parted these two great Kings. Neither had the *Indians*, from this time forwards, in many generations, any businesse worthy of remembrance with the Westerne Countreyes. The posteritie of *Sandrocottus*, is thought to haue retained that kingdome vnto the dayes of *Augustus Cæsar*: to whom *Porus*, then reigning in *India*, sent Embassadours with Presents, and an Epistle written in *Greeke*: wherein, among other things, He said, That He had command ouer sixe hundred Kings. There is also found, scattered in sundrie Authors, the mention of some which held that kingdome, in diuers Ages, euen vnto the time of *Constantine the Great*: being all peraduenture of the same race. But *Antiochus*, who in this Treatie with *Sophagasenus* carried himselfe as the worthier person, receiuing Presents; and after marched home through *Drangiana* and *Carmania*, with such reputation, that all the Potentates not onely in the higher *Asia*, but on the hither side of *Taurus*, humbled themselues vnto him, and called him *The Great*: saw an end of his owne Greatnesse within few yeeres ensuing, by presuming to stand vpon points with the *Romans*; whose Greatnesse was the same indeed, that his was onely in seeming.

§. III.

The lewd Reigne of Ptolemie Philopator *in Ægypt: with the tragicall ende of his fauourites, when he was dead. Antiochus prepares to warre on the yong childe* Ptolemie Epiphanes, *the sonne of* Philopator. *His irresolution in preparing for diuers warres at once. His voyage towards the Hellespont. Hee seekes to hold amitie with the Romans, who make friendly shew to him; intending neuertheless to haue warre with him. His doings against the Hellespont; which the Romans made the first ground of their quarrell to him.*

HIs Expedition being finished; *Antiochus* had leisure to repose himselfe awhile: and studie which way to conuert the terror of his puissance, for the enlargement of his Empire. Within two or three yeeres *Ptolemie Philopator* died: leauing his sonne *Ptolemie Epiphanes*, a yong Boy, his successor in the kingdome; vnlikely by him to be well defended, against a neighbour so mightie and ambitious. This *Ptolemie* surnamed *Philopator*, that is to say, *a louer of his Father*, is thought to haue had that surname giuen him in mere derision; as hauing made away both his Father and Mother. His yong yeeres, being newly past his childhood when he beganne to reigne, may seeme to discharge him of so horrible a crime, as his Fathers death: yet the beastlinesse of all his following life, makes him not vnlike to haue done any mischiefe, whereof hee could bee accused. Hauing wonne the battaile at *Raphia*, He gaue himselfe ouer to sensuality; and was wholly gouerned by a Strumpet called *Agathoclea*. At her instigation Hee murdered his owne wife and sister; which had aduentured herselfe with him, in that onely dangerous Action by him vndertaken and performed with honour. The Lieutenantships of his Prouinces, with all Commands in his Armie, and Offices whatsoeuer; were wholly referred vnto the disposition of this *Agathoclea*, and her brother *Agathocles*, and of *Oenanthe* a filthy Bawd that was mother vnto them both. So these three gouerned the Realme at their pleasure, to the great griefe of all the Countrie, till *Philopator* died: who hauing reigned seuenteene yeeres, left none other sonne than *Ptolemie Epiphanes* a childe of fiue yeres old, begotten on *Arsinoe* that was his sister and wife. After the Kings death; *Agathocles* began to take vpon him, as Protector of yong *Epiphanes*, and Gouernour of the Land. He assembled the *Macedons* (which were the Kings ordinary forces in pay, not all borne in *Macedonia*, but the race of those that abode in *Ægypt* with *Ptolemy the first*, and

and would not be accounted *Ægyptians*; as neither would the Kings themselues) and bringing forth vnto them his sister *Agathocles*, with the yong King in her armes; began a solemne Oration. He told them, That the deceased father of this their King, had committed the childe into the armes of his sister, but vnto the faith of them: on whose valiant right hands, the whole state of the Kingdome did now relye. He besought them therefore that they would be faithfull, and, as great neede was, defend their King against the treason of one *Tlepolemus*, an ambitious man, who traiterously went about to set the Diademe vpon his owne head, being a meere stranger to the Royall bloud. Herewithall he produced before them a witnesse, that should iustifie his accusation against *Tlepolemus*. Now though it were so, that he deliuered all this with a fained passion of sorrow, and counterfeiting teares: yet the *Macedons* that heard him, regarded not any word that he spake; but stood laughing, and talking one to another, what a shameless dissembler he was, to take so much vpon him, as if he knew not how greatly he was hated. And so brake vp the Assembly: He that had called it, being scarce aware how. *Agathocles* therefore, whom the old Kings fauour had made mighty, but neither wise nor well qualified; thought to goe to worke, as had formerly beene his manner, by vsing his authority, to the suppression of those that he distrusted. He haled out of a Temple the mother-in-law of *Tlepolemus*; and cast her into prison. This filled *Alexandria* with rumours, and made the people (though accustomed to suffer greater things, whilest they were committed in the old Kings name) to meete in knots together, and vtter one to another their minds; wherein they had conceiued extreame hate, against these three pernicious misgouernours of the old King. Besides their consideration of the present iniurie done to *Tlepolemus*, they were somewhat also moued with feare of harme; which, in way of requitall, *Tlepolemus* was likely to doe vnto the Citie. For Hee was, though a man most vnapt for Gouernement, as afterwards he proued; yet no bad Souldier, and well beloued of the Armie. It was also then in his power, to stop the prouision of victuals which was to come into *Alexandria*. As these motiues wrought with the people: so by the remedy which *Agathocles* vsed, were the *Macedons* more hastily, and more violently stirred vnto vprore. He secretly apprehended one of their number, whom hee suspected of conspiracie against him; and deliuered him vnto a follower of his owne, to be examined by torture. This poore Souldior was carried into an inner roome of the Palace, and there stripped out of all his apparrell to be tormented. But whilest the whippes were brought forth, and all things euen in a readinesse for that purpose, there was brought vnto the minister of *Agathocles*, a sad report of *Tlepolemus* his being at hand. Hereupon the Examiner, and his Torturers, one after another, went out of the roome; leauing *Moeragenes* the Souldior alone by himselfe, and the dores open. He perceiuing this, naked as he was, conueighed himselfe out of the Palace, and got vnto the *Macedonians*; of whom he found some in a Temple thereby at dinner. The *Macedonians* were as fierce in maintenance of their Priuiledges, as are the *Turkes Ianizars*. Being assured therefore that one of their fellowes had thus beene vsed; they fell to Armes in a great rage, and began to force the Palace: crying out, That they would see the King, and not leaue him in possession of such a dangerous man. The whole multitude in the Citie, with lowd clamours, made no lesse adoe than the Souldiours, though to lesse effect. So the old Bawd *Oenanthe* fled into a Temple: her Sonne and Daughter staid in the Court, vntill the King was taken from them; and they, by his permission which he easily gaue, and by appointment of those that now had him in their hands, deliuered vp to the furie of the people. *Agathocles* himselfe was stabbed to death, by some which therein did the office of friends; though in manner of enemies. His sister was dragged naked vp and downe the streetes; as was also his mother, with all to them belonging: the enraged multitude committed vpon them a barbarous execution of iustice; biting them, pulling out their eyes, and tearing them in pieces.

These troubles in *Ægypt*, serued well to stirre vp King *Antiochus*; who had very good leisure, though he wanted all pretence, to make warre vpon young *Ptolemie*. *Philip* of *Macedon* had the same desire, to get what part he could of the childes estate. But it happened well, that *Ptolemie Philopator* in the Punicke Warre, which was now newly ended, had done many good offices vnto the *Romans*. Vnto them therefore the *Ægyptians* addressed themselues, and craued helpe against these two Kings: who though they secretly maligned one the other, yet had entred into couenant to diuide betweene them,

all

all that belonged vnto this *Orphan*; whose Father had beene Confederate with them both. So * *M. Lepidus* was sent from *Rome*, to protect from all violence the King of *Ægypt*; especially against *Antiochus*. As for the *Macedonian*; He was very soone found busied, with warre at his owne doores. Also *Scopas* the *Ætolian*, being a Pensioner to the *Ægyptian*, was sent into *Greece* to raise an Armie of Mercenaries. What *Lepidus* did in *Ægypt*, I doe not finde: and therefore thinke it not improbable, that He was sent thither onely one of the three Embassadors, ° in the beginning of the Warre with *Philip*, as hath beene showed before. As for *Scopas*; He shortly after went vp into *Syria* with his Armie: where winning many places, among the rest of his Acts, He subdued the *Iewes*; who seeme to haue yeelded themselues a little before vnto *Antiochus*, at such time as they saw him prepare for his Warre, and despaired of receiuing helpe from *Ægypt*. But it was not long, ere all these Victories of *Scopas* came to nothing. For the very next yeere following, which was (according to *Eusebius*) the same yeere that *Philip* was beaten at *Cynoscephalæ*; *Antiochus* vanquished *Scopas* in battaile, and recouered all that had beene lost. Among the rest, the *Iewes* with great willingnesse returned vnder his obedience; and were therefore by him very gently entreated.

* *Iustin l. 30.*

° *Liu. lib. 31.*

Vid. Ioseph. ant. Iud. l. 12. c. 3.

The Land of *Ægypt* this great King did forbeare to inuade; and gaue it out, that he meant to bestow a daughter of his owne in marriage vpon *Ptolemie*: either hoping, as may seeme, that the Countrie would willingly submit it selfe vnto him, if this yong child should happen to miscarrie; or else that greater purchase might be made in the Westerne parts of *Asia*, whilest *Philip* was held ouer-laboured by the *Romans*. It appeares that he was very much distracted; hunting (as we say) two Hares at once with one Hound. The quarrels betweene *Attalus*, *Philip*, and the *Greekes*, promised to affoord him great aduantage, if he should bring his Armie to the *Hellespont*. On the other side, the state of *Ægypt* being such as hath beene declared, seemed easily to be swallowed vp at once. One while therefore he tooke what he could get in *Syria*: where all were willing (and the *Iewes* among the rest, though hitherto they had kept faith with the *Ægyptian*) to yeeld him obedience. Another while, letting *Ægypt* alone, He was about to make inuasion vpon *Attalus* his Kingdome; yet suffered himselfe easily to be perswaded by the *Roman* Embassadours, and desisted from that enterprise. Hauing thus farre gratified the *Romans*; He sends Embassadours to the Senate, to conclude a perfect amitie betweene him and them. It is not lightly to be ouerpassed, That these his Embassadours were louingly entertained at *Rome*; and dismissed, with a Decree and answere of the Senate, altogether to the honour of King *Antiochus*. But this answere of the *Romans* was not sincere; being rather framed according to regard of the Kings good liking, than of their owne intent. They had not yet made an end with *Philip*: neither would they gladly be troubled with two great warres at once. Wherefore, not standing much vpon the nice examination of what belonged vnto their honour, they were content to giue good words for the present. In the meane time *Antiochus* fights with *Scopas* in *Syria*, and shortly prepares to winne some Townes elsewhere, belonging vnto *Ptolemie*; yet withall hee sends an Armie Westward, intending to make what profit he can of the distractions in *Greece*. Likewise it is considerable, as an argument of his much irresolution; How notwithstanding his attempts vpon both of their Kingdomes, hee offered one of his daughters to *Ptolemie*, and another to *Eumenes* the sonne of *Attalus*, newly King of *Pergamus*: seeking each of their friendshippes, at one and the same time, when hee sought to make each of them a spoyle. Thus was hee acting and deliberating at once; being carried with an inexplicable desire of repugnancies; which is a disease of great, and ouer-swelling fortunes. Howsoeuer it was, He sent an Armie to *Sardes* by Land, vnder two of his owne sonnes: willing them there to stay for him; whilest he himselfe with a Fleete of an hundred Gallies, and two hundred other vessels, intended to passe along by the Coasts of *Cilicia* and *Caria*, taking in such places as held for the *Ægyptian*. It was a notable Act of the *Rhodians*, that, whilest the warre of *Philip* lay yet vpon their hands, they aduentured vpon this great *Antiochus*. They sent vnto him a proud Embassage: whereby they gaue him to vnderstand, That if he passed forward beyond a certaine Promontorie in *Cilicia*, they would meete him and fight with him; not for any quarrell of theirs vnto him; but because he should not ioyne with *Philip* their enemy, and helpe him against the *Romans*. It was insolently done of them, neither seemed it otherwise, to prescribe such limits vnto the King: yet he tempered himselfe, and without

any ſhew of indignation gaue a gentle anſwere; partly himſelfe to their Embaſſadours; partly vnto their whole Citie, by Embaſſadors which he thither ſent. He ſhewed his deſire; to renew the ancient Confederacies betweene his Anceſtors and them: and willed them not to be afraid, leſt his comming ſhould tend vnto any hurt, either of them, or of their Confederates. As touching the *Romans* whom they thought that he would moleſt: they were (he ſaid) his very good friends; whereof, he thought there needed no better proofe, than the entertainment and anſwere by them newly giuen to his Embaſſadors.

The *Rhodians* appeare to haue beene a cunning people, and ſuch as could foreſee what weather was like to happen. This anſwere of the King, and the relation of what had paſſed betweene his Embaſſadors and the Senate, moued them not a whit; when they were informed ſhortly after, that the *Macedonian* warre was ended at the battaile of *Cynoſcephala*. They knew that *Antiochus* his turne would be next; and prepared to be forward on the ſtronger ſide. Wherefore they would not be contented to ſit ſtill; vnleſſe the Townes on the South Coaſt of *Aſia*, belonging to *Ptolemie* their friend and Confederate, were ſuffered to be at quiet. Herein alſo they did well; for that they had euer beene greatly beholding to all the race of the *Ptolemies*. They therefore, in this time of neceſſitie, gaue what aide they could vnto all the ſubiects of the *Ægyptian* in thoſe parts. In like manner did King *Eumenes*, the ſonne of *Attalus*, prognoſticate as concerning the warre that followed, betweene *Antiochus* and the *Romans*. For when King *Antiochus* made a friendly offer, to beſtow one of his daughters vpon him in marriage: Hee excuſed himſelfe, and would not haue her. *Attalus* and *Philetærus*, his brethren, wondered at this. But he told them, that the *Romans* would ſurely make warre vpon *Antiochus*; and therein finally preuaile. Wherefore he ſaid, That by abſtaining from this affinitie, it ſhould be in his power to ioyne with the *Romans*, and ſtrengthen himſelfe greatly with their friendſhip. Contrariwiſe, if he leaned to *Antiochus*: as hee muſt be partaker in his ouerthrow; ſo was he ſure to be oppreſſed by him, as by an ouer-mightie neighbor, if he happened to win the victory.

Antiochus himſelfe wintered about *Epheſus*: where he tooke ſuch order as he thought conuenient, for the reducing of *Smyrna* and *Lampſacus* to obedience; that had vſurped their libertie, and obſtinately ſtroue to maintaine it, in hope that the *Romans* would protect them. In the beginning of the Spring he ſailed vnto the *Helleſpont*: where hauing won ſome Townes that *Philip* had gotten not long before this, he paſſed ouer into *Europe* ſide; and in ſhort ſpace maſtered the *Cherſoneſus*. Thence went he to *Lyſimachia*: which the *Thracians* had gotten and deſtroyed, when *Philip* withdrew his Garriſon thence, to employ it in the *Roman* warre. The *Ætolians* obiected as a crime vnto *Philip*, in the Conference before *T. Quintius*, that he had oppreſſed *Lyſimachia*, by thruſting thereinto a Garriſon. Hereupon *Philip* made anſwere, that his Garriſon did not oppreſſe the Towne, but ſaue it from the *Barbarians*: who tooke and ſackt it, as ſoone as the *Macedonians* were gone. That this anſwere was good and ſubſtanciall, though it were not acceptable as ſuch; might appeare by the miſerable caſe, in which *Antiochus* found *Lyſimachia* at his comming thither. For the Towne was vtterly razed by the *Barbarians*; and the people carried away into ſlauery. Wherefore the King tooke order to haue it reedified: as alſo to redeeme thoſe that were in bondage; and to recollect as many of the Citizens, as were diſperſed in the Countrie thereabout. Likewiſe he was carefull to allure thither, by hopefull promiſes, new inhabitants; and to repleniſh the Citie with the wonted frequencie. Now to the end that men ſhould not be terrified from comming thither to dwell, by any feare of the neighbour *Thracians*: hee tooke a iournie in hand againſt thoſe barbarous people, with the one halfe of his Armie; leauing the other halfe to repaire the Citie. Theſe paines he tooke; partly in regard of the conuenient ſituation, and former glory of *Lyſimachia*; partly for that he thought it highly redounding vnto his owne honour, to recouer and eſtabliſh the dominion in thoſe parts, which his fore-father *Seleucus Nicator* had won from *Lyſimachus*, and thereby made his Kingdome of greater extent, than it occupied in any following time. But for this ambition he ſhall dearely pay: and as after that victory againſt *Lyſimachus*, the death of King *Seleucus* followed ſhortly; ſo ſhall a deadly wound of the Kingdome founded by *Seleucus* enſue very ſpeedily, after the reconqueſt of the ſame Countrie, which was the laſt of *Seleucus* his purchaſes.

§. IIII.

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The Romans hold friendly correſpondence with Antiochus, *during their warre with* Philip: *after which they quarrell with him. The doings of* Hannibal *at Carthage: whence he is chaſed by his enemies, and by the Romans: His flight vnto the King* Antiochus. *The Aetolians murmure againſt the Romans in Greece. The warre of the Romans and Achæans, with* Nabis *the Tyrant of Lacedæmon. The departure of the Romans out of Greece.* T. Quintius *his Triumph. Peace denied to* Antiochus *by the Romans.*

FOr the *Romans*, though they were vnable to ſmother their deſire of warre with *Antiochus*, whereof notice was already taken both by their friends and by their enemies: yet was it much againſt their will to keepe the rumour on foot, which they meant ſhortly to make good, of this intended warre, ſo long as they wanted matter of quarrell; whereof they were furniſhed, by this enterpriſe of the Kings about *Lyſimachia*. It was not long, ſince King *Attalus*, a friend and helper of the *Romans* in their warre with *Philip*, could obtaine of them none other helpe againſt *Antiochus*, than Embaſſadors to ſpeake for him; becauſe the one of theſe Kings was held no leſſe a friend than the other. Neither did there afterwards paſſe betweene them any other offices, than very friendly. *Antiochus* at the requeſt of their Embaſſadors, withdrew his Inuaſion from the Kingdome of *Pergamus*: alſo very ſhortly after he ſent Embaſſadors to them, to make a perfect League of amitie betweene them. This was whileſt as yet they were buſied with *Philip*; and therefore had reaſon to anſwere his good will with good acceptation: as they did in outward ſhew. But when the *Macedonian* warre was at an end, and all, or moſt of all the States in *Greece*, were become little better than Clients vnto the *Romans*: then was all this good correſpondence changed, into termes of worſe, but more plaine meaning. For *T. Quintius*, with his ten Counſailors ſent from *Rome*, required (as hath been *ſhewed before) with a commination of warre, this kings gratulation of their victory; as alſo his long-profeſſed amitie, and deſire to continue in the ſame. * Ch 4. § vlt.

Theſe ten Counſailors were able to informe *T. Quintius*, and acquaint him with the purpoſe of the Senate: whereof yet it ſeemes that he was not ignorant before; ſince, in regard of *Antiochus*, he was the more inclinable vnto peace with *Philip*. It was therefore agreed, when they diuided themſelues to make progreſſe through diuers quarters of *Greece* for the execution of their late Decree, That two of them ſhould viſit King *Antiochus*; and the reſt, where occaſion ſerued, vſe diligence to make a partie ſtrong againſt him. Neither was the Senate at *Rome* vnmindefull of the buſineſſe: wherein leſt *T. Quintius*, with his ten Aſſiſtants, ſhould happen to forget any thing to their parts belonging; *L. Cornelius* was ſent from *Rome* of purpoſe, to deale with the King about thoſe controuerſies, that were betweene him and *Ptolemie*. What other priuate inſtructions *Cornelius* had; we may coniecture by the mannaging of this his Embaſſage. For coming to *Selymbria*: and there vnderſtanding that *P. Villius* and *L. Terentius*, hauing beene ſent by *Titus*, were at *Lyſimachia*, He haſtned thither; whither alſo came *P. Lentulus* (another of the ten Counſailors) from *Bargilla*, to be preſent at the Conference. *Hegeſianax* and *Lyſias* were alſo there; the ſame, who had lately brought from *Titus* thoſe peremptorie Conditions, which the Embaſſadours preſent ſhall expound vnto their Maſter. After a few dayes *Antiochus* returned from his *Thracian* Expedition. The meeting and entertainment betweene Him and theſe *Romans*, was in appearance full of loue. But when they came to treat of the buſineſſe in hand; this good mood was quite altered. *L. Cornelius*, in two or three words, briefly deliuered his errand from *Rome*: which was, That *Antiochus* had reaſon to deliuer backe vnto *Ptolemie* thoſe Townes of his, whereof hee had lately gotten poſſeſſion. Hereunto he added, and that very earneſtly, That hee muſt alſo giue vp the Townes of late belonging vnto *Philip*; and by him newly occupied. For what could be more abſurd, than ſuch folly in the *Romans*; as to let *Antiochus* enioy the profit of that warre, wherein they had laboured ſo much, and He done nothing? Further He warned the King, that he ſhould not moleſt thoſe Cities that were free: and finally Hee demanded of him, vpon what reaſon he was come ouer with ſo great an Armie into *Europe*; for that other cauſe of his iournie there was none probable, than a purpoſe to make warre vpon the *Romans*. To this the King made anſwere, That hee wondered why the *Romans* ſhould ſo trouble themſelues, with thinking

vpon the matters of *Asia*: wherewith Hee prayed them to let him alone; euen as He, without such curiositie, suffered them to doe in *Italie* what they thought good. As for his comming ouer into *Europe*: they saw well enough what businesse had drawne him thither; namely, the warre against the barbarous *Thracians*: the rebuilding of *Lysimachia*, and the recouery of Townes to him belonging, in *Thrace* and *Chersonesus*. Now concerning his title vnto that Countrie, He deriued it from *Seleucus*: who made conquest thereof, by his victory against *Lysimachus*. Neither was it so, that any of the places in controuersie betweene him and the other Kings, had beene still of old belonging to the *Macedonians* or *Ægyptians*; but had beene seized on by them, or by others from whom they receiued them, at such time as his Ancestors, being Lords of those Countries, were hindred by multiplicitie of businesse, from looking vnto all that was their owne. Finally he willed them, neither to stand in feare of him, as if he intended ought against them from *Lysimachia*; since it was his purpose to bestow this Citie vpon one of his sons, that should reigne therein: nor yet to be grieued with his proceedings in *Asia*; either against the free Cities, or against the King of *Ægypt*; since it was his meaning to make the free Cities beholding vnto himselfe, and to ioyne ere long with *Ptolemie*, not onely in friendship, but in a bond of neere affinitie. *Cornelius* hauing heard this, and being perhaps vnable to refute it; would needes heare further, what the Embassadours of *Smyrna* and of *Lampsacus*, whom he had there with him, could say for themselues. The Embassadors of *Lampsacus* being called in, beganne a tale; wherein they seemed to accuse the King before the *Romans*, as it were before competent Iudges. *Antiochus* therefore interrupted them, and bade them hold their peace; forasmuch as hee had not chosen the *Romans*, but would rather take the Citizens of *Rhodes*, to be Arbitrators betweene Him and them.

Thus the Treatie held some few dayes, without any likelihood of effect. The *Romans*, hauing not laid their complaints in such sort, as they might be a conuenient foundation of the warre by them intended: nor yet hauing purpose to depart well satisfied, and thereby to corroborate the present peace, were doubtfull how to order the matter, in such wise as they might neither too rudely, like boisterous *Gallo-Greekes*, pretend onely the goodnesse of their swords; nor yet ouer-modestly, to retaine among the *Greekes* an opinion of their iustice, forbeare the occasion of making themselues great. The King on the other side was wearie of these tedious ghests; that would take none answere, and yet scarce knew what to say. At length came newes, without any certaine author, That *Ptolemie* was dead. Hereof neither the King, nor the *Romans*, would take notice, though each of them were desirous to hasten into *Ægypt*: *Antiochus*, to take possession of the Kingdome; and *L. Cornelius*, to preuent him thereof, and set the Countrie in good order. *Cornelius* was sent from *Rome* Embassadour, both to *Antiochus* and to *Ptolemie*: which gaue him occasion to take leaue, and prepare for his *Ægyptian* voyage. Both He, and his fellow Embassadors, had good leaue to depart all together: and the King foorthwith made ready, to be in *Ægypt* with the first. To his sonne *Seleucus* he committed his Armie; and left him to ouer-see the building of *Lysimachia*: but all his Sea-forces Hee tooke along with him, and sailed vnto *Ephesus*. Thence hee sent Embassadours to *T. Quintius*: whom he requested to deale with him in this matter of Peace, after such sort, as might stand with honestie and good faith. But as hee was further proceeding on his voyage; He was perfectly informed that *Ptolemie* was aliue. This made him beare another way from *Ægypt*: and afterwards a tempest, with a grieuous shipwracke, made him without any further attempt on the way, glad to haue safely recouered his Port of *Seleucia*. Thence went he to *Antiochia*, where he wintered: secure, as might appeare, of the *Roman* warre.

But the *Romans* had not so done with him. During the Treatie at *Lysimachia*, (at least-wise not long before or after it) one of their Embassadours that had beene sent vnto the *Macedonian* gaue him counsaile, as in a point highly tending to his good; Not to rest contented with the Peace which was granted vnto him by the *Romans*, but to desire societie with them, whereby they should be bound to haue the same friends and enemies. And this he aduised him to doe quickly, before the Warre brake out with *Antiochus*; lest otherwise he might seeme, to haue awaited some fit occasion of taking Armes againe. They who dealt thus plainely, did not meane to be satisfied with weake excuses. In like manner some of the *Greekes* were sollicited; and particularly the *Ætolians*,

That

That conſtantly and faithfully they ſhould abide in the friendſhip of the People of *Rome*. It was needleſſe to ſay plainly whereto this entreatie tended: the froward anſwere made by the *Aetolians*, declares them to haue well vnderſtood the purpoſe. They complained, that they were not alike honoured by the *Romans* after the Victory, as they had beene during the Warre. They that ſo complained were the moſt moderate of them. Others cryed out that they had beene wronged, and defrauded of what was promiſed vnto them: vpbrayding withall the *Romans*, as men to them beholding; not onely for their Victory ouer *Philip*; but euen for helping them to ſet foot in *Greece*, which elſe they neuer could haue done. Hereto the *Roman* gaue gentle anſweres: telling them that there was no more to doe, than to ſend Embaſſadors to the Senate, and vtter their griefes; and then ſhould all be well.

Such care tooke the *Romans* in *Greece*, for their Warre intended againſt *Antiochus*. The fame hereof arriuing at *Carthage*, gaue matter vnto the enemies of *Hannibal*, wherewith both to picke a thanke of the *Roman* Senate; and to chace out of their Citie this honourable man, whom they ſo greatly hated. He had of late exerciſed his vertue againſt them in the Ciuill adminiſtration; and giuen them an ouerthrow, or two, in the long Robe. The Iudges at that time bore all the ſway in *Carthage*: holding their places during life; and hauing ſubiect vnto them, the liues, goods, and fame of all the reſt. Neither did they vſe this their power with moderation: but conſpired in ſuch wiſe together, that who ſo offended any one of them, ſhould haue them all to be his enemies; which being once knowne, He was ſure to be ſoone accuſed and condemned. In this their impotent rule of the Citie, *Hannibal* was choſen Prætor. By vertue of which Office; though he was ſuperiour vnto them during that yeere: yet had it not beene their manner to beare much regard vnto ſuch an annuall Magiſtrate, as at the yeeres end muſt be accountable to them, if ought were laid vnto his charge. *Hannibal* therefore ſending for one of the Quæſtors, or officers of the Treaſurie, to come and ſpeake with him: the proud Quæſtor ſet lightly thereby, and would not come. For hee was of the aduerſe Faction to *Hannibal*; and men of his place were to be choſen into the Order of Iudges: in contemplation whereof, he was filled already with the ſpirit of future Greatneſſe. But he had not to doe with ſuch a tame Prætor, as were they that had occupied the place before. *Hannibal* ſent for him by a Purſiuant; and hauing thus apprehended him, brought him into iudgement before a publique aſſembly of the people. There he not onely ſhewed, what the vndutifull ſtubborneneſſe of this Quæſtor had beene; but how vnſufferable the inſolencie of all the Iudges at the preſent was: whoſe vnbridled power made them to regard neither Lawes nor Magiſtrates. To this Oration when he perceiued that all the Citizens were attentiue and fauourable; Hee foorthwith propounded a Law, which paſſed with the generall good liking; That the Iudges ſhould be choſen from yeere to yeere, and no one man be continued in that Office two yeeres together. If this Law had beene paſſed, before he paſſed ouer *Iberus*: it would not perhaps haue beene in the power of *Hanno*, to haue brought him vnto neceſſitie of reforming another grieuance, concerning the *Roman* Tribute. This Tribute the *Carthaginians* were faine to leuie by Taxation layed vpon the whole Commonaltie; as wanting money in their publique Treaſurie, wherewith to defray either that, or diuers other needefull charges. *Hannibal* conſidering this, beganne to examine the publique Reuenues; and to take a perfect note, both how much came into the Treaſurie, by wayes and meanes whatſoeuer; and in what ſort it was thence laid out. So he found, That the ordinarie charges of the Common-wealth did not exhauſt the Treaſurie: but that wicked Magiſtrates, and corrupt Officers, turning the greateſt part of the monies to their owne vſe, were thereby faine to loade the people with needeleſſe burdens. Hereof hee made ſuch plaine demonſtration, that theſe Robbers of the common Treaſure were compelled to reſtore, with ſhame, what they had gotten by knauerie: and ſo the *Carthaginians* were freed from the neceſſitie of making ſuch poore ſhifts, as formerly they had vſed, when they knew not the valew of their owne Eſtate. But as the vertue of *Hannibal*, was highly commended by all that were good Citizens: ſo they of the *Roman* Faction, which had, ſince the making of the peace vntill now, little regarded him, beganne to rage extreamely; as being by him ſtript of their ill-gotten goods, and ill-employed authoritie, both at once, euen when they thought themſelues to haue bene in full poſſeſſion of the vanquiſhed *Carthage*. Wherefore they ſent letters to their friends

at *Rome*: wherein they complained, as if the *Barchine* Faction grew ſtrong againe, and *Hannibal* would ſhortly be in armes. Queſtionleſſe, if oppreſſing the Citie by iniuſtice, and robbing the Treaſurie, were the onely way to hold *Carthage* in peace with *Rome*: theſe enemies to the *Barchines* might well crie out, That hauing done their beſt already to keepe all in quiet, they ſaw none other likelihood than of Warre. But hauing none other matter to alleadge, than their owne inuentions: they ſaid, That *Hannibal* was like vnto a wilde beaſt, which would neuer be tamed: That ſecret meſſages paſt betweene him, and King *Antiochus*: and that he was wont to complaine of idleneſſe, as if it were harmefull to *Carthage*; with what elſe to like effect they could imagine. Theſe accuſations they directed not vnto the Senate: but addreſſing their letters craftily, euery one to the beſt of his owne friends at *Rome*, and ſuch as were Senators; they wrought ſo well, that neither publike notice of their Conſpiracie was taken at *Carthage*; nor the authoritie of the *Roman* Senate, wanting to the furtherance of their malicious purpoſe. Onely *P. Scipio* is ſaid to haue admoniſhed the *Fathers*, that they ſhould not thus diſhonourably ſubſcribe, and become Seconds to the accuſers of *Hannibal*: as if they would oppreſſe, by ſuborning or countenancing falſe witneſſes againſt him, the Man, againſt whom in warre they had not of long time preuailed, nor vſed their Victory in ſuch baſe manner, when they obtained it. But the *Romans* were not all ſo great-minded as *Scipio*: they wiſhed for ſome ſuch aduantage againſt *Hannibal*; and were glad to haue found it. Three Embaſſadours they ſent ouer to *Carthage*, *C. Seruilius*, *Q. Terentius*, and *M. Claudius Marcellus*: whoſe very names import ſufficient cauſe of bad affection to *Hannibal*. Theſe hauing paſt the Sea, were entertained by thoſe that had procured their comming; and, being by them inſtructed how to carry themſelues, gaue out, That they were ſent to end ſome controuerſies, betweene the *Carthaginians* and *Maſaniſſa*. But *Hannibal* had kept ſuch good eſpiall vpon the *Romans*, that he knew their meaning well enough: againſt which he was neuer vnprepared. It were enough to ſay, That he eſcaped them by flight: but in the actions of ſo famous a man, I hold it not impertinent to rehearſe the particularities. Hauing openly ſhewed himſelfe, as was his manner, in the place of Aſſembly, He went forth of the Towne when it began to waxe darke, accompanied with two which were ignorant of his determination; though ſuch as he might well truſt. He had appointed Horſes to be in a readineſſe at a certaine place: whence riding all night, He came to a Tower of his owne by the Sea-ſide. There had he a Shippe furniſhed with all things needefull; as hauing long expected the neceſſitie of ſome ſuch iourney. So Hee bade *Africk* farewell; lamenting the misfortune of his Countrey, more than his owne. Paſſing ouer to the Ile of *Cercina*; hee found there in the Hauen ſome Merchants ſhippes of *Carthage*. They ſaluted him reſpectiuely: and the chiefe among them beganne to enquire, whither he was bound. Hee ſaid, Hee went Embaſſadour to *Tyre*: and that he intended there in the Iland to make a ſacrifice; whereto Hee inuited all the Merchants, and Maſters of the Shippes. It was hote weather: and therefore He would needes hold his Feaſt vpon the ſhore; where, becauſe there wanted couert, He made them bring thither all their ſailes and yards to be vſed in ſtead of Tents. They did ſo; and feaſted with him till it was late at night: at which time he left them there aſleepe; and putting to Sea, held on his courſe to *Tyre*. All that night, and the day following, He was ſure not to be purſued. For the Merchants did neither make haſte to ſend any newes of him to *Carthage*, as thinking him to be gone Embaſſadour: neither could they, without ſome loſſe of time, ſuch of them as made moſt ſpeede homeward, get away from *Cercina*; being buſied awhile in fitting their tackle. At *Carthage*, the miſſe of ſo great a perſon was diuerſly conſtrued. Some gheſſed aright, That he was fled. But the more common opinion was, That the *Romans* had made him away. At length came newes where he had beene ſeene: and then the *Roman* Embaſſadours, hauing none other errand thither, accuſed him (with an euill grace) as a troubler of the Peace; whereby they onely diſcouered the miſchiefe by them intended againſt him, and the malice of their Senate; miſſing the while their purpoſe, and cauſing men to vnderſtand, that He fled not thus without great reaſon.

Hannibal comming to *Tyre*, the Mother-Citie of *Carthage*, was there entertained Royally: as one, in whoſe great worth and honour the *Tyrians*, by reaſon of affinitie betweene their Cities, thought themſelues to haue intereſt. Thence went hee to *Antioch*; and, finding the King departed, viſited his ſonne in *Daphne*: who friendly welcommed

med him, and ſent him vnto his Father at *Epheſus*, that exceedingly reioyced at his comming.

As *Antiochus* had cauſe to be glad, in that he had gotten *Hannibal*: ſo had the *Romans* no great cauſe to be therefore ſorrie; otherwiſe than as they had much diſgraced themſelues, by diſcouery of their impotent malice, in chaſing him thus out of his Countrie. For it would not proue alike eaſie vnto this great Commander, to make ſtout Souldiours of baſe *Aſiatiques*; as it had been by his trayning and diſcipline, to make very ſeruiceable and skilfull men of Warre of the *Spaniards*, *Africans*, *Gaules*, and other Nations, that were hardie, though vnexperienced. Or were it ſuppoſed, that one mans worth, eſpecially being ſo extraordinary, could alter the nature of cowardly people: yet was it therewithall conſiderable, that the vanities of *Antiochus*, the pride of his Court, the baſeneſſe of his Flatterers, and a thouſand other ſuch vexations, would bee farre more powerfull in making vnprofitable the vertue of *Hannibal*; now a deſolate and baniſhed man; than had bin the villanie of *Hanno* and his Complices, hindering him in thoſe actions wherein he had the high Command, and was ſeconded by his warlike brethren. Wherefore the name of this Great *Carthaginian*, would onely helpe to ennoble the *Roman* Victorie: or if it further ſerued to hearten *Antiochus*, and make him leſſe carefull to auoid the war; then ſhould it further ſerue, to iuſtifie the *Romans* in their quarrell. And it ſeemes indeed that it was no little part of their care, to get a faire pretence of making warre. For *Antiochus*, as is ſaid before, hauing newly ſent Embaſſadors to *T. Quintius*, requiring that the Peace might faithfully be kept: it was not probable, that hee had any meaning to take Armes; vnleſſe by meere violence he were thereto enforced. Onely the *Ætolians* were greatly ſuſpected, as a turbulent people, deſirous of innouation, and therefore practiſing with this Great King; whom they wiſhed to ſee among them in *Greece*. In this regard, and to appeaſe them; they had of late beene anſwered with gentle words by one of the ten Counſailours, That the Senate would grant them whatſoeuer with reaſon they ſhould aske. But this promiſe was too large, and vnaduiſed. For when their Embaſſadours came to *Rome*, the Senate would grant them nothing; but wholly referred them to *T. Quintius*, who fauoured them leaſt. Hereat they murmured, but knew not how to right themſelues: otherwiſe than by ſpeaking ſuch words, as might haſten the *Romanes* out of *Greece* for very ſhame; who had no deſire to be thence gone.

The daily talke at *Rome* was of warre with *Antiochus*; but in *Greece*, when the *Romans* would leaue the Country. For the *Ætolians* were wont to vpbraid the reſt of the *Greeks* with the vaine libertie which the *Romans* had proclaimed, ſaying, That theſe their Deliuerers had layd heauier fetters vpon them, than formerly they did weare; but yet brighter and fairer, than thoſe of the *Macedonian*: likewiſe, That it was a gracious act of *Titus*, to take from the legs of the *Greekes* their chaine, and tie it about their necks. There was indeed no cauſe of tarrying longer in *Greece*, if the *Romanes* had no other meaning than what they pretended. For *Philip* made no delay, in accompliſhment of that which was laid vpon him: all the Townes of *Greece* were at libertie, and the whole Countrie at peace, both with the *Romanes*, and within it ſelfe. As for *Antiochus*; Hee made it his daily ſuit, That the Peace betweene him and *Rome*, ſuch as it was, might bee confirmed, and ſtrengthened by a League of more aſſurance. Neuertheleſſe *T. Quintius* would needs feare that *Antiochus* meant forthwith to ſeize vpon *Greece*, as ſoone as hee and his Armie were thence departed. And in this regard, Hee retained ſtill in his owne hands *Chalcis*, *Demetrias*, and the *Acrocorinthus*: by benefit of which Townes, hee might the better withſtand the dangerous Inuaſion like to be made by *Antiochus*. Suteable vnto the doings of *Quintius* were the reports of the tenne Embaſſadours, that had beene ſent ouer to aſſiſt him; when they returned backe into the Citie. *Antiochus*, they ſaid, would queſtionleſſe fall vpon *Greece*: wherein he ſhould find not onely the *Ætolians*, but *Nabis* the Tyrant of *Lacedamon*, readie to giue him entertainement. Wherefore there was none other way, than to doe ſomewhat againſt theſe their ſuſpected enemies: eſpecially againſt *Nabis*, who could worſt make reſiſtance; whileſt *Antiochus* was farre away in *Syria*, and not intentiue to his buſineſſe. Theſe reports went not onely current through the Citie, among the Vulgar; but found ſuch credit with the chiefe of the Senate, that in the following yeere, againſt which time it was expected that *Antiochus* ſhould be readie to take his great enterpriſe in hand; *P. Cornelius Scipio* the *African* deſired, and obtained, a ſecond Conſulſhip, with intention to be Generall in the Warre, againſt the King and his

Hannibal.

Hannibal. For the present, the businesse with *Nabis* was referred vnto *Titus*; to deale with him as hee thought good. This would bee a faire colour of his longer tarriance in *Greece.* Therefore he was glad of the employment: whereof also hee knew that many of the *Greekes* would not be sorry; though for his owne part, hee wanted all good pretence of taking it in hand. For *Nabis* had entred into friendship with him, two or three yeeres before this, as is already shewed, whilest he had warre with *Philip*: and had further beene contented for the *Romans* sake to be at peace with the *Achæans*; neither since that time had hee done any thing, whereby hee should draw vpon himselfe this Warre. Hee was indeed a detestable Tyrant, and hated of the *Achæans*; as one, that besides his owne wicked Conditions, had formerly done to them great mischiefe. *Titus* therefore had a plausible Theme, whereon to discourse before the Embassages of all the Confederate Cities; Which he caused to meet for that purpose at *Corinth.* He told them, That in the warre with *Philip*, not only the *Greekes*, but the *Romans* themselues, had each their motiues apart (which hee there briefly rehearsed) that should stirre them vp, and cause them to be earnest. But in this which he now propounded to them concerning *Nabis*, the *Romans* had none other interest, than onely the making perfect of their honour, in setting all *Greece* at liberty: which noble Action was in some sort maimed, or incompleat, whilest the noble City of *Argos* was left in subiection to a Tyrant, that had lately occupied it. It therefore belonged vnto them, the *Greekes*, duely to consider, whether they thought the deliuerance of *Argos* a matter worthy to bee vndertaken; or whether otherwise to auoid all further trouble, they could be well contented to leaue it as it was. This concerned them, and not the *Romans*: who in taking this worke in hand, or letting it alone, would wholly be ruled by the *Greekes* themselues. The *Athenian* Embassador made answer hereunto very eloquently, and as pleasing as hee could deuise. Hee gaue thankes to the *Romans* for what was past; extolled their vertues at large; and magnified them highly in regard of this their Proposition: wherein vnrequested they freely made offer to continue that bounty, which at the vehement request of their poore Associates, they had already of late extended vnto the *Greekes.* To this Hee added, That great pitie it was to heare, such notable vertue & high deserts ill spoken of by some: which tooke vpon them, out of their owne imagination to foretell, what harme these their Benefactors meant to doe hereafter: when as Thankefulnesse rather would haue required an acknowledgement of the benefits and pleasures already receiued. Euery one found the meaning of this last clause, which was directly against the *Ætolians.* Wherefore *Alexander* the *Ætolian* rose vp, and told the *Athenians* their owne: putting them in minde of their ancient glorie, in those times when their City had beene the Leader of all *Greece*, for defence and recouery of the liberty generall: from which honor they were now so farre fallen, that they became Parasites vnto those whom they thought most mighty; and by their base assentation, would leade all the rest into seruitude. Then spake He against the *Achæans*, Clients that had beene a long time vnto the *Macedonian*; and souldiers of *Philip*, vntill they ranne away from his aduersitie. These, He said, had gotten *Corinth*, and must now haue warre bee made for their sakes, to the end that they might also bee Lords of *Argos*: whereas the *Ætolians*, that had first made warre with *Philip*, and alwaies beene friends vnto the *Romans*, were now defrauded of some places, anciently to them belonging. Neither did he thus containe himselfe, but obiected vnto the *Romans* fraudulent dealing: forasmuch as they kept their Garrisons in *Demetrias*, *Chalcis*, and the *Acrocorinth*; hauing beene alwaies wont to professe, That *Greece* could neuer be at libertie, whilest those places were not free. Also now at last, what else did they seeke by this discourse of warre with *Nabis*, than businesses wherewith to finde themselues occupied, that so they might haue some seeming cause of abiding longer in the Country? But they should doe well, if they meant as they spake, to carrie their Legions home out of *Greece*: which could not indeed be free, till their departure. As for *Nabis*; the *Ætolians* themselues did promise, & would vndertake, That they would either cause him to yeeld to reason, and relinquish *Argos* freely, withdrawing thence his Garrison; or else compell him by force of Armes, to submit himselfe to the good pleasure of all *Greece*, that was now at vnitie. These words had beene reasonable, if they had proceeded from better men. But it was apparent, that no regard of the common liberty wrought so much with these *Ætolians*; as did their owne rauenous desire of oppressing others, and getting vnto themselues, that worse would vse it, the whole Dominion in *Greece*, which *Philip* had

had loſt. Neither could they well diſſemble this; making it no ſmall part of their grieuance, That the old League was forgotten: wherein it had beene couenanted, That the *Romans* ſhould enioy the ſpoyle of all, but leaue the Townes and Lands in poſſeſſion of the *Ætolians*. This, and the remembrance of a thouſand miſchiefes by them done in former times, made the whole aſſembly, eſpecially the *Achæans*, crie out vpon them: entreating the *Romans* to take ſuch order before they went, that not onely *Nabis* might be compelled to doe right; but the *Ætolian* theeues bee enforced to keepe home, and leaue their neighbours in quiet. All this was highly to the pleaſure of *Titus*: who ſaw, that by diſcountenancing the *Ætolians*, He was become the more gracious with all the reſt. But whether it pleaſed him ſo well that *Antiochus* his Embaſſadors did preſently after lie hard vpon him, to draw the peace to ſome good concluſion, it may bee greatly doubted. He caſt them off with a ſlight anſwere: telling them, That the ten Embaſſadors or Counſailours which had beene ſent vnto him from *Rome*, to bee his aſſiſtants in theſe matters of weight, were now returned home; and that, without them, it was not in his power to conclude vpon any thing.

Now concerning the *Lacedæmonian* warre; it was very ſoone ended. For *Titus* vſed the helpe of all his Confederates; and made as great preparation againſt *Nabis*, both by Land and Sea, as if hee ſhould haue had to doe with *Philip*. Beſides the *Romane* forces, King *Eumenes* with a Nauie, and the *Rhodian* Fleet, were inuited to the ſeruice: as alſo *Philip* of *Macedon* ſent aid by Land; doing therein poorely, whether it were to get fauor of the *Romans*, or whether to make one among the number, in ſeeking reuenge vpon *Nabis*, that had done him iniurie. But the moſt forward in this Expedition were the *Achæans*, who ſet out ten thouſand Foot, and a thouſand Horſe. As for the *Ætolians*: rather to hold good faſhion, and ſound their diſpoſitions, than in hope to ſpeed, their helpe was required; whereof they excuſed themſelues as well as they thought beſt. Thus are the *Achæans* now become the prime friends of the *Romans* in *Greece*; hauing remooued the *Ætolians* from that degree of fauour: like as they themſelues hereafter (though not in all haſte) ſhall be ſupplanted of the ſame *Lacedæmonians*, againſt whom they are now marching.

Some of the *Argiues* more bold then wiſe, began a conſpiracie againſt the *Lacedæmonians* that held their Towne; meaning to open their gates vnto the *Roman*. But ere *Titus* drew neare, they were all detected and ſlaine: excepting a very few, that eſcaped out of the Towne. The fame of this Commotion, cauſed the Armie to march apace toward *Argos*; with hope to be there, before things were at quiet. But there was no ſtir within the Walles: the execution done vpon the firſt mouers, hauing terrified all the reſt of the Citizens. *Titus* then thought it better, to aſſaile *Nabis* in the head of his ſtrength at *Lacedæmon*, than to conſume time about other places; eſpecially at *Argos*: for the freedom whereof ſince the Warre was made, pitty it were, that the calamities of the warre ſhould thereon fall moſt heauily.

Nabis had in readineſſe an Army of fifteene thouſand, wherewith to defend himſelfe againſt theſe Inuaders. Fiue thouſand of them were Mercenaries: the reſt, of his owne Countrie; but ſuch as were of all others the worſt, as manumiſed ſlaues, malefactors and baſe peaſants, vnto whom his Tyrannie was beneficiall. Of the good and worthy Citizens he ſtood in doubt; and ſince he could not hope to win their loue, his meaning was to hold them quiet by feare. He called them all to an Aſſembly: and compaſſing them round in with his Armie, told them of the danger that was toward him and them. If they could agree within themſelues; they might, hee ſaid, hope the better to withſtand the common Enemie. But foraſmuch as turbulent heads were inuited by light occaſions, to raiſe tumults, and worke dangerous treaſon: it ſeemed vnto him the ſafeſt; and (withall) the mildeſt courſe, to arreſt beforehand, and put in ward, all thoſe whom he found moſt reaſon to ſuſpect. So ſhould he keep them innocent perforce; and thereby preſerue not only the City and his owne perſon from danger, but them alſo for the puniſhment, which elſe they might haue incurred. Hereupon hee cites and apprehends about foureſcore of them; whom hee leades away to priſon, and the next night putteth them all to death. Thus was hee ſure that they neither ſhould offend, nor yet breake looſe. As for the death of them, if it ſhould happen to be noyſed abroad: what could it elſe doe than terrifie the people; who muſt thereby vnderſtand, that it was a mortall crime to bee ſuſpected? And to the ſame purpoſe his cruelty extended it ſelfe vnto

ſome

some poore wretches: whom he accused of a meaning to flie to the Enemie. These were openly whipt through all the streets, and slaine. Hauing thus affrighted the Citizens: He turned the more freely all his thoughts toward the Enemie, that came on apace. He welcommed them with a sallie: wherein, as commonly happens, the Souldiers of the Towne had the better at first; but were at length repelled with losse. *Titus* abode not many daies before *Sparta*: but ouer-ranne the Countrey; hoping belike to prouoke the Tyrant forth to battaile. The *Roman* Fleete at the same time with King *Eumenes* and the *Rhodians*, layd siege vnto *Gytheum*, the onely or principall Towne that *Nabis* had. Likely they were to haue taken it by force, when there appeared hope of getting it by treason. There were two Gouernours within the Towne equall in authoritie: whereof the one, either for feare, or desire of reward, had a purpose to let in the *Romanes*. But the other finding what was in hand, and being somewhat more faithfull, slue the Traitor; after whose death, hee himselfe alone made the better defence. Yet when *T. Quintius* with part of his Armie came thither to *Gytheum*: this Captaine of the Towne had not the heart to abide the vttermost, and await what either Time or his Master might doe for him, but was contented to giue vp the place; yet vpon Condition, to depart in safety to *Sparta* with his Garrison. *Pythagoras*, the sonne-in-law of *Nabis*, and brother vnto his wife, was come from *Argos*, whereof he had the Gouernment with a thousand Souldiours Mercenaries, and two thousand *Argiues*: it being (as may seeme) the Tyrants purpose, to relieue *Gytheum*: which hee thought would haue held longer out. But when they heard that it was lost, then began they to thinke vpon finishing the warre, by some reasonable Composition. *Pythagoras* therefore was sent his Embassadour to *Titus*: requesting onely that he would appoint a time and place for *Nabis* to meet and speak with him. This was granted. In that Parlee the Tyrant spake very reasonably for himselfe: prouing, that he suffered wrong, and had done none, and that by many good arguments; whereof the summe was, That whatsoeuer they now did, or could obiect vnto him, was of elder date than the League which they had made with with him. Whereupon he inferred, That neither for his keeping the Towne of *Argos*, nor for any other cause by them alleadged, they ought to make warre vpon him; since *Argos*, and all other their allegations whatsoeuer, had not hindered them, in time of their more need of him, from entring into that League with him; which was neuer broken on his part, nor ought to be on theirs. But *Quintius* was not herewith satisfied. He charged him with Tyrannie, and gaue instance, as easily he might, of diuers barbarous cruelties by him committed. In all which points, forasmuch as they knew this *Nabis* to be guiltie, before they made Peace and Confederacie with him; it was expedient, that some other cause of this Inuasion should be alleadged. Wherfore he said further, That this Tyrant had occupied *Messene*, a Towne Confederate with the *Romanes*: That hee had bargained to ioyne with *Philip*; when he was their enemie, not onely in League, but also in affinity: and that his Fleete had robbed many of their ships, about the Cape of *Malea*. Now touching this Piracie, since in the Articles by *Titus* propounded vnto *Nabis*, there was no restitution mentioned, other than of ships, by him taken from the *Greeks* his neighbours, with whom hee had long held warre: it may seeme to haue beene obiected, onely by way of Complement, and to enlarge the volume of those complaints, that were otherwise very friuolous. As for *Messene*, and the bargaine of Alliance made with *Philip*: they were matters foregoing the League, that was made betweene the *Romans* and this Tyrant; and therefore not to haue beene mentioned. All this it seemes that *Aristænus*, the Prætor of the *Achæans*, verie well perceiued: who therfore doubting lest the *Romans*, (that were wont to talke so much of their owne iustice, honour, and faithfull dealing) should now relent, and forbeaae to molest him, who, though a wicked man, was yet their Confederate, and had neuer done them wrong; framed this discourse to another end. He entreated *Nabis* to consider well of his own estate; and to settle his fortunes, whilest he might do it without hazzard: alleadging the examples of many Tyrants that had ruled in the neighbour-cities, and therein committed great outrages; yet were afterwards contented to surrender their Estates, and liued in great securitie, honour, and happinesse, as priuate men. Thus they discoursed vntill night. The next day *Nabis* was contented to relinquish *Argos*; and requested them, to deliuer vnto him in writing their other demands, that hee might take counsaile with his friends. The issue of all was, That, in regard of the charges, whereat the Confederates must bee, for maintenance of an Armie to lie in Leaguer all

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that Winter (as there was no hope of making ſhort worke) before the City of *Sparta*: they were contented to make peace with the Tyrant, vpon ſuch Conditions as *Titus* ſhould thinke meete. Beſides the reſtitution of *Argos*, and all the places thereon depending; *Titus* propounded many other Conditions to *Nabis*, and ſome of them very grieuous. Hee would not ſuffer the *Lacedemonian* to haue ought to doe in the Ile of *Crete*; no, nor to make any Confederacies; nor warre, either in that Iland or elſewhere; not to build any Towne or Caſtle vpon his owne Lands; not to keepe any other ſhipping, than two ſmall Barkes; beſides many other troubleſome iniunctions; with impoſition of an hundred talents in ſiluer to be paid out of hand, and fiftie talents yeerely, for eight yeeres next enſuing. For obſeruance of theſe Couenants hee demanded fiue hoſtages, ſuch as he himſelfe ſhould name; and one of them to bee the Tyrants owne ſonne. If it had beene the meaning of *Titus*, to withdraw the warre from *Nabis*, becauſe it was not grounded vpon iuſtice: then had it beene enough, if not more than enough, to take *Argos* from him; which he himſelfe did offer, though it were for feare, to deliuer vp. But if it were thought reaſonable, to diſpenſe a little with the *Roman* faith, in regard of the great benefit which thereby might redound vnto the ſtate of their beſt friends in *Greece*, by the extirpation of this Tyrannie: then ſhould this enterpriſe, when once it was taken in hand, haue beene proſecuted vnto the very vtmoſt. As for this middle coruſe which the *Romans* held: as it was not honourable vnto them, to entich themſelues by the ſpoyle of one that had not offended them: nor pleaſing to the *Achæans*, who iudged it euer after a great blemiſh to the noble acts of *Titus*: ſo did it miniſter vnto the *Ætolians*, and to ſuch as curiouſly pried into the faults of thoſe which tooke vpon them to be Patrons of *Greece*, no barren Subiect of malicious diſcourſe. For ſince *Philip*, a King, and deſcended of many famous Kings, might not be ſuffered by theſe Maſterly *Romans*, to hold any one of thoſe Countries or Townes in *Greece*, that had belonged vnto his Anceſtors: it was thought very ſtrange, that *Lacedæmon*, once the moſt famous Citie among all the *Greekes*, was by the ſame *Romans* left in poſſeſſion of a Tyrant, that had vſurped it but yeſterday: and Hee therein rooted by their authoritie, as their friend and Confederate. *Nabis* on the other ſide thought himſelfe vnmercifully dealt withall, by the ſelfe-ſame *Romans*, whoſe amitie he had preferred in time of a doubtfull warre, before the loue and affinitie of the *Macedonian* King, that had committed the Citie of *Argos* into his hands. But falſly had he dealt with the *Macedonian*: and falſly was hee dealt with by thoſe, to whom he did betake himſelfe. Among theſe Articles propounded, there was nothing that pleaſed him; ſaue onely that for the baniſhed *Lacedemonians*, (of whom a great number were in the *Roman* Campe; hauing among them *Ageſipolis* the naturall King of *Sparta*, that being a yong childe was driuen out by *Lycurgus*, the firſt of the Tyrants) there was made no prouiſion, to haue them reſtored vnto their Citie and Eſtates; but onely leaue required for as many of their wiues, as would be ſo contented, to liue abroad with them in baniſhment. Wherefore he forbore to giue conſent vnto theſe demands: and ſuſtained an aſſault or two; hoping belike that the enemies would ſoone be wearie. But his fearefull nature ſhortly ouercame the reſolution, which the ſenſe of theſe iniuries had put into him. So yeelding vnto all that had beene propounded, Hee deliuered the hoſtages; and thereupon obtained peace, that was confirmed afterwards at *Rome* by the Senate and People. From this time forward, He thought the *Romans* farre more wicked than himſelfe; and was readie vpon the firſt aduantage, to doe them all the miſchiefe that he could.

The *Argiues* had heard newes that *Lacedæmon* was euen at point of being taken. This erected them, and gaue them heart to thinke vpon their owne good. So they aduentured to ſet vpon the Garriſon; which was much weakened, by the remooue of the three thouſand carried thence by *Pythagoras*, to helpe the Tyrant at *Sparta*. There needed vnto their libertie no more, than that all of them ioyntly ſhould ſet their hands to the getting of it; which no ſooner they did than they obtained it. Preſently after this came *T. Quintius* to *Argos*, where hee was ioyfullie welcommed. Hee was deſeruedly acknowledged as author of that benefit, whereon the Citizens had laied hold without ſtaying for him: and that he might the better entitle himſelfe thereto, hee cauſed the libertie of the *Argiues* to be proclaimed at the *Nemæan* games, as ratifying it by his authority. The Citie was annexed againe to the Councell of *Achaia*; whereby the *Achæans* were not more ſtrengthened, than the *Argiues* themſelues were ſecured from danger of relapſe,

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into the same extremities out of which they had newly escaped.

After this, *Titus* found little businesse or none wherewith to set on worke his Army in *Greece*. *Antiochus* was about to send another Embassage to *Rome*, desiring peace & friendship of the Senate. Things being therefore in appearance wholly disposed vnto quiet; *Scipio* the *African*, that was chosen Consul at *Rome*, could not haue his desire, of being sent Commander into *Greece*. The vnsincere meaning of *Antiochus*, and the tumultuous disposition of the *Ætolians*, were held as considerations worthy of regard: yet not sufficient causes of making Warre. Neither appeared there any more honest way, of confuting the *Ætolians*, and of throughly perswading all the *Greekes* (which was not to bee neglected, by those that meant to assure vnto themselues the Patronage of *Greece*) that the good of the Countrie, was their sole intent: than by withdrawing thence their Legions, and leauing the Nation vnto it selfe, till occasion should be ripe, and call them ouer againe. Wherefore after *Titus* had spent a Winter there, without any matter of employment, either found, or at any neere distance appearing; hee called an Assembly of Delegates, from all parts of *Greece* to *Corinth*: where hee meant to bid them farewell. There hee recounted vnto them all that had passed since his comming into those parts; and willed them to value the *Romane* friendship, according to the difference of estate, wherein the *Romanes* found and left them. Hereto he added some wholesome counsell; touching the moderate vse of their libertie, and the care which they ought to haue of liuing peaceably, and without faction. Lastly hee gaue vp *Acrocorinthus* to the *Achæans*; withdrawing thence the *Roman* Garrison, and promising to do the like (which very soon hee did) at *Chalcis* and *Demetrias*; that so it might bee knowne, what liers the *Ætolians* were, who had accused the *Romans*, of a purpose to retaine those places. With ioyfull acclamations did the *Greekes* testifie their good liking of that which *Titus* had said and done: as also (at his request) they agreed, to ransome and enlarge all *Romans*, that had bin sold into their Countrie by *Hannibal*.

Thus *Titus* crowned his actions in *Greece* with an happy end: and by leauing the Countrie before his departure was vrged, left therein behinde him the memorie of his vertue and benefits, vntainted by ielousie & suspition of any euill meaning. At his comming to the Citie, He had the honour of a Triumph; which was the goodliest of all that *Rome* had vntill that day beheld. Three daies together the shew of his pomp continued: as being set out with the spoyles of a Countrie, more aboundant in things worthy of such a spectacle, than any wherein the *Romanes* had before made Warre. All sorts of Armes, with Statues and curious pieces of Brasse or Marble, taken from the Enemie, were carried in the first dayes Pageant. The second day, was brought in, all the treasure of Gold and Siluer: some in the rude Masse vnwrought; some, in diuers sorts of Coine; and some, in Vessels of sundry kindes, that were the more highly prized by the workemanship. Among these were tenne shields, all of Siluer; and one of pure Gold. The third day *Titus* himselfe entred the Citie in his Triumphant Chariot. Before him were carried an hundred and fourteene Crownes of Gold, bestowed vpon him by diuers Cities. There were also led the beasts for Sacrifice; the Prisoners, and the hostages: among which, *Demetrius* the sonne of King *Philip*, and *Armenes* the sonne of *Nabis*, were principall. After him followed his Armie; and (which added much grace, and good liking, to the Shew) the *Roman* Captiues, by his procurement redeemed from slauerie in *Greece*.

Not long after this Triumph; He procured audience of the Senate for many Embassages, that were come out of *Greece* and *Asia*. They had all very fauourable answeres, excepting those of King *Antiochus*: whom the Senate would not heare, but referred ouer to *T. Quintius*, and the ten that had bin his Counsailors; because their businesse was said to be somwhat intricate. Hereat the Kings Embassadors wondred. They said vnto *Titus* & his Associates, That they could not discern wherein consisted any perplexitie of their message. For all Treaties of peace and friendship, were either betweene the Victor and the vanquished; between those, that hauing warred together, were vpon equall termes of aduantage; or between those that had liued alwayes in good agreement, without any quarrell. Vnto the Victor, they said, that the vanquished must yeeld; and patiently endure the imposition of some Couenants, that else might seeme vnreasonable. Where Warre had beene made, and no aduantage gotten; there was it vsuall to demand and make restitution of things and places claimed, gotten, or lost; accordingly as both parts could

could agree. But betweene those which had neuer fallen out, there ought no Conditions of establishing friendship to bee proposed: since it was reasonable, that each part should hold their owne; and neither carry it selfe as superiour vnto the other, in prescribing ought that might be troublesome. Now of this last kinde, was the league & friendship that had beene so long in conclusion, betwixt *Antiochus* and the *Romanes*. Which being so: they held it strange, that the *Romans* should thus insist on points no way concerning them, and take vpon them to prescribe vnto the King, what Cities of *Asia* hee should set at libertie; from what Cities they would giue him leaue to exact his wonted Tributes; eyther putting, or not putting, his Garrisons into them, as the Senate should thinke fit. Hereto *Quintius* answered, That since they went so distinctly to worke, He would also doe the like. Wherefore hee propounded vnto them two Conditions, and gaue them their choyce whether to accept: Eyther that it should bee lawfull for the *Romanes*, to take part in *Asia* with any that would seeke their friendship; Or if King *Antiochus* misliked this, and would haue them forbeare to meddle in *Asia*, that then he should abandon whatsoeuer he had gotten in *Europe*. This was plaine dealing, but no reasonable nor pertinent answere, to that which the Kings Embassadours had propounded. For if the *Romanes* might be hired to abstaine from *Asia*, by the gift of all that *Antiochus* had lately wonne in *Europe*: then did not the affayres of *Smyrna*, *Lampsacus*, or any other *Asiatiques*, whom they were pleased to reckon as their Confederates, binde them in honour to make warre with a King that sought their loue, and had neuer done them iniury. But they knew very well, that *Antiochus* could not without great shame be so base, as to deliuer vp vnto them the Citie of *Lysimachia*, whereon of late he had beene at so much cost, in building it vp euen from the foundations, and repeopling it with inhabitants, that had all been dispersed, or captiue to the *Barbarians*. And so much the Embassadors with great indignation alleadged: saying, that *Antiochus* desired friendship of the *Romanes*; but so, as it might stand with his honour. Now in point of honour, the *Romans* tooke vpon them as if their cause were farre the superiour. For it was, they said, their purpose, to set at liberty those Townes, which the King would oppresse and hold in subiection: especially since those Townes were of *Greekish* bloud and language; and fell in that regard vnder the patronage, which *Rome* had affoorded vnto all *Greece* besides. By this colour they might soon haue left *Antiochus* King of not many subiects on the hither side of *Euphrates*. Neyther did they forbeare to say, That, vnlesse hee would quit what he held in *Europe*, it was their meaning not onely to protect those which relied vpon them in *Asia*, but therein to make new Alliances: namely (as might bee vnderstood) with such as were his subiects. Wherefore they vrged his Embassadours to come to a point, and tell them plainely which of these two Conditions their King would accept. For lacke of a pleasing answere, which the Embassadours could not heereto make; little wanted of giuing presently defiance to the King. But they suffered themselues to be entreated, and were contented once againe to send ouer *P. Villius*, and others that had been already with the King at *Lysimachia*; by whom they might receiue a finall answer, whether these demands made by *Quintius* and his Associates would be accepted, yea, or no. By this respite of time, and the fruitlesse Treaties ensuing, *Antiochus* got the leisure of two yeeres, or thereabours, to prepare for warre; finding in the *Romans* all that while, no disposition to let him liue in peace.

§. V.

Of the long warres which the Romanes had with the Gaules, Ligurians, and Spaniards. Of M. Porcius Cato. *Iniuries done by* Masanissa *to the Carthaginians, that sue to the Romanes for iustice in vaine.*

THe *Insubrians*, *Boyans*, and other of the *Cisalpine Gauls*, together with the *Liguri-ans*; made often, and (in a manner) continuall warre vpon the *Romans* in *Italie*, euen from such time as *Hannibal* and his brother *Mago* departed thence, vntill such time as they themselues were vtterly subdued: which was not, before the *Romanes* were almost at the vey height of their Empire. These Nations, hauing serued vnder *Mago* for wages, and afterwards hauing gotten *Amilcar* a *Carthaginian*, to be Leader vnto them all, as hath beene already shewed; by this their fellowship in

Armes, grew to be ſuch willing partakers each of others fortune, that ſeldome afterwards either the *Gaules* or *Ligurians* did ſtirre alone, but that their companions, hearing it, were readie to ſecond them. How the *Romanes* firſt preuailed, and got large poſſeſſions in *Gallia Ciſalpina* now called *Lumbardie*; it hath beene long ſince rehearſed, betweene the firſt and ſecond *Punick* Warres. As alſo it hath ſince appeared, how they loſt the greateſt part of their hold in that Countrie, by meanes of *Hannibal* his paſſage there-through. Neither is it likely that the re-conqueſt would haue beene more difficult or tedious vnto the *Romans*, than was the firſt purchaſe: if, beſides the greater employments which they had of their Armies abroad, their forces appointed vnto this warre had not been diſtracted by the *Ligurians*; that alwaies made them to proceed warily, hauing an eye to the danger at their backes. The *Ligurians* were a ſtout Nation, light and ſwift of bodie; well practiſed in laying ambuſhes, and not diſcouraged with any ouerthrow, but forthwith ready to fight againe. Their Countrie was mountainous, rough, wooddie, and full of ſtreight and dangerous paſſages. Few good Townes they had; but many Caſtles, exceedingly well fortified by nature: ſo as without much labour, they could neither bee taken nor beſieged. They were alſo very poore; and had little or nothing that might giue contentment, vnto a victorious Armie that ſhould ſpoyle their Land. In theſe reſpects, they ſerued excellently well, to traine vp the *Roman* Souldiers to hardneſſe and military patience: teaching them (beſides other exerciſes of warre) to endure much, and liue contented with a little. Their quarrell to *Rome*, grew partly from their loue vnto the *Gaules*, their neighbours and companions; partly from their delight in robbing and ſpoyling the Territorie of their borderers, that were ſubiect vnto *Rome*. But their obſtinate continuance in the Warre which they had begun, ſeemes to haue bin grounded vpon the Condition of all Saluages; To be friends or foes, by cuſtome, rather than by Iudgement: and to acknowledge no ſuch vertue in Leagues, or formall concluſions of Peace, as ought to hinder them from vſing their aduantage, or taking reuenge of iniuries when they returne to minde. This qualitie is found in all, or moſt of the *Weſt-Indians*: who, if they be demanded a reaſon of the Warres betweene them and any of their neighbours, doe vſe commonly this anſwere, *It hath ſtill beene the cuſtome for vs and them, to fight one againſt the other.*

Ch. 2. §. 8. of this booke.

Diuers ouerthrowes, though none that were great, theſe *Ligurians* gaue vnto the *Romans*: but many more, and greater, they receiued. Often they ſought peace, when they found themſelues in diſtreſſe; and brake it againe as often, when they thought it profitable ſo to doe. The beſt was, that as their Countrie was a good place of exerciſe vnto the *Romans*, ſo out of their owne Countrie they did little harme: not ſending any great Armies farre from home; perhaps, becauſe they knew not how to make warre, ſaue on their owne ground.

The Countrey of *Spaine*, as it was the firſt part of the Continent out of *Italie* that became ſubiect vnto the *Romans*: ſo was it the laſt of all their Prouinces, which was wholly & throughly by them ſubdued. It is likened in figure by ſome Geographers vnto an Oxe-hide: and the *Romans* found in it the property of that Oxe-hide, which *Calanus* the *Indian* ſhewed vnto the Great *Alexander*, as an Embleme of his large Dominions. For, treading vpon any ſide of it, the further parts would riſe from the ground. And thus was it with *Spaine*. Seldome did it happen, that thoſe parts from which the *Roman* Armies lay furtheſt, were not vp in rebellion. The *Spaniards* were a very hardy Nation, and eaſily ſtirred vp to armes; but had not much knowledge in the Art of warre, nor any good Captaines. They wanted alſo (which was their principall hinderance) good intelligence among themſelues: and being diuided into many ſmall Signiories, that had little other communion than of language, they ſeldome or neuer prouided in generall for the common good of their Countrie; but made it their chiefe care, each of them to looke vnto their owne Territorie. Such priuate reſpects made them often to fall aſunder; when many had vnited themſelues together, for chacing out of the *Romans*. And theſe were the cauſes of their often ouerthrowes: as deſire of liberty, rather than complaint of any wrong done to them, was the cauſe of their often taking armes.

The *Carthaginians* had beene accuſtomed, to make euacuation of this Chollericke *Spaniſh* humour; by employing as Mercenaries in their warres abroad, thoſe that were moſt likely to be vnquiet at home. They had alſo taken Souldiers from one part of the Countrey, and vſed them in another: finding meanes to pay them all, out of the profits

which

which they rayſed vpon the whole Countrie; as bing farre better husbands, and of more dexteritie than were the *Romans*, in that kinde. But contrariwiſe the *Romanes*, vſing the ſeruice of their owne Legions, and of their ſure friends the *Latines*, had little buſineſſe for the *Spaniards*; and therefore were faine to haue much buſineſſe with them. *Spaine* waa too fat diſtant, and withal too great, for them to ſend ouer Colonies thither, whereby to hold it in good order, according to the courſe that they tooke in *Italie*. Wherefore it remained, that they ſhould alwaies maintaine ſuch Armies in the Countrie, as might ſerue to hold it in obedience perforce; and ſuch heedfull Captaines, as might be ſtill ready to oppoſe the *Barbarians* in their firſt Commotion. This they did: and thereby held the Countrie; though ſeldome in peace.

Very ſoone after the departure of *Scipio*, there was raiſed warre in *Spaine* againſt the *Romans*, euen vpon the ſame generall ground, that was the foundation of all the *Spaniſh* Warres following. It was thought vnreaſonable, that the *Spaniards* ſhould one while helpe the *Carthaginians* againſt the *Romanes*, and another while the *Romanes* againſt the *Carthaginians*; baſely forgetting to helpe themſelues againſt thoſe that were ſtrangers, yet vſurped the Dominion ouer them. But the forces which *Scipio* had left behinde him in that Countrie, being well acquainted with the manner of Warre in thoſe parts, ſuppreſſed this Rebellion by many victories: and, together with ſubiection, brought peace vpon the Countrie; which laſted fiue yeeres. This Victory of the *Romanes*, though it happily ended the Warre: yet left it ſtill remaining the cauſe of the Warre, which after fiue yeeres brake out againe. The *Spaniards* fought a battaile with the *Romane* Proconſul, whom they ſlew; and had a great Victorie, that filled them with greater hopes. Yet the happie ſucceſſe of their Warres in *Greece*, made the *Romans* thinke it enough to ſend thither to Prætors, and with each of them ſome two Legions. Theſe did ſomewhat: yet not ſo much, but that *M. Porcius Cato*, who was Conſul the yere following, and ſent into that Prouince, found at his comming little leſſe to doe, than the reconquering of all *Spaine*. But it fell out happily, that all the *Spaniards* were not of one minde: ſome were faithfull to *Rome*; and ſome were idle beholders of the paines that others tooke. Yet when *Cato* had wonne a great victory vpon the chiefeſt of them; they roſe againſt him in many parts of the Countrey, and put him vnto much new trouble. Whileſt he was about to make a iournie againſt thoſe that were as yet vnſubdued: ſome of the lately vanquiſhed, were euen ready to rebell. Hee therefore diſarmed them: which they tooke ſo heauily, that many of them ſlew themſelues for very griefe. Hearing of this, and well vnderſtanding, that ſuch deſperation might worke dangerous effects; Hee called vnto him the principall among them: and commending vnto them peace and quietneſſe, which they neuer had diſturbed but vnto their owne great loſſe, He prayed them to deuiſe what courſe might be taken, for holding them aſſured vnto *Rome*, without further trouble. None of them could, or would giue counſaile in a matter of this nature. Hauing therefore talked with them once or twice, and finding their inuention barren in this kinde of Subiect; Hee gaue expreſſe charge, That vpon a day appointed they ſhould throw downe the wals of all their Townes. Afterwards he carried the Warre about from place to place; and with ſingular induſtry finiſhed it in ſhort time. Neither thought he it any diſgrace to him or to *Rome*, in this time of danger, to imitate the *Carthaginians*, and hire an Armie of the *Celtiberians*, againſt other of their Countrimen: excuſing the indignitie, ſuch as it ſeemed, with a ieſt. That if he were vanquiſhed and ſlaine, then ſhould he neede to pay them nothing; whereas if he had the Victory, hee could pay them with the Enemies money. Finally, He brought the Warre to ſo good end, that in long time after, though *Spaine* were often troubleſome, yet was it in no danger of being loſt. He increaſed alſo the publike Reuenues in that Prouince, by cauſing ſome Mynes of Iron and Siluer to be wrought, that had before laine vnregarded. Heerein hee did benefit the Common-wealth, by a vertue much agreeable to his owne peculiar diſpoſition.

For this *M. Cato* was not onely very notable in the Art of War, which might well be then termed the Occupation of the *Romans*; but ſo well furniſhed with all other vſefull qualities, that very little was wanting in him, which might ſeeme requiſite to the accompliſhment of a perfect man. He was very skilfull in the *Roman* Lawes, a man of great Eloquence, & not vnprofitable in any buſineſſe either priuate or publike. Many books he wrote: whereof the principall were, of the *Roman* antiquities, & of husbandry. In matter

of husbandrie he was notable, and thereby most increased his substance; being of meane birth, and the first of his House. Strong of bodie he was, and exceeding temperate: so as he liued in perfect health to very old age. But that which most commended him vnto the better sort of the *Romans*, was his great sinceritie of life, abstinence from bribes, and fashioning himselfe to the ancient laudable Customes of the Citie. Herein he had merited singular commendations, if the vehemencie of his nature had not caused him to maligne the vertue of that Noble *Scipio* the *African*, and some other worthy men; that were no lesse honest than himselfe, though farre lesse rigid, and more gallant in behauiour. Otherwise, Hee was a very good Citizen, and one of such temper, that hee could fashion himselfe to all occasions; as if he were neuer out of his Element. He loued businesse so well, or rather hated vice so earnestly; that euen vnto the end of his life, He was exercised in defending himselfe, or accusing others. For at the age of fourescore & sixe yeeres, He pleaded in his owne defence: and foure yeres after, he accused *Sergius Galba* vnto the People. So beganne the Nobility of *Cato* his family; which ended in his great grandchilde *M. Cato* the *Vtican*: one, that being of like vertue and feruencie, had all his good purposes dasht, and was finally wearied out of his life, by men of such Nobilitie and greatnesse as this his Ancestor had continually vexed.

The *Spanish* Warres, after *Cato* his departure out of the Countrie, though they were not very dangerous, yet were they many; and the Countrie seldome free from insurrection, in one part or other. The *Romane* Prætors therefore, of which two euery yeere were sent ouer Commanders into *Spaine* (that was diuided into Gouernments) did rarely faile of such worke, as might afford the honour of Triumph. One slew thirteene thousand *Spaniards* in a battell: another tooke fiftie Townes; and a third enforced many States of the Countrie to sue for Peace. Thus euery one of them, or most of them, did some laudable seruice; and yet so, that commonly there were of men, townes, and people, new that rebelled, in stead of the old that were slaine, taken, or reclaimed. At the causes heereof I haue already pointed; and therefore thinke it enough to say, That the businesse in *Spaine* required not the imployment of a *Romane* Consul, from such time as *Cato* thence departed; vntill the *Numantian* Warre broke out, which was verie long after.

In all other Countries to the West of the *Ionian* Seas, the *Romans* had peace; but so had not the *Carthaginians*. For when *Hanibal* was gone from them, and that the enemies of the *Barchine* House promised all felicitie which *Rome* could grant, vnto themselues & their obedient Citie: *Masanissa* fell to disputing with the sword, about the title to the best part of their Lands. He began with *Emporia*, a fruitfull Region about the lesser *Syrtis*: wherein among other Cities was that of *Leptis*, which daily paid a Talent vnto *Carthage* for Tribute. This Countrie the *Numidian* challenged; and by winning some part of it, seemed to better his claime vnto the whole. He had a great aduantage: for that the *Carthaginians* might not make any Warre, without leaue obtained from their Masters the *Romans*. They had none other way of redresse, than by sending to *Rome* their Complaint of his doings. And surely they wanted not good matter to alleadge, if the Iudges had been vnpartiall. For besides that *Scipio*, in limiting out to them their bounds had left them the possession of this Country: *Masanissa* himselfe, now very lately, pursuing a Rebell that fled out of his Kingdom, desired leaue of the *Carthaginians*, for himselfe to passe through it in his way to *Cyrene*: thereby acknowledging (had it otherwise beene questionable) that the Country was theirs. This notwithstanding, *Masanissa* had wherewith to iustifie his proceedings, especially vnto the *Romane* Senate. Hee gaue the *Fathers* to vnderstand by his Embassadors, what faithlesse people the *Carthaginians* were, and how ill-affected to the State of *Rome*. There had lately beene sent vnto them from *Hannibal*, one that should perswade them to take part with *Antiochus*. This man they had examined vpon some suspition of his errand; yet neither arresting him nor his shippe, had thereby affoorded him meanes to escape. Hence the *Numidian* concluded, That certainely it was their purpose to rebell; and therefore good policie to keepe them downe.

As for the Countrie of *Emporia*: it had alwaies, hee said, beene theirs that were able to hold it by strong hand: and so belonged sometime vnto the *Numidian* Kings; though now of late it was in possession of the *Carthaginians*. But if truth were knowne, the Citizens of *Carthage* had not any very warrantable title vnto any more ground, than

that whereon their Citie ſtood; or ſcarcely to ſo much. For they were no better than ſtrangers in *Africk*, that had gotten leaue there to build vpon ſo much ground, as they could encompaſſe with an Oxe-hide cut into ſmall thongs. Whatſoeuer they held without ſuch a compaſſe, was purchaſed by fraud, and wrongfull encrochments. This conſidered, *Maſaniſſa* requeſted of the Senate, That they would not adiudge vnto ſuch vſurpers, the Countrie ſometimes appertaining to the Anceſtors of him their aſſured friend. The *Romans* hauing heard theſe allegations on both ſides, found the matter ſo doubtfull, that they could not on the ſudden tell what to determine. Wherefore becauſe they would doe nothing raſhly; they ſent ouer three Embaſſadours, of whom *P. Scipio* the *African* was one and the chiefe, to decide the controuerſie: yet ſecretly giuing them inſtructions, to leaue all as they found it, without making any end one way or other. The Embaſſadours followed their directions, and left all doubtfull. So was it likely, that *Maſaniſſa* with a ſtrong Army ſhould quickely preuaile, againſt thoſe that could no more than talke of their right, and exclaime againſt the wrong. By ſuch Arts were the *Carthaginians* held, not onely from ſtirring in fauour of King *Antiochus*, if they had thereto any diſpoſition; but were prepared by little and little vnto their finall deſtruction: that came vpon them, when the *Romans* had leiſure to expreſſe the vtmoſt of their hatred.

§. VI.

The Ætolians labour to prouoke Antiochus, Philip, *and* Nabis, *to warre vpon the Romans; by whom they hold themſelues wronged and diſgraced.* Nabis *beſiegeth Gyttheum, and waſteth ſome part of Achæa. The exact skill of* Philopœmen, *in aduantage of ground: whereby hee vtterly vanquiſheth* Nabis. Antiochus *being denied Peace by the Romanes, ioynes with the Ætolians. The Ætolians ſurprize* Demetrias; *and by killing* Nabis, *their Confederate, ſeize vpon Sparta. But they are driuen out by the Citizens: who at* Philopœmen *his perſwaſions annexe themſelues to the Achæans.*

ALL *Greece* being at peace, and the *Roman* Armies thence departed: it grieued much the *Ætolians* to thinke, that they who had promiſed vnto themſelues the whole ſpoyle of *Philip*, and the higheſt reputation among the *Greekes*; were not onely diſappointed of their couetous hopes, but quite forſaken by their ancient dependants; and of all other the moſt vnregarded. Yet was there made a great acceſſe to their Eſtate; by adding much vnto them, of that which had beene taken from the *Macedonian*. This might haue well ſufficed them, if their deſires had not beene immoderate; and their indignation more vehement, than their deſire. But they were not ſo pleaſed with that which they had, ſince they thought it no more than part of their due; as they were vexed with the deniall of that which they claimed, and with finding themſelues to be wholly diſeſteemed, wherein they thought that they had vnſufferable wrong. Wherefore they deuiſed, in a Parliament which they ſhortly held, by what meanes they beſt might right themſelues; and giue the *Romans* a ſorrowfull knowledge of the difference, betweene their enmity and friendſhip. To this purpoſe they ſoone agreed, as concurring all in one affection; That they would not onely perſwade *Antiochus* to make warre vpon the *Romans*, as one to whom the *Romans* had long refuſed Peace; but that they would deale with the King of *Macedon* their ancient Enemie, and with *Nabis* the Tyrant of *Lacedæmon*, to ioyne al together in a new Confederacy: whoſe ioynt forces could not in all likelihood but farre ſurmount thoſe of the *Romans*, *Achæans Rhodians*, and King *Eumenes*, with all that were of their Faction. This was a great enterpriſe, which the *Ætolians* tooke in hand; and well beſeeming them, for they were great darers. They ſent Embaſſadours to all theſe Kings, with perſwaſions, as they thought, moſt forcible. But *Philip* was irreſolute; and *Antiochus* willing to try firſt all other courſes. *Nabis* the *Lacedæmonian*, who neither (as *Philip*) had loſt much, nor (as *Antiochus*) was in feare of any warre; yet ſhewed himſelfe of all other the moſt forward: and not ſtaying ſo much as to ſeeke any good pretence, beganne immediatly to lay ſiege vnto *Gyttheum*, that had beene lately taken from him by the *Romans*. The *Achæans*, to whoſe care chiefly *Titus* at his departure had commended the affaires of *Peloponneſus*, were not ſlow to admoniſh *Nabis* of his dutie: neither would they haue ſtaied long from repreſſing his violence by open Warre; had not ſome of them thought it wiſedome

to aske counsaile of the *Romanes*, and particularly of *T. Quintius*, before they engaged themselues in a businesse of such importance. Whilest thus they spent time in sending Embassadours, and were aduised by *Quintius* to let all alone, and to waite for the comming of the *Romane* forces that would shortly be amongst them: *Nabis* was bold to giue them iuster cause of complaint, by wasting their owne Territorie.

Philopœmen was then Prætor of the *Achæans*, who had long been absent in *Crete*, making war there for his mindes sake and recreation. Vnto him the *Achæans* referred themselues, giuing him leaue to order the warre at his pleasure; either staying till the *Romanes* came, or doing otherwise, as he should thinke best. He made all haste to relieue *Gytheum*, by Sea; fearing lest the Towne, and the *Achæan* Garison within it, should be lost, if he vsed any delay. But *Philopœmen* was so bad a Sea-man, that hee knew not a strong Ship from a rotten. Hee made a Quadrireme Gallie his Admirall, that had fourescore yeeres agoe beene counted a gallant vessell, in the Nauie of *Antigonus Gonatas*. Neither was the rest of his Fleete so good, as might encounter with that of the *Lacedæmonian*. Onely it fell out well, that he committed himselfe to a light Pinnace or Brigandine, that fought better with her wings, than with her tallons. For his Admirall Gallie was stemmed at the first; and being rotten with age, sprang so many leakes, and tooke in water so fast, that she was faine to yeeld without further resistance. When the rest of the Fleete saw what was become of their Admirall, all were presently discouraged, and saued themselues with what speed they could. But *Philopœmen* was not herewith danted. If hee had failed in Sea-seruice, which was none of his Occupation, He said, that he would make amends by Land. The Tyrant withdrew part of his Armie from the siege of *Gytheum*, to stoppe the *Achæans* if they should inuade his Countrie. But vpon these which were placed in guard of *Laconia*, *Philopœmen* came inexpected; fired their Camp; and put all, saue a very few of them, to the sword. Then marched hee with all his Armie towards *Lacedæmon*: within ten mile whereof he was, when the Tyrant met him that had already taken *Gytheum*. It was not expected that *Nabis* would haue beene readie for them so soone. Or if hee should come from *Gytheum*, with any part of his forces: yet was it thought that hee must ouertake them, and charge them in Rere. They marched therefore almost securely, in a long Troupe reaching some fiue miles; hauing their Horse, and the greatest part of their Auxiliaries at their backs, to beare off any sudden impression. But *Nabis*, who formerly vnderstood, or at least suspected, what course they would take, appeared in the front of them with all his Armie; encamped there where they meant to haue lodged. It was the custome of *Philopœmen*, when he walked or trauelled abroad with his friends, to marke the situation of the Countrie about him; and to discourse, what might befall an Armie marching the same. He would suppose, That hauing with him there such a number of Souldiers, ordered and sorted in such manner, and marching towards such a place; he were vpon that ground encountred by a greater Armie, or better prepared to the fight. Then would hee put the question, whether it were meet for him to hold on his way, retire, or make a stand? what peece of ground it were meet for him to seize vpon? and in what manner he might best do it? in what sort he should order his men? where bestow his Carriages, and vnder what Gard? in what sort encampe himselfe? and which way march the day following? By such continuall meditation, Hee was growne so perfect, that hee did neuer meet with any difficultie, whence hee could not explicate himselfe and his followers. At this time hee made a stand: and hauing drawne vp his Rere, Hee encamped neere vnto the place where hee was; within halfe a mile of the Enemie. His baggage, withall thereto belonging, he bestowed on a Rocke; encompassing them round with his Souldiours. The ground was rough, the wayes bad, and the day almost quite spent; so as *Nabis* could not at the present greatly molest him. Both Armies were to water at one Brooke; whereto the *Achæans* lay the neerer. This watering therefore was like to minister the first occasion of skirmish. *Philopœmen* vnderstood this; and layd an ambush in place conuenient; whereinto the Mercenaries of *Nabis* fell, and were slaughtered in great numbers. Presently after this, hee caused one of his owne Auxiliaries to goe to the Tyrant, as a fugitiue, and tell him, that the *Achæans* had a purpose to get betweene him and *Lacedæmon*; whereby they would both debarre his returne into the Citie, and withall encourage the people to take Armes for the recouery of their freedome. The Tyrant hearing this, marched hastily away; and left his Campe, which hardly otherwise would haue beene forced.

Some

Some Companies he made to stay behinde, and shew themselues vpon the Rampart, thereby to conceale his departure. But *Philæmen* was not so to be beguiled. He easily wonne the Campe, and gaue chace to *Nabis*: whose followers being ouertaken, had no courage to turne about and make head. The enemies being thus dispersed, and fled into Woods, where they lay in couert all that day; *Philopœmen* conceiued aright, that their feare and necessitie would teach them to creepe homewards, and saue themselues, when it grew darke. Wherefore in the Euening, when he had gathered together all those of his Light-armature, which had followed the chace whilest it was day, He led forth the rest that had well refreshed themselues, and occupied the two most ordinary passages vnto *Lacedæmon*. So *Nabis* his men, when it was darke night, perceiuing in *Philopœmens* Campe great store of lights; thought that all had beene at rest: and therefore aduentured to make an escape home. But they were so way-laid, that hardly one quarter of them got into *Sparta*. Thirtie dayes together after this, did *Philopœmen* waste the Countrey round about, whilest *Nabis* durst not issue forth of his Towne; and then returned home, leauing the Tyrant in a manner without forces.

The *Roman* Embassadors were then in *Greece*, and *T. Quintius* among them; labouring to make their partie strong against *Antiochus* and *Nabis*, whom they knew to be sollicited by the *Ætolians*. Very faire countenance they also made vnto *Philip*; and with comfortable promises drew him to make shew, whatsoeuer hee thought, of good correspondence. They promised to restore vnto him his sonne: and were contented to let him hope, that he should receiue other fauours at their hands; and regaine possessions of many places, by them taken from him. Thus did the *Romans* prepare for warre against *Antiochus* in *Greece*, whilest their Embassadours that were with him in *Asia*, denied otherwise to grant him Peace, than if he would yeelde vnto one of the Conditions, by them so often propounded. The long absence of this King in *Syria*, where he had accomplished the marriage betweene *Ptolemie* and his daughter; together with the death of yong *Antiochus* the Kings sonne, which happened during the Treatie, and hindered, or seemed to hinder the King, from giuing audience in person to the Embassadours; caused them to returne home to *Rome*; as vncertaine of their answere as at their setting forth. One thing that might haue beene, and partly was, beneficiall vnto them, they brought to passe during their abode at *Ephesus*; either by cunning, or (as *Liuie* rather thinkes) by chance. Finding *Hannibal* there, they discoursed often with him, and blamed him for hauing thus fled vnto *Antiochus*, vpon a causelesse suspition wherein he held the *Romans*: that honoured his vertue, and intended him no harme. Many haue affirmed that *P. Scipio* was one of these Embassadours; and that he, among other discourses with *Hannibal*, demanded once, *Which of all the famous Captaines that had liued*, Hannibal *iudged the most worthy?* So *Hannibal* gaue to *Alexander* of *Macedon* the first place: to *Pyrrhus* the second: and the third he challenged vnto himselfe. But *Scipio* who thought his owne title better, than that it ought to be so forgotten: asked yet further, What wouldest thou haue said then, *Hannibal*, if thou hadst vanquished mee? To whom the *Carthaginian* replied, Then would not I haue giuen the first place to *Alexander*, but haue claimed it as due vnto my selfe. Now whether this were so, or otherwise: the often and friendly conference of *Hannibal* with the *Roman* Embassadours, made him suspected of *Antiochus*; who therefore did forbeare a while to vse his counsell. Yet afterwards, when *Hannibal* perceiued this change in the King: and plainely desiring him to tell the cause thereof, heard what it was; He easily recouered his former grace, and credit. For hee told how his Father had caused him to sweare at the Altars, when he was a little boy, That he neuer should be friend vnto the *Romans*. Wherefore he willed the King not to regard any vaine surmises: but to know thus much, That so long as hee thought vpon warre with *Rome*, so long would *Hannibal* doe him all good seruice: whereas contrariwise if he intended to make peace, then shoud it behooue him to vse the counsaile of some other man.

The *Aetolians*, and their friends, were no lesse busie all this while, in making their partie strong against the *Romans*, than were the *Romans*, in mustering vp their friends in *Greece*. They had so often dealt with *Antiochus*, vanting much of their owne forces, and arrogating to themselues the honour of the victory against *Philip*; that finally they pretailed with him; especially when the *Roman* Embassadors had left him without hope of peace, vnlesse he would buy it at a deare rate. They dealt in like sort with the *Macedonian*.

But

But in vaine. He vnderstood the *Romans*, and himselfe, too well. Wherefore it concerned them to improue their owne forces to the vttermost: as knowing, that all the burthen must lie vpon *Antiochus* and themselues, without helpe from any; saue onely from some few that were discontented in *Greece*. Whilest they were about this, and had with them an Embassador of the King *Antiochus* that animated them to resolution: the *Athenian* Embassadors, whom *Titus* had requested to be at their meeting, stayed their vehemencie a little; by exhorting them, not to conclude rashly, without first hearing the *Romans*, that lay neere at hand. For want of a ready answere hereto, they were contented to approue the motion. *Titus* hearing this, thought the businesse worthy of his presence. For since *Antiochus* had now declared himselfe against the *Romans*: it would be no small piece of seruice, to withdraw from his friendship, those by whose encouragement he had made the aduenture. Wherefore he came to their *Panætolium*, or great Assembly of the Nation; where he forgot nothing that might serue to appease them. He willed them to consider the weight of the enterprise which they tooke in hand; whereby *Greece* was like to become a Champaigne-field, on which, to the ruine of the Countrie, the *Romans*, and King *Anoiochus*, that commanded no small part of the World, should fight for the Masterie: the *Ætolians*, as Masters in that kinde of Fence, setting them on, and becomming * *the Sticklers*. As for those grieuances which did thus exasperate them, and vrge them to such violent courses, Hee willed them to consider how slight they were, and how much better they might doe to send Embassadours to *Rome*, that should either pleade their right in the Senate, or (if their right vnto the places which they claimed, were not good) make request to haue what they desired: than thus to set the world in an vprore, and be afterwards the first that should repent it. But what he said, or could say, it skilled not much. They had already done ill, to make the Embassador of the King, whose helpe they had sought, waite so long for an answere, and stay doubting what good end they should make with the *Romans*. Neither was it newes vnto them to heare those comfortable words, That, by sending to *Rome*, they might happen to obtaine what they desired; either as their right, or else by way of fauour. For with such Termes had they beene feasted once already: and were by the Senate reiected vnto *Titus*: who, hauing it in his owne power, gaue them no satisfaction; yet would now againe referre them to the Senate. This were onely losse of time, and might abate their credit with *Antiochus*. Wherefore without more adoe they made a Decree, That King *Antiochus the Great* should be entreated to come ouer into *Greece*, as well to set the Countrie at libertie, as also to decide the controuersies depending betweene the *Romans* and *Ætolians*. Such a Decree they would not haue made, had they not vnderstood the Kings minde before. Hauing made it; they forgot no point of brauery, whereby to vaunt themselues to the Kings Embassadours, and against the *Romans*. *Titus* desired of their Prætor, to let him see a Copie of this new Decree. The Prætor answered, That then he had other things to doe: but that this Decree, and their further answere, they would shortly let him know, if hee came to their campe in *Italy* vpon the riuer of *Tibris*. Gentler words would haue done better, as the *Ætolians* are like to vnderstand hereafter. But hauing thus begun, they meant henceforth to goe roundly to worke. The care of the warre they referred vnto the more priuate Councel of their Nation; that no occasion might slip, in waiting for the Authoritie of a generall Assembly. The *Apocleti* (so were the Priuie Councell of *Ætolia* called) went as hotly to worke as any of the yongest heads could haue done. They laid a plot, how to get into their hands at one time the Townes of *Chalcis*, *Demetrias*, and *Sparta*: to each of which they sent men for the purpose. *Demetrias* they tooke vpon the sudden; entring, some of them as friends to conduct home a principall man of the Citie: who for speaking words against *T. Quintius*, had beene driuen to flee thence, but was, by intercession of those that loued him, againe recalled. *His Ætolian* companions, that were not many, seized vpon a Gate; whereat they let in a Troupe which they had left not farre behinde them; and so fell to murdering the chiefe of the *Roman* Faction. At *Chalcis* they sped not so well. Thither also they had a banished man to bring home: but they came so strong, that their purpose was discouered, and the Towne prepared to defend it selfe against them. Being therefore demanded the cause of this hostilitie, they gaue a gentle answere, saying, That they came not thither as enemies, but onely to deliuer the Towne from the *Romans*; who more insolently dominered ouer it, than euer the *Macedonians* had done. By which Rhethoricke they preuailed no more, than they could doe by plaine force.

* Liui. l. 35. ad-uersus Aetolos, forte, laniſtis.

force. For the Townes-men replied, That they neither found any abridgement of their libertie, nor needed any Garriſon to keepe them from the *Romans*, from whom they neither feared any danger, nor receiued iniurie. So this buſineſſe was daſht. The attempt vpon *Sparta* was more ſtrange and deſperate. *Nabis* their good friend, was Lord of the Towne, ſtyling himſelfe King: but, more truely by all men called Tyrant. He had welneere loſt all, by meanes of the ouerthrow which *Philopæmen* had lately giuen him: ſince, he durſt not ſtirre abroad; and daily expected the miſchiefe, that on all ſides threatned him. Wherefore he ſent meſſengers, one after another, to the *Ætolians*; requeſting them, That as He had not beene ſlow to ſtirre in their behalfe, but aduentured himſelfe vpon the vtmoſt of danger, when all others were backward; ſo They would be pleaſed to ſend him what helpe they might, ſince his bad fortune had cauſed him preſently to neede it. It hath beene often ſaid, That the rauenous *Ætolians* were onely true to themſelues, and regarded neither faith nor friendſhip otherwiſe than as it might conduce to their owne ends. And ſo dealt they now. For ſince *Nabis* his mercenarie forces, which vpheld his Tyranny, were in a manner conſumed: they thought it expedient for their Eſtate, to put him out of the way; and, by ſo doing, to aſſure *Lacedæmon* vnto themſelues. To this purpoſe, they ſent thither *Alexamenus*, one whom they thought a man fit for ſuch a worke. To him they giue a thouſand Foot, and thirtie Horſe, choſen for the purpoſe. Theſe thirtie were by *Damocritus* the Prætor brought into the Councell of the *Apocleti*, where they were commanded to be no wiſer than they ſhould be, nor to thinke that they were ſent to make warre with the *Achæans*, or to doe ought elſe, ſaue onely what *Alexamenus* ſhould command them; which, were it neuer ſo deſperate, and in ſeeming againſt all reaſon; yet muſt they vnderſtand, that vnleſſe they performed it, they ſhould haue no good welcome home. So *Alexamenus* came to the Tyrant, whom hee encouraged with braue words: telling him that *Antiochus* was already in *Europe*, and would be anon in *Greece*, meaning to couer all the Land and Sea with his mighty Armies; and that the *Romans* were like to finde other manner of worke, than of late with *Philip*: ſince the Elephants of this great King, without other helpe, would ſuffice to tread them downe. As for the *Ætolians*, He ſaid, that if neede ſhould ſo require, they would preſently ſend away to *Lacedæmon* all the forces that they could raiſe: But that they were very deſirous at the preſent, to make as goodly a muſter as they could before the great King; which cauſed them to ſend him thither afore with no greater companie. Hereupon he willed *Nabis* to take heart; bring forth his men, that had beene long pend vp in the Citie; and traine them without the wals: as if ſhortly he ſhould employ them in worke of conqueſt, rather than defence. *Nabis* was glad of this: and daily exerciſed his men in the field; riding vp and downe with his *Alexamenus*, and no more than three or foure horſe about him, from one point to another, to order and behold them. During this time of exerciſe, *Alexamenus* made it his faſhion to ſtep aſide alone to his *Ætolians*, and ſay ſomewhat as he thought fit: which done, he ſtill returned againe to *Nabis*. But when he ſaw time for the great worke that he had in hand: He then went aſide to his thirty Horſemen, and bade them remember the taske enioyned them at their ſetting foorth; telling them that they were all in caſe of baniſhed men, vnleſſe they would anone come vp to him, and helpe him to finiſh that which they ſhould ſee him take in hand. Herewithall the Tyrant beganne to draw neere them: and *Alexamenus* making towards him, charged him on the ſudden, and ſtrucke him downe. The thirtie *Ætolians* neuer ſtood to deliberate vpon the matter: but all flew in; and, before any ſuccour could arriue, had made an end of this wretched *Nabis*. Preſently vpon the fact committed, the Tyrant his Mercenaries ranne vnto the dead body: where in ſtead of ſeeking reuenge, they ſtood fooliſhly gazing as beholders. *Alexamenus* with his *Ætolians* haſted into the Citie, and ſeized on the Palace: where he fell to ranſacking the Treaſure; and troubled himſelfe with none other care, as though all were already done. Such of his followers as were diſperſed in the Towne, did alſo the like; with the greater indignation of the Citizens: who ſeeing themſelues free by the death of the Tyrant, could not endure to ſee thoſe that had ſlaine him, beginne to tyrannize anew. Wherefore all the Towne was ſhortly in Armes: and for lacke of another Captaine, they tooke a little Boy of the Royall ſtocke, that had beene brought vp with *Nabis* his children; whom they mounted vpon a good Horſe, and made him their Chiefe. So they fell vpon the *Ætolians* that were idlely ſtragling about; and put them all to the ſword. *Alexamenus*

with

with not many of his Company, were slaine in keeping the Citadell: and those few that escaped thence into *Arcadia*, were taken by the Magistrates; who sold them all as bond-slaues. In this doubtfull Estate of things at *Lacedæmon*, *Philopæmen* came thither: who calling out the chiefe of the Citie, and speaking such words vnto them, as *Alexamenus* should haue done after he had slaine the Tyrant; easily perswaded them for their owne good and safetie, to incorporate themselues with the *Achæans*. Thus by the enterprise, no lesse dishonourable than difficult, of the *Ætolians*, and the small, but effectuall, trauaile of *Philopæmen*, the *Achæans* made a notable purchase: and *Lacedæmon*, that had hitherto bin gouerned either by Kings, or by Tyrants that called themselues Kings, became the member of a Common-wealth, whereof the name had scarce any reputation, when *Sparta* ruled ouer all *Greece*.

§. VII.

Antiochus, *perswaded by* Thoas *the Ætolian, comes ouer into Greece, ill attended. Sundry passages betweene him, the Ætolians, Chalcidians and others. He wins Chalcis, and thereby the whole Ile of Euboea. The vanitie of the Kings Embassadors and the Ætolians, with the Ciuill answere of* Titus *to their discourse, before the Achæans. That it concerned the Greekes to haue desired peace, betweene the Romans and* Antiochus; *as the best assurance of their owne libertie. Of many petty Estates that fell to the King. Of* Aminander; *and an idle vanitie, by which King* Philip *was lost.* Hannibal *giues good counsaile in vaine. Some Townes wonne in Thessalie. The King retires to Chalcis; Where hee marrieth a young Wife, and reuels away the rest of Winter. Vpon the comming of the Roman Consul all forsake* Antiochus. *He with two thousand Ætolians keepes the Streights of Thermopyla. He is beaten, and flies into Asia: leauing all in Greece vnto the Victors.*

ANtiochus was troubled much in *Asia* with *Smyrna* and *Lampsacus*, that would not hearken to any Composition. He thought it neither safe nor honourable, to leaue them Enemies behinde him; and to winne them by force, was more than hitherto he was able. Yet was he desirous with all speede conuenient to shew himselfe in *Greece*; where he had bin told, that his presence would effect wonders. It was said, That in all the Countrie there was a very small number, which bore hartie affection vnto the *Romans*: That *Nabis* was already vp in Armes: That *Philip* was like a Bandog in a chaine, desiring nothing more than to breake loose; and that the *Ætolians*, without whom the *Romans* had done nothing, nor nothing could haue done, were ready to conferre vpon him the greatnesse, which they had vnworthily bestowed vpon insolent *Barbarians*. Of all this the least part was true. Yet that which was true made such a noise as added credit vnto all the rest. Whilest therefore the King was thinking to send *Hannibal* into *Africk*, there to molest the *Romans*, and so giue him the better leisure of vsing his owne opportunities in *Greece*: *Thoas* the *Ætolian* came ouer to him, and bad him lay all other care aside; for that his Countriemen had already taken *Demetrias*; a Towne of maine importance, that should giue him entertainment, whence he might proceede as became the greatnesse of his vertue and fortune. This did serue to cut off all deliberation. As for *Hannibal*: *Thoas* was bold to tell the King, first, That it was not expedient for him to diuide his forces at such a time, when the very reputation of his numbers, brought into *Greece*, might serue to lay open vnto him all places, without neede of vsing violence: and secondly, That in any such great enterprise there could not be chosen a more vnfit man to be employed in the Kings seruice, than was that famous *Hannibal* the *Carthaginian*. For he said, That the King should as greatly feele the losse of a Fleet or Armie, perishing vnder such a notable Commander if his fortune were bad, as if the same had miscarried vnder one of meaner qualitie: whereas neuertheless if *Hannibal* preuailed; *Hannibal* alone should haue all the honour, and not *Antiochus*. In this regard he was of opinion, That such a renowned Warriour should be alwayes neere vnto the Kings person, to giue aduice: which being followed as often as it was found commodious, the good successe would wholly redound vnto the honour of him that had the soueraigne Command; euen of the King himselfe. *Antiochus* gladly hearkned vnto this admonition; being iealous of the vertue, that shined brighter than the Maiestie of his owne fortune. And thereupon he laid aside the determination, which tended more to the aduancement of his desires, than did any thing else by him then or after thought vpon.

Presently

Presently after this He made ready for *Greece*. Before his setting forth, in a fruolous pompe of ceremony, he went vp from the Sea-side to *Ilium*; there to doe sacrifice to *Minerua* of *Troy*. Thence passing ouer the *Aegean* Sea, He came to *Demetrias*. *Eurylochus* the *Magnetian*, the same whom the *Aetolians* had lately waited on home, when by that pretext they won *Demetrias*; was now the chiefe man and Ruler of his Nation. He therefore with his Countreymen, in great frequencie, came to doe their duties to the King *Antiochus*, and bid him welcome. The King was glad of this: and tooke it as a signe of good lucke, to be so entertained at the beginning. But it may be suspected, that the *Magnetians* found not the like cause of ioy. For whereas they had expected a Fleet and Armie somewhat like to that of *Xerxes*: they saw three hundred ships; of which, no more than fortie were seruiceable for the Warres; with an Armie of ten thousand Foot, fiue hundred Horse, and sixe Elephants. The *Aetolians* no sooner heard of his comming, than they called a Parliament; and made a Decree, whereby they inuited him into their Countrie. He knew before that they would so doe; and was therefore well onward on his way towards them, when they met him that brought the Decree. At his comming to *Lamia*, the *Aetolians* gaue him as ioyfull entertainment as they could deuise. Being brought into their Councell, He made an Oration: wherein he desired them to hold him excused, that he came not followed with a greater Armie. This was, he said, in true estimation a signe of his good will: in that he staid not to make all things ready; but hasted vnto their aide, euen whilest the season was vnfit for nauigation. Yet it should not be long, ere the hope of all those which had expected him, would be satisfied vnto the full. For it was his meaning to fill all *Greece* with Armies, and all the Sea-coast with his Fleets. Neither would he spare for any charge, trauaile, or danger, to follow the businesse which he had vndertaken: euen to driue the *Romans* and their authoritie out of *Greece*; leauing the Countrey free indeede, and the *Aetolians* therein the chiefe. Now as the Armies that were following him, should be very great: so was it his meaning, that all prouisions to them belonging should be correspondent; because hee would not be any way burdensome vnto his Confederates. But at the present he must needs entreat them, hauing thus hastily come ouer vnto their aide, vnprouided of many necessaries: that they would helpe him with Corne and other victuals, whereof he stood in neede. So he left them to their consultation: the conclusion whereof was, after a little dispute, (for a vaine motion was made by some, that the differences betweene the *Romans* and them, should be put by Compromise to the decision of *Antiochus*) That they would yeelde vnto the Kings desire, and assist him with all their forces. Here we may obserue, how vaine a thing it is for an absolute Prince to engage himselfe, as did *Antiochus* in a businesse of dangerous importance, vpon the promised assurance of a State that is meerely popular. For if the vehemencie of *Thoas*, and some other of that Faction, had not preuailed in this Councell: the *Aetolians*, for gaine of two or three Townes, yea for hope of such gaine that might haue deceiued them; were like to haue abandoned this King their friend, vnto the discretion of the *Romans*. And what remedy had there beene, if this had so fallen out? He could haue bemoaned himselfe to *Thoas*, and complained of the wrong: but he must haue beene contented with this answere, That the fault was in those of the opposite side; whom *Thoas* would therefore haue pronounced to be very wicked men. It happened much better for the present; though in the future it proued much worse, both for him, and for the *Aetolians*. He was chosen Generall of all their forces: and thirtie Commissioners were appointed to be about him, as a Councell of Warre for the Nation. These armed such as readily they could, whilest it was in dispute where they should beginne the Warre. *Chalcis* was thought the meetest place to be first vndertaken: whither if they came suddenly, they should not peraduenture neede to vse much force. The King had brought with him into *Aetolia* but a thousand Foot; leauing the rest behinde him at *Demetrias*. With these he hasted away directly toward *Chalcis*; being ouertaken by no great number of the *Aetolians*, which accompanied him thither. At his comming, the Magistrates, and some of the chiefe Citizens, issued forth to parle with him. There the *Aetolians* beganne, as they had lately done before, to tell, how the *Romans* had onely in words and false semblance, set *Greece* at libertie. But such libertie, as might be true and vsefull, they said would neuer be obtained; vntill by remouing the necessitie of obeying their pleasure that were most mightie, euery seuerall Estate had where to finde redresse of any pressure. And to this end was the great *Antiochus* come thither; a King

well

well able to counterpoise, yea to ouerweigh the *Romans*: who neuertheleſſe deſired them onely, ſo to ioyne with him in League, as that if either the *Romans* and Hee ſhould offer them wrong, they might keepe it in their power, to ſeeke redreſſe at the other hands. The *Chalcidians* made hereto the ſame anſwere, which, to the like allegations, they had made not long before: That their freedome was not imaginarie, but abſolute; for which they were to thanke the *Romans*; without whoſe good liking, they would enter into no new confederacie. That which they ſpake of themſelues, they could likewiſe affirme of all the *Greekes*: foraſmuch as none of them payed any Tribute; was kept vnder, by any Garriſon; or liued otherwiſe than by their owne *Lawes*, and without being tied vnto condition which diſpleaſed them. Wherefore they wondred, why the King ſhould thus trouble himſelfe, to deliuer Cities that were already free. But ſince hee, and the *Ætolians*, requeſted their friendſhip: they beſought both him, and the *Ætolians*, to doe a friendly Office, in departing from them quietly, and leauing them in ſuch good caſe as they were. With this anſwere the King departed: for he was not, as then, ſtrong enough to force them. But very ſoone after, he brought thither a greater power; which terrified them, and made them yeelde: before all the ſuccours could arriue, which *Titus* had ſent for their defence.

The chiefe Citie of *Eubœa* being thus gotten; all the reſt of the Iland ſhortly yeelded to *Antiochus*. Foure or fiue hundred *Roman* Souldiers, that came ouer-late to haue defended *Chalcis*, repoſed themſelues at *Delium*, a little Towne of *Bœotia*, lying ouer againſt the Iland; where was a Temple and Groue, conſecrated vnto *Apollo*, that had the priuiledge of an inuiolable Sanctuary. In this place were ſome of them walking, and beholding the things there to be ſeene, whileſt others were buſied as they found cauſe: without feare of any danger; as being in ſuch a place, and no warre hitherto proclaimed. But *Menippus*, one of *Antiochus* his Captains, that had wearied himſelfe in many vaine Treaties of peace, tooke aduantage of their careleſneſſe, and vſed them with all extremitie of warre. Very few of them eſcaped: fiftie were taken; and the reſt ſlaine. Hereat *Quintius* was grieued: yet ſo, as it pleaſed him well to conſider, that his *Romans* had now more iuſt cauſe than before, to make warre vpon the King.

Antiochus liked well theſe beginnings, and ſent Embaſſadors into all quarters of *Greece*; in hope, that his reputation ſhould perſwade very many to take his part. The wiſer ſort returned ſuch anſwere, as the *Calcidians* had done. Some reſerued themſelues vntill he ſhould come among them: knowing that either, if he came not, He muſt hold them excuſed for not daring to ſtirre; or, if he came, the *Romans* muſt pardon their iuſt feare, in yeelding to the ſtronger. None of thoſe that lay farre off, ioyned with him in true meaning; ſaue the *Eleans*, that alwayes fauoured the *Ætolians*, and now feared the *Achæans*. Little reaſon there was, that he ſhould thinke to draw the *Achæans* to his partie. Neuertheleſſe he aſſayed them, vpon a vaine hope that the enuie, which *Titus* was ſaid to beare vnto *Philopœmens* vertue, had bred a ſecret diſlike betweene that Nation and the *Romans*. Wherefore both Hee and the *Ætolians* ſent Embaſſadours to the Councell at *Ægium*; that ſpared not braue words, if the *Achæans* would haue beene ſo taken. The Kings Embaſſadour told of great Armies and Fleets that were comming; reckoning vp the *Dahans*, *Medians*, *Elimæans* and *Caduſians*; names that were not euery day heard of, and therefore as he thought, the more terrible. Then told he them what notable men at Sea, the *Sydonians*, *Tyrians*, *Arabians*, and *Pamphylians* were; ſuch indeede as could not be reſiſted. Now concerning money and all warlike furniture: it was, he ſaid, well knowne, that the Kingdomes of *Aſia* had alwayes thereof great plenty. So as they were much deceiued: who conſidering the late warre made againſt *Philip*, did thinke that this with *Antiochus* would proue the like: the caſe was too farre different. Yet this moſt powerfull King, that for the liberty of *Greece* was come from the vtmoſt parts of the Eaſt; requeſted no more of the *Achæans*, than that they would hold themſelues as neutrall, and quietly looke on, whileſt He tooke order with the *Romans*. To the ſame effect ſpake the *Ætolian* Embaſſador; and further added, That in the battell at *Cynoſcephalæ*, neither *Titus* had done the part of a Generall, nor the *Romans* of good Souldiers: but that both He and his Armie had beene there deſtroyed, had they not beene protected by vertue of the *Ætolians*, which carried the day. *Titus* was preſent at the Councell, and heard all this: to which he made as fit anſwere, as could haue beene deſired. He told the *Achæans*, That neither the Kings Embaſſadour, nor the *Ætolian*, did ſo greatly labour to perſwade thoſe vnto whom they addreſſed

addressed their Orations; as to vaunt themselues the one vnto the other. So as a man might well discerne, what good correspondence in vanitie it was, that had thus linked the King and the *Ætolians* together. For euen such bragges as here they made, before the *Achæans* who knew them to be lyers, had the *Ætolians* also made vnto King *Antiochus*: proclaiming the victory ouer *Philip* to be merely their Act: and the whole Countrey of *Greece* to be dependant on them. Interchangeably had they beene feasted by the King, with such tales as his Embassadour told euen now; of *Dahans*, and *Aradians*, and *Elimæans*, and a many others: that were all but a company of *Syrians*; such as were wont to be sold about for bondslaues, and good for little else. These diuers names of rascall people were, he said, like to the diuersitie of Venison, wherewith a friend of his at *Chalcis* (no such vanter as were these Embassadours) had sometime feasted him. For all that varietie, whereat he wondred, was none other, as his Host then merrily tolde him; than so many pieces of one tame swine, drest after seuerall fashions with varietie of sawces. Setting therefore aside this vanity of idle pompe: it were good to make iudgement of the great King, by his present doings. He had, notwithstanding all this great noyse, no more than tenne thousand men about him: for which little Armie hee was faine in a manner, to begge victuals of the *Ætolians*; and take vp money at vsurie, to defray his charges. And thus he ranne vp and downe the Countrey; from *Demetrias* to *Lamia*, thence backe to *Chalcis*, and being there shut out, to *Demetrias* againe. These were the fruits of lyes: wherewith since both *Antiochus* and the *Ætolians* had each deluded other; meet it was that they should, as perhaps already they did, repent, whilest wiser men tooke heede by their example. To a fauourable Auditory much perswasion is needlesse. The *Achæans* did not loue so well the *Ætolians*, as to desire that they should become Princes of *Greece*: but rather wished to see them, of all other, made the veriest abiects. Wherefore they stood not to harken after newes, what *Antiochus* did, how he sped in *Eubœa*, or what other Cities were like to take his part: but readily proclaimed warre against him, and against the *Ætolians*.

How the hatred betweene these two Nations grew inueterate; sufficiently appeares in the storie foregoing. Now haue they gotten each their Patrons; the one, the *Romans*, the other, King *Antiochus*. Herein did each of them vnwisely: though farre the greater blame ought to be laid on the turbulent spirits of the *Ætolians*. For when the *Romans* departed out of *Greece*, and left the Countrie at rest: there was nothing more greatly to haue beene desired, than that they might neuer finde occasion to returne with an Armie thither againe. And in this respect ought the *Greekes* to haue sought, not how *Smyrna* and *Lampsacus* might recouer their liberty (which had neuer beene held a matter worth regarding, vntill now of late) but how the powers of the East and West, diuided and kept asunder by their Countrie, as two Seas by an *Isthmus* or necke of land, might be kept from ouerflowing the barre that parted them. Neither had the *Romans* any better pretence for their seeking to make free those base *Asiatiques*, which originally were *Greekish*; than the generall applause, wherewith all the Nation entertained this their louing offer. Yet were *Lysimachia*, and the Townes in *Thrace*, lately gotten by *Antiochus*, pretended as a very great cause of feare, that should moue them to take armes euen in their owne defence. But if all *Greece* would haue made intercession, and requested that things might continue as they were, promising ioyntly to assist the *Romans*, with their whole forces both by Land and Sea, whensoeuer King *Antiochus* should make the least offer to stirre against them: then had not onely this quarrell beene at an end; but the *Roman* Patronage ouer the Countrey, had beene farre from growing, as soone after it did, into a Lordly rule.

The *Achæans* were at this time, in a manner, the onely Nation of *Greece*, that freely and generously declared themselues altogether for the *Romans*, their friends and benefactors. All the rest gaue doubtfull answers of hope vnto both sides: or if some few, as did the *Thessalians*, were firme against *Antiochus*; yet helped they not one another in the quarrel, nor shewed themselues his enemies, till he pressed them with open force. The *Bœotians* willingly receiued him, as soone as he entered vpon their borders, not so much for feare of his power, as in hatred of *Titus* and the *Romans*, by whom they had beene somewhat hardly vsed. *Aminander* the *Athamanian*, besides his old friendship with the *Ætolians*, was caught with a bait, which it may be doubted, whether he did more foolishly swallow, or *Antiochus* cast out. He had married the daughter of an *Arcadian*, that was an

idle-headed man, and vaunted himselfe to be descended from *Alexander* the Great: naming his two sonnes, in that regard, *Philip* and *Alexander*. *Philip*, the elder of these brethren, accompanied his sister to the poore Court of *Athamania*: where hauing made his follie knowne, by talking of his Pedigree; He was iudged by *Antiochus* and the *Ætolians*, a man fit for their turnes. They made him beleeue, that in regard of his high parentage, and the famous memory of *Alexander* his forefather; it was their purpose, to doe their best for the conquest of *Macedon* to his behoofe: since no man had thereto so good title as he. But for the enabling of them hereunto; it behoued him to draw *Aminander* to their party, that so they might the sooner haue done with the *Romans*. *Philip* was highly pleased herewith; and by perswasions of himselfe, or of his sister, effected as much as they desired. But the first piece of seruice done by this imaginary King (whether it proceeded from his owne phrenzie, in hope to get loue of the *Macedonians* that should be his subiects, or whether from some vanity in King *Antiochus* that employed him) wrought more harme to his friends, than he and *Aminander* were able to doe good. There were two thousand men committed to his leading: with which he marched vnto *Cynoscephalæ*, there to gather vp the bones of the slaughtered *Macedonians*; whom their King had suffered all this while to lie vnburied. The *Macedons* troubled not themselues to thinke on this charitable act, as if it were to them any benefit all: but King *Philip* tooke it in high indignation; as intended meerely vnto his despight. Wherefore he presently sent vnto the *Romans*, and gaue them to vnderstand, that he was ready with all his power to aid them wherein they should be pleased to vse him.

The *Ætolians*, *Magnetians*, *Eubœans*, *Bœotians*, and *Athamanians*, hauing now all ioyned with him; *Antiochus* tooke counsaile of them about the prosecution of the warre in hand. The chiefe question was, Whether it were meet for him to inuade *Thessalie*, that would not hearken to his perswasions; or whether to let all alone vntill the Spring: because it was now mid-winter. Some thought one thing, and some another: confirming each his owne sentence, with the weightiest reasons which he could alleadge, as in a matter of great importance. *Hannibal* was at this meeting: who had long beene cast aside, as a vessel of no vse; but was now required to deliuer his opinion. He freely told the King, That what he should now vtter, was euen the same which he would haue spoken, had his counsaile at any time before beene asked since their comming into *Greece*. For the *Magnetians*, *Bœotians*, and other their good friends, which now so willingly tooke their parts: what were they else than so many poore Estates, that, wanting force of their owne, did adioyne themselues for feare vnto him, that was strongest at the present; and would afterwards, when they saw it expedient, be as ready to fall to the contrary side, alleadging the same feare for their excuse? Wherefore he thought most behouefull, to win King *Philip* of *Macedon* vnto their partie: who (besides that being once engaged, he should not afterwards haue power to recoyle and forsake them at his pleasure) was a mighty Prince, and one that had meanes to sustaine the *Roman* Warre with his proper forces. Now that *Philip* might be easily perswaded to ioyne with them; the benefit likely to redound vnto himselfe, by their societie, was a very strong Argument: though indeede what neede was there, of prouing by inference the likelihood of this hope? For, said Hee, *These Ætolians here present; and namely, this* Thoas, *being lately Embassadour from them into Asia, among other Motiues which he then vsed to excite the King vnto this Expedition, insisted mainely on the same point. He told vs that* Philip *was moued beyond all patience, with the Lordly insolence of the Romans: likening that King to some wilde beast, that was chained or lockt vp within some grate, and would faine breake loose. If this be so: let vs breake his chaine, and pull downe the grate, that he may regaine his libertie, and satisfie his angry stomacke, vpon those that are common Enemies to vs and him. But if it proue otherwise, and that his feare be greater than his indignation: then shall it behoue vs to looke vnto him; that he may not seeke to please his good masters the Romans, by offending vs. Your sonne* Seleucus *is now at Lysimachia, with part of your Armie: if* Philip *will not hearken to your Embassage, let* Seleucus *be in readinesse, to fall vpon Macedon, and finde him worke to defend his owne on the other side, without putting vs here to trouble. Thus much concerning* Philip; *and the present warre in Greece. But more generally for the managing of this great enterprise, wherein now you are embarqued against the Romans, I told you my opinion at the beginning: Whereto had you then giuen eare, the Romans by this time should haue heard other newes, than that Chalcis in Eubœa was become yours. Italie & Gaule should haue been on fire with warre, and*

little

little to their comfort, they should haue vnderstood, that Hannibal *was againe come into Italie. Neither doe I see what should hinder vs euen now from taking the same course. Send for all your Fleet & Armie hither (but in any case let Ships of burden come along with them, loaden with store of victuals: For as the case now stands, we haue here too few hands, and too many mouthes.) Wherefore let the one halfe be employed against Italie; whileſt you in person with the other halfe, tarrying on this side the Ionian Sea, may both take order for the affaires of Greece, and therewithall make countenance, as if you were euen ready to follow vs into Italie: yea, and be ready to follow vs indeed, if it shall be requisite. This is my aduice; who though perhaps I am not very skilfull in all sorts of warre; yet how to war with the Romans, I haue been instructed by long experience, both to their coſt and mine owne. Of this counsaile which I giue, I promiſe you my faithfull and diligent ſeruice for the execution: but what counsaile ſoeuer you please to follow, I wiſh it may be proſperous.* Many were pleaſed with the great ſpirit of the man, and ſaid he had ſpoken brauely: but of all this was nothing done; ſaue onely that one was ſent into *Aſia*, to make all things ready there. In the meane while they went in hand with *Theſſalie*; about which they had before diſputed. There when they had won one Towne by force, many other places, doubting their owne ſtrength, were glad to make ſubmiſſion. But *Lariſſa*, that was chiefe of the Countrey, ſtood out: not regarding any terrible threats of the King, that lay before the wals with his whole Armie. This their faith and courage was rewarded by good fortune. For *M. Bœbius*, a *Roman* Proprætor did ſend helpe thither. Likewiſe *Philip* of *Macedon* profeſſed himſelfe Enemy vnto *Antiochus*; whereby the fame of the ſuccour comming to *Lariſſa*, grew ſuch, as wrought more than the ſuccour could haue done, had it arriued. For *Antiochus* perceiuing many fires on the Mountaines toppes afarre off; thought that a great Armie of *Romans* and *Macedonians* had beene comming vpon him. Therefore excuſing himſelfe by the time of the yeere; He brake vp his ſiege, and marched away to *Chalcis*. At *Chalcis* he fell in loue with a yong Maiden, daughter vnto a Citizen of the Towne; whom, without regard of the much diſproportion that was betweene them, both in yeeres and fortune, He ſhortly married; and ſo ſpent the Winter following, as delightfully as hee could, without thinking vpon the war in hand. His great men and Captaines followed his example; and the ſouldiors as readily imitated their Captains: in ſuch wiſe that when he tooke the field, he might euidently perceiue in what looſe manner of diſcipline his Armie had paſſed the Winter. But *M. Acilius Glabrio*, the *Roman* Conſul, ſhall meet him very ſhortly, and helpe him to reclaime them from this looſeneſſe of nuptiall Reuels; by ſetting them to harder exerciſe.

M. Acilius was choſen Conſul with *P. Cornelius Scipio Naſica*. The war againſt *Antiochus* fell to him by lot; whereas otherwiſe Hee was no way ſo honourable, as *Naſica* his Colleague: vnto whom fell a charge, of far leſſe credit and importance. *Naſica*, beſides the great Nobility of his Family, had been long ſince, in time of the *Punicke Warre*, crowned with the title of *The beſt man in Rome*: when the Senate, for very feare and ſuperſtition, durſt not haue ſo pronounced him, had they not ſo thought him; as being commanded by Oracle, That none other man than the very beſt, ſhould entertaine an old ſtone, which the Diuell then taught them to call *The Mother of the gods*. But no prærogatiue of Birth, Vertue, or good Opinion, gaue ſuch aduantage to the better man, as to make choice of his owne Prouince; or arrogate more vnto himſelfe, than his lot ſhould affoord him. This vnpartiall diſtribution of employments, helped well to maintaine peace and concord. *P. Scipio* therefore was appointed to make warre againſt the *Boïans*; wherein hee purchaſed the honour of a Triumph, nothing ſo glorious as was that of his Colleague; though purchaſed with harder ſeruice, requiring the more abilitie in matter of war. But *M. Acilius* went ouer into *Greece*, with ten thouſand Foot, two thouſand Horſe, & fifteene Elephants. *Ptolemie* King of *Ægypt*, notwithſtanding his late Alliance with King *Antiochus*; and *Philip* King of *Macedon*; had lately ſent Embaſſadours to *Rome*, making offer to come each of them in perſon with all his forces into *Ætolia*, there to aſſiſt the Conſul in this warre. *Ptolemie* ſent alſo gold and ſiluer, toward the defraying of charges; as one that meant none other than good earneſt. But he was too yong, and dwelt too farre off. So his mony was returned vnto him with thankes; and his louing offer as louingly refuſed. Vnto *Philips* Embaſſadours anſwere was made, that this his friendly offer was gratefully accepted: and that the Senate and People of *Rome* would thinke themſelues beholding to him, for the aſſiſtance that Hee ſhould giue to *Acilius* the

Consul. *Massanissa* likewise, and the *Carthaginians*, did striue, which of them should be most forward in gratifying the *Romans*. Each of them promised a great quantitie of graine; which they would send partly to *Rome*, partly to the Armie in *Greece*. And herein *Masanissa* farre out-went the poore Citie of *Carthage*; as also, in that he offered to lend the Consul fiue hundred Horse, and twenty Elephants. On the other side, the *Carthaginians* vndertooke to set out a Fleet at their owne charges: and to bring in at one payment all the Tribute-mony, which was behinde, and ought to be discharged by many yeerely pensions. But the *Romans* did neither thinke it good, to let them arme a Fleet; nor would let them redeeme themselues out of Tribute, by paying all at once. As for the Corne; it was accepted with Condition, That they should be contented to receiue the price of it.

The hastie and ridiculous issue of this war, that began with such noyse and preparations, were hardly credible: were not the difference exceeding great, betweene the *Roman* and the *Asiatick* souldior. *Antiochus* had gotten this Spring a few townes of *Acarnania*, after the same manner as he had preuailed in other parts of *Greece*; partly by faire words, and treason of the Rulers; partly by terrour, that was like to proue their excuse, when they should againe forsake him. But King *Philip* and *Bæbius*, hauing recouered many places; and the *Roman* Consul being arriued, against whom none made resistance; Hee was glad to withdraw himselfe. *Aminander* fled out of his *Athamania*: which the *Macedonian* tooke and enioyed; as in recompence of his good seruice to the *Romans*. *Philip*, the brother of *Aminandrs* wife, was taken by the Consul,; made a mocking stocke, and sent away prisoner to *Rome*. The *Thessalians* vsed much more diligence in returning to their old friends, than they had done in yeelding to the King. All their Cities, one after other, gaue vp themselues: the Garrisons of *Antiochus*, compounding onely for their owne liues, and departing vnarmed: yet so, that a thousand of them stayed behinde, and tooke pay of the *Romans*. This did wonderfully perplexe *Antiochus*; who hauing withdrawne himselfe to *Chalcis*, and hearing how things went, cried out vpon his friends: and said, That they had betrayed him. He had taken a great deale of toyle during one halfe of a Winter, and spent the other halfe in such Nuptials, as were little to his honour: after which, in time of neede, Hee found all the promises of the *Ætolians* meerely verball: and himselfe reduced into tearmes of great extremitie. He therefore admired *Hannibal* as a wise man, yea a very Prophet, that had fore-seene all this long before. Neuertheless He sent word to the *Ætolians*, that they should now make ready all their forces: as considering their own neede to be no lesse than his. But the *Ætolians* had cause to think, that they themselues were shamefully disappointed by *Antiochus*: who hauing promised to doe great wonders, was in all this while seconded by no greater numbers out of *Asia*, than so many as would fill vp the same ten thousand which he first brought ouer. Yet came there some of them, though fewer than at any time before, which ioyned with him. Hereat the King was angry: and could get no better satisfaction, then that *Thoas* and his fellowes had done their best, in vaine, to haue made all the Nation take armes. Since therefore neither his owne men came ouer to him out of *Asia*, nor his friends of *Greece* would appeare in this time of danger: Hee seized vpon the Streights of *Thermopyla*; as meaning to defend them against the *Romans*, vntill more helpe should come.

*l.3.c.6.§.3. Of the Streights of *Thermopyla* there hath beene spoken enough * before, vpon many occasions: and then chiefly, when they were defended by *Leonidas* against the huge Armie of *Xerxes*. Wherefore it may easily be conceiued, how the *Romans*, that landed about *Apollonia*, and so came onwards into *Thessalie*, were vnable to passe that Ledge of Mountaines, diuiding the one halfe of *Greece*; vnlesse they could winne this difficult entrance. But there was great difference betweene *Leonidas* and *Antiochus*. The former of these, with an handfull of men, defended this passage two or three dayes together, against a World of men comming to inuade the Countrey. The latter, hauing taken vpon him to doe great miracles, and effect what he listed himselfe in *Greece*: did commit himselfe vnto the safetie of this place, when he was charged by not many more than hee had in his owne Armie. There whilest he lay, He sent earnest messengers one after another to the *Ætolians*, entreating them not to forsake him thus; but at least wise now to helpe, and keepe the toppes of the Mountaines, lest the *Romans* finding any by-path, should come downe vpon him. By this importunity, he got of them two thousand, that vndertooke to make good the few passages: by which onely, and not without extreme difficulty, it was possible for the Enemy to ascend. The *Roman* Consul in like sort, prepared to force the

the Streights, without staying to expect King *Philip*: that was hindered by sickenesse from accompanying him. He had with him *M. Porcius Cato*, and *L. Valerius Flaccus*, that had both of them beene Consuls. These he sent forth by night with two thousand men, to try whether by any meanes they could get vp to the *Ætolians*. He himselfe encouraged his Armie: not onely by telling them, with what base conditioned enemies they had to deale: but what rich Kingdomes *Antiochus* held, that should bountifully reward them if they were victors. This was on the day before the battaile. All that night *Cato* had a sore iourney (for what happened vnto *L. Valerius* it is vncertaine, saue onely that he failed in his intent) and so much the worse, for that he had no skilfull guide. Seeing therefore his men exceedingly tired, with climbing vp steepie Rocks and crooked wayes; He commanded them to repose themselues; whilest Hee, being a very able man of body, tooke in hand the discouery, accompanied with no more than one of like mettle to himselfe. After a great deale of trouble, He found at length a path: which he tooke to be, as indeede it was, the beast way leading vnto the Enemies. So thither he brought his men, and held on the same path till toward breake of day. It was a place not hanted, because in time of peace there was a faire way through the Streights below, that required no such trouble of climbing; neither had this entrance of the *Thermopyla* beene so often the Seat of Warre, as might cause any trauailers to search out the passages of those desolate Mountaines. Wherefore the way that *Cato* followed, though it were the best: yet did it lead him to a bogge at the end, which would suffer him to passe no further. So he staid there vntill day-light: by which hee discouered both the Campe of the *Greekes* vnderneath him; and some of the *Ætolians* very neer vnto him, that were keeping watch. He therefore sent forth a lustie Crue of his men, whom he thought fittest for that seruice; and willed them by any meanes to get him some prisoners. This was effected: and hee thereby vnderstood, that these *Ætolians* were no more than sixe hundred; as also that King *Antiochus* lay beneath in the Valley. So hee presently set vpon the *Ætolians*; ouerthrew them; slue a great part of them; and chaced the rest, that by flying to their Campe, guided him vnto it. The fight was already begun betweene the Armies below: and the *Romans*, that had easily repelled the Kings men, and driuen them into their Campe, found it in a manner a desperate peece of worke to assault the Campe it selfe; which occupied the whole bredth of the Streights; was notably fortified; and not only defended by *Antiochus* his long Pikes, which were best at that kinde of seruice; but by Archers and slingers that were placed ouer them on the Hill-side, and powred downe a showre of weapons on their heads. But *Cato* his approch determined the matter. It was thought at first that the *Ætolians* had beene comming to helpe the Kings men: but when the *Romane* armes and ensignes were discouered, such was the terrour, that none made offer of resistance; but all of them forsooke the Campe, and fled. The slaughter was not great: for that the badnesse of the way did hinder the *Romane* Army from making pursuit. Yet this dayes losse draue *Antiochus* out of *Greece*, who directly fled to *Chalcis*; and from thence with the first opportunitie, got him backe into *Asia*.

All the Cities that had embraced the friendship of *Antiochus*, prepared forthwith to entertaine the *Romans*, and entreat for pardon: setting open their gates; and presenting themselues vnto the Consul, in manner of suppliants. Briefly, in few dayes all was recouered that *Antiochus* had gained: the *Ætolians* onely standing out, because they knew not what else to doe. Neither did the Consul giue them any respite. At his returne from *Chalcis* He met with King *Philip*, that hauing recouered health, came to ioyne with him against *Antiochus*: ouer whom since the victory was already gotten, Hee did gratulate vnto the *Romans* their good successe; and offered to take part with them in the *Ætolian* Warre. So it was agreed, That the Consul should besiege *Heraclea*; and *Philip*, *Lamia*; at the same time. Each of them plied his worke hard; especially *Philip*, who faine would haue gotten *Lamia* before the Consul should come to helpe him. But it could not be. For his *Macedonians* that vsed to worke by Myne, were ouermuch hindered by the stonie ground. Yet was *Lamia* euen ready to be taken, when the Consul, hauing won *Heraclea*, came thither; and told *Philip*, that the spoyle of these Towns was a reward vnto those that had fought at *Thermopyla*. Herewith *Philip* must be contented; and therefore went his way quietly. But *Acilius*, that could so ill endure to see *Philip* in likelihood of thriuing by the *Romans* victory, got not *Lamia* himselfe: vntill such time as another Consul was ready to ease him of his charge.

The losse of *Heraclea* did so affright the *Aetolians*, that they thought no way safer than to desire peace. Yet had they sent vnto King *Antiochus* presently after his flight: entreating him not to forsake them vtterly, but either to returne with all those forces which he had purposed to bring into *Greece*; or if any thing withheld him from comming in person, at least wise to helpe them with money and other aide. They prayed him to consider, that this did not onely concerne him in honour, but appertained vnto his owne safetie: since it would be much to his hurt, if the *Aetolians* being wholly subdued, the *Romans*, without any Enemies at their backes, might set vpon him in *Asia*. He considered well of this; and found their words true. Therefore He deliuered vnto *Nicander*, one of their Embassadours, a summe of money, that might serue to defray the charges of the Warre: promising that ere long he would send them strong aide, both by Land and Sea. *Thoas*, another of their Embassadours, Hee retained with him: who willingly stayed, that he might vrge the King to make his word good. But when *Heraclea* was taken from them: then did the *Aetolians* lay aside all hope of amending their fortune by the helpe of *Antiochus*; and made suite vnto the Consull to obtaine peace, vpon any reasonable Condition. The Consul would scarce vouchsafe to giue them audience, but said He had other businesse in hand; onely He granted them tenne dayes of Truce, and sent *L. Valerius Flaccus* with them to *Hypata*; willing them to make him acquainted with as much, as they would haue deliuered vnto himselfe. At their comming to *Hypata*; they began, as men fauouring their owne cause, to alleadge how well they had deserued of the *Romans*, Whereto *Flaccus* would not hearken. He told them plainly, That the memory of all such good Offices past, was quite obliterated by the malice which they had shewed of late. Wherefore he willed them to acknowledge their fault, and to entreat pardon. Better they thought to doe so euen betimes, than to stay till they were reduced into termes of more extremity. Hereupon they agreed to commit themselues vnto the faith of the *Romans*; and to that effect sent Embassadours to the Consul. This phrase of *committing vnto the faith*, signified, in their vse of it, little else, than the acknowledgement of a fault done, and the craving of pardon. But the *Romans* vsed those words in another sense, and counted them all one, as * *yeelding to discretion*. Wherefore when the Consul heard them speake in this manner: He asked them whether their meaning were agreeable to their words. They answered that it was: and shewed him the Decree of their Nation, lately made to this purpose. Then said Hee, I command you first of all, That none of yee presume to goe into *Asia*, vpon any businesse priuate or publike: then, That yee deliuer vp vnto me *Dicearchus* the *Aetolian*, *Menestratus* the *Epirot*, *Aminander* the *Athamanian*, and such of his Countrimen as haue followed him in reuolting from vs. Whilest he was yet speaking: *Phaneas* the Embassadour interrupted him; and prayed him not to mistake the Custome of the *Greekes*, who had yeelded themselues *vnto his faith*; *not vnto slauerie*. *what?* (said the Consul) *Doe ye stand to plead Custome with me, being now at my discretion? Bring hither a chaine.* With that, chaines were brought, and an iron collar by his appointment fitted vnto euery one of their neckes. This did so affright them, that they stood dumbe and knew not what to say. But *Valerius* and some others entreated the Consul, not to deale thus hardly with them, since they *came* as Embassadours; though *since*, their Condition was altered. *Phaneas* also spake for himselfe: and said, That neither He nor yet the *Apocleti* or ordinarie Councel of the Nation, were able to fulfill these iniunctions, without approbation of the generall Assembly. For which cause He entreated yet further ten dayes respite; and had granted vnto him Truce for so long.

* *Lega. excerp. è Polyb. 13.*

This surceasance of warre, during ten and other ten dayes together, began presently after the taking of *Heraclea*; when *Philip* had beene commanded away from *Lamia*, that else he might haue wonne. Now because of the indignitie herein offered vnto that King, and to the end that he might not returne home with his Armie, like one that could not be trusted in employment: especially the *Romans* being like hereafter to haue further neede of him, in the continuance of this Warre: He was desired to set vpon the *Athamanians*, and some other petrie Nations their borderers, whilest the Consul was busie with the *Aetolians*; taking for his reward, all that He could get. And Hee got in that space all *Athamania*, *Perrhebia*, *Aperantia*, and *Dolopia*. For the *Aetolians*, hearing what had befalne their Embassadours, were so enraged, That although they were very ill prouided for Warre; yet they could not endure to heare more talke of peace. And it happened, that

that *Nicander* about the same time was come backe from *Antiochus*, with mony and hopefull promises: the *Romans* abiding still about *Heraclea*, and *Philip* hauing lately risen from before *Lamia*, yet not being farre gone thence. His monie *Nicander* conueighed into *Lamia*, by very vnusuall deuices. But he himselfe being to passe further to the Assembly of the *Aetolians*, there to make report of his Embassage; was very much perplexed about this his iourney, which lay betweene the *Roman* and *Macedonian* Campes. Yet he made the aduenture: and keeping as farre as they could from the *Roman* side, fell vpon a Station of *Macedonians*, by whom he was taken, and led vnto their King. He expected no good; but either to be deliuered vnto the *Romans*, or vsed ill enough by *Philip*. But it seemes, that the King had not hitherto concocted well the indignitie, of his being sent away from *Lamia*. For He commanded his seruants to entreat *Nicander* friendly: and he himselfe being then at supper, did visit him as soone as he rose vp: giuing him to vnderstand; That the *Aetolians* did now reape the fruits of their owne madnesse; forasmuch as they could neuer hold themselues contented, but would needes be calling strangers into *Greece*. They had pleased themselues well, in their acquaintance first with the *Romans*, and then with King *Antiochus*; but himselfe, being their neighbour, they could neuer well endure. It was now therefore, He said, high time for them to haue regard vnto his friendship, whereof hitherto they had neuer made any triall: for surely their good affection, one vnto the other, would be much more auaileable vnto each of them; than their mutuall catching of aduantages; whereby they had wrought themselues much displeasure. Thus much the King willed *Nicander* to signifie vnto his Countrimen; and priuately to hold in minde the courtesie which he then did him, in sending him safe home. So giuing him a Conuoy to gard him to *Hypata*; He louingly dismissed him. For this benefit, *Nicander* was alwaies after dutifully affected to the Crowne of *Macedon*: so as in the war of *Perseus* he made himselfe suspected vnto the *Romans*, and therfore was had away to *Rome*, where he ended his life.

When the Consul vnderstood, that the *Aetolians* refused to make their submission, in such wise as he required it: hee foorthwith meant to prosecute the warre against them, without any longer forbearance. They were preparing to make head against him at *Naupactus*: whither hee therefore directly marched, to try what they could or durst. The siege of *Naupactus* was of greater length, than the *Romans* had preconceiued it: for it was a strong Citie, and well manned. But *Acilius* stood vpon point of honour; wherein he thought that he should haue beene a loser, by rising from before it without Victory. So He staid there well neere all the following time of his Consulship; whilest the *Macedonian* King and the *Achaans* made farre better vse of the *Roman* Victory. *Philip*, as is said before, being allowed to take in such places as had reuolted vnto *Antiochus*, and were not hitherto reclaimed, won the strong Citie of *Demetrias*; and with an hastie course of Victory, subdued the *Athamanians* and others. The *Achaans* called to accompt the *Eleans* and *Messenians*: which had long beene addicted to the *Aetolian* side, and followed it, in taking part with *Antiochus*. The *Eleans* gaue good words; whereby they saued themselues from trouble awhile. The *Messenians* being more stout, before they were inuaded; had none other helpe when the *Achaan* Prætor wasted their Countrey, than to offer themselues vnto the *Romans*. *Titus* was then at *Corinth*: to whom they sent word, That at his Commandement their gates should be opened; but that vnto the *Achaans* it was not their meaning to yeelde. A message from *Titus* to the *Achaan* Prætor, did suffice to call home the Armie, and finish the Warre: as also the peremptorie Command of the same *Titus* caused the *Messenians* to annexe themselues vnto the *Achaans*, and become part of their Common-weale. Such was now the Maiestie of a *Roman* Embassador. *Titus* did fauour the *Achaans*; yet could not like it well, that either they or any other should take too much vpon them. He thought it enough, that they had their libertie, and were strong enough to defend it against any of their neighbours. That they should make themselues great Lords, and able to dispute with the *Romans* vpon euen termes; it was no part of his desire. They had lately bought the Ile of *Zacynthus* which had once beene *Philips*, and was afterward giuen by him to *Aminander* who sent a Gouernor thither. But when *Aminander* in this present Warre, was driuen out of his owne Kingdome by *Philip*: then did the Gouernour of *Zacynthus* offer to sell the Iland to the *Achaans*; whom hee found ready Chapmen. *Titus* liked not of this: but plainly told them, That the *Romans* would be their owne Caruers, and take what they thought good, of the Lands belonging to

their

their Enemies; as a reward of the victorie which they had obtained. It was bootleſſe to diſpute. Wherefore the *Achæans* referred themſelues vnto his diſcretion. So hee told them, that their Common-wealth was like a Tortoyſe, whereof *Peloponneſus* was the ſhell: and that holding themſelues within that compaſſe, they were out of danger; but if they would needs bee looking abroad, they ſhould lie open to blowes, which might greatly hurt them. Hauing ſetled things thus in *Peloponneſus*, Hee went ouer to *Naupactus*: where *Glabrio* the Conſul had laine two moneths, that might haue beene farre better ſpent. There, whether out of compaſſion which hee had vpon the *Ætolians*, or out of diſlike of King *Philips* thriuing ſo faſt: He perſwaded the Conſul to grant vnto the beſieged, and to the whole Nation, ſo long Truce, that they might ſend Embaſſadors to *Rome*; and ſubmitting themſelues, craue pardon of the Senate. Moſt like it is, that *Naupactus* was in great danger: elſe would not the *Ætolians* haue made ſuch earneſt ſuit as they did vnto *Titus*, for procuring of this fauour. But if *Glabrio* had beene ſure to carrie it, in any ſhort ſpace: it may well be thought hee would not haue gone away without it; ſince the winning of that Towne, wherein was then the whole floure of the Nation, would haue made the promiſed ſubmiſſion much more humble and ſincere. When they came vnto *Rome*, no entreaty could helpe them to better Conditions, than one of theſe two; That either they ſhould wholly permit themſelues to the good pleaſure of the Senate; Or elſe pay a thouſand Talents, and make neither Peace nor Warre with any, further than as the *Romans* ſhould giue approbation. They had not ſo much mony: neither could they wel hope to bee gently dealt withall, if they ſhould giue themſelues away *vnto diſcretion*; which what it ſignified, they now vnderſtood. Wherefore they deſired to haue it ſet downe, in what points, and how farre forth, they ſhould yeeld vnto the good pleaſure of the Senate. But hereof they could get no certaine anſwere: ſo that they were diſmiſſed as enemies, after long and vaine attendance.

Whileſt the *Ætolians* were purſuing their hopes of peace, the Conſull had little to doe in *Greece*; and therefore tooke vpon him grauely to ſet things in order among the tractable *Achæans*. Hee would haue had them to reſtore the baniſhed *Lacedæmonians* home into their Countrie; and to take the *Eleans* into the fellowſhip of their Common-wealth. This the *Achæans* liked well enough: but they did not like it, that the *Romanes* ſhould be meddling in all occurrences. Wherefore they deferred the reſtitution of the baniſhed *Lacedæmonians*: intending to make it an Act of their owne meere grace. As for the *Eleans*: they were loth to be beholding to the *Romans*, and thereby to diſparage the *Achæans*: into whoſe Corporation they were deſirous to be admitted, and ſaw that they ſhould haue their deſire, without ſuch compulſiue mediation.

The *Romane* Admirall *C. Livius*, much about the ſame time, fought a battaile at Sea with *Polyxenidas*, Admirall to the King *Antiochus*. King *Eumenes* brought helpe to the *Romans*, though it was not great: and fiue and twenty ſaile of *Rhodians* came after the battaile, when they were following the Chace. The Kings Fleet was the better of ſaile: but that of the *Romans* the better manned. Wherefore *Polyxenidas* being vanquiſhed in fight, was yet out of danger; as ſoone as he betooke himſelfe to a ſpeedie retrait.

And ſuch end had the firſt yeeres warre, betweene King *Antiochus* and the *Romanes*. After this, as many of the *Greekes* as had followed the vaine hopes of the *Ætolians*, were glad to excuſe themſelues by feare; thinking themſelues happy when by Embaſſadours they had obtained pardon. On the contrarie ſide, *Philip* of *Macedon*, Arch-enemie of late vnto the *Romans*, did now ſend to gratulate this their Victorie: and, in recompence of his good affection, had reſtored vnto him *Demetrius* his yonger ſonne; whom ſome few yeeres they had kept as an hoſtage. Alſo King *Ptolemy* of *Ægypt*, gratulating the *Roman* Victorie, ſent word how greatly all *Aſia* and *Syria* were thereby terrified. In which regard Hee deſired the Senate not to foreſlow time; but to ſend an Armie, as ſoone as might be, into *Aſia*: promiſing, that his aſſiſtance, wherein ſoeuer it pleaſed them to vſe it, ſhould not bee wanting. This *Ptolemie* was the ſonne-in-law of King *Antiochus*: but he was the friend of Fortune. He vnderſtood long before, as did all that were indifferent beholders of the Contention, that the *Romans* were like to haue the vpper hand. The ſame did *Antiochus* now begin to ſuſpect, who had thought himſelfe a while as ſafe at *Epheſus*, as if he had bin in another world: but was told by *Hannibal*, That it was not ſo far out of *Greece* into *Aſia*, as out of *Italie* into *Greece*; and that there was no doubt but the *Romans* would ſoon be there, and make him try the chance of a battell for his Kingdome.

§. VIII.

§. VIII.

Lucius Scipio, hauing with him Publius *the African his elder brother, for his Lieutenant, is ſent into Greece. He grants long Truce to the Ætolians, that ſo hee might at leiſure paſſe into Aſia. Much troubleſome buſineſſe by Sea; and diuers fights. An inuaſion vpon* Eumenes *his Kingdome; with the ſiege of Pergamus, rayſed by an handfull of the Achæans.* L. Scipio *the Conſul comes into Aſia: where* Antiochus *moſt earneſtly deſireth peace, and is denied it. The battaile of* Magneſia: *wherein* Antiochus *being vanquiſhed, yeeldeth to the Romanes good pleaſure. The Conditions of the peace. In what ſort the Romanes vſed their Victorie.* L. Cornelius Scipio, *after a moſt ſumptuous triumph ouer* Antiochus, *is ſurnamed The Aſiatique, as his brother was ſtiled The African.*

LVcius Cornelius Scipio, the brother of *P. Scipio* the *African*, was choſen Conſul at *Rome* with *C. Lælius*. *Lælius* was very gracious in the Senate: and therefore being deſirous (as generally all Conſuls were) of the more honourable employment, offered to referre to the arbitrement of the Senate, if *L. Cornelius* would be ſo pleaſed, the diſpoſition of their Prouinces; without putting it to the hazard of a Lotterie. *Lucius* hauing talked with his brother *Publius*, approued well of the motion. Such a queſtion had not of long time been put vnto the Fathers: who therefore were the more deſirous to make an vnblameable Decree. But the matter beeing otherwiſe ſomewhat indifferent; *P. Scipio* the *African* ſaid openly thus much, That if the Senate would appoint his brother to the warre againſt *Antiochus*, He himſelfe would follow his brother in that war, as his Lieutenant. Theſe words were heard with ſuch approbation, that the controuerſie was forthwith at an end. For if *Antiochus* relied vpon *Hannibal*, & ſhould happen to be directed wholly by that great Captaine: what better man could they oppoſe, than *Scipio*; that had beene victorious againſt that ſame Great Worthy? But indeed a worſer man might haue ſerued well enough the turne. For *Hannibal* had no abſolute Command, nor ſearce any truſt of great importance: excepting now and then in conſultation; where his wiſedome was much approued, but his libertie and high ſpirit as much diſliked. It is worthy of remembrance; as a ſigne of the freedome that he vſed in his cenſures, euen whileſt hee liued in ſuch a Court. *Antiochus* muſtered his Armie in preſence of this famous Captaine: thinking, as may ſeeme, to haue made him wiſh, that he had beene ſerued by ſuch braue men in *Italie*. For they were gallantly decked, both Men, Horſes, and Elephants, with ſuch coſtly furniture of Gold, Siluer, and Purple; as glittered with a terrible brauery on a Sun-ſhine day. Whereupon the King, well pleaſing himſelfe with that goodly ſpectacle, asked *Hannibal* what he thought; and whether all this were not enough for the *Romanes*. *Enough* (ſaid *Hannibal*) *were the Romanes the moſt couetous men in all the world*: meaning, that all this Coſt vpon the backes of Cowardly *Aſiatiques*, was no better than a ſpoyle to animate good Souldiers. How little this anſwere pleaſed the King, it is eaſie to gheſſe. The little vſe that he made of this *Carthaginian*, teſtifies that his diſlike of the man, cauſed him to loſe the vſe of his ſeruice, when he ſtood in greateſt neceſſitie thereof.

The *Scipio's* made all haſte away from *Rome* as ſoone as they could. They carried with them, beſides other Souldiers newly preſt to the warre, about fiue thouſant Voluntaries, that had ſerued vnder *P. Africanus*. There was alſo a Fleet of thirty Quinquereme Gallies, and twenty Triremes newly built, appointed vnto *L. Æmilius Regillus*, that was choſen Admirall the ſame yeere for that voyage. At their comming into *Greece*, they found the old Conſul *Glabrio* beſieging *Amphyſſa* a Citie of the *Ætolians*. The *Ætolians* after that they were denied peace, had expected him once againe at *Naupactus*. Wherefore they not onely fortified that Towne: but kept all the paſſages thereto leading; which heedleſſely, as in a time of confuſion, they had left vnregarded the laſt yeere. *Glabrio* knowing this, deceiued their expectation, and fell vpon *Lamia*: which being not long ſince much weakened by *Philip*, and now by him attempted on the ſudden; was carried at the ſecond aſſault. Thence went He to *Amphyſſa*: which he had almoſt gotten; when *L. Scipio*, his ſucceſſor, came with thirteene thouſand Foot, and fiue hundred Horſe, and tooke charge of the Armie. The Towne of *Amphyſſa* was preſently forſaken by the inhabitants, but they had a Caſtle, or higher Towne, that was impregnable; whereinto they all retired. The *Athenian* Embaſſadors had dealt with *P. Scipio*, in behalfe of the *Ætolians*:

lians: entreating him to ſtand their friend, and helpe them in obtaining ſome tollerable Condition of peace. He gaue them gentle words: and willed them to perſwade the *Ætolians*, that they ſhould faithfully and with true meaning deſire it. This was gladly taken. But many meſſages paſſing to and fro: though *Publius* continued to put them in good hope; yet the Conſul made ſtill the ſame anſwere, with which they had been chaced from *Rome*. The concluſion was, That they ſhould ſue for a longer time of reſpite from warre: whereby at more leiſure they might attend ſome better diſpoſition of the Senate; or any helpefull commoditie which time ſhould afford. So they obtained halfe a yeeres truce: after which, the Winter was like to afford them another halfe yeeres leiſure of breathing. Heereof were they not more glad, than was *P. Scipio*: who thought all time loſt, which with-held the Warre from paſſing ouer into *Aſia*.

The buſineſſe of *Ætolia* being thus laide aſide: and the old Conſul *Glabrio* ſent home into *Italie*: the *Scipio's* marched into *Theſſalie*; intending thence to take their way by Land, through *Macedon* & *Thrace* vnto the *Helleſpont*. Yet they conſidered, That hereby they muſt commit themſelues vnto the loyaltie of King *Philip*: who might either doe them ſome miſchiefe by the way, if he were diſpoſed to watch a notable aduantage: or at the leaſt, would be vnfaithfull; though he were not ſo couragious, yet might hee take ſuch order with the *Thracians*, that euen for want of victualls, if by no greater inconuenience, they ſhould be diſgracefully forced to returne. Hee had promiſed them the vtmoſt of his furtherance: wherein, whether hee meant ſincerely, they thought to make ſome triall; by cauſing a Gentleman to ride Poſt vnto him, and obſerue his doings as he ſhould take them on the ſudden. The King was merry at a feaſt, and drinking, when the Meſſenger came: whom he louingly bade welcome; and ſhewed him the next day, not only what prouiſion of victualls he had made for the Armie, but how he had made bridges ouer the riuers, and mended the badde wayes by which they were to paſſe. With theſe good newes *Gracchus* returned backe in haſte vnto the *Scipio's*: who entring into *Macedon*, found all things in a readineſſe, that might helpe to aduance their iourny. The King entertained them royally; and brought them on their way, euen to the *Helleſpont*: where they ſtayed a good while, vntill their Nauie was in readineſſe to tranſport them into *Aſia*.

Much was done at Sea in the beginning of this yeere; though, for the moſt part, little of importance. *Polyxenidas*, the Admirall of *Antiochus*, was a baniſhed *Rhodian*: true to the King; and deſirous of reuenge vpon his Countreymen that had expelled him. Hee, hearing that the *Rhodian* Fleet was at *Samos*, the *Romans* and *Eumenes* hauing not as yet put to Sea; thought to doe ſomewhat vpon thoſe that were ſo early in their diligence, before their followers ſhould arriue to helpe them. Yet went he craftily to worke; and ſent word, as in great ſecrecie, to the *Rhodian* Admirall, That if the ſentence of his baniſhment might be repealed, He would, in requitall thereof, betray all the Kings Fleete. After many paſſages to and fro, this was beleeued: and the *Rhodian* Admirall grew ſo careleſſe, expecting ſtill when he ſhould receiue a watch-word from *Polyxenidas*, that hee himſelfe was taken by *Polyxenidas* in his owne Hauen. The Kings Fleete ſet foorth from *Epheſus* by night; and, for feare of being diſcouered, reſting one day in a harbour by the way; came the ſecond night to *Samos*: where, by morning, it was ready to enter the Hauen. *Panſiſtratus* the *Rhodian* Admirall ſeeing this, thought it his beſt way of reſiſtance, to beſtow his men on the two head-lands or points of the Hauen; ſo to guard the mouth of it: for that he ſaw no likelihood of defending himſelfe by Sea. But *Polyxenidas* had already landed ſome Companies, in another part of the Iland: which falling vpon the backe of *Panſiſtratus*, compelled him to alter his directions, and command his men abroord. This could not be without great confuſion: ſo as the enemies tooke him out of all order; and ſunke or boorded all his Nauie, fiue excepted, that by a ſudden deuice made ſhift to eſcape. Each of them hung out a burning Creſſet vpon two poles, at the Beake-head: and then rowed forwards directly vpon the Enemie: who hauing not bethought himſelfe what ſhift to make againſt ſuch vnexpected danger of firing, was content to giue way vnto theſe deſperate Gallies; for feare leſt they ſhould burne, together with themſelues, a part of the Kings Fleete.

Not long after this, the *Romans* had ſome loſſe by tempeſt: wherof *Polyxenidas* could not take ſuch aduantage as hee had hoped; becauſe, putting to Sea for that purpoſe, Hee was driuen backe againe by the like foule weather. But the *Rhodians*, to ſhew that they

they were not discouraged, set forth twentie other Gallies: the *Romans* also with King *Eumenes* repaired their Fleet; and all of them together, in great brauerie, presented battaile to *Polyxenidas* before the Hauen of *Ephesus*. When hee durst not accept it: they went from place to place, attempting many things, as eyther they were entreated by the *Rhodians*, or perswaded by some appearing hopes of doing good. Yet performed they little or nothing: for that one while they were hindred by stormes at Sea; and another while by strong resistance, made against them at Land.

Eumenes with his Fleet was compelled to forsake them; and returne home to the defence of his owne Kingdome. For *Antiochus* wasted all the grounds about *Elea* & *Pergamus*: and leauing his sonne *Seleucus* to besiege the royall Citie of *Pergamus*: did with the rest of his Armie spoyle the whole Countrey thereabout. *Attalus*, the brother of King *Eumenes*, was then in *Pergamus*; hauing with him no better men to defend the Citie, than were they that lay against it. Wherefore he had reason to stand in feare, being too much inferiour in number. There came to his aid a thousand Foot, and an hundred Horse of the *Achæans*: old souldiers all, and trayned vp vnder *Philopœmen*, whose Scholler, in the Art of warre, *Diophanes* their Commander was. This *Diophanes*, beholding from the walls of *Pergamus*, which was an high Towne, the demeanour of the Enemie; began to disdain that such men as they should hold them besieged. For *Seleucus* his Armie which was encamped at the hill-foot, seeing that none durst sallie forth vpon them, grew so careless: as otherwise, than by spoyling all behinde their backes, they seemed to forget that they were in an Enemies Countrie. *Diophanes* therfore spake with *Attalus*: and told them that he would goe foorth, encamped not farre from the Enemy. They of *Pergamus* thought him little better than mad. As for the besiegers; they wondred at first what his meaning was: but when they saw that he held himselfe quiet, they made a iest of his boldnesse; and laughed to see with what an handfull of men he looked so stoutly. So they returned vnto their former negligence and disorders. Which *Diophanes* perceiuing, He commanded all his men to follow him, euen as fast as they well might: and he himselfe, with the hundred Horse, brake out on the sudden vpon the Station that was next at hand. Very few of the enemies had their Horses readie saddled, but more few, or none, had the hearts to make resistance: so as He draue them all out of their Campe; and chased them as farre as he might safely aduenture, with great slaughter of them, and no losse of his owne. Hereat all the Citizens of *Pergamus* (who had couered the wals of the Towne, men and women, to behold this spectacle) were very ioyfull; and highly magnified the vertue of these *Achæans*. Yet would they not therefore issue forth of their gates, to helpe the *Achæans* in doing what remained to be done. The next day *Seleucus* encamped halfe a mile further from the Towne, than he had done before: and against him went foorth *Diophanes* the second time; who quietly rested a while in his old Station. When they had staied many houres, looking who should begin: *Seleucus*, in faire order as he came, withdrew himselfe toward his lodging that was further off. *Diophanes* moued not whilest the Enemie was in sight: but as soone as the ground betweene them hindred the prospect, hee followed them in all haste, and soone ouertaking them with his Horse, charged them in Rere; so as he brake them, and with all his forces pursued them at the heeles, to their very Trenches. This boldnesse of the *Achæans*, and the basenesse of his owne men, caused *Seleucus* to quit the siege, little to this honour. Such being the qualitie of these *Asiatiques*; *Philopœmen* had cause to tell the *Romans*, That he enuied their victorie. For when *Antiochus* lay feasting at *Chalcis* after his mariage, and his souldiors betooke themselues to Riot, as it had beene in a time of great security: a good man of warre might haue cut all their throates, euen as they were tipling in their victualling houses; which *Philopœmen* said that he would haue done, had He beene Generall of the *Achæans*, and not, as he then was, a priuate man.

Antiochus was full of busines: and turning his care from one thing to another, with a great deale of trauaile, brought almost nothing to passe. Hee had beene at *Pergamus*: into which *Eumenes*, leauing the *Romanes*, did put himselfe with a few of his Horse and light armature. Before *Pergamus* he left his sonne as before hath beene shewed, & went to *Elea*: whither he heard that *Æmylius* the *Roman* Admiral was come, to bring succour to *Eumenes*. There hee made an Ouerture of peace: about which to consult, *Eumenes* was sent for by *Æmylius*, and came from *Pergamus*. But when it was considered, that no conclusion could be made without the Consul; this Treatie brake off. Then followed

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the Ouerthrow newly mentioned; which caused *Seleucus* to giue ouer the siege of *Pergamus*. Afterwards, foure or fiue Townes of scarce any worth or note were taken by the King: and the *Syrian* Fleet, being of seuen and thirty Sayle, was beaten by the *Rhodian* which was of like number. But of this victorie the *Rhodians* had no great cause to reioyce: for that *Hannibal* the *Carthaginian*, who, together with *Apollonius* a Courtier of *Antiochus*, was Admirall of the *Syrians*, did them in manner as great hurt as they could doe to *Apollonius*; and hauing the victory taken out of his hand by *Apollonius* his flight, yet made such a retrait, that the *Rhodians* durst not farre aduenture vpon him. Now of these Actions which were but as Præfaces vnto the warre; the last and greatest was a victorie of the *Romanes* by Sea, against *Polyxenidas* the Kings Admirall. The battaile was fought by *Myonnesus* a Promontorie in *Asia*: where *Polyxenidas* had with him foure-score and nine Gallies; and fiue of them greater, than any of the *Romans*. This being all the strength which he could make by Sea: we may note the vanity of those brags, wherewith *Antiochus* vanted the last yeere, That his *Armada* should couer all the shores of *Greece*. The *Romanes* had eight and fiftie Gallies; the *Rhodians*, two and twenty: the *Roman* being the stronger built, and more stoutly manned; the *Rhodian* more light-timbred and thin planckt, hauing all aduantage of speede, and good Sea-men. Neither forgot they to helpe themselues by the same deuice; with which, fiue of their Gallies had lately escaped from *Samos*. For with fire in their prowes they ran vpon the Enemy: who declining them for feare, laid open his side: and was thereby in greater danger of being stemmed. After no long fight, the Kings Nauie hoysted saile: and hauing a faire winde, bore away toward *Ephesus* as fast as they could. Yet fortie of their Gallies they left behinde them: whereof thirteene were taken: all the rest burnt or sunke. The *Romans* and their fellowes lost only two or three shippes: but got heereby the absolute Masterie of the Sea.

The report of this misaduenture, may seeme to haue taken from *Antiochus* all vse of reason. For as if no hope had beene remayning, to defend those places that hee held in *Europe*: He presently with-drew his Garrisons from *Lysimachia*: which might easily haue beene kept, euen till the end of Winter following, and haue reduced the besiegers (if the siege had beene continued obstinately) vnto termes of great extremitie. Hee also gaue ouer the siege of *Colophon*: and laying aside all thought saue onely of defence, drew together all his Armie; and sent for helpe to his father-in-law, King *Ariarathes* the *Cappadocian*.

Thus the *Roman* Consul, without impediment, not onely came to the *Hellespont*, but had yeelded vnto him all places there, belonging to *Antiochus* on *Europe* side. The Fleet was then also in readinesse, to transport him ouer into *Asia*: where *Eumenes* had taken such care before, that Hee landed quietly at his owne good ease; euen as if the Countrie had beene his alreadie. The first newes that he heard of the Enemie, was by an Embassador that came to sue for peace. This Embassador declared in his Masters name, That the same things which had hindered him from obtaining peace of the *Romanes* heeretofore, did now perswade him, that he should easily come to good agreement with them. For in all disputations heretofore, *Smyrna*, *Lampsacus*, and *Lysimachia*, had beene the places about which they varied. Seeing therefore the King had now alreadie giuen ouer *Lysimachia*; and was further purposed, not to striue with the *Romans* about *Lampsacus* and *Smyrna*: what reason was there, why they should need to trouble him with warre? If it was their desire, that any other Townes vpon the Coast of *Asia*, not mentioned by them in any former Treaties, should bee also set at libertie, or otherwise deliuered into their hands: the King would not refuse to gratifie them therein. Briefly, let them take some part of *Asia*: so as the bounds, diuiding them from the King, might not be vncertaine; and it should bee quietly put into their hands. If all this were not enough: the King would likewise beare halfe the Charges, whereat they had beene in this warre. So praying the *Romanes* to hold themselues content with these good offers, and not to bee too insolent vpon confidence of their fortune; He expected their answere. These offers which to the Embassadour seemed so great, were iudged by the *Romans* to be very little. For they thought it reasonable, that the King should beare all the charges of the warre, since it began through his owne fault: and that He should not onely depart out of these few Townes, which he held in *Æolis* and *Ionia*; but quite out of *Asia the lesse*, and keep himselfe on the other side of Mount *Taurus*. When the Embassadors therefore saw, that

that no better bargaine could be made, He dealt with *P. Scipio* in priuate: and to him he promiſed a great quantitie of gold, together with the free reſtitution of his ſonne; who (it is vncertaine by what miſchance) was taken priſoner, and moſt honourably entertained by the King. *Scipio* would not hearken to the offer of gold: nor otherwiſe to the reſtitution of his ſonne, than vpon Condition, That it might bee with making ſuch amends for the benefit, as became a priuate man. As for the publike buſineſſe: He onely ſaid thus much, That ſince *Antiochus* had alreadie forſaken *Lyſimachia*, and ſuffered the warre to take hold on his owne Kingdome; there was now none other way for him, than either to fight, or yeeld to that which was required at his hands. Wherefore, ſaid He, tell your King in my name, that I would aduiſe him to refuſe no Condition whereby he may haue peace.

The King was not any whit moued with this aduice. For ſeeing that the Conſul demanded of him no leſſe, than if he had beene alreadie ſubdued: little reaſon there was that he ſhould feare to come to battaile; wherein he could loſe, as he thought, no more, than by ſeeking to auoid it he muſt giue away. Hee had with him threeſcore and tenne thouſand Foot, and twelue thouſand Horſe, beſides two and fifty *Indian* Elephants, and many Chariots armed with hookes or ſythes, according to the manner of the Eaſterne Countries. Yet was he nothing pleaſed, to heare that the Conſul drew neere him apace as one haſtning to fight. But howſoeuer he was affected; He made ſo little ſhew of feare, that hearing *P. Scipio* to lie ſicke at *Elea*, He ſent thither vnto him his ſonne without ranſome: as one both deſirous to comfort this noble Warriour in his ſickneſſe, and withall not deſirous to retaine the yong Gentleman for a pledge of his owne ſafetie. Thus ought his bountie to be conſtant. Otherwiſe it might be ſuſpected, That herein hee dealt craftily. For ſince he could haue none other ranſome of *Scipio*, than ſuch as an honourable man, that had no great ſtore of wealth, might pay: better it was to doe ſuch a courteſie before the battell, as would afterwards haue beene little worth; than to ſtay vntill the *Romanes*, perhaps victorious, ſhould exact it at his hands. *P. Scipio* was greatly comforted with the recouerie of his ſonne: ſo as the ioy thereof was thought, to haue beene much auaileable vnto his health. In recompence of the Kings humanitie, Hee ſaid onely thus much vnto thoſe that brought him this acceptable Preſent, *I am now able to make your King none other amends, than by aduiſing him not to fight vntill hee ſhall heare that I am in the Campe.* What he meant by this, it is hard to coniecture. *Antiochus* reſolued to follow his counſaile: and therefore withdrew himſelfe from about *Thyatira*, beyond the Riuer of *Phrygius* or *Hyllus*, vnto *Magneſia* by *Sipylus*: where encamping, Hee fortified himſelfe as ſtrongly as hee could. Thither followed him *L. Scipio* the Conſul; and ſate downe within foure miles of him. About a thouſand of the Kings Horſe, moſt of them *Gallo-Greekes*, came to bid the *Romans* welcome: of whom at firſt they ſlew ſome; and were anon, with ſome loſſe driuen backe ouer the Riuer. Two daies were quietly ſpent, whileſt neither the King nor the *Romans* would paſſe the water. The third day the *Romanes* made the aduenture: wherein they found no diſturbance, nor were at all oppoſed, vntill they came within two miles and a halfe of *Antiochus* his Campe. There as they were taking vp their lodging, they were charged by three thouſand Horſe and Foote: whom their ordinarie *Corps du gard* repelled. Foure dayes together after this, each of them brought forth their Armies; and ſet them in order before the Trenches, without aduancing any further. The fift day the *Romans* came halfe way forward, and preſented battaile; which the King would not accept. Thereupon the Conſul tooke aduice what was to be done. For either they muſt fight vpon whatſoeuer diſaduantage, or elſe reſolue to abide by it all Winter, farre from any Countrey of their friends, and therefore ſubiect vnto many difficulties: vnleſſe they would ſtaine their honour by returning farre backe, to winter in a more conuenient place; and ſo defer the warre vntill the next Spring. The *Roman* ſouldier was throughlie perſwaded of that Enemies baſe temper. Wherefore it was the generall Crie, That this great Armie ſhould be aſſayled, euen in the Campe where it lay: as if rather there were ſo many beaſts to be ſlaughtered, than men to bee fought with. Yet a day or two paſſed, in diſcouering the fortifications of *Antiochus*, and the ſafeſt way to ſet vpon him. All this while *P. Scipio* came not. Wherefore the King, being very loth to diſhearten his men, by ſeeming to ſtand in feare of the Enemie, reſolued to put the matter to triall. So when the *Romans* tooke the field againe, and ordered their Battells:

Hee alſo did the like; and aduanced ſo farre, that they might vnderſtand his meaning to fight.

The *Romane* Armie conſiſted of foure Legions, two *Roman* and two *Latines* in each of which were fiue thouſand and foure hundred men. The *Latines*, as vſually, were in the points; the *Romans*, in the maine battell. All of them, according to their wonted form, were diuided into Maniples. The *Haſtati* had the leading: after them follow the *Principes*, at ſuch diſtance as was vſuall; and laſt of all, the *Triarij*. Now beſide theſe, there were about three thouſand Auxiliaries; partly *Achæans*; and partly ſuch as belonged to *Eumenes*: which were placed in an equall Front beyond the *Latines* in the right wing. Vtmoſt of all (ſaue ſome fiue hundred *Cretians*, and of the *Trallians*) were almoſt three thouſand Horſe: of which, *Eumenes* had brought thither eight hundred; the reſt being *Roman*. The left wing was fenced by the banke of the riuer: yet foure Troups of horſe were placed there, though ſuch helpe ſeemed in a manner needleſſe. Two thouſand Voluntaries, *Macedonians* and *Thracians*, were left to guard the Campe. The Conſul had with him ſixeteene *African* Elephants, which he beſtowed in his Rere: foraſmuch as had they come to fight with thoſe of *Antiochus*, they onely would haue ſerued to diſcourage his men; as beeing ſure to bee beaten: the *Indian* beeing farre the greater, and more couragious beaſts: whereof *Antiochus* had likewiſe much aduantage in number.

The Kings Armie being compounded of many Nations, diuerſly appointed, and not all accuſtomed to one manner of fight, was ordered according to the ſeuerall kindes, in ſuch wiſe as each might be of moſt vſe. The maine ſtrength of his Foote conſiſted in ſixteene thouſand, armed all *Macedonian*-like, and called *Phalangiers*. Theſe hee placed in the middeſt, and diuided into tenne Battalions: euery one hauing two and thirty in File, and fiftie in Front. Betweene euery Battalion were two Elephants, goodly beaſts, and ſuch as being adorned with Frontals, high Creſts, Towers on their backes, and beſides him that gouerned the Elephant, foure men in euery Tower, made a gallant and terrible ſhew. On the right hand of theſe were fifteene hundred Horſe of the *Gallo-Greekes*: then, three thouſand Barbd Horſe: and a Regiment of almoſt a thouſand Horſe, called the *Agema*, that were all *Medians*, the choice of the Countrie, and accompanied by ſome others. All which Troupes of Horſe, diuided in their ſeuerall kindes, doe ſeeme to haue followed one another in depth, rather than to haue bin ſtretched out in Front. Adioyning vnto theſe, were ſixteene Elephants together in one flocke. A little further to the right hand, was the Kings owne Regiment; called the *Argyraſpides*, or *Siluerſhields*, by a name borrowed from their furniture, but nothing like ſo valiant as thoſe of the ſame name, that had ſerued vnder Great *Alexander*: then, twelue hundred Archers on horſebacke, three thouſand light-armed Footee, two thouſand and fiue hundred Archers of *Myſia*; with foure thouſand ſlingers and Archers of the *Cirtæans*, & *Elymæans*. On the left hand of the *Phalangiers*, were placed the like numbers of *Gallo-Greekes*, and Barbd Horſe: as alſo two thouſand Horſe that were ſent from *Ariarathes*, with two thouſand and ſeuen hundred of diuers Nations; and a Regiment of a thouſand Horſe more lightly armed, that were called *the Kings Troup*, being *Syrians*, *Phrygians*, and *Lydians*. In front of all theſe Horſe were the Chariots armed with hooks or ſythes, and the *Dromedaries*, whereon ſate *Arabians* with long Rapiers, that would ſerue to reach from thoſe high Camels. Beyond theſe were, as in the right wing, a rabble of many Nations, *Carians*, *Cilicians*, *Pamphylians*, *Piſidians*, *Cyrtæans*, *Elymæans*, and manie others, hauing alſo with them ſixteene Elephants. *Antiochus* himſelfe commanded in the right wing: *Seleucus* in the left: and three of his principall Captains commanded ouer the *Phalangiers*.

The firſt on-ſet was giuen by the *Dromedaries*, and armed Chariots: of which the one, being like to terrifie the Horſe; the other, to breake the Squadrons of the Foote; *Eumenes* with a few light-armed *Cretians*, Archers, Darters, and Slingers, eaſily made fruſtrate the danger threatned by them both. For with ſhowtings, and noyſes, and ſome wounds, they were driuen out of the fielde; and running backe vpon their owne men, did the ſame harme which they had intended to the Enemies. Wherefore the *Romane* Horſe following this aduantage, charged vpon the left wing: whereas they found no reſiſtance; ſome being out of order; others being without courage. It is ſhamefull to rehearſe, and ſo ſtrange, that it may hardly ſeeme credible: that the *Phalangiers*, with

with ſuch varieties of *Auxiliaries*, made little or no reſiſtance; but all of them fledde, in a manner, as ſoone as they were charged. Onely the King, *Antiochus* himſelfe, being in the left wing of his owne battaile: and ſeeing the *Latines*, that ſtood oppoſite vnto him, weakely flanked with Horſe: gaue vpon them couragiouſly, and forced them to retire. But *M. Æmilius*, that had the Guard of the *Roman* Campe, iſſued forth with all his power to helpe his fellowes: and, what by perſwaſion, what by threates made them renew the fight. Succour alſo came from the right wing, where the *Romanes* were already victorious: whereof when *Antiochus* diſcouered the approach; Hee not onely turned his Horſe about, but ranne away vpon the ſpur without further tarriance. The Campe was defended a little while: and with no great valour; though by a great multitude that were fled into it. *Antiochus* is ſaid to haue loſt in this battaile fiftie thouſand Foot, and foure thouſand Horſe; beſides thoſe that were taken. Of the *Romanes*, there were not ſlaine aboue three hundred Foot, and foure and twenty Horſe: of *Eumenes* his followers fiue and twenty.

Antiochus fled to *Sardes*, and from thence to *Apamea*, the ſame night; hearing that *Seleucus* was gone thither before. He left the cuſtodie of *Sardes*, and the Caſtle there, to one whom he thought faithfull. But the Townesmen and Souldiors were ſo diſmayed with the greatneſſe of the Ouerthrow; that one mans faith was worth nothing. All the Townes in thoſe parts, without expecting ſummons, yeelded vp themſelues by Embaſſadors: whom they ſent to the *Romanes*, whileſt they were on the way. Neither were many daies ſpent, ere *Antiochus* his Embaſſador was in the Campe: hauing none other errand, than to know what it would pleaſe the *Romanes* to impoſe vpon the King his Maſter. *P. Scipio* was now come to his brother, who obtained leaue to make the anſwere, becauſe that it ſhould bee gentle. They required no more than they had lately done: which was, that he ſhould quite abandon his Dominions on this ſide *Taurus*. For their charges in that Warre, they required fifteene thouſand Talents: fiue hundred in hand; two thouſand and fiue hundred, when the Senate and People of *Rome* ſhould haue confirmed the peace; and the other twelue thouſand, in twelue yeeres next enſuing by euen portions. Likewiſe they demanded foure hundred Talents for *Eumenes*; and ſome ſtore of Corne, that was due to him vpon a reckoning. Now beſides twentie hoſtages which they required, very earneſt they were to haue *Hannibal* the *Carthaginian*, and *Thoas* the *Ætolian*, with ſome others who had ſtirred vp the King to this warre, deliuered into their hands. But any wiſe man might ſo eaſily haue perceiued, that it would be their purpoſe to make this one of their principall demands; as no great art was needfull to beguile their malice. The Kings Embaſſadour had full commiſſion, to refuſe nothing that ſhould be enioyned. Wherefore there was no more to doe, than to ſend immediatelie to *Rome* for the ratification of the Peace.

There were new Conſuls choſen in the meane while at *Rome*, *M. Fuluius*, and *Cn. Manlius Volſo*. The *Ætolians* deſired peace, but could not obtaine it: becauſe they would accept neither of the two Conditions to them before propounded. So it was decreed, That one of the Conſuls ſhould make warre vpon the *Ætolians*; the other, vpon *Antiochus* in *Aſia*. Now though ſhortly there came newes that *Antiochus* was already vanquiſhed in battaile, and had ſubmitted himſelfe vnto all that could be required at his hands: yet ſince the State of *Aſia* was not like to bee ſo throughly ſetled by one Victory, but that many things might fall out worthy of the *Romane* care; *Cn. Manlius*, to whom *Aſia* fell by lot, had not his Prouince changed.

Soone after this, came the Embaſſadours of King *Antiochus* to *Rome*, accompanied with the *Rhodians* and ſome others: yea by King *Eumenes* in perſon; whoſe preſence added a goodly luſtre to the buſineſſe in hand. Concerning the peace to bee made with King *Antiochus*, there was no diſputation: it was generally approoued. All the trouble was, about the diſtribution of the purchaſe. King *Eumenes* reckoned vp his own deſerts; and comparing himſelfe with *Maſaniſſa*, hoped that the *Romans* would be more bountifull to him than they had beene to the *Numidian*, ſince they had found him a King indeed, whereas *Maſaniſſa* was onely ſuch in title; and ſince both hee and his Father had alwaies beene their friends, euen in the very worſt of the *Romane* fortune. Yet was there much adoe to make him tell what hee would haue: He ſtill referring himſelfe to their courteſie; and they deſiring him to ſpeake plaine. At the length hee craued they would beſtow vpon him, as much of the Country by them taken from *Antiochus*, as they

had no purpose to keepe in their owne hands. Neither thought he it needfull, that they should trouble themselues with the care of giuing liberty to many of the *Greeke* Towns, that were on *Asia* side. For since the most of those Townes had beene partakers with the King in his Warre; it was no reason that they should be gainers by his ouerthrow. The *Rhodians* did not like of this. They desired the Senate to bee truely Patrons of the *Grecian* libertie; and to call to minde, that no small part of *Greece* it selfe had bin subiect vnto *Philip*, and serued him in his Warre: which was not alleadged against him as a cause why they should not be made free, after that *Philip* was ouercome. But the maine point whereon they insisted, was this, That the Victory of the *Romans* against King *Antiochus* was so great, as easily might satisfie the desires of all their friends. The Senate was glad to heare of this; and very bountifully gaue away so much, that euery one had cause to be well pleased.

Such end had the Warre against King *Antiochus*: after which, *L. Cornelius Scipio*, returning home, had granted vnto him the honour of a Triumph: the pompe whereof exceeded in riches, not onely that of *Titus Quintius Flaminius*, but of any ten that *Rome* had beheld vntill that day. Now forasmuch as the surname of *The African* had beene giuen vnto *P. Scipio*, it was thought conuenient by some, to reward *L. Scipio* with the title of *The Asiatick*: which the fortune of his Victorie had no lesse deserued; though the vertue, requisite to the purchase thereof, was no way correspondent.

§. IX.

The Ætolians, and the Gallogreekes, vanquished by the Roman Consuls Fuluius *and* Manlius. Manlius *hardly obtaines a Triumph: being charged (among other obiections) with attempting to haue passed the bounds appointed as fatall to the Romans by* Sibyl. *Of* Sibyls *Prophecies; the Bookes of* Hermes; *and that Inscription,* Simoni Deo Sancto. *The ingratitude of Rome to the two* Scipio's: *and that beginning and faction among the Romane Nobilitie.*

Marc. Fuluius and *Cn. Manlius* had the same charge diuided betweene them, which *L. Cornelius Scipio*, now styled *Asiaticus*, had lately vndergone. It was found more than one mans worke, to looke at once to *Greece* and to *Asia*. And for this reason was it apparent, that *L. Scipio* had granted so long a Truce to the *Ætolians*. But since, in this long *Interim* of Truce, that haughtie little Nation had not sought to humble it selfe to the *Romane Maiestie*, it was now to bee brought vnto more lowlie termes than any other of the *Greekes*. The best was, that so great a storme fell not vnexpected vpon the *Ætolians*. They had foreseene the danger, when their Embassadours were vtterly denied peace at *Rome*: and they had prouided the last remedie; which was, to entreate the *Rhodians* and *Athenians* to become intercessours for them. Neyther were they so dejected, with any terrible apprehensions, that they could not well deuise, euen vpon helping themselues, by repurchase of Countries lost, where they spied aduantage.

Poore King *Aminander* liued in exile among them, whilest *Philip* of *Macedon* kept for him, possession of his Lands and Castles. But the *Athamanians* (besides that manie of them bore a naturall affection to their owne Prince) hauing beene long accustomed to serue a Mountaine Lord, that conuersed with them after an homely manner; could not endure the proud and insolent manner of commaund, vsed by the Captaines of *Philip* his Garrisons. They sent therefore some few of them to their King, and offered their seruice toward his restitution. At the first there were onely foure of them; neither grew they, at length, to more than two and fiftie, which vndertooke the worke. Yet assurance, that all the rest would follow, made *Aminander* willing to trie his fortune. Hee was at the borders with a thousand *Ætolians*, vpon the day appointed: at what time his two and fiftie aduenturers hauing diuided themselues into foure parts, occupied, by the readie assistance of the multitude, foure of the chiefe Townes in the Countrie, to his vse. The fame of this good successe at first, with diuers letters running from place to place, whereby men were exhorted to doe their best in helping forward the Action, made the Lieutenants of *Philip* vnable to thinke vpon resistance. One of them held the Towne of *Theium* a few dayes; giuing thereby some leisure vnto his King to

prouide for the rescue. But when he had done his best, he was forced thence, and could onely tell *Philip*, whom he met on the way, that all was lost. *Philip* had brought from home sixe thousand men; of whom, when the greater part could not hold out, in such a running march, he left all but two thousand behinde him, and so came to *Athenæum*, a litele *Athamanian* Castle, that still was his, as being on the frontier of *Macedon*. Thence he sent *Zeno*, who had kept *Theium* a while, to take a place lying ouer *Argithea*, that was chiefe of the Countrie. *Zeno* did as he was appointed: yet neither he, nor the King had the boldnesse, to descend vpon *Argithea*; for that they might perceiue the *Athamanians*, all along the hill sides, ready to come downe vpon them, when they should be busie. Wherefore nothing was thought more honourable than a safe retreat: especially when *Aminander* came in sight with his thousand *Ætolians*. The *Macedonians* were called back, from-wards *Argithea*, and presently withdrawn by their King towards his own borders. But they were not suffered to depart in quiet at their pleasure. The *Athamanians* and *Ætolians* way-layd them, and pursued them so closely, that their rout was in manner of a plaine flight, with great losse of men and armes; few of those escaping, that were left behinde, as to make a countenance of holding somewhat in the Countrey, vntill *Philip* his returne.

The *Ætolians* hauing found the businesse of *Athamania* so easie, made an attempt in their owne behalfe, vpon the *Amphilochians* and *Aperantians*. These had belonged vnto their Nation, and were lately taken by *Philip*, from whom they diligently reuolted, and became *Ætolian* againe. The *Dolopians* lay next; that had beene euer belonging to the *Macedonian*, and so did still purpose to continue. These tooke Armes at first: but soone layed them away; seeing their neighbors ready to fight with them in the *Ætolian* quarrell, and seeing their owne King so hastily gone, as if he meant not to returne.

Of these victories the ioy was the lesse; for that newes came of *Antiochus* his last ouerthrow, and of *M. Fulvius* the new Consul his hasting with an armie into *Greece*. *Aminander* sent his excuses to *Rome*, praying the Senate, not to take it in despight, that hee had recouered his owne from *Philip* with such helpe as he could get. Neither seemes it that the *Romanes* were much offended to heare of *Philip* his losses: for of this fault they neither were sharpe correctors, nor earnest reprouers. *Fulvius* went in hand with the businesse, about which he came, and layed siege to *Ambracia*, a goodly Citie, that hath beene the chiefe seate of *Pyrrhus* his Kingdome. With this he began; for that it was of too great importance to be abandoned by the *Ætolians*: yet could not by them be relieued, vnlesse they would aduenture to fight vpon equall ground. To helpe the *Ambracians*, it was not in the *Ætolians* power: for they were, at the same time, vexed by the *Illyrians* at sea, and ready to be driuen from their new conquest, by *Perseus* the sonne of *Philip*, who inuaded the Countries of the *Amphilochians* and *Dolopians*. They were vnable to deale with so many at once; and therefore as earnestly sought peace with the *Romans*, as they stoutly made head against the rest. In the meane while the *Athenian* and *Rhodian* Embassadours came; who besought the Consul to grant them peace. It helped well that *Ambracia* made strong resistance, and would not bee terrified, by any violence of the assaylants, or danger that might seeme to threaten. The Consul had no desire to spend halfe his time about one Citie, and so bee driuen to leaue vnto his successour the honour of finishing the Warre. Wherefore hee gladly hearkened vnto the *Ætolians*, and bade them seeke peace with faithfull intent, without thinking it ouerdeare, at a reasonable price; considering with how great a part of his Kingdome their friend *Antiochus* had made the same purchase. He also gaue leaue to *Aminander*, offering his seruice as a mediatour, to put himselfe into *Ambracia*, and trie what good his perswasions might doe with the Citizens. So, after many demaunds and excuses, the conclusion was such as was grieuous to the weaker, but not vnsufferable. The same Embassadours of the *Athenians* and *Rhodians*, accompanied those of the *Ætolians* to *Rome*, for procuring the confirmation of Peace. Their eloquence and credit was the more needfull in this intercession, for that *Philip* had made a verie grieuous complaint about the losse of those Countries, which they had lately taken from him. Heereof the Senate could not but take notice; though it did not hinder the peace, which those good Mediatours of *Rhodes* and *Athens* did earnestly sollicite. The *Ætolians* were bound to vphold the Maiestie of the people of *Rome*, and to obserue diuers Articles, which made them the lesse free, and more obnoxious to the *Romanes*, than

any people of *Greece*, they hauing beene the first that called these their Masters into the Countrie. The Ile of *Cephalenia* was taken from them by the *Romanes*: who kept it for themselues (as not long since they had gotten *Zacinthus* from the *Achaans*, by stiffely pressing their owne right) that so they might haue possession along the coast of *Greece*, whilest they seemed to forbeare the Countrey. But concerning those places, whereto *Philip*, or others, might lay claime, there was set down an Order so perplexed, as would necessarily require to haue the *Romans* Iudges of their controuersies, when they should arise. And heereof good vse will bee shortly made: when want of employment elsewhere, shall cause a more Lordly Inquisition to be held, vpon the affaires of *Macedon* and *Greece*.

Cn. Manlius, the other Consull, had at the same time warre in *Asia*, with the *Gallo-Greekes* and others. His Armie was the same that had followed *L. Scipio*, of whose victorie, his acts were the consummation. He visited those Countries on the hither side of *Taurus*, that had scarce heard of the *Romans*; to whom they were abandoned by *Antiochus*. Among these were some petty Lords, or Tyrants, some free Cities, and some that were together at Warres, without regard of the great alteration happened in *Asia*. From euery of these hee got somewhat; and by their quarrells found occasion to visite those Prouinces, into which hee should else haue wanted an errand. Hee was euen loaden with bootie, when, hauing fetcht a compasse about *Asia*, he came at length vpon the *Gallogreekes*. These had long domineered ouer the Countrie: though of late times, it was rather the fame and terror of their fore-passed acts, than any present vertue of theirs, which held them vp in reputation. Of the *Romans* they had lately such triall, when they did serue vnder King *Antiochus*, as made them to acknowledge themselues farre the worse men. Wherefore they thought it no small part of their safetie, that they dwelt vpon the Riuer *Halys*, in an In-land Countrie, where those enemies were not very like to search them out. But when such hopes failed; and when some Princes of their owne Nation, that had beene friends of *Eumenes*, exhorted the rest to yeeld: then there was no counsaile thought so good, as to forsake their houses and Countrie, and, with all that they could carrie or driue, to betake themselues vnto the high mountaines of *Olympus* and *Margana*. These mountaines were exceeding hard of ascent, though none should vndertake the custodie. Being therefore well manned and victualled for a long time; as also the naturall strength being helpt, by such fortification as promised greatest assurance: it was thought, that the Consul would either forbeare the attempt of forcing them, or easily bee repelled; and that finally, when hee had stayed there a while, winter, and much want, should force him to dislodge. Yet all this auailed not. For whereas the *Gallogreekes* had beene careless of furnishing themselues with casting weapons, as if stones would haue serued well enough for that purpose: the *Romanes*, who came farre otherwise appointed, found greater aduantage in the difference of Armes, than impediment in disaduantage of ground. Archers and Slingers did easily preuaile against casters of stones; especially being such as were these *Gallogreekes*, neither exercised in that manner of fight, nor hauing prepared their stones before-hand, but catching vp what lay next, the too great, and the too little, oftner than those of a fit size. Finally, the *Barbarians*, wanting defensiue Armes, could not hold out against the Arrowes and weapons of the *Romane* light armature: but were driuen from a piece of ground, which they had vndertaken to make good, vp into their Campe on the top of the mountaine; and being forced out of their Campe, had none other way left, than to cast themselues headlong downe the steepe rockes. Few of their men did escape aliue: all their wiues, children, and goods became a prey vnto the *Romanes*. In the very like manner, were the rest of that Nation ouercome soone after, at the other mountaine: onely more of them saued themselues by flight, as hauing fairer way at their backes.

These warres being ended: *Fuluius* and *Manlius* were appointed by the Senate, each of them to retaine as Proconsul, his Prouince for another yeere. *Fuluius*, in his second yeere, did little or nothing. *Manlius* gaue peace to those whom he had vanquished; as likewise to *Ariarathes* the *Cappadocian*, and some others, not by him vanquished, but submitting themselues for feare of the *Roman* armes. He drew from them all, what profit he could: and laid vpon them such conditions, as he thought expedient. Hee also did finish the league of peace with *Antiochus*; whereto hee swore, and received the Kings

oath

oath by Embassadours, whom he sent for that purpose. Finally, having set in order the matters of *Asia*, he tooke his way toward the *Hellespont*, loaden with spoile, as carrying with him (besides other treasures) all that the *Gallogreekes* had in so many yeeres extorted, from the wealthy Provinces that lay round about them. Neither did this Armie of *Manlius* returne home, rich in money alone, or cattell, or things of needefull vse, which the *Roman* souldier had beene wont to take as the onely good purchase; but furnished with sumptuous houshold stuffe, and slaues of price, excellent Cookes, and Musicians for banquets, and in a word, with the seedes of that luxurie, which finally ouer-grew and choked the *Roman* vertue.

The Country of *Thrace* lay between *Hellespont* and the Kingdome of *Macedon*, which way *Manlius* was to take his iourney homeward. *L. Scipio* had found no impediment among the *Thracians*: either for that he passed through them, without any such bootie as might prouoke them; or perhaps rather, because *Philip* of *Macedon* had taken order, that the *Barbarians* should not stirre. But when *Manlius* came along with a huge traine of baggage; the *Thracians* could not so well containe themselues. Neither was it thought, that *Philip* tooke it otherwise than very pleasantly, to haue this *Roman* Armie robbed, and well beaten on the way. He had cause to be angry, seeing how little himselfe was regarded, and what great rewards were giuen to *Eumenes*. For he vnderstood, and afterwards gaue the *Romans* to vnderstand, that *Eumenes* could not haue abidden in his owne Kingdome, if the *People* of *Rome* had not made warre in *Asia*: whereas contrariwise, *Antiochus* had offered vnto himselfe three thousand talents, and fiftie ships of warre, to take part with him and the *Aetolians*; promising moreouer to restore vnto him all the *Greeke* Cities, that had been taken from him by the *Romans*. Such being the difference between him and *Eumenes*, when the warre began: he thought it no euen dealing of the *Romans*, after their victory, to giue away not onely the halfe of *Asia*, but *Chersonnesus* and *Lysimachia* in *Europe*, to *Eumenes*; whereas vpon himselfe they bestowed not any one Towne. It agreed not indeede with his Nobilitie to goe to *Rome* and begge Prouinces in the Senate, as *Eumenes* and the *Rhodians* had lately done. He had entertained louingly the two *Scipio's*, which he thought the most honourable men in *Rome*; and was growne into neere acquaintance with *Publius*, holding correspondence with him by letters, whereby hee made himselfe acquainted with the warres in *Spaine* and *Africke*. This perhaps he deemed sufficient, to breed in the *Romans* a due respect of him. But *Eumenes* tooke a surer way. For the *Scipio's* had not a disposing of that which they wonne from *Antiochus*: as neither indeede had *Manlius*, nor the ten Delegates assisting him; but the Senate of *Rome*, by which those Delegates were chosen, and instructed how to proceede. When *Philip* therefore saw these vpstart Kings of *Pergamus*, whom he accounted as base companions, aduanced so highly, and made greater than himselfe; yea himselfe vnregarded, contemned, and exposed to many wrongs: then found he great cause to wish, that he had not so hastily declared himselfe against *Antiochus*, or rather that he had ioyned with *Antiochus* and the *Aetolians*, by whom he might haue beene freed from his insolent Masters. But what great argument of such discontentednesse the *Macedonian* had, we shall very shortly be vrged to discourse more at large. At the present it was beleeued, that the *Thracians* were by him set on, to assaile the *Romans* passing through their Countrie. They knew all aduantages; and they fell, vnexpected, vpon the carriages, that were bestowed in the midst of the Armie, whereof part had already passed a dangerous wood, through which the baggage followed; part was not yet so farre aduanced. There was enough to get, and enough to leaue behinde: though both the getting, and the sauing, did cost many liues, as well of the *Barbarians* as of the *Romans*. They fought vntill it grew to night: and then the *Thracians* withdrew themselues; not without as much of the bootie, as was to their full content. And of such trouble there was more, though lesse dangerous, before the Armie could get out of *Thrace* into *Macedon*. Through the Kingdome they had a faire march into *Epirus*, and so to *Apollonia*, which was their handle of *Greece*.

To *Manlius*, and to *Fuluius*, when each of them returned to the Citie, was granted the honour of Triumph. Yet not without contradiction: especially to *Manlius*, whom some of the ten Delegates, appointed to assist him, did very bitterly taxe, as an vnworthy Commander. Touching the rest of their accusation; it suffiseth that he made good answere, and was approoued by the chiefe of the Senate. One clause is worthy of more particular consideration. Reprehending his desire to haue hindered the peace with *Antiochus*;

they

Liu. l. 38. they said, *That with much adoe he was kept from leading his Armie ouer* Taurus, *and aduenturing vpon the calamitie threatned by* Sibyls *verses, vnto those that should passe the fatall bounds.* What calamitie or ouerthrow this was, wherewith *Sibyls* prophecie threatned the *Roman* Captaine or Armie, that should passe ouer *Taurus*, I doe not conceiue. *Pompey* was the first, that marched with an Armie beyond those limits: though the victories of *Lucullus* had opened vnto him the way, and had before-hand won, in a sort, the Countries on the other side of the Mount; which *Lucullus* gaue to one of *Antiochus* his race, though *Pompey* occupied them for the *Romans*. But we finde not, that either *Lucullus* or *Pompey* suffered any losse, in presuming to neglect the bounds appointed by *Sibyl*. Indeede the accomplishment of this prophecie, fell out neere about one time, with the restitution of *Ptolemie* King of *Ægypt*; that was forbidden vnto the *Romans* by the same *Sibyl*. It may therefore seeme to haue had reference vnto the same things, that were deuounced, as like to happen vpon the reduction of the *Ægyptian* King. Whether the Oracles of *Sibyl* had in them any truth, and were not, as *Tullie* noteth, *sowed at randome in the large field of Time*, there to take root, and get credit by euent; I will not here dispute. But I hold this more probable, than that the restitution of *Ptolemie* to his Kingdome by *Gabinius* the *Roman*, should haue any way betokened the comming of our Sauiour: as some both ancient and moderne *Christian* Writers haue beene well pleased to interprete *Sibyl* in that prophecie. Of the *Sibylline* prædictions I haue sometimes thought reuerendly: though not knowing what they were (as I thinke, few men know) yet following the common beleefe and good authority. But obseruation of the shamefull Idolatry, that vpon all occasions was aduanced in *Rome* by the bookes of *Sibyl*, had well preuailed vpon my credulitie, and made me suspect, though not the faith and pious meaning, yet the iudgement of *Eusebius*: when that learned and excellent worke of Master *Casaubon* vpon the *Annales* of Cardinall *Baronius*, did altogether free me from mine errour; making it apparent, That not onely those prophecies of *Sibyl*, wherein *Christ* so plainely was shewed, but euen the bookes of *Hermes*, which haue borne such reputation, were no better than counterfeited pieces, and at first entertained (whosoeuer deuised them) by the vndiscreet zeale of such, as delighted in seeing the *Christian* Religion strengthned with forreine proofes. And in the same ranke, I thinke, we ought to place that notable Historie, reported by *Eusebius* from no meane Authors. Of the honour which was done to *Simon Magus* in *Rome*; namely, of an Altar to him erected, with an inscription, *Simoni Deo Sancto*, that is, *To Simon the holy god*. For what can be more strange, than that a thing so memorable, and so publike, should haue beene quite omitted by *Tacitus*, by *Suetonius*, by *Dion*, and by all which wrote of those times? Philosophers and Poets would not haue suffered the matter to escape in silence, had it beene true; neither can it be thought that *Seneca*, who then lined and flourished, would haue abstained from speaking any word of an Argument so famous. Wherefore I am perswaded, that this inscription, *Simoni Deo Sancto*, was, by some bad *Criticisme*, taken amisse in place of *Semoni Sango*: a title foure hundred yeeres older than the time of *Simon Magus*. For the goods of one *Vitrunius* a Rebell, had many ages before beene consecrated *Semoni Sango*, that is, *To the Spirit or Demi-god Sangus*, in whose Chappell they were bestowed. So as either by the ill shape of the old *Roman* letters, or by some spoile that Time had wrought vpon them; it might easily come to passe, that the words should be misse-read, *Simoni Sancto*, and that some *Christian* who had heard of *Simon Magus*, but not of *Sangus*, thereupon should frame the coniecture, which now passeth for a true Historie. Such coniectures, being entertained without examination, finde credit by Tradition, whereby also, many times, their fashion is amended, and made more Historicall, than was conceiued by the Authour. But it cannot be safe, to let our faith (which ought to stand firme vpon a sure foundation) leane ouer-hardly on a well painted, yet rotten post.

Tull. de Diuin. lib. 2.

Isaac. Casaub. Exercit. 1. ad Annal. Bar. n. 10. & 11.

Euseb. Eccl. hist. c. 13.

Now concerning the Triumph of *Cn. Manlius*, it may be numbred among a few of the richest, which euer the Citie beheld. Out of that which he brought into the Treasurie, was made the last paiment of those monies which the Common-wealth had borrowed from priuate men, in the second *Punicke warre*. So long was it, that *Rome* had still some feeling of *Hannibal*: which being past, there was remaining neither care, nor memorie, of any danger. This Triumph of *Manlius* was deferred by him, euen so long as hee well could: for that he thought it not safe, to make his entrance into the Citie, vntill the

the heat of an Inquisition, then raging therein, should be allayed. The two *Scipio's* were called one after other into iudgement, by two Tribunes of the people; men, onely by this accusation, knowne to Posteritie. *P. Scipio* the *African*, with whom they beganne, could not endure that such vnworthy men should question him, of purloyning from the Common Treasury, or of being hired with bribes by *Antiochus*, to make an ill bargaine for his Countrey. When therefore his day of answere came; hee appeared before the Tribunes, not humbly as one accused, but followed by a great traine of his friends and Clients, with which he passed through the middest of the Assembly, and offered himselfe to speake. Hauing audience, he told the People, That vpon the same day of the yeere he had fought a great battell with *Hannibal*, and finished the *Punike warre*, by a signall victory. In memory whereof, he thought it no fit season to brabble at the Law; but intended to visit the *Capitoll*, and there giue thankes to *Iupiter*, and the rest of the gods, by whose grace, both on that day and at other times, he had well and happily discharged the most weighty businesse of the Common-wealth. And hereto he inuited with him all the Citizens: requesting them, *That if euer since the seuenteenth yeere of his life, vntill he now grew old, the honourable places by them conferred vpon him, had preuented the capacitie of his age, and yet his deserts had exceeded the greatnesse of those honourable places: then would they pray, that the Princes and great ones of their Citie might still be like to him.* These words were heard with great approbation: so as all the people, euen the Officers of the Court, followed *Scipio*, leauing the Tribunes alone, with none about them, excepting their owne slaues and a Crier, by whom ridiculously they cited him to iudgement, vntill for very shame, as not knowing what else to doe, they granted him, vnrequested, a further day. After this, when *the African* perceiued that the Tribunes would not let fall their suit, but enforce him to submit himselfe to a disgracefull triall: he willingly relinquished the Citie, and his vnthankefull *Romans*, that could suffer him to vndergoe so much indignitie. The rest of his time he spent at *Liternum*: quietly with a few of his inward friends, and without any desire of seeing *Rome* againe. How many yeeres he liued, or whether he liued one whole yeere, in this voluntarie banishment; it is vncertaine. The report of his dying in the same yeere, with *Hannibal* and *Philopœmen*, as also of his priuate behauiour at *Liternum*, render it probable, that he out-liued the Tribuneship of his accusers; who meant to haue drawn him backe to his answere, if one of their Colleagues (as one of them had power to hinder all the rest from proceeding) had not caused them to desist. Howsoeuer it was; the same Tribunes went more sharply to worke with *L. Scipio the Asiatique*. They propounded a Decree vnto the People, touching mony receiued of *Antiochus*, and not brought into the common Treasury; That the Senate should giue charge vnto one of the Prætors, to inquire, and iudicially determine thereof. In fauour of this Decree, an Oration was made by *Cato*, the supposed author of these contentions, and instigator of the Tribunes. He was a man of great, but not perfect, vertue; temperate, valiant, and of singular industrie; frugall also, both of the publike, and of his owne; so as in this kinde he was euen faultie: for though he would not be corrupted with bribes, yet was hee vnmercifull and vnconscionable, in seeking to increase his owne wealth, by such meanes as the Law did warrant. Ambition was his vice; which being poysoned with enuie, troubled both himselfe and the whole Citie, whilest he liued. His meane birth caused him to hate the Nobilitie, especially those that were in chiefe estimation. Neither did he spare to bite at such as were of his owne ranke, men raised by desert, if their aduancement were like to hinder his: but lately before this, when *Glabrio*, whose Lieutenant he had beene at *Thermopyla*, was his Competitor for the Censorship, and likely to carry it, hee tooke an Oath against him, which was counted as no better than malicious periurie, That hee had not brought into the common Treasury some vessels of gold and siluer, gotten in the Campe of *Antiochus*. Now the hatred which he bare vnto the *Scipioes* grew partly, (besides his generall spight at the Nobility) from his owne first rising, wherein he was countenanced by *Fabius Maximus*, who brooked not the *African*; partly from some checke, that was giuen vnto himselfe, in the *African* voyage, by *P. Scipio*, whose Treasurer he then was. For when *Cato* did vtter his dislike of the Consuls bad husbandry (iudging Magnificence to be no better) in some peremptory manner; *Scipio* plainely told him, That hee had no needs of such double diligence in his Treasurer. Wherefore, either not caring what lyes he published, or for want of iudgement, thinking vnworthily of the vertue that was farre aboue him, *Cato* filled *Rome* with vntrue reports against his Generall; whose noble

noble deedes confuted sufficiently the author of such false tales. And thus began the hatred: which being not regarded nor thought vpon by the *Scipioes*, whileſt it was nouriſhed by their enemy, brake out vpon aduantage, eſpecially againſt *L. Scipio*, his brother being dead, or out of the way. A ſeuere inquirie and iudgement being appointed of purpoſe againſt *Scipio*, matters were ſo carried, that he was ſeene condemned in a ſum of money, far exceeding his ability to pay. For *non payment*, his body ſhould haue beene laid vp in priſon: but from this rigour of the Law he was freed by *Tiberius Gracchus*, the ſame Tribune who had cauſed the ſuite againſt the *African* to be let fall. In his eſtate, which was confiſcated to the vſe of the Citie, when there neither appeared any ſigne of his hauing beene beholding to *Antiochus*, nor was found ſo much as what he had beene condemned to pay; then fell his accuſers, and all whoſe hands had beene againſt him, into the indignation of *the People*. But for this was *L. Scipio* no whit the better. His kinred, friends, and Clients made ſuch a collection for him, as would haue ſet him in better eſtate than before, if he had accepted it. Hee tooke no more than ſuch of his owne goods, as were of neceſſary vſe, being redeemed for him by his neereſt friends.

And thus began the ciuill warre of the *Tongue*, in the *Roman* pleadings: which had either not beene, or not beene much regardable, vntill now, ſince the Punicke Warre. Securitie of danger from abroad, and ſome want of ſufficient employment, were eſpeciall helpes to the kindling of this fire; which firſt caught hold vpon that great Worthy, to whoſe vertue *Rome* was indebted, for changing into ſo great ſecurity her extreme danger. But theſe factious contentions did no long while containe themſelues within heat of words, and cunning practice. For when the Art of leading the multitude, in ſuch quarrelſome buſineſſe, grew to perfection, they that found themſelues ouer-matched by their aduerſaries, at this kinde of weapon, began to make oppoſition, firſt with clubs & ſtones, afterward with ſwords; and finally, proceeded from frayes and murders in the ſtreets, vnto battaile in the open field. *Cornelia*, daughter of *Scipio* the *African*, a Lady of rare vertue, that in honour of her two ſonnes was more commonly named *Mother of the Gracchi*, ſaw thoſe her two ſonnes, whileſt they were but yong, ſlaughtered in *Rome*, together with ſome of their friends, by thoſe whom they oppoſed, and their death not reuenged by order of Law, but rather approued by the Senate. At theſe times the Senatours began to take vpon them authoritie, more than was to them belonging. They conferred vpon the Conſuls all the whole power of the Citie, vnder this forme, *Let the Conſuls prouide, that the Commonweale receiue no detriment*. By this Decree of theirs, and by their proclaiming any Citizen *enemie to the State*, they thought to haue wonne a great aduantage ouer the multitude. But after the death of *C. Gracchus*, and of *Saturninus* a popular man, whom by ſuch authority they did put out of the way; it was not long ere *Marius*, a famous Captaine of theirs, was ſo condemned, who by force of armes returned into the Citie, and murdered all the principall Senators: whereupon began the ciuill warres; which giuing vnto *Sylla*, who preuailed therein, meanes to make himſelfe abſolute Lord of *Rome*, taught *Ceſar*, a man of higher ſpirit, to affect and obtaine the like ſoueraigne power, when by the like Decree of the Senate he was prouoked. It is true, that neuer any Conſul had finally cauſe to reioyce, of his hauing put in execution ſuch authoritie to him committed by the Senate. But as the furie of the multitude, in paſſing their Lawes, by hurling of ſtones, and other violence, made the Citie ſtand in neede of a Soueraigne Lord: ſo the vehemency of the Senate, in condemning as enemies thoſe that would not ſubmit themſelues, when they were ouer-topped by voyces in the Houſe, did compell *Ceſar*, or giue him at leaſt pretence, to right himſelfe by armes: wherewith preuailing againſt his aduerſaries, hee tooke ſuch order, that neither Senate, nor People, ſhould thenceforth be able to doe him wrong. So by inteſtine diſcord, the *Romans* conſuming all or moſt of their principall Citizens, loſt their owne freedome, and became ſubiects vnto the arbitrary gouernment of One: ſuffering this change in three generations, after this beginning of their inſolent rule, wherein they tooke vpon them as the higheſt Lords on Earth, to doe euen what they liſted. Yet had not *Rome* indeede attained hitherto vnto compleat greatneſſe, nor beleeued of her ſelfe as if ſhee had, whileſt a King ſate crowned on the Throne of *Alexander*, continuing and vpholding the reputation of a former Empire. Wherefore this conſummation of her honour was thought vpon betimes. How it was effected, the ſequele will diſcouer.

CHAP.

Chap. VI.

The second Macedonian Warre.

§. I.

The Condition wherein those Princes and Estates remained, which were associates of the Romans, when the warre with Antiochus *was finished. The Romans quarrell with* Philip. *They deale insolently with the Achæans. The Macedonian, being vnreadie for warre, obtaines peace at Rome, by his sonne* Demetrius; *of whom thencefoorth hee becomes iealous.*

After the ouerthrow of *Antiochus*, although *Philip* of *Macedon*, *Eumenes* King of *Pergamus*, the Commonweale of the *Achæans*, and all other the States of *Greece*, were gouerned by the same Lawes and Magistrates, as they formerly had beene, before the arriuall of the *Romans* in those parts: yet in very truth (the publike declaration excepted) they were none other than absolute vassals to the People of *Rome*. For of those fiue Prerogatiues belonging to a Monarch, or vnto Soueraigne power, in whomsoeuer it rest; namely, *To make Lawes, To create Magistrates, To arbitrate Peace and warre, To beate Monie*, and *to reserue* (as the *French* call it) *le dernier resort*, or *the last Appeales*, the *Romans* had assumed foure; and the greatest of them so absolutely, that is, *The Appeale*, or last resort, as euery pettie iniurie offered to each other by the fore-named Kings or States, was heard and determined either by the *Roman* Embassadors, or Commissioners, in those places whence the Complaint came, or otherwise by the Senators themselues within *Rome*: from whose arbitrement, or direction, if either King, or Common-weales, declined, He or they were beaten, and enforced to obedience; or had their Estates and Regalities vtterly dissolued. Neuertheless it is true, that they had their owne Lawes, and Offices of their owne ordaining: yet so, as neither their Lawes were of force, when the *Romans* interposed their will to the contrary, neither was their election of Magistrates so free, as that they had not therein especiall regard vnto the good pleasure of these their Masters.

And to such degree of seruitude the seuerall Estates of *Greece* did bow very gently: either as being thankfull for their deliuerance from a yoke more sensibly grieuous; or, as being skilfull in the Art of flattery, and therein taking delight, since therein consisted their chiefe hope of thriuing; or, as being more fearfull of displeasing the strongest, than mindfull of their owne honour. But *Eumenes* liuing further off, and being most obsequious vnto the *Romans*, was not, of long time, questioned about any of his doings: his conformitie vnto them in matter of warre and peace, together with the diuersion of their thoughts another way, giuing him leaue to vse his owne euen as he listed, vntill they should otherwise dispose of him. Neither was it a little auaileable to him, that his Kingdome bordered vpon the Nations, by them not throughly subdued. For vpon the same reason (as well as vpon his owne high deserts) were they very louing vnto *Masanissa*, and to his House, vntill *Carthage* was ruined, and their Dominion setled in *Africke*: as likewise afterwards to the Kings of *Mauritania*, *Cappadocia*, and others: holding people in subiection vnto themselues, by the ministery of Kings; especially of such Kings, as were vseful and obsequious vnto them.

Now the *Macedonian* was of a more noble temper; and shewed himselfe not forgetfull of his owne former greatnesse, the honour of his race, or the high reputation of his Kingdome. But such magnanimity was none otherwise construed by the *Romans*, than as want of due reuerence to their Estate, and a valuation of himselfe against them: which, in the pride of their fortune, they could not endure. Wherefore, notwithstanding that he had lately giuen passage to their Armies through his Country, prepared the wayes for them, and furnished them both with victuals, and other things needefull, to transport them ouer the *Hellespont* into *Asia*, against *Antiochus*: yet vpon the complaint of *Eumenes*, and the States of *Thessalie* and *Thrace*, he was commanded to abandon the Cities of *Ænus* and *Maronea*,

Maronea, with all Pieces and Places demanded by any of his neighbours; whereof many of them he had lately conquered, by direction, or licence, euen from the *Romans* themselues.

These Townes of *Ænus* and *Maronea* had beene part of *Lysimachus* his Kingdome: who from *Thrace* Northwards, and to the Northwest, extended his dominion very far. He is thought to haue made himselfe Lord of *Transsiluania*: in which Prouince it is said, * That innumerable Medals of gold haue beene found, in the age of our grandfathers, each of them weighing two or three crownes, and stamped with his Image on the one side, on the other side with *Victorie*. Of all these Lordships, the possession, or rather the title (for he liued not to settle his estate in *Europe*) fell to *Seleucus Nicator* by right of war, wherein he vanquished and slue *Lysimachus*: as also, by the like right, *Ptolemie Ceraunus* thought them his owne, when he had murdered *Seleucus*. But the inundation of the *Gaules*, which the Kingdome of *Macedon* could not sustaine, did shortly and easily wash away from that Crowne, together with the more part of *Thrace*, all those heapes of land newly thereto annexed. Somewhat of this was afterwards regained by *Antigonus* the sonne of *Demetrius*, and his successours: though not much; for they were otherwise busied. The furie of the *Gaules* being ouer-past, those Countries which lately had beene oppressed by them, recouered their libertie; and not onely held it, but learned, some of them, especially the *Dardanians* and wilde *Thracians*, to finde their aduantages, and make vse of them, euen vpon *Macedon*. Against the mischiefes commonly done by these, King *Philip* did prouide the most conuenient remedies: by shutting vp the wayes, whereby the *Dardanians* might enter into his Kingdome; and by occupying *Lysimachia*, with some other Townes in *Thrace*, which he fortified, as Bulwarkes of his owne Countrey, against the *Barbarians*. Now, although it behoued him thus to doe, for the defence of his owne estate: yet forasmuch as these Townes were, in a manner, at absolute libertie, his possession of them was thought to partake more of violence than of iustice. And in this respect he was formerly accused by the *Ætolians*, of wrongfull vsurpation and oppression, in his hauing occupied *Lysimachia*. Hereunto hee made a good answere, That his Garrison did onely saue it from the *Thracians*: who, as soone as he thence withdrew his men, did seize vpon the Towne, and ruine it. The like perhaps he might haue said, touching *Ænus* and *Maronea*; That they were places vnable to defend themselues, and Gates, by which the *Barbarians* might haue entrance into his Kingdome. But this Plea had not auayled him, in the disputation about *Lysimachia*: and in the present question, the *Romans* were not without their owne title; since *Antiochus* had gotten all the Countrie thereabout, whilest *Philip* was busied in his former warre: and since they, by their victory had gotten vnto themselues all the title, which *Antiochus* thereto could pretend. Wherefore he onely submitted his right vnto the good pleasure of the Senate: referring it vnto their disposition, Whether *Ænus* and *Maronea* should be set at libertie: whether left in his hand, or whether bestowed vpon *Eumenes*; who begged them, as an appendix to *Lysimachia* and *Chersonnesus*, that were already his by their gift. What they would determine, he might easily perceiue, by the demeanor of their Embassadors towards him: who sitting as Iudges betweene him and all that made complaint vpon him, gaue sentence against him in euery controuersie. Neuertheless, he sent Embassadours to *Rome*, there to maintaine his right vnto these Townes; wherein he thought, that equitie (if it might preuaile) was wholly on his side. For he had holpen their Consuls in the warre against *Antiochus* and the *Ætolians*: wherein whatsoeuer hee had gotten for himselfe, was now taken from him by their Embassadours: and would they now depriue him of those two Townes, lying so fitly for the guard of his Kingdome, which he had gotten to himselfe out of the ruines of *Antiochus*, like as out of his owne ruines *Antiochus* had gotten in those quarters a great deale more? By such allegations either he was likely to preuaile, or at leastwise to gaine time, wherein he might bethinke himselfe what he had to doe. It was not long ere he had word from *Rome*, That the Senate were no more equall to him, than had beene their Embassadours. Wherefore, considering how insolently the *Maronites* had behaued themselues, in pleading against him for their liberty, hee tooke counsell of his owne passions; and (as by nature he was very cruell) gaue order to *Onomastus*, that was Warden of the Sea-coasts, to handle these *Maronites* in such sort, as they might haue little ioy of the libertie by them so earnestly desired. *Onomastus* employed *Cassander*, one of the Kings men dwelling in *Maronea*, and willed him to let in the *Thra-*

Hist. of Hungarie by Mart. Fumee, lib. 5.

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cians by night, that they might sacke the Towne, and vse all cruelties of warre. This was done: but so ill taken by the *Roman* Embassadors, who had better notice, than could haue beene feared, of these proceedings; that the King was by them directly charged with the crime, and called more strictly, than became his Maiestie, to an accompt. He would haue remooued the blame from himselfe, and layed it euen vpon the *Maronites*; affirming, That they, in heat of their Factions, being some inclinable to him, other some to *Eumenes*, had fallen into such outrage, that they had cut one anothers throates. And hereof he willed the Embassadours to enquire, among the *Maronites* themselues: as well knowing, that they who survived, were either his owne friends; or so terrified and amazed by the late execution of his vengeance among them, that they durst not vtter an offensiue word. But he found the *Romans* more seuere, and more throughly informed in the businesse, than to rest contented with such an answere. He was plainely told, that if he would discharge himselfe of the crime obiected; he must send *Onomastus* and *Cassander* to *Rome*, there to be examined as the Senate should thinke fit. This did not a little trouble him. Yet he collected his spirits, and said, that *Cassander* should be at their disposition: but concerning *Onomastus*, who had not beene at *Maronea*, nor neere to it, hee requested them not to presse him; since it stood not with his honour, so lightly to giue away his friends. As for *Cassander*, because hee should tell no tales; hee tooke order to haue him poysoned by the way. By this wee see, that the doctrine, which *Machiauel* taught vnto *Cæsar Borgia*, to employ men in mischieuous actions, and afterwards to destroy them when they haue performed the mischiefe; was not of his owne inuention. All ages haue giuen vs examples of this goodly policie, the later hauing beene apt schollers in this lesson to the more ancient: as the reigne of *Henry* the eighth here in *England*, can beare good witnesse; and therein especially the Lord *Cromwell*, who perished by the same vniust Law that himselfe had deuised, for the taking away of another mans life.

Such actions of *Philip* made an vnpleasant noise at *Rome*, and were like to haue brought vpon him the warre which he feared, before hee was ready to entertaine it. Wherefore he employed his yonger sonne *Demetrius* as Embassadour vnto the Senate: giuing him instructions, how to make answere to all complaints, and withall to deliuer his owne grieuances, in such wise that if ought were amisse, yet might it appeare that hee had beene strongly vrged to take such courses. The summe of his Embassage was, to pacifie the *Romans*, and make all euen for the present. *Demetrius* himselfe was knowne to be very acceptable vnto the Senate; as hauing beene well approued by them, when he was hostage in *Rome*: and therefore seemed the more likely, to preuaile somewhat; were it onely in regard that would be borne vnto his person.

Whilest this businesse with the *Macedonian* hung in suspense, and whilest hee, by his readinesse to make submission, seemed likely to diuert from himselfe some other way the *Roman* armes: the same Embassadours, that had beene Iudges betweene him and his neighbours, made their progresse through the rest of *Greece*; and tooke notice of the controuersies, which they found betweene some Estates in the Countrey. The greatest cause that was heard before them, was the complaint of the banished *Lacedæmonians* against the *Achæans*. It was obiected vnto the *Achæans*, That they had committed a grieuous slaughter vpon many Citizens of *Lacedæmon*: That vnto this crueltie they had added a greater, in throwing downe the walles of the Citie: as also further, in changing the Lawes, and abrogating the famous Institutions of *Lycurgus*. Hereto *Lycortas*, then Prætor of the *Achæans*, made answere, That these banished *Lacedæmonians*, who now tooke vpon them to accuse the Nation that had once protected them; were notoriously known to be the men, who had themselues committed that murder, whereof shamelesly they laid the blame vpon others: the *Achæans* hauing onely called those vnto iudgement, they were supposed to be chiefe authours of a Rebellion against both them and the *Romans*; and these plaintifes hauing slaine them, vpon priuate, though iust hatred, as they were comming to make answere for themselues. Concerning their throwing downe the walles of *Lacedæmon*, hee said it was most agreeable to *Lycurgus* his ordinance: who, hauing perswaded his Citizens to defend their Towne and libertie by their proper vertue, did inhibite vnto them all kindes of fortifications: as the Retraits and Nests either of Cowards, or (whereof *Lacedæmon* had wofull experience) of Tyrants and Vsurpers. Further he shewed, how the same Tyrants that had built these wals

and hemmed in the *Spartans*, had also quite abolished *Lycurgus* his ordinances; and gouerned the Citie by their owne lawlesse will. As for the *Achæans*; they communicated their owne Lawes, which they held for the best, or else would soone change them and take better, vnto the *Lacedæmonians*; whom they found without Lawes, or any tolerable forme of policie. For conclusion, *Lycortas* plainely tolde *App. Claudius* the chiefe of the Embassadours, That hee and his Countrimen held it strange, being friends and faithfull Allies of the *Romans*, to see themselues thus constrained, to answere and giue account of their actions, as vassals and slaues to the *People of Rome*. For if they were indeede at libertie: why might not the *Achæans* as well require to be satisfied about that which the *Romans* had done at *Capua*, as the *Romans* did busie themselues, to take account how things went at *Lacedæmon*? For if the *Romans* would stand vpon their greatnesse; and intimate as they beganne, that the libertie of their friends was nothing worth, longer than should please themselues to ratifie it: then must the *Achæans* haue recourse vnto those Agreements, that were confirmed by oath, and which without periurie could not be violated; as reuerencing, and indeede fearing the *Romans*, but much more, the immortall gods. To this bold answere of *Lycortas*, *Appius* found little to reply. Yet taking state vpon him, he pronounced more like a Master than a Iudge, That if the *Achæans* would not be ruled by faire meanes, and earne thankes whilest they might; they should be compelled with a mischiefe, to doe what was required at their hands, whether they would or no. This altercation was in the Parliament of the *Achæans*; which groned to heare the Lordly words of *Appius*. Yet Feare preuailed aboue Indignation: and it was permitted vnto the *Romans* to doe as they listed. Hereupon the Embassadours restored some banished and condemned men: but the *Roman* Senate, verie soone after, did make voide all Iudgements of death or banishment, that had beene laid by the *Achæans* vpon any Citizen of *Lacedæmon*; as likewise they made it a matter of disputation, whether or no the Citie and Territory of *Lacedæmon*, should be suffered to continue a member of the *Achæan* Common-wealth; or taken from them, and made as it had beene an Estate by it selfe. By bringing such a matter into question, the *Romans* well declared, That they held it to depend vpon their owne will, how much or how little any of their confederates should be suffered to enioy: though by contributing *Sparta* to the Councell of *Achaia*, they discouered no lesse, as to them seemed, the loue which they bare vnto the *Achæians*, than the power which they had ouer them.

Into such slauery had the *Greeks*, and all Kings and Common-weales whatsoeuer, bordering vpon any part of the *Mediterran* Seas, reduced themselues; by calling in the *Romans* to their succour. They wanted not the good counsaile and perswasion of many wise and temperate men among them; They had also the examples of the *Italians*, *Spaniards*, *Gauls* and *Africans*, all subdued by the *Romans*; and, by seeking Patronage, made meere vassals; to instruct them, what in the like case they should expect: yet could not the true reasons of Estate and Policie so preuaile with them, but their priuate passions, and neighbouring hatred, which hath euermore bought reuenge at the price of selfe-ruine, brought them from the honour which they enioyed, of being free Princes and Cities, into most base and fearefull seruilitie.

All this made well for *Philip* of *Macedon*: who though he saw the *Greekes* very farre from daring to stirre against those, by whom both hee and they were kept in awe; yet was he not without hope, that (few of them excepted, whom the *Romans* by freeing from his subiection had made his implacable enemies) in heartie affection all the Countrey would be his, whensoeuer he should take armes, as shortly he was like to doe. Young *Demetrius*, comming home from *Rome*, brought with him the desired ratification of peace; though qualified with much indignitie soone following. Hee had beene louingly vsed at *Rome*, and heard with great fauour in the Senate. There being confounded with the multitude of obiections, whereto his youth, vnskilfull in the Art of wrangling, could not readily make answere: it was permitted vnto him, to reade such briefe notes as hee had receiued from his Father, and out of those the Senate were contented to gather satisfaction; more for *Demetrius* his owne sake, as they then said and wrote into *Macedon*, than for any goodnesse in the defence. Such pride of theirs, in remitting his faults at the entreatie of his sonne, together with some insolence of his sonne, growing (as appeared) from this fauour of the *Romans*; did increase in *Philip* his

his hatred vnto *Rome*, and breede in him a iealousie of his too forward sonne. To set him forward in these passions, there came daily new Embassadours from *Rome*; some bringing one commandement; some another; and some, requiring him to fulfill those things, which had beene imposed vpon him by their fore-goers. Neither were there wanting that obserued his countenance: and when hee had fulfilled all that was required at his hands; yet laid it to his charge that he had done things vnwillingly, and would be obedient, no longer than he needes must. With these Embassadours yong *Demetrius* was conuersant: rather perhaps out of simplicitie, and for that they made much of him, than for any ambitious respect; yet a great deale more than was pleasing to his father. So the rumour grew current through all *Macedon*, That *Perseus*, the elder son of the King, should not succeede vnto his father; but that the Diademe should be conferred vpon *Demetrius*; if not by some other pretence, yet by meere fauour of the *Romans*. This offended not onely *Perseus*, but *Philip* himselfe: who suspected his yonger sonne, as more *Roman* than his owne; and accordingly misconstrued all his doings. But ere we proceede vnto the bitter fruits of this iealousie; it will not be amisse, to speake of some memorable accidents that were in the meane time.

§. II.

The death of Philopœmen, Hannibal, *and* Scipio. *That the Militarie profession is of all other the most vnhappie: notwithstanding some examples, which may seeme to proue the contrary.*

THE *Romans*, wanting other matter of quarrell in the Continent of *Greece*, had of late beene so peremptorie with the *Achæans*; that they seemed not vnlikely to take part against them, in any controuersie that should be moued. Hereupon the *Messenians*, who against their will were annexed vnto the *Achæan* Commonwealth, hauing long beene of a contrary Faction thereto; gew bold to withdraw themselues from that Societie, with purpose to set vp againe an Estate of their owne, seuered from communion with any other. This was the deuice of some that were powerfull in their Citie: who finding the multitude onely inclinable to their purpose, and not ouer-strongly affected in the businesse; were carefull to seeke occasion of reducing things to such passe, that all their Citizens might be entangled in a necessitie of standing out, and of not returning to the *Achæan* League. And hereupon they began to doe some acts of hostilitie; whereby it was probable that bloud should bee drawne, and either side so farre exasperated, that little hope of agreement would be left. Vpon the fame of their commotion and proceedings; *Philopœmen*, then Prætor of the *Achæans*, leuied such forces as hee could in haste, and went against them. Many principall Gentlemen of the *Achæans*, especially of the *Megalopolitans*, were soone in a readinesse to wait vpon him. Besides these, which were all, or for the most part, Horse; he had some Auxiliaries out of *Thrace* and *Crete*, that vsually were kept in pay. Thus accompanied, he met with *Dinocrates*, Captaine of the *Messenians*; whom hee charged, and forced to runne. But whilest his horsemen were too earnest in following the chace; there arriued, by chance, a supply of fiue hundred from *Messene*, which gaue new courage vnto those that were fled. So the Enemies began to make head againe; and with the helpe of those, who very seasonably came to their aide, compelled *Philopœmens* Horsemen to turne backe. *Philopœmen* himselfe had long beene sicke of an Ague, and was then very weake: yet the greatnesse of his courage would not suffer him, to be negligent of their safetie, which had so willingly aduentured themselues vnder his conduct. Hee tooke vpon him to make the Retrait: and suffering his Horsemen to passe along by him in a narrow lane, he often turned about against the *Messenians*; whom his reputation, and the knowledge of his great worth, did terrifie from approaching ouer-neere to him. But it fell out vnhappily, that being cast to ground by a fall of his Horse, and being withall in very weake plight of body, he was vnable to get vp againe. So the Enemies came vpon him, and tooke him; yet scarce beleeued their fortune to be so good, although their eyes were witnesses. The first messenger that brought these newes to *Messene*, was so farre from being beleeued, that he was hardly thought to be in his right wits. But when the truth was affirmed by many reports, all the Citie ranne foorth to meet

him, and behold the ſpectacle ſeeming ſo incredible. They cauſed him to be brought into the Treater, that there they might ſatisfie themſelues with beholding him. The greateſt part of them had compaſſion on his misfortune: and in commemoration both of his vertue, and of the ſingular benefits by him done vnto them, eſpecially in deliuering them from *Nabis* the Tyrant; began to manifeſt their good will for his deliuerie. Contrariwiſe, *Dinocrates* and his Faction were deſirous haſtily to take away his life: becauſe they held him a man implacable, and one that would neuer leaue any diſgrace, or iniurie, done to him, vnreuenged. They durſt not one truſt another with the keeping of him: but committed him into a ſtrong vault vnder ground, that had beene made for the cuſtody of their Treaſure. So thither they let him downe faſt bound, and with an engine laid an heauie ſtone vpon the mouth of the vault. There hee had not ſtayed long, ere his enemies had concluded his preſent death. The Hangman of the Citie was let downe vnto him, with a cuppe of poyſon, which *Philopœmen* tooke in his hand: and asking no more than whether the Horſemen were eſcaped, and particularly whether *Lycortas* was ſafe; when he heard an anſwere to his minde, he ſaid it was well: and ſo with a cheerefull countenance, dranke his laſt draught. He was ſeuentie yeeres old, and weakned with long ſickneſſe, whereby the poyſon wrought the ſooner, and eaſily tooke away his life. The *Achæans*, when they miſſed him in their flight, were maruellouſly offended with themſelues, for that they had beene more mindefull to preſerue their owne liues, than to looke vnto the ſafetie of ſo excellent a Commander. Whileſt they were deuiſing what to doe in ſuch a caſe: they got aduertiſement of his being taken. All *Achaia* was by this report vehemently afflicted: ſo as Embaſſadours were forthwith diſpatched vnto *Meſſene*, craning his enlargement: and yet preparation made withall, to obtaine it by force, incaſe that faire meanes would not ſerue. *Lycortas* was choſen Generall of the Armie againſt *Meſſene*: who comming thither, and laying ſiege to the Towne, enforced it in ſhort ſpace to yeelde. Then *Dinocrates*, knowing what he was to expect, laid hands vpon himſelfe, and made an end of his owne life. The reſt of thoſe that had beene partakers in the murder, were compelled to wait in bonds vpon the aſhes of *Philopœmen* that were carried home in ſolemne pompe to *Megalopolis*; where they were all of them ſlaine at his funerall, as ſacrifices to his Ghoſt whom they had offended. *Q. Martius*, a *Roman* Embaſſadour, was then in *Greece*; whence, vpon one occaſion or other, the *Roman* Embaſſadours were ſeldome abſent. Hee would haue entermedled in this buſineſſe of *Meſſene*, had not *Lycortas* made ſhort worke, and left him nothing to doe.

About the ſame time was *T. Quintius Flaminius* ſent Embaſſadour to *Pruſias* King of *Bithynia*: not ſo much to withdraw him from proſecuting the warre againſt *Eumenes*, as to entreat him, that he would deliuer *Hannibal*, the moſt ſpightfull enemy in all the world vnto the Senate and People of *Rome*, into his hands. *Pruſias* (therein vnworthy of the Crowne he wore) did readily condeſcend: or rather (as *Liuie* thinkes) to gratifie the *Romans*, he determined either to kill *Hannibal*, or to deliuer him aliue to *Flaminius*. For vpon the firſt conference betweene the King and *Flaminius*, a troupe of Souldiors were directed to guard and enuiron the lodging where *Hannibal* lay. That famous Captaine hauing found cauſe before this to ſuſpect the faith of *Pruſias*, had deuiſed ſome ſecret ſallies vnder-ground to ſaue himſelfe from any treaſonable and ſudden aſſault. But finding now that all parts about him were fore-cloſed, he had recourſe to his laſt remedy: which he then was conſtrained to practiſe, as well to fruſtrate his enemies of their triumphing ouer him, as to ſaue himſelfe from their torture and mercileſſe hands; who, as hee well knew, would neither reſpect his famous enterpriſes, his honour, nor his age. When therefore he ſaw no way of eſcape, nor counſell to reſort vnto, hee tooke the poyſon into his hand, which he alwaies preſerued for a ſure Antidote againſt the ſharpeſt diſeaſes of aduerſe fortune; which being ready to ſwallow downe, he vttered theſe words: *I will now* (ſaid he) *deliuer the Romans of that feare, which hath ſo many yeeres poſſeſt them; that feare, which makes them impatient to attend the death of an old man. This victory of* Flaminius *ouer me, which am diſarmed, and betrayed into his hands, ſhall neuer be numbred among the reſt of his heroicall deedes: No; it ſhall make it manifeſt to all the Nations of the world, how farre the ancient Roman vertue is degenerate and corrupted. For ſuch was the nobleneſſe of their forefathers; as, when* Pyrrhus *inuaded them in Italie, and was ready to giue them battaile at their owne doores, they gaue him knowledge of the treaſon intended againſt him by poyſon:*

ſon; whereas theſe of a later race haue employed Flaminius, *a man who hath heretofore beene one of their Conſuls, to practiſe with* Pruſias, *contrary to the honour of a King, contrary to his Faith giuen, and contrary to the Lawes of Hoſpitalitie, to ſlaughter or deliuer vp his owne Gheſt.* He then curſing the perſon of *Pruſias, and all his, and deſiring the immortall gods to reuenge his infidelitie,* dranke off the poyſon, and died.

In this yeere alſo (as good Authors haue reported) to accompanie *Philopæmen* and *Hannibal,* died *Scipio* the *African*: theſe being, all of them, as great Captaines as euer the world had; but not more famous, than vnfortunate. Certainly, for *Hannibal,* whoſe Tragedie we haue now finiſhed, had he beene Prince of the *Carthaginians,* and one who by his authority might haue commanded ſuch ſupplies, as the Warre which he vndertooke, required; it is probable, that he had torne vp the *Roman* Empire by the roots. But he was ſo ſtrongly croſt by a cowardly and enuious Faction at home; as his proper vertue, wanting publike force to ſuſtaine it, did laſtly diſſolue it ſelfe in his owne, and in the common miſerie of his Countrey and Commonweale.

Hence it comes, to wit, from the enuie of our equals, and iealouſie of our Maſters, be they Kings, or Commonweales, That there is no Profeſſion more vnproſperous than that of Men of Warre, and great Captaines, being no Kings. For beſides the enuie and iealouſie of men, the ſpoyles, rapes, famine, ſlaughter of the innocent, vaſtation, and burnings, with a world of miſeries laied on the labouring man, are ſo hatefull to God, as with good reaſon did *Monluc* the Marſhall of *France* confeſſe, That *were not the mercies of God infinite, and without reſtriction, it were in vaine for thoſe of his profeſsion to hope for any portion of them: ſeeing the cruelties, by them permitted and committed, were alſo infinite.* Howſoeuer, this is true, That the victories, which are obtained by many of the greateſt Commanders, are commonly either aſcribed to thoſe that ſerue vnder them, to Fortune, or to the cowardiſe of the Nation againſt whom they ſerue. For the moſt of others, whoſe vertues, haue raiſed them aboue the leuell of their inferiours, and haue ſurmounted their enuie: yet haue they beene rewarded in the end, either with diſgrace, baniſhment, or death. Among the *Romans* we finde many examples hereof; as *Coriolanus, M. Linius, L. Æmylius,* and this our *Scipio,* whom wee haue lately buried. Among the *Greekes* wee reade of not many, that eſcaped theſe rewards. Yea, long before theſe times, it was a Legacie that *Dauid* bequeathed vnto his victorious Captaine *Ioab.* With this fare *Alexander* feaſted *Parmenio, Philotas,* and others; and prepared it for *Antipater* and *Caſſander.* Hereto *Valentinian* the Emperour inuited *Ætius*: who, after many other victories, ouerthrew *Attila* of the *Hunnes,* in the greateſt battaile, for the well fighting and reſolution of both Armies, that euer was ſtrucken in the world; for there fell of thoſe that fought beſide runne-awayes, an hundred and foureſcore thouſand. Hereupon it was well and boldly told vnto the Emperour by *Proximus,* That in killing of *Ætius,* hee had cut off his owne right hand with his left: for it was not long after that *Maximus* (by whoſe perſwaſion *Valentinian* ſlue *Ætius*) murdered the Emperour, which hee neuer durſt attempt, *Ætius* liuing. And, beſides the loſſe of that Emperour, it is true, That with *Ætius,* the glory of the Weſterne Empire was rather diſſolued then obſcured. The ſame vnworthy deſtinie, or farre worſe, had *Belliſarius*; whoſe vndertakings and victories were ſo difficult and glorious, as after-ages ſuſpected them for fabulous. For he had his eyes torne out of his head by *Iuſtinian*: and hee died a blinde begger. *Narſes* alſo, to the great preiudice of Chriſtian Religion, was diſgrac'd by *Iuſtine.* That rule of *Cato* againſt *Scipio,* hath been well obſerued in euery age ſince then; to wit, That the Common-weale cannot be accounted free, which ſtandeth in awe of any one man. And hence hath the *Turkes* drawne another Principle, and indeede a Turkiſh one, That euery warlike Prince ſhould rather deſtroy his greateſt men of Warre, than ſuffer his owne glory to be obſcured by them. For this cauſe did *Baiazet* the ſecond diſpatch *Baſſa Acomat*; *Selim* ſtrangle *Baſſa Muſtapha*; and moſt of thoſe Princes bring to ruine the moſt of their *Viſiers.* Of the *Spaniſh* Nation, the great *Gonſaluo,* who draue the *French* out of *Naples*: and *Ferdinando Corſete,* who conquered *Mexico*; were crowned with nettles, not with Lawrell. The Earles of *Egmond* and *Horn,* had no heads left them to weare garlands on. And that the great Captaines of all Nations haue beene paid with this copper Coine; there are examples more than too many. On the contrary, it may be ſaid, That many haue acquired the State of Princes, Kings, and Emperours, by their great abilitie in matter of warre. This I confeſſe. Yet muſt it be had withall

in consideration, that these high places haue beene giuen, or offered, vnto very few, as rewards of their militarie vertue; though many haue vsurped them, by the helpe and fauour of those Armies which they commanded. Neither is it vnregardable, That the Tyrants which haue oppressed the liberty of free Cities: and the Lieutenants of Kings or Emperours, which haue traiterously cast downe their Masters, and stepped vp into their seats; were not all of them good men of warre: but haue vsed the aduantage of some commotion, or many of them by base and cowardly practices, haue obtained those dignities, which vndeseruedly were ascribed to their personall worth. So that the number of those, that haue purchased absolute greatnesse by the greatnesse of their warlike vertue; is farre more in seeming, than in deed. *Phocas* was a Souldiour, and by helpe of the Souldiours he got the Empire from his Lord *Mauritius*: but he was a coward; and with a barbarous cruelty, seldome found in any other than cowards, he slew first the children of *Mauritius*, a Prince that neuer had done him wrong, before his face, and after them *Mauritius* himselfe. This his bloudy aspiring was but as a debt, which was paid vnto him againe by *Heraclius*: who tooke from him the Imperiall Crowne, vniustly gotten; and set it on his owne head. *Leontius* laid hold vpon the Emperour *Iustine*, cut off his nose and eares, and sent him into banishment: But Gods vengeance rewarded him with the same punishment, by the hands of *Tiberius*; to whose charge hee had left his owne men of warre. *Iustine*, hauing recouered forces, lighted on *Tiberius*, and barbed him after the same fashion. *Philippicus*, commanding the forces of *Iustine*, murdered both the Emperour and his sonne. *Anastasius*, the vassall of this new Tyrant, surprised his Master *Philippicus*, and thrust out both his eyes. But with *Anastasius*, *Theodosius* dealt more gently: for hauing wrested the Scepter out of his hands, he enforced him to become a Priest. It were an endlesse, and a needelesse worke to tell, how *Leo* rewarded this *Theodosius*; how many others haue beene repayed with their owne cruelty, by men alike ambitious and cruell; or how many hundreds, or rather thousands, hoping of Captaines to make themselues Kings, haue by Gods iustice miserably perished in the attempt. The ordinarie, and perhaps the best way of thriuing, by the practice of Armes, is to take what may be gotten by the spoile of Enemies, and the liberalitie of those Princes and Cities, in whose seruice one hath well deserued. But scarce one of a thousand haue prospered by this course. For that obseruation, made by *Salomon*, of vnthankefulnesse in this kinde, hath beene found belonging to all Countries and Ages: *A little Citie, and few men in it, and a great King came against it, and compassed it about, and builded Forts against it: And there was found a poore and wise man therein, and he deliuered the Citie by his wisdome: but none remembred this poore man.* Great Monarchs are vnwilling to pay great thankes, lest thereby they should acknowledge themselues to haue beene indebted for great benefits: which the vnwiser sort of them thinke to sauour of some impotency in themselues. But in this respect they are oftentimes coozened and abused; which proues that weaknesse to be in them indeede, whereof they so gladly shun the opinion. Contrariwise, free Estates are bountifull in giuing thankes; yet so, as those thankes are not of long endurance. But concerning other profit which their Captaines haue made, by enriching themselues with the spoyle of the enemy, they are very inquisitiue to search into it, and to strip the wel-deseruers out of their gettings: yea most iniuriously to rob them of their owne, vpon a false supposition: that euen they whose hands are most cleane from such offences, haue purloyned somewhat from the common Treasurie. Hereof I needе not to produce examples: that of the two *Scipioes* being so lately recited.

Eccl. c. 9. 14. & 15.

In my late Soueraignes time, although for the warres, which for her owne safetie, she was constrained to vndertake, her Maiestie had no lesse cause to vse the seruice of Martiall men both by Sea and Land, than any of her Predecessors for many yeeres had; yet, according to the destiny of that profession, I doe not remember, that any of hers, the Lord Admirall excepted, her eldest and most prosperous Commander, were either enriched, or otherwise honoured, for any seruice by them performed. And that her Maiestie had many aduised, valiant, and faithfull men, the prosperitie of her affaires did well witnesse, who in all her dayes neuer receiued dishonor, by the cowardise or infidelity of any Commander, by her selfe chosen and imployed.

For as all her old Captaines by Land died poore men, as *Malbey*, *Randol*, *Drewrie*, *Reade*, *Wilford*, *Layton*, *Pellam*, *Gilbert*, *Cunstable*, *Bourchier*, *Barkeley*, *Bingham*, and others:

so

ſo thoſe of a later and more dangerous imployment, whereof *Norrice* and *Vere* were the moſt famous, & who haue done as great honor to our Nation (for the meanes they had) as euer any did: thoſe (I ſay) with many other braue Colonels, haue left behinde them (beſides the reputation which they purchaſed with many trauels and wounds) nor title nor eſtate to their poſteritie. As for the L. *Thomas Burrough*, and *Peregrine Berty* L. *Willoughby* of *Eresby*, two very worthy and exceeding valiant Commanders, they brought with them into the world their Titles and Eſtates.

That her Maieſtie in the aduancement of her Men of warre did ſooner beleeue other men than her ſelfe, a diſeaſe vnto which many wiſe Princes, beſides her ſelfe, haue beene ſubiect, I ſay that ſuch a confidence, although it may ſeeme altogether to excuſe her Noble Nature, yet can it not but in ſome ſort accuſe her of weakeneſſe. And exceeding ſtrange it were, were not the cauſe manifeſt enough, that where the proſperous actions are ſo exceedingly prized, the Actors are ſo vnproſperous and ſo generally neglected. The cauſe, I ſay, which hath wrought one and the ſame effect in all times, and among all Nations, is this, that thoſe which are neereſt the perſon of Princes (which Martiall men ſeldome are) can with no good grace commend, or at leaſt magnifie a profeſſion farre more noble than their owne, ſeeing therein they ſhould onely minde their Maſters of the wrong they did vnto others, in giuing leſſe honour and reward to men of farre greater deſeruing, and of farre greater vſe than themſelues.

But his Maieſtie hath already payed the greateſt part of that debt. For beſides the relieuing by Penſions all the poorer ſort, hee hath honoured more Martiall men, than all the Kings of *England* haue done for this hundred yeeres.

He hath giuen a *Coronet* to the Lord *Thomas Howard* for his chargeable and remarkeable ſeruice, as well in the yeere 1588, as at *Caliz*, the *Ilands*, and in our owne Sea; hauing firſt commanded as a Captaine, twice Admirall of a Squadron, and twice Admirall in chiefe. His Maieſtie hath changed the Baronies of *Montioy* and *Burley* into Earledomes, and created *Sidney* Vicount, *Knollys*, *Ruſſel*, *Carew*, *Danuers*, *Arundel* of Warder, *Gerald*, and *Chicheſter*, Barons, for their gouernments and ſeruices in the *Netherlands*, *France*, *Ireland*, and elſewhere.

§. III.

Philip *making prouiſion for warre againſt the Romans, deales hardly with many of his owne ſubiects. His negotiation with the Baſtarne. His crueltie. Hee ſuſpecteth his ſonne* Demetrius. Demetrius *accuſed by his brother* Perſeus; *and ſhortly after ſlaine, by his fathers appointment* Philip *repenteth him of his ſonnes death; whom hee findeth to haue beene innocent: and intending to reuenge it on* Perſeus, *he dieth.*

Quintus Martius the *Roman* Embaſſador, who trauelled vp and downe, ſeeking what worke might bee found about *Greece*, had receiued inſtruction from the Senate, to vſe the moſt of his diligence in looking into the Eſtate of *Macedon*. At his returne home, that he might not ſeeme to haue diſcouered nothing, hee told the *Fathers*, That *Philip* had done whatſoeuer they enioyned him; yet ſo, as it might appear, that ſuch his obedience would laſt no longer, than meere neceſſity ſhould enforce him thereunto. He added further, That all the doings and ſayings of that King did wholly tend vnto rebellion, about which hee was deuiſing. Now it was ſo indeed, that *Philip* much repented him of his faithfull obſequiouſneſſe to the *Romanes*, and foreſaw their intent, which was, to get his Kingdome into their owne hands, with ſafety of their honour, if they could finde conuenient meanes; or otherwiſe (as to him ſeemed apparent) by what meanes ſoeuer. Hee was in an ill caſe: as hauing beene already vanquiſhed by them; hauing loſt exceedingly both in ſtrength and reputation; hauing ſubiects that abhorred to heare of Warre with *Rome*; and hauing neither neighbour nor friend, that, if he were thereto vrged, would aduenture to take his part: yet he prouided as well as hee could deuiſe, againſt the neceſſitie which he daily feared. Such of his owne people as dwelt in the maritime Townes, and gaue him cauſe to ſuſpect, that they would doe but bad ſeruice againſt the *Romans*, he compelled to forſake their dwellings, and remooued them all into *Emathia*. The Cities and Countrey, whence theſe were tranſplanted, hee filled with a multitude of *Thracians*, whoſe faith he thought a great deale more aſſured,

againſt

againſt thoſe enemies that were terrible to the *Macedonians*. Further, hee deuiſed vpon alluring the *Baſtarnæ*, a ſtrong and hardie Nation, that dwelt beyond the riuer of *Danubius*, to abandon their ſeat, and come to him with all their multitude: who, beſides other great rewards, would helpe them to roote out the *Dardanians*, and take poſſeſſion of their Countrey. Theſe were like to do him notable ſeruice againſt the *Romans*: being not onely ſtout fighting men; but ſuch as being planted in thoſe quarters by him, would beare reſpect vnto him alone. The leaſt benefit that could bee hoped by their arriuall, muſt be the vtter extirpation of the *Dardanians*; a People alwaies troubleſome to the Kingdome of *Macedon*, whenſoeuer they found aduantage. Neither was it iudged any hard matter, to perſwade thoſe *Baſtarnæ*, by hope of ſpoyle, and other inticements, vnto a more deſperate Expedition, through *Illyria*, and the Countries vpon the *Adriaticke* Sea, into *Italie* it ſelfe. It was not knowne who ſhould withſtand them vpon the way: Rather it was thought, that the *Scordiſci*, and peraduenture ſome others, through whoſe Countries they were to paſſe, would accompanie them againſt the *Romanes*, were it onely in hope of ſpoyle. Now to facilitate the remoue of theſe *Baſtarnæ* from their owne habitations, into the Land of the *Dardanians*, vpon the border of *Macedon*; a long and tedious iourney vnto them, that carried with them their wiues and children: *Philip* with gifts did purchaſe the good will of ſome *Thracian* Princes, Lords of the Countries through which they were to paſſe. And thus hee ſought meanes to ſtrengthen himſelfe, with helpe of the wilde Nations, which neither knew the *Romans*, nor were knowne vnto them; ſince he was not like to finde aſſiſtance from any ciuill Nation, about the whole compaſſe of the *Mediterranean* Seas. But theſe deuices were long ere they tooke effect: ſo as the *Baſternæ* came not before ſuch time as hee was dead; his death being the ouerthrow of that purpoſe. In the meane time he neglected not the training of his men to Warre, and the exerciſe of them in ſome ſmall Expeditions, againſt thoſe wilde people that bordered vpon him, and ſtood worſt affected toward him.

But theſe his counſailes and proceedings were miſerably diſturbed by the calamities that fell vpon him, both in his Kingdome, and in his owne houſe. The Families and whole Townes hips, which he had cauſed much againſt their wils to forſake their ancient dwellings, & betake themſelues to ſuch new habitations, as he in his diſcretion thought meeter for them, were vehemently offended at the change. Yet their anger at firſt contained it ſelfe within words: hee hauing done them no great wrong in that alteration, otherwiſe than by neglecting their affection to the places wherein they had long liued: which alſo hee did vnwillingly, being himſelfe ouer-ruled by neceſſitie, that ſeemed apparent. This euill therefore would ſoone haue bee ne determined, had not his cruell and vindicatiue nature made it worſe. Hee could not pardon words proceeding from iuſt ſorrow: but imputed all to traiterous malice; and accordingly did ſeeke reuenge where it was needleſſe. In his rage he cauſed many to die: among whom were ſome eminent men; and few or none of them deſeruedly. This encreaſed the hatred of the people, and turned their former exclamations into bitter curſes. Which grew the more generall; when the King in a moſt barbarous and baſe fury, miſtruſting all alike whom hee had iniuried, thought himſelfe vnlike to be ſafe, vntill hee ſhould haue maſſacred all the children of thoſe parents, whom tyrannically he had put to death. In the execution of this his vnmanly pleaſure, ſome accidents, more tragicall then perhaps he could haue deſired, gaue men cauſe to thinke (as they could not in reaſon thinke otherwiſe) that, not without vengeance powred on him from Heauen, hee felt the like miſerie in his owne children. It is hard to ſay what the *Romanes* intended, in the extraordinary fauour which they ſhewed vnto *Demetrius*, the Kings younger ſonne. It may well bee (though it may be alſo ſuſpected) that they had no purpoſe to make and nouriſh diſſention betweene the brethren, but onely to cheriſh the vertue and towardlineſſe of *Demetrius*; like as we finde it in their Hiſtories. But their notable fauour towards this young Prince, and his mutuall reſpect of them, bred extreame iealouſie in the fathers head. If any cuſtome of the *Romanes*, the manner of their life, the faſhion of their apparell, or the vnſightly contriuing and building (as then it was) of the Towne of *Rome*, were ieſted at in ordinarie diſcourſe and table-talke, *Demetrius* was ſure to be preſently on fire, defending and prayſing them, euen in ſuch points as rather needed excuſe. This, and his daily conuerſation with their Embaſſadours, as often as they came, gaue his father

cauſe

cauſe to thinke, that he was no fit partaker of any counſaile held againſt them. Wherefore he communicated all his deuices with his elder ſonne *Perſeus*: who fearing ſo much leſt his brother ſhould ſtep betweene him and the ſucceſſion, conuerted wholly vnto his deſtruction, that grace which he had with his father. *Perſeus* was then thirty yeres old; of a ſtirring ſpirit, though much defectiue in valour. *Demetrius* was younger by fiue yeeres, more open and vnwarie in his actions, yet thought olde and crafty enough, to entertaine more dangerous practices, than his free ſpeeches diſcouered. The iealous head of the King hauing entertained ſuch ſuſpitions, that were much increaſed by the cunning practice of his elder ſonne, a ſlight occaſion made the fire breake out, that had long layne ſmothered. A Muſter, and ceremonious luſtration of the Armie, was wont to be made at certaine times with great ſolemnitie. The manner of it at the preſent was thus: They cleft in twaine a bitch; and threw the head and fore-part, with the entrailes, on the right hand, and the hinder part on the left hand of the way which the Armie was to paſſe. This done, the Armes of all the Kings of *Macedon*, from the very firſt originall, were borne before the Armie. Then followed the King between his two ſonnes: after him came his owne band, and they of his guard; whom all the reſt of the *Macedonians* followed. Hauing performed other ceremonies, the Armie was diuided into two parts: which, vnder the Kings two ſonnes, charged each other in manner of a true fight; vſing poles, and the like, in ſtead of their pikes and accuſtomed weapons. But in this preſent skirmiſh there appeared ſome extraordinary contention for the victorie: whether happening by chance, or whether the two Captaines did ouer-earneſtly ſeeke each to get the vpper hand, as a betokening of their good ſucceſſe in a greater triall. Some ſmall hurt there was done, and wounds giuen, euen with thoſe ſtakes, vntill *Perſeus* his ſide at length recoyled. *Perſeus* himſelfe was ſorry for this, as it had been ſome bad preſage: but his friends were glad, and thought, that hereof might be made good vſe. They were of the craftier ſort: who perceiuing which way the Kings fauour bent, and how all the courſes of *Demetrius* led vnto his owne ruine, addreſſed their ſeruices to the more malicious and crafty head. And now they ſaid, that this victory of *Demetrius* would afford matter of complaint againſt him; as if the heate of his ambition had carried him beyond the rules of that ſolemne paſtime. Each of the brethren was that day to feaſt his owne companions, and each of them had ſpies in the others lodging, to obſerue what was ſaid and done. One of *Perſeus* his Intelligencers behaued himſelfe ſo indiſcreetly, that he was taken & well beaten by three or foure of *Demetrius* his men, who turned him out of dores. After ſome ſtore of wine, *Demetrius* told his companions, that he would goe viſit his brother, and ſee what cheare he kept. They agreed to his motion, excepting ſuch of them as had ill handled his brothers man: yet hee would leaue none of his traine behinde, but forced them all to beare him company. They, fearing to bee ill rewarded for their late diligence, armed themſelues ſecretly to preuent all danger. Yet was there ſuch good eſpiall kept, that this their comming armed was forthwith made knowne to *Perſeus*: who thereupon tumultuouſly locked vp his doores, as if he ſtood in feare to be aſſaulted in his houſe. *Demetrius* wondred to ſee himſelfe excluded, and fared very angerly with his brother. But *Perſeus* bidding him be gone as an enemie, and one whoſe murderous purpoſe was detected, ſent him away with entertainment no better than defiance. The next day the matter was brought before the King. The elder brother accuſed the younger vnto the father of them both. Much there was alledged, and in effect the ſame hath beene here recited, ſaue that by miſconſtruction all was made worſe. But the maine point of the accuſation, and which did aggrauate all the reſt, was, That *Demetrius* had vndertaken this murder, and would perhaps alſo dare to vndertake a greater, vpon confidence of the *Romanes*; by whom hee knew that hee ſhould be defended and borne out. For *Perſeus* made ſhew, as if the *Romans* did hate him; becauſe hee bore a due reſpect vnto his father, and was ſorrie to ſee him ſpoyled, and daily robbed of ſomewhat by them. And for this cauſe he ſaid it was, that they did animate his brother againſt him: as alſo that they ſought how to winne vnto *Demetrius* the loue of the *Macedonians*. For proofe hereof he cited a letter, ſent of late from *T. Quintius* to the King himſelfe: whereof the contents were, That hee had done wiſely in ſending *Demetrius* to *Rome*, and that he ſhould yet further doe well to ſend him thither againe, accompanied with a greater and more honourable traine of *Macedonian* Lords. Hence hee enforced, That this counſell was giuen by *Titus*, of purpoſe to ſhake the allegeance of thoſe, that

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ſhould wait vpon his brother to *Rome*; and make them, forgetting their duties to their old King, become ſeruants to this yong Traytor *Demetrius*. Hereto *Demetrius* made anſwere, by rehearſing all paſſages of the day and night foregoing, in ſuch manner as he remembred them, and had conceiued of them: bitterly reprehending *Perſeus*, that conuerted matters of Paſtime, and what was done or ſpoken in wine, to ſuch an accuſation, whereby he ſought his innocent brothers death. As for the loue which the *Romanes* did beare him; He ſaid that it grew, if not from his owne vertue, at leaſtwiſe from their opinion thereof: ſo as by any impious practice, He were more like to loſe it wholly, than to encreaſe it. In this wretched pleading there wanted not ſuch paſſions, as are incident to fathers, children, and brethren; beſides thoſe that are common to all Plaintiffes and Defendants, before ordinarie Iudges. The King pronounced like a father, though a iealous father; That he would conclude nothing vpon the exceſſe or error, whatſoeuer it were, of one day and night, nor vpon one houres audience of the matter, but vpon better obſeruation of their liues, manners, and whole carriage of themſelues both in word and deed. And herein he may ſeeme to haue dealt both iuſtly and compaſſionately. But from this time forward he gaue himſelf ouer wholly to *Perſeus*: vſing ſo little conference with his yonger ſonne, that when hee had matters of weight in hand, ſuch eſpecially as concerned the *Romans*, He liked neither to haue him preſent, nor nere vnto him. Aboue all, he had eſpeciall care, to learne out what had paſſed betweene *Demetrius* and *T. Quintius*, or any other of the *Roman* great ones. And to this purpoſe he ſent Embaſſadours to *Rome*, *Philocles* and *Apelles*; men whom hee thought no way intereſſed in the quarrells betweene the brethren; though indeed they altogether depended on the elder, whom they ſaw the more in grace. Theſe brought home with them a letter, ſaid to bee written by *Titus* (whoſe ſeale they had counterfetted) vnto the King. The contents whereof were, A deprecation for the yong Prince; with an intimation, as by way of granting it, That his youthfull and ambitious deſires had cauſed him to enter into practices vniuſtifiable, againſt his elder brother; which yet ſhould neuer take effect, for that *Titus* himſelfe would not be author, or abetter, of any impious deuice. This manner of excuſe did forcibly perſwade the King, to thinke his ſonne a dangerous traytor. To ſtrengthen him in this opinion, one *Didas*, to whom he gaue *Demetrius* in cuſtodie, made ſhew as if hee had pitied the eſtate of the vnhappy Prince; and ſo wrung out of him his ſecret intentions, which he ſhortly diſcouered vnto *Philip*. It was the purpoſe of *Demetrius* to flye ſecretly to *Rome*; where he might hope not only to liue in ſafety, from his father and brother, but in greater likelihood, than hee could finde at home, of bettering ſuch claime as he had in reuerſion vnto the Crowne of *Macedon*. Whatſoeuer his hopes & meanings were, all came to nought through the falſhood of *Didas*; who playing on both hands, offered vnto the Prince his helpe for making the eſcape, and in the meane while reuealed the whole matter to the King. So *Philip* reſolued to put his ſonne to death, without further expence of time. It was thought behouefull to make him away priuily, for feare leſt the *Romanes* ſhould take the matter to heart, and hold it as a proofe ſufficient, at leaſt, of the Kings deſpight againſt them, if not of his meaning to renew the warre. *Didas* therefore was commanded to rid the vnhappy Prince out of his life. This accurſed Miniſter of his Kings vnaduiſed ſentence, firſt gaue poyſon to *Demetrius*: which wrought neither ſo haſtily, nor ſo ſecretly, as was deſired. Hereupon hee ſent a couple of Ruffians, to finiſh the tragedie: who villainouſly accompliſhed their work by ſmothering that Prince, in whoſe life conſiſted the greateſt hope of *Macedon*.

In all the race of *Antigonus* there had not beene found a King, that had thus cruellie dealt with any Prince of his owne bloud. The houſes of *Lyſimachus* and *Caſſander* fell either with themſelues, or euen vpon their heeles; by inteſtine diſcord and iealouſies, grounded on deſire of ſoueraigne rule, or feare of loſing it. By the like vnnaturall hatred, had almoſt beene cut off the lines of *Ptolemie* and *Seleucus*: which though narrowlie they eſcaped the danger, yet were their kingdomes thereby grieuouſly diſtempered. Contrariwiſe, it was worthy of extraordinary note, how that vpſtart family of the Kings of *Pergamus* had raiſed it ſelfe to maruellous greatneſſe, in very ſhort ſpace, from the condition of meere ſlauery: whereof a principall cauſe was, the brotherly loue maintained by them, with ſingular commendation of their pietie. Neither was *Philip* ignorant of theſe examples; but is ſaid to haue propounded the laſt of them, to his owne children, as a patterne for them to imitate. Certainely hee had reaſon ſo to doe: not more

more in regard of the benefit which his enemies reaped by their concord, than in remembrance of the tender fostrage, wherewith King *Antigonus* his Tutor had faithfully cherished him in his minoritie. But he was himselfe of an vnnaturall nature, & therefore vnmeete to be a good perswader vnto kindely affection. The murders by him done vpon many of his friends, together with the barbarous outrages, which for the satiating of his bloud-thirsty appetite, he delightfully had committed vpon many innocents, both strangers, and subiects of his owne, did now procure vengeance downe from Heauen, that rewarded Him with a draught of his owne Poyson. After the death of his sonne, He too late began to examine the crimes that had beene obiected; and to weigh them in a more equall ballance. Then found he nothing that could giue him satisfaction, or by good probabilitie induce him to thinke, that malice had not bin contriuer of the whole processe. His onely remaining Son *Perseus* could so ill dissemble the pleasure which he tooke, in being freed from all danger of competition; as there might easily be perceiued in him a notable change, proceeding from some other cause; than the remoue of those dangers, which he had lately pretended. The *Romanes* were now no lesse to bee feared than at other times, when he, as hauing accomplished the most of his desires, left off his vsuall trouble of minde, and carefulnesse of making prouision against them. Hee was more diligently courted, than in former times; by those that well vnderstood the difference, betweene a rising and a setting Sunne. As for old *Philip*, he was left in a manner desolate, some expecting his death; and some scarce enduring the tediousnesse of such expectation. This bred in the King a deepe melancholy; and filled his head with suspitious imaginations; the like whereof hee had neuer beene slow to apprehend. Hee was much vexed: and so much the more, for that hee knew, neither well to whom, nor perfectly whereof to complaine. One honourable man, a Cousin of his, named *Antigonus*; continued so true to *Philip*, that hee grew thereby hatefull to *Perseus*: and thus becomming subiect vnto the same icalous impression which troubled the King, became also partaker of his secrets. This counsailour, when hee found that the anger conceiued against *Perseus* would not vent it selfe, and giue ease to the King, vntill the truth were knowne whether *Demetrius* were guilty or no of the treason obiected; as also that *Philocles* and *Apelles*, (the Embassadours which had brought from *Rome* that Epistle of *Flaminius*, that serued as the greatest euidence against *Demetrius*) were suspected of forgery in the businesse: made diligent inquirie after the truth. In thus doing, he found one *Xychus*, a man most likely to haue vnderstood what false dealing was vsed by those Embassadors. Him he apprehended, brought to the Court, and presented vnto the King: saying, that this fellow knew all, and must therefore be made to vtter what he knew. *Xychus* for feare of torture, vttered as much as was before suspected: confessing against himselfe, that he had beene employed by the Embassadors in that wicked piece of businesse. No maruell, if the Fathers passions were extreme, when he vnderstood that by the vnnaturall practice of one sonne, he had so wretchedly cast away another, farre more vertuous and innocent. He raged exceedingly against himselfe, and withall against the authors of the mischiefe. Vpon the first newes of this discouerie, *Apelles* fled away, and got into *Italie*, *Philocles* was taken: and either forasmuch as he could not denie it when *Xychus* confronted him, yeelded himselfe guilty, or else was put to torture. *Perseus* was now growne stronger, than that he should need to fly the Countrie: yet not so stout as to aduenture himselfe into his fathers presence. Hee kept on the borders of the Kingdome, towards *Thrace*, whilest his father wintered at *Demetrias*. *Philip* therefore, not hoping to get into his power this his vngracious sonne; tooke a resolution, to alien the Kingdome from him, and confer it vpon *Antigonus*. But his weake body, and excessiue griefe of minde, so disabled him in the trauell thereto belonging; that ere hee could bring his purpose to effect, hee was constrained to yeeld to nature: Hee had reigned about two and forty yeeres: alwaies full of trouble; as vexed by others, and vexed himselfe with continuall warres; of which that with the *Romans* was most vnhappy, and few or none of the rest found the conclusion, which a wise Prince would haue desired, of bringing forth together, both honour and profit. But for all the euill that befell him, hee might thanke his own peruerse condition: since his Vncle, King *Antigonus*, had left vnto him an estate, so great, and so well settled, as made it easie for him, to accomplish any moderate desires, if he had not abhorred all good counsell. Wherefore he was iustly punished by feeling the difference betweene the imaginary happinesse of a Tyrant, which he affected, and

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the life of a King, whereof he little cared to performe the dutie. His death, euen whilest yet he was onely drawing neere, was fore-signified vnto *Perseus*, by *Calligenes* the Physician; who also concealed it a while from those that were about the Court. So *Perseus* came thither on the sudden, and tooke possession of the kingdome: which in fine hee no lesse improuidently lost, than he had wickedly gotten.

§. IIII.

How the Bastarne fell vpon Dardania. The behauior of Perseus *in the beginning of his reigne. Some warres of the Romans: and how they suffered* Masanissa *cruelly to oppresse the Carthaginians. They quarrell with* Perseus. *They allow not their Confederates to make war without their leaue obtained. The Treason of* Callicrates; *whereby all Greece became more obnoxious to Rome, than in former times. Further quarrels to* Perseus. *He seekes friendship of the Athenians, and is withstood by* Callicrates. *The Romans discouer their intent of warring vpon him.*

IMmediately vpon the death of *Philip*, came the *Bastarne* into *Thrace*: where order had beene taken, long before, both for the free passage, and for the indemnitie of the Countrie. This compact was friendly obserued, as long as no other was knowne than that *Philip* did liue, to recompence all that should be done, or sustained, for his seruice. But when it was heard, that a new King reigned in *Macedon*; and not heard withall, that he tooke any care what became of the enterprize: then was all dasht and confounded. The *Thracians* would no longer afford so good markets vnto these strangers, as formerly they had done. On the other side, the *Bastarne* would not be contented with reason, but became their owne caruers. Thus each part hauing lost the rich hopes reposed in *Philip*, grew carefull of thriuing in the present; with little regard of right or wrong. Within a while they fell to blowes; and the *Bastarne* had the vpper hand, so as they chased the *Thracians* out of the plaine Countries. But the victors made little vse of their good fortune. For whether by reason of some ouerthrow, receiued by them in assaulting a place of strength; or whether because of extreame bad weather, which is said to haue afflicted them as it were miraculously: all of them returned home, saue thirty thousand, which pierced on into *Dardania*. How these thirty thousand sped in their voyage, I doe not finde. It seemes that by the careless vsing of some victories, they drew losse vpon themselues: and finally tooke that occasion, to follow their companions backe into their owne Countrey.

As for *Perseus* he thought it not expedient, in the noueltie of his Reigne, to embroyle himselfe in a warre so dangerous, as that with the *Romanes* was likely to proue. Wherefore he wholly gaue his minde to the setling of his Estate: which well done, hee might afterwards accommodate himselfe, as the condition of his affaires should require, eyther for warre or peace. To preuent all danger of rebellion, he quickly tooke away the life of *Antigonus*. To winne loue of his people; hee sate personally to heare their causes in iudgement (though herein he was so ouer-diligent and curious, that one might haue perceiued this his vertue of iustice to be no better than fained) as also he gratified them with many delightfull spectacles, magnificently by him set forth. Aboue all, hee had care to auoid all necessitie of warre with *Rome*: and therefore made it his first worke, to send Embassadors thither, to renue the league; which he obtained, and was by the Senate saluted King, and friend vnto the State. Neither was hee negligent in seeking to purchase good will of the *Greekes*, and other his neighbours: but was rather herein so excessiuely bountifull, that it may seeme a wonder how in few yeeres, to his vtter ruine, hee became so griping and tenacious. His feare was indeede the mastring passion, which ouer-ruled him, and changed him into so many shapes, as made it hard to discerne which of his other qualities were naturally his owne. For proofe of this, there is requisite no more, than the relation of his actions past and following.

The *Romanes* continued, as they had long, busie in warres against the *Spaniards* and *Ligurians*; people often vanquished, and as often breaking forth into new rebellion. They also conquered *Istria*; subdued the rebelling *Sardinians*; and had some quarrells, though to little effect, with the *Illyrians* and others. Ouer the *Carthaginians* they bore (as euer since the victory) a heauy hand: and suffered *Masanissa* to take from them what hee

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listed. The *Carthaginians*, like obedient vassals to *Rome*, were afraid, though in defence of their owne, to take Armes: from which they were bound by an Article of peace, except it were with leaue of the *Romans*. *Masanissa* therefore had great aduantage ouer them, and was not ignorant how to vse it. He could get possession by force, of whatsoeuer he desired, ere their complaining Embassadours could be at *Rome*: and then were the *Romans* not hardly entreated, to leaue things as they found them.

So had He once dealt before, in taking from them the Countrie of *Emporia*; and so did he vse them againe and againe; with pretence of title, where he had any; otherwise, without it. *Gala* the Father of *Masanissa* had wonne some land from the *Carthaginians*; which afterward *Syphax* wanne from *Gala*, and within awhile, restored to the right owners, for loue of his Wife *Sophonisba*, and of *Asdrubal* his Father-in-law. This did *Masanissa* take from them by force: and by the *Romans*, to whose iudgement the case was referred, was permitted quietly to hold it. The *Carthaginians* had now good experience, how beneficiall it was for their Estate, to vse all manner of submissiue obedience to *Rome*. They had scarcely digested this iniury, when *Masanissa* came vpon them againe, and tooke from them aboue seuentie Townes and Castles, without any colour of right. Hereof by their Embassadours they made lamentable complaint vnto the *Roman* Senate. They shewed how grieuously they were oppressed by reason of two Articles in their League: That they should not make warre, out of their owne Lands; nor with any Confederates of the *Romans*. Now although it were so, that they might lawfully withstand the violence of *Masanissa*, inuading their Country, howsoeuer hee was pleased to call it his: yet since he was confederate with the *Romanes*, they durst not presume to beare defensiue armes against him, but suffered themselues to be eaten vp, for feare of incurring the *Romanes* indignation. Wherefore they entreated, that either they might haue fairer iustice; or be suffered to defend their owne by strong hand; or at least, if right must wholly giue place to fauor, That the *Romanes* yet would be pleased to determine, how farre forth *Masanissa* should be allowed, to proceed in these outrages. If none of these petitions could be obtained, then desired they, that the *Romanes* would let them vnderstand, wherein they had offended since the time that *Scipio* gaue them peace; and vouchsafe to inflict on them such punishment, as they themselues in honour should thinke meete: for that better and more to their comfort it were, to suffer at once what should be appointed by such Iudges; than continually to liue in feare, and none otherwise draw breath, than at the mercy of this *Numidian* Hangman. And heerewithall the Embassadors threw themselues prostrate on the ground, weeping in hope to mooue compassion.

Here may we behold, the fruits of their enuy to that valiant house of the *Barchines*, of their irresolution, in prosecuting a war so important, as *Hannibal* made for them in *Italy*; and of their half-penny worthing, in matter of expence, when they had aduentured their whole estate, in the purchase of a great Empire. Now are they seruants, euen to the seruants of those men, whose fathers they had oft chased, slaine, taken, & sold as bondslaues in the streets of *Carthage*, & in al Cities of *Africk* & *Greece*. Now haue they enough of that *Roman* peace, which *Hanno* so often & so earnestly desired. Onely they want peace with *Masanissa*, once their mercinarie, and now their master, or rather their tormentor; out of whose cruell hands, they beseech their masters to take the office of correcting them. In such case are they, and adore the *Romans*, whom they see flourishing in such prosperitie as might haue beene their owne. But the *Romans* had farre better entreated *Varro*, who lost the battell at *Canna*; than *Hannibal* that won it was vsed by the *Carthaginians*: they had freely bestowed, euery man of them, all his priuate riches, vpon the Commonwealth; and employed their labours for the publike, without craning recompence: as also they had not thought it much, though being in extreame want, to set out an Armie into *Spaine*, at what time the enemy lay vnder their owne walls. These were no *Carthaginian* vertues: and therefore the *Carthaginians* hauing fought against their betters, must patiently endure the miseries belonging vnto the vanquished. Their pittifull behauiour bredde peraduenture some commiseration; yet their teares may seeme to haue beene mistrusted, as proceeding no lesse from enuie vnto the *Romanes*, than from any feeling of their owne calamitie. They thought themselues able to fight with *Masanissa*: which estimation of their forces was able to make them, after a little while, enter into comparisons with *Rome*. Wherefore they obtained no such leaue as they sought,

of defending their owne right by armes: but contrariwise, when without leaue obtained they presumed so farre, the destruction of *Carthage* was thought an easie punishment of that offence. At the present, they receiued a gentle answere, though they had otherwise little amends. *Gulussa* the sonne of *Masanissa* was then in *Rome*, and had not as yet craued audience. He was therefore called before the Senate; where he was demanded the reason of his coming, and had related vnto him the complaint made by the *Carthaginians* against his Father. He answered, That his Father not being throughly aware of any Embassadours thither sent from *Carthage*, had therefore not giuen him instructions, how to deale in that businesse. Onely it was knowne, that the *Carthaginians* had held counsell diuers nights, in the Temple of *Æsculapius*: whereupon he himselfe was dispatched away to *Rome*, there to entreat the Senate, that these continuall enuies of the *Romanes*, and of his Father might not be ouermuch trusted; especially against his Father, whom they hated most maliciously, for his constant faith to the people of *Rome*. This answere gaue little satisfaction. Wherefore the Senate replyed, that for *Masanissa* his sake, they had done, and would doe, whatsoeuer was reasonable; but that it stood not with their iustice, to allow of this his violence, in taking from the *Carthaginians* those lands, which by the couenants of the league, were granted vnto them freely to enioy. With this milde rebuke they dismissed *Gulussa*, bestowing on him friendly presents (as also they did on the *Carthaginians*) and willed him to tell his Father, that he should doe well to send Embassadours, more fully instructed in this matter. This happened when the *Macedonian* warre was euen ready to begin: at which time the *Romanes* were not willing, too much to offend, either the *Carthaginians*, (for feare of vrging them vnseasonably to rebellion) or *Masanissa*, at whose hands they expected no little helpe. So were they aided both by the *Carthaginians*, and *Masanissa*: by the *Carthaginians*, partly for feare, partly for hope of better vsage in the future; by *Masanissa*, in way of thankefulnes; though if it had happened (which was vnlikely) that they should be vanquished, he made none other account, than that all *Africke* round about him, and *Carthage* therewithall, should be his owne.

In the midst of all these cares, the *Romans* had not been vnmindfull of *Perseus*. They visited him daily with Embassadours; that is, with honourable spies to obserue his behauiour. These Hee entertained kindely at first, vntill (which fell out ere long) he perceiued whereto their diligence tended. First they quarrelled with him about the troubles in *Dardania*: neither would they take any satisfaction, vntill the *Bastarna* were thence gone; though he protested, that hee had not sent for them. Afterward they pried narrowly into his doings; and were no lesse ill contented with good offices, by him done, to sundry of his neighbours, than with those wrongs, which (they said) that he did vnto other some. Where hee did harme to any, they called it, making warre vpon their friends: Where hee did good, they called forth his bounty, seeking friends to take his part against them. The *Dolopians*, his subiects, (vpon what occasion it is vncertaine) rebelled, and with exquisite torments slue *Euphranor*, whom hee had appointed their gouernour. It seemes that *Euphranor* had played the Tyrant among them. For they were a people without strength to resist the *Macedonians*: and therefore vnlikely to haue presumed so farre, vnlesse either they had beene extremely prouoked, or else were secretly animated by the *Romanes*. Whatsoeuer it was that bred this courage in them, *Perseus* did soone allay it, and reclaime them by strong hand. But the *Romanes* tooke very angerly this presumption of the King: euen as if hee had inuaded some Countrie of their *Italian* confederates, & not corrected his owne Rebels at home. Faine they would haue had him to draw in the same yoke with the *Carthaginians*; whereunto had hee humbled once his necke, they could themselues haue done the part of *Masanissa*; though *Eumenes*, or some other fit for that purpose, had been wanting. And to this effect, they told him, That conditions of the league between them were such, as made it vnlawfull, both to his father heretofore, and now to him, to take armes without their licence first obtained.

To the same passe they would also faine haue reduced the *Greekes*, & generally all their adherents, euen such as had entred into league with them vpon equall termes: whom vsually they rewarded with a frowne, whensoeuer they presumed to right themselues by force of Armes, without seeking first the Oracle at *Rome*. Hereof the *Achæans* had good experience: whose confidence in their proper strength made them otherwhiles bold to be their owne caruers, and whose hope of extraordinarie fauour at *Rome* caused

them

them the more willingly to referre their causes to arbitrement. For when they went about to haue chastised the *Messenians* by warre; *T. Quintius* rebuked them, as too arrogant, in taking such a worke in hand, without his authoritie: yet by his authoritie he ended the matter, wholly to their good liking. Semblably at other times were they reprehended, euen with Lordly threates, when they tooke vpon them to carry any businesse of importance, by their owne power, without standing vnto the good grace of the *Romans*. Who neuertheless, vpon submission, were apt enough to doe them right. Thus were they tamed by little and little, and taught to forget their absolute libertie, as by which they were not like to thriue; especially in vsurping the practice of Armes, which belonged onely to the Imperiall Cities. In learning this hard lesson, they were such vntoward Schollers, that they needed, and not long after felt, very sharpe correction. *Polyb. Legat. 51. & 53.* Yet was there no small part of blame to be imputed vnto their Masters. For the *Romane* Senate, being desirous to humble the *Achæans*, refused not onely to giue them such aide as they requested, and as they challenged by the tenour of the League betweene them; but further, with a careless insolencie, reiected this honest and reasonable petition, That the Enemie might not be supplied from *Italie*, with victualls or armes. Herewith not content, The Fathers, as wearied with dealing in the affaires of *Greece*, pronounced openly, That if the *Argiues*, *Lacedæmonians*, or *Corinthians*, would reuolt from the *Achæans*; they themselues would thinke it a businesse no way concerning them.

This was presently after the death of *Philopœmen*: at what time it was beleeued, that the Common-wealth of *Achaia* was like to fall into much distresse; were it not vpheld by countenance of the *Romanes*. All this notwithstanding; when *Lycortas* Prætor of the *Achæans* had vtterly subdued the *Messenians* farre sooner than was expected; and when as not only no Town rebelled from the *Achæans*, but many entred into their corporation: then did the *Romanes* with an ill-fauoured grace, tell the same Embassadours, to whose petition they had made such bad answere (and who as yet were not gone out of the Citie,) That they had streightly forbidden all manner of succour to be carried to *Messene*. Thus thinking, by a fained grauitie, to haue serued their owne turnes; they manifested their condition; both to set on the weaker, against the stronger and more suspected; and also to assume vnto themselues a Soueraigne power, in directing all matters of Warre, which dissemblingly they would haue seemed to neglect. In like manner dealt they with all their confederates: not permitting any of them to make Warre, whether offensiue or defensiue; though it were against meere strangers; without interposing the authoritie of the Senate and People of *Rome*: vnlesse peraduenture sometimes they winked at such violence, as did helpe towards the accomplishment of their owne secret malice. Now these *Romane* Arts howsoeuer many (for gainefull or timerous respects) would seeme to vnderstand them; yet were generally displeasing vnto all men endued with free spirits. Only the *Athenians*, once the most turbulent Citie in *Greece*, hauing neither subiects of their owne that might rebell, nor power wherewith to bring any into subiection; for want of more noble argument wherein to practice their eloquence that was become the whole remainder of their ancient commendations, were much delighted in flattering the most mighty. So they kept themselues in grace with the *Romans*, remained free from all trouble, vntill the warre of *Mithridates*: being men vnfit for action, and thereby innocent; yet bearing a part in many great actions, as Gratulators of the *Roman* victories, and Pardon-crauers for the vanquished. Such were the *Athenians* become. As for those other Common-weales and Kingdomes, that with ouer-nice diligence stroue to preserue their liberties and lands, from consuming by piece-meale: they were to bee deuoured whole, and swallowed vp at once. Especially the *Macedonian*, as the most vnpliant, and wherein many of the *Greekes* began to haue affiance, was necessarily to be made an example, how much better it were to bow than to breake.

Neither *Perseus* nor the *Romans* were ignorant, how the *Greekes* at this time stood affected. *Perseus*, by reason of his neere neighbourhood, and of the daily commerce betweene them and his subiects, could not want good information, of all that might concerne him, in their affaires. He well knew, that all of them now apprehended the danger which *Philopœmen* had long since foretold, of the miserable subiection, whereinto *Greece* was likely to bee reduced, by the *Romane* patronage. Indeede they not onely perceiued the approching danger: but as being tenderly sensible of their liberty, felt

themselues grieued with the present subiection, whereto already they were become obnoxious: Wherefore though none of them had the courage, in matters of the publike to fall out with the *Romans*: yet all of them had the care, to choose among themselues none other Magistrates, than such as affected the good of their Countrie, and would for no ambition, or other seruile respect, bee flatterers of the greatnesse which kept all in feare. Thus it seemed likely, that all domesticall conspiracies would soone be at an end; when honestie and loue of the Common weale, became the fairest way to preferment. Of this carefull prouision for the safety of *Greece*, the *Romans* were not throughly aduertised: eyther becauſe things were diligently concealed from their Embassadours, whom all men knew to bee little better than Spies; or becauſe little account was made of that intelligence, which was brought in by such Traytors (of whom euery Citie in *Greece* had too many) as were men vnregarded among their owne people, and therefore more like to speake maliciously than truely; or perhaps becauſe the Embassadours themselues, being all Senators, and capable of the greatest Office or charge, had no will to finde out other matter of trouble, than was fitting to their owne desires of employment. But it is hard to conceale that which many know, from these that are feared or flattered by many. The *Achæans* being to send Embassadors to *Rome*, that should both excuse them, as touching some point wherein they refused to obey the Senate; and informe the Senate better in the same businesse; chose one *Callicrates*, among others, to go in that Embassage. By their making choise of such a man; one may perceiue the aduantage, which mischieuous wretches, who commonly are forward in pursuing their vile desires, haue against the plaine sort of honest men, that least earnestly thrust themselues into the troublesome businesse of the weale publike. For this *Callicrates* was in such wise transported with ambition; that he chose much rather to betray his Country, than to let any other bee of more authoritie than himselfe therein. Wherefore in stead of well discharging his credence, and alleadging what was meetest in iustification of his people: he vttered a quite contrary tale; and strongly encouraged the *Romans*, to oppresse both the *Achæans* and all the rest of *Greece*, with a farre more heauy hand. He told the Senate, that it was high time for them, to looke vnto the setling of their authority, among his froward Countrimen; if they meant not wholly to forgoe it. For now there was taken vp a custome, to stand vpon points of confederacie, and lawes: as if these were principally to bee in regard; any iniunction from *Rome* notwithstanding.

Hence grew it, that the *Achæans* both now, and at other times, did what best pleased themselues, and answered the *Romans* with excuses: as if it were enough to say, That by some condition of League, or by force of some Law, they were discharged, or hindered, from obeying the decrees of the Senate. This would not be so, if Hee, and some other of his opinion, might haue their wills: who ceased not to affirme, That no Columes or Monument erected, nor no solemne oath of the whole Nation, to ratifie the obseruance of Confederacie or statute, ought to be of force, when the *Romanes* willed the contrarie. But it was euen the fault of the *Romans* themselues, That the multitude refused to giue eare vnto such perswasions. For howsoeuer in popular Estates, the sound of libertie vsed to be more plausible, than any discourse tending against it: yet if they which vndertooke the maintenance of an argument, seeming neuer so bad, were sure by their so doing, to procure their owne good; the number of them would increase apace, & they became the preualent faction. It was therfore strange how the *Fathers* could so neglect the aduancement of those, that sought wholly to enlarge the amplitude of the *Roman* maiesty. More wisely, though with seditious and rebellious purpose, did the *Greekes*: who many times, yea and ordinarily, conferred great honours, vpon men otherwise of little account or desert; only for hauing vttered some braue words against the *Romans*. The *Fathers* hearing these and the like reasons, wherewith he exhorted them to handle roughlie those that were obstinate, and by cherishing their friends, to make their partie strong; resolued to follow this good counsaile, in euerie point; yea to depresse all those that held with the right, and to set vp their owne followers, were it by right or by wrong. And to this end, they not onely dealt thenceforth more peremptorily with the *Achæans*, than had beene their manner in former times; but wrote at the present vnto all Cities of *Greece*; requiring them to see that their mandate (which was concerning the restitution of those that were banished out of *Lacedæmon*) should be fulfilled. Particularly in behalfe of *Callicrates*, they aduised all men, to be such,

Polyb. Legat. 78.

and

and ſo affected, as hee was, in their ſeuerall common-weales. With this diſpatch, *Callicrates* returned home a ioyfull man: hauing brought his Country into the way of ruine, but himſelfe into the way of preferment. Neuertheleſſe hee forbore to vant himſelfe of his eloquence vſed in the Senate. Onely hee ſo reported his Embaſſage, that all men became fearefull of the danger, wherewith hee threatned thoſe that ſhould preſume to oppoſe the *Romanes*. By ſuch arts he obtained to be made Pretor of the *Achæans*: in which Magiſtracie, as in all his courſes following, hee omitted nothing, that might ſerue to manifeſt his ready obſequiouſneſſe vnto thoſe whom he had made his Patrons.

Now as the *Romans* by threatning termes wonne many flatterers, and loſt as many true friends: ſo *Perſeus* on the other ſide, thinking by liberall gifts, and hopeful promiſes, to aſſure vnto himſelfe thoſe that ill could brooke his enemies; got indeed a multitude of partakers, though little honeſter than his enemies had. Thus were all the Cities of *Greece* diſtracted with factions: ſome holding with the *Romans*; ſome with the *Macedonian*; and ſome few, reſpecting onely the good of the Eſtates, wherein they liued. Hereat the Lords of the Senate were highly offended; and thought it an indignitie not ſufferable, That a King, no better than their vaſſall, ſhould dare to become head of a faction againſt them. This therefore muſt be reckoned in the number of his treſpaſſes: whereof if not any one alone, yet all of them together, ſhall afford them iuſt occaſion to make warre vpon him. *Perſeus* hauing finiſhed his buſineſſe among the *Dolopians*, made a iourney to *Apollo* his temple at *Delphi*. He tooke his Armie along with him; yet went, and returned in ſuch peaceable and friendly wiſe, that no place was the worſe for his iourney, but the good affection towards him generally increaſed thereby. With thoſe that were in his way, he dealt himſelfe; to ſuch as lay further off, he ſent Embaſſadors or letters: praying them, That the memory of all wrongs whatſoeuer, done by his father, might be buried with his father; ſince his owne meaning was to hold friendſhip ſincerely with all his neighbours. The *Romans* perhaps could haue beene pleaſed better, if hee had behaued himſelfe after a contrary faſhion, and done ſome acts of hoſtilitie in his paſſage. Yet as if he ought not to haue taken ſuch a iourney, without their licence; this alſo was made a valuable matter, and caſt into the heape of his faults. He laboured greatly to recouer the loue of the *Achæans*: which his father had ſo loſt, that by a ſolemne decree, they forbade any *Macedonian* to enter their territories. It was iealouſie perhaps, no leſſe than hatred, which cauſed them, at the firſt, to make ſuch a decree. For howſoeuer *Philip* had by manie vile acts, eſpecially by the death of the two *Arati*, giuen them cauſe to abhorre him: yet in the publike adminiſtration of their eſtate, he had, for the more part, been to them ſo beneficiall, that not without much adoe and at length, without any generall conſent, they reſolued to forſake him. Wherefore it was needfull, euen for preſeruation of concord among them, to vſe all circumſpection; that he might not, by his agents, negotiate, and hold intelligence with any, in a country, towards him ſo doubtfully affected: eſpecially when by hearkening to his meſſages, they might make themſelues ſuſpected by their new friends. But the continuance of this decree, beyond the time of Warre, and when all danger of innouation was paſt; was vnciuill, if not inhumane, as nouriſhing deadly hatred, without leauing means of reconciliation. And hereof the *Achæans* reaped no good fruit. For although they were not, in like ſort, forbidden the Kingdome of *Macedon*: yet vnderſtanding what would be due to them, if they ſhould aduenture thither, none of them durſt ſet foot therein. Hence it came to paſſe, that their bondmen, knowing a ſafe harbour, out of which their maſters could not fetch them, ranne daily away, in great numbers: exceedingly to the loſſe of ſuch, as made of their ſlaues very profitable vſe. But *Perſeus* tooke hold vpon this occaſion: as fitly ſeruing to pacifie thoſe, whoſe enmitie faine he would haue changed into loue. Hee therefore apprehended all theſe fugitiues, to ſend them home againe: and wrote vnto the *Achæans*, That as for good will vnto them, hee had taken paines to reſtore back their ſeruants; ſo ſhould they do very well to take order for keeping them, that heereafter they might not runne away againe. His meaning was readily vnderſtood, & his letters kindly accepted by the greater part; being openly rehearſed by the Pretor, before the Councell. But *Callicrates* tooke the matter very angerly; and bade them be aduiſed what they did: for that this was none other, than a plaine deuice, to make them depart from the friendſhip of the *Romanes*. Heerewithall hee tooke vpon him, ſomewhat liberally, to make the *Achæans* beforehand acquainted with the Warre, that was comming vpon *Perſeus* from *Rome*. Hee told

told them, how *Philip* had made preparations for the same warre; how *Demetrius* had beene made away, because of his good affection to the *Romanes*; and how *Perseus* had, since his being King, done many things, tending to the breach of peace. Briefly Hee rehearsed all those matters, which were afterwards alleaged by the *Romanes*; the invasion of the *Bastarne*, vpon the *Dardanians*; the Kings iourny against the *Dolopians*; his voyage to *Delphi*; and finally, his peaceable behauiour, which was (he said) a dangerous temptation of men to his party. Wherefore he aduised them, to expect the euent of things, and not ouer-hastily to enter into any degree of friendship with the *Macedonians*. Heereto good answer was made by the Prætors brother: That *Callicrates* was too earnest, in so light a matter; and that, being neither one of the Kings cabbinet, nor of the *Roman* Senate, he made himselfe too well acquainted with all that had passed, or was like to follow. For it was well knowne, that *Perseus* had renued his league with the *Romanes*; that he was by them saluted King, and friend to the Estate; and that Hee had louingly entertained their Embassadors. This beeing so: why might not the *Achæans*, as well as the *Ætolians*, *Thessalians*, *Epirots*, and all the *Greekes*, hold with him such correspondence, as common humanitie required? Neuertheless *Callicrates* was growne a man so terrible, by his *Roman* acquaintance, that they durst not ouer-stiffely gainesay him. Therefore the matter was referred vnto further deliberation: and answere made the whilest, That since the King had onely sent a letter without an Embassadour; they knew not how to resolue. Better it was to say thus, than that they were afraid to doe as they thought most reasonable and conuenient. But when *Perseus*, herewith not contented, would needes vrge them further, and send Embassadors: then were they faine, without any good pretence, to put on a countenance of anger, and deny to giue audience: which was proofe sufficient (to one that could vnderstand) of the condition wherein they liued. For harkening to this aduice of *Callicrates*; they were soone after highly commended by a *Roman* Embassadour: whereby it became apparent, that the *Romans* intended warre vpon the *Macedonian*; though hitherto no cause of warre was giuen.

§. V.

How Eumenes *King of Pergamus was busied with* Pharnaces, *the Rhodians and others. His hatred to the Macedonian: whom he accuseth to the Roman Senate. The Senate honours him greatly, and contemnes his enemies the Rhodians; with the causes thereof. The vnusuall stoutnesse of the Macedonian Embassadors.* Perseus *his attempt vpon* Eumenes. *The brotherly loue betweene* Eumenes *and* Attalus. Perseus *his deuice to poyson some of the Roman Senators: whereupon they decree warre against him, and send him defiance. Other things, concerning the iustice of this warre.*

Eumenes King of *Pergamus* had beene troubled, about these times, by the Kings *Pharnaces* and *Mithridates* his neighbours. Hee had taken the right course; in making first his complaint to the *Romanes*: by whom hee was animated with comfortable words, and promise, That they, by their authoritie, would end the businesse, to his content. But in conclusion, by the helpe of the Kings *Prusias* and *Ariarathes*, he ended the warre himselfe; and brought the Enemies to seeke and accept peace, on such conditions as pleased him to giue them. After this being at good leisure; he began to consider, how the affaires of *Macedon* stood vnder *Perseus*. His hatred to *Perseus* was very great: and therefore hee was glad to vnderstand, that the hatred of the *Romans*, to the same his Enemy, was as great, and withall notorious. Now besides his ancient and hæreditarie quarrell with the *Macedonian*; it vexed him exceedingly, That his owne honours (whereof the *Greekes*, prodigall in that kinde, had heaped immoderate store on his father and him) began to waxe euery where stale: whilest *Perseus*, either by his currying fauour, or by the enuie borne to the *Romans*, had gotten their best liking and wishes. For despight of this indignitie, Hee stirred vp the *Lycians* against the *Rhodians* his old friends: and in helping the rebels was so violent, that he proceeded, in a manner, to open warre. But small pleasure found he, in these poore & indirect courses of reuenge. The *Lycians* could not bee saued by his patronage, from seuere and cruell chastisement, giuen to them by the *Rhodians*. This rendred him contemptible: as likewise, his acts of hostilitie, little different from robberies, made him hatefull to those which loued him before. As for his honours in the Cities of *Greece*; they not onely continued

Polyb. Legat. 56. & 59.

Polyb. Legat. 64.

falling

falling into neglect; but were abrogated by a Decree of the *Achæans*, as too vnmeasured, misbeseeming them to giue, and affected by him beyond the proportion of his deseruings. All this (which he needed not to haue regarded, had hee not beene too vainely ambitious) befell him, especially for his being ouer-seruiceable to the *Romans*, and for his malice to that noble Kingdome, which if it fell, the libertie of *Greece* was not like to stand. Now for the redresse heereof; hee thought it in vaine to striue any longer with bounty, against such an aduersarie, as by hopefull promises alone, without any great performance, had ouer-topped him in the generall fauor. And therefore hee resolued euen to ouerturne the foundations of this popularitie, by inducing the *Romans* vtterly to take away from the eyes of men, this Idol, The *Macedonian* Kingdome, which all so vainly worshipped. Neither would it proue a difficult matter, to perswade those that were already desirous: rather he was like to be highly thanked, for setting forward their wishes; and perhaps to be recompenced with some piece of the Kingdome, as he had beene rewarded, for the like seruice, when *Antiochus* was vanquished. *Liuie lib 42.*

To this end hee made a second voyage to *Rome*: where though hee had little to say which they knew not before; yet his words were heard with such attention, as if they had contained some strange noueltie, and so pondered by the Fathers, as if the weight of them were to turne the ballance, that before was equall. The death of *Demetrius*, the expedition of the *Bastarnæ* into *Dardania*; that of *Perseus* himselfe against the *Dolopians*, and to *Delphi*; the great estimation of the *Macedonian* in *Greece*; his intermedling in businesse of neighbours; his riches, and his great prouisions: were all the materiall points of *Eumenes* his discourse. Onely he descended into particulars, hauing searched into all (as he professed) like vnto a Spie. Hee said, That *Perseus* had thirty thousand foot, and fiue thousand Horse, of his owne; money in a readinesse to entertaine ten thousand Mercenaries for ten yeeres; armes, to furnish a number thrice as great; The *Thracians* his friends at hand, ready, at a call, to bring him Soldiours as many as hee should require; and that he prepared victuals for ten yeeres, because he would not be driuen, either to liue vpon spoyle, or to take from his owne Subiects. Herewithall Hee prayed them to consider, that King *Seleucus* the sonne and successour of *Antiochus* the Great, had giuen his daughter *Laodice* in marriage to *Perseus*; *Perseus* not wooing, but *Seleucus* offering the match; That King *Prusias* of *Bithynia*, by earnest suite, had gotten to wife the sister of *Perseus*; and that these mariages were solemnized with great concourse of Embassages from all quarters. Neither spared He to tell them, (though seeming loth to vtter it plainely) That euen the enuie of their Estate was the cause, why many that could not endure to heare of amitie with *Philip*, were now growne maruellously well affected to his sonne. All this, and some facts of *Perseus*, which might either be denied, or iustified (as that he had procured the death of some which were friends to the *Romans*; & that he had expelled *Abrypolis* the *Illyrian*, who inuaded *Macedon*, out of his Kingdome or Lordship) *Eumenes* failed not to amplifie vnto the most: saying that he thought it his dutie to forewarne them; since it would be to Himselfe a great shame, if *Perseus* got the start of him, and were in *Italie* making warre vpon the *Romans*, ere *Eumenes* could come thither to tell them of the danger.

It were too great folly, to beleeue that the *Romans* stood in feare of *Perseus*, lest hee should set vpon them in *Italie*. Neuertheless forasmuch as they loued not to make war without faire pretence, not onely of wrong done to them or their associates, but of further hurt intended: great thankes were giuen to *Eumenes*, who had euery way furnished them with such goodly colour, to beautifie their intendment. Now though it were so that He told them little else than what they knew before: yet his person, and the manner of his comming, made all seeme greater. For if vpon any relation made by their owne Embassadours, or vpon tales deuised by their flatterers and spies, they had warred against *Perseus*, ere Hee had committed any open act of hostility against them; their iniustice, and oppression, would haue beene most manifest. But when the wrongs to them done were so notorious, and the danger threatning them so terrible; that such a Prince as *Eumenes*, came out of his owne Kingdome, as farre as from *Asia*, to bid them looke to themselues: who could blame them, if they tooke the speediest order to obtaine their owne right and securitie? Toward this iustification of the warre, and magnifying the necessitie that enforced them thereto; their more then vsuall curiositie, in concealing what *Eumenes* had vttered in the Senate, when they could not but vnderstand that his errand

was

was well knowne; helped not a little. The *Macedonian* and *Rhodian* Embaſſadours were at *Rome*, prouided of anſwers to the words, which they knew before-hand that he would ſpeake; and with matter of recrimination. The vanity, either of Him, or of ſome about him, ſeemes to haue diſcloſed all: when the warineſſe of the *Fathers*, in hiding that which all men knew, made a notable ſhew of ſome fearefull apprehenſion; againſt which, it behooued their wiſedome to neglect no poſſible remedy. Wherefore careleſſe audience was giuen to the *Rhodian* Embaſſadours; who accuſed *Eumenes*, as one more troubleſome to *Aſia*, than *Antiochus* had euer beene, and a prouoker of the *Lycians* to rebellion. The *Rhodians* had with great pompe, conueighed by Sea vnto *Perſeus*, his bride *Laodice*; which friendly office as the *Macedonian* bountifully requited, ſo the *Romans* de-
Polyb. Legat: 60 & 61. ſpightfully accepted. Hence it grew, that when the *Lycians*, as already vanquiſhed, were ſetling themſelues in their obedience to the people of *Rhodes*: Embaſſadours came from *Rome* with ſtrange newes, which gaue new life to the rebellion. For the Senate pronounced, That it ſtood not with the manner of the *Romans*, to aliene quite from their owne
Liu. lib. 42. protection any people or Nation by them vanquiſhed; and that the *Lycians* were by them aſſigned vnto thoſe of *Rhodes*, not as meere vaſſals, but as dependants and aſſociates. For proofe hereof, they referred themſelues vnto the commentaries of the tenne Embaſſadours, whom they had ſent to diſpoſe of things in *Aſia*, after the victory againſt King *Antiochus*. Hereat *Eumenes*, *Maſaniſſa*, The *Aetolians*, and all other Kings or Eſtats, that were beholding to *Rome* for increaſing the number of their ſubiects, had cauſe to finde themſelues agrieued if they well conſidered the matter: ſince by force of this or the like decree, thoſe their ſubiects might eaſily be made their fellowes, whenſoeuer it ſhould pleaſe the Senate: though it were ſo, that all men knew the preſent meaning of the Senate, which was onely to plague the *Rhodians*, for their good will to *Perſeus*, by ſetting them and the *Lycians* together by the eares. The *Fathers* could therefore ſee no reaſon to diſlike *Eumenes*, vpon this complaint made by the *Rhodian* Embaſſadours; which indeed more neerely touched themſelues. Rather they honoured the King ſo much the more: for that others (as they would needes take it) conſpired againſt him, becauſe of his loue to *Rome*.

But the *Macedonian* Embaſſage they heard not ſo careleſly as angrily: though peradnenture it well contented them to finde cauſe of anger. For whereas at other times all cares had beene taken, to pacifie them with gentle words and excuſes: now heard they plainer language, and were told, That King *Perſeus* deſired much to giue them ſatisfaction, concerning any deede or word of his, that might ſauour of hoſtilitie; but that, if his trauaile in this kinde proued vaine, then would he be ready to defend himſelfe by armes, and ſtand to the chance of warre, which often fals out contrary to expectation. Theſe bigge words may ſeeme to haue proceeded from the vehemencie of *Harpalus*, that was chiefe of the Embaſſadors; rather than from inſtruction giuen by the King, with whoſe faint heart they agreed not. Yet was there good reaſon, why *Perſeus* himſelfe might, at this time, thinke to ſpeede better by a ſhew of daring, than he was like to doe by any ſubmiſſion. For the eyes of all *Greece* being now caſt vpon him, as on the greateſt hope of deliuerance from the *Roman* ſeruitude; it was not expedient, that he ſhould leſſen, or perhaps vtterly cut off, the generall expectation, and the good affection borne to him, which thereon depended, by diſcouering his too much weakeneſſe of ſpirit, vnanſwerable to a worke of ſuch importance. Wherefore He, or his Embaſſador for him, was bold to ſet a good countenance on a game not very bad, but ſubiect (in appearance) to Fortune; which might haue beene his, had he knowne how to vſe it.

Now that this braue ry (as better it may be termed than courage) proceeded from the Kings owne heat; it appeares by his daring to aduenture ſoone after, on a practice that more iuſtly might anger the *Romans*, and giue them fairer ſhew of reaſon to make warre vpon him. It was knowne that *Eumenes*, in turning home, would take *Delphi* in his way, and there doe ſacrifice to *Apollo*. *Perſeus* deadly hating him, and thirſting after his bloud, reſolued to way-lay him, and by making there of him a ſacrifice, to rid his owne hands of a moſt miſchieuous enemy. So there were appointed three or foure ſtout ruffians to doe the murder: who placing themſelues behinde a broken mud wall, on the ſide of a very narrow path leading vp from the Sea to the Temple; did thence aſſault the King; whom they ſorely bruiſed with great ſtones, and left for dead. They might haue finiſhed their worke; ſuch was the opportunitie of the place which they had choſen; but feare of

being

bolting apprehended, made them, without staying to see all sure, flee in such haste, that they killed one of their owne companions, who could not hold pace with them, because he should not discouer them. *Eumenes* was conueighed away to the little Isle of *Ægina*, where he was cured: being all the while kept so secretly, that the fame of his death was current in *Asia*. Hence it came, that his brother *Attalus* tooke vpon him as King, and either tooke or would haue taken to wife (supposing it be like a matter of State) *Stratonica* the daughter of King *Ariarathes*, whom he then thought the widdow of *Eumenes*. It may well be numbred among the rare examples of brotherly loue, That when the King returned aliue home, *Attalus* going forth to meet him and doe his dutie, as in former times, receiued none other checke, than, *that Hee should forbeare to marrie with the Queene, vntill Hee were well assured of the Kings death*. More than this, *Eumenes* neuer spake of these matters; but bequeathed at his death, vnto the same brother, both his wife and Kingdome. As likewise *Attalus* forbore to attempt any thing to the preiudice of the King his brother: though the *Romans* (with whom he continued and grew in especiall fauour, when *Eumenes* fell into their hatred) were in good readinesse, to haue transferred the Kingdome from his brother to Him. By such concord of brethren was the Kingdome of *Pergamus* raised and vpheld: as might also that of *Macedon* haue beene, if *Demetrius* had liued and employed his grace with the *Romans*, to the benefit of *Perseus*.

It is likely that *Perseus* was very glad when he vnderstood, that his ministers had both accomplished his will, and had saued all from discouerie. But as he was deceiued in the maine point, and heard shortly after, that *Eumenes* liued: so was Hee beguiled in that other hope, of the concealement; which he vainly esteemed the lesse materiall. For Hee had written to one *Praxo* a Gentlewoman of *Delphi*, to entertaine the men whom he sent about this businesse: and she, being apprehended by *C. Valerius* a *Roman* Embassadour then attending vpon the matters of *Greece*, was carried to *Rome*. Thus all came to light. *Valerius* also brought with him to *Rome*, out of *Greece*, one *Rammius* a Citizen of *Brundusium*: who comming newly from the Court of *Macedon*, loaden with a dangerous secret, had presently sought out the Embassadour, and thereof discharged himselfe. *Brundusium* was the ordinary Port, for ships passing betweene *Italie* and *Greece*. There had *Rammius* a faire house; wherein he gaue entertainment, being a wealthy man, to Embassadors, and other honourable personages, both *Romans* and *Macedonians*, iourneying to and fro. By occasion of such his hospitalitie, he was commended to *Perseus*, and inuited into *Macedon* with friendly letters; as one, whose many courtesies to his Embassadours, the King was studious to requite. At his comming he was much made of; and shortly, with more familiaritie than he expected or desired, made partaker of the Kings secrets. The summe of all was, That he must needes doe a turne, in giuing to such of the *Romans* as the King should hereafter name, a poyson of rare qualitie, sure in operation, yet not to be perceiued either in the taking or afterward. He durst not refuse to accept this employment: for feare lest the vertue of this medicine should be tryed vpon himselfe. But being once at libertie; he discouered all. *Rammius* was but one man, and one whom the King had neuer seene before, nor was like to see againe: and therefore, besides that the Kings deniall ought to be as good as such a fellowes affirmation, the accusation was improbable. Thus did *Perseus*, in time shortly following, answere for himselfe; and in like sort concerning the attempt vpon *Eumenes*: denying to haue had any hand, either in the one or other: yet withall professing, That such obiections were not to be made vnto a King, to proue the rightfulnesse of making warre vpon him; but rather vnto a subiect pleading for his life in iudgement. But howsoeuer the *Romans* neglected the getting of stronger proofe (which might haue beene easie) than any that wee finde by them produced: yet the base and cowardly temper of *Perseus* was very suteable to these practices. Neither did the Senate greatly stand to dispute the matter with him: these his treacheries being held inexcusable. And as for his Royall Estate, wherein he supposed that they ought not to touch him for such priuate offences, it gaue him no priuiledge: they iudging him to haue offended in the nature of a King. Herein surely they wanted not good reason. For if he might not lawfully make warre vpon *Eumenes* their confederate; that is, if Hee might not send men, to waste the Kingdome of *Pergamus*, or to besiege the Townes: might he send Ruffians to murder the King? If it were no lesse breach of the league to destroy the Senators by fire or famine, than by violence of the sword: was it lawfull for him to doe

it by poyſon? Wherefore they preſently decreed warre againſt him; and ſent Embaſſadours to denounce it vnto him, vnleſſe he would yeelde to make ſuch amends as they ſhould require. He ſeemed at this time to haue beene ſo confident in the generall fauour of *Greece*, and other comfortable appearances; that if he deſired not warre, yet he did not feare it: or at leaſt he thought by ſhew of courage, to make his enemies more calme. Hee cauſed the Embaſſadours to dance attendance, till being weary, they departed without audience. Then called he them backe; and bade them doe their errand. They made a tedious rehearſall of all matters, which they had long beene collecting againſt him, and wherewith *Eumenes* had charged him: adding thereto, that Hee had entertained long and ſecret conference in the Ile of *Samothrace*, with Embaſſadours ſent to him out of *Aſia*, about ſome ill purpoſe. In regard of all which they peremptorily required ſatisfaction; as was their manner when they intended to giue defiance. Better they might haue ſtood vpon the euidence, brought againſt him by *Rammius* and *Praxo*. For if thoſe accuſations could be verified, then wanted they not good ground whereon to build: of which otherwiſe they were deſtitute; it being no fault in a King, to be ſtrong, wel-beloued, and well friended. *Perſeus* anſwered, for the preſent, in a rage; calling the *Romans*, Greedy, Proud, Inſolent, and vnderminers of him by their daily Embaſſadors, that were no better then meere ſpies. Finally, he promiſed to giue them in writing their full anſwere: which was to this effect; That he would no longer ſtand to the league, made betweene them and his father, and renewed by himſelfe indeede onely for feare: but wiſhed them to deſcend to more equall conditions, whereupon he, for his part, would aduiſe, as they might alſo doe for theirs.

Polyb. Legat. 9 In the forme of the league betweene *Philip* and the *Romans*, as it is ſet downe by *Polybius*, we finde no condition, binding the *Macedonian* to any inconuenience in the future;
Liu. lib. 33. excepting thoſe which he immediately performed. But *Liuie* inſerts a clauſe, whereby he was expreſly forbidden, to make any war abroad, without leaue of the *Romans*. It is moſt likely, that all the *Roman* confederates were included in this peace: whereby euery one of the neighbours round about *Macedon*, entring ſhortly into league with *Rome*, did ſo binde the Kings hands, that he could no more make warre abroad, than if he had beene reſtrained by plaine couenant. And thus might that ſeeme an Article of the peace, which neuer was agreed vpon, but onely was inferred by conſequence. Now if the *Romans* would vrge this point further, and ſay, that the *Macedonian* might not beare defenſiue armes, without their permiſſion: then had *Perſeus* very iuſt reaſon to finde himſelfe agrieued. For ſince they had allowed his father, without controule, to make warre in *Thrace*, (whileſt they themſelues were vnacquainted with the *Thracians*) and elſewhere abroad, though he asked not their licence: why ſhould they now interpret the bargaine after another faſhion? Was it now become vnlawfull for him to chaſtiſe his owne Rebels, or to repay an *Illyrian* that inuaded *Macedon*? By ſuch allegations he maintained the right of his cauſe, in very milde ſort; when it was too late. At the preſent, by diſclaiming the league as vniuſt; he miniſtred occaſion vnto the Embaſſadours, to giue him defiance. Hauing heard the worſt of their meſſage; he commanded them to be gone out of his kingdome in three dayes. But either he ſhould haue beene leſſe vehement, or more conſtant in his reſolution. For if his heart could ſerue him to vndertake the warre; he ſhould couragiouſly haue managed it, and haue fallen to worke immediatly, whileſt the Enemie was vnprepared; not haue loſt opportunitie, as now and often he did, in hope of obtaining a worſe peace than the former.

§. VI.

§. VI.

The Romans solicit the Greekes, to ioyne with them in the Warre against Perseus. *How the Greeks stood affected in that warre. The timorousnesse of* Perseus. Martius *a Roman Embassadour deludes him with hope of Peace. His forces. He takes the field, and winnes part of Thessalie. The forces of* Licinius *the Roman Consul: and what assistants the Romans had on his warre. Of Tempe in Thessalie; and what aduantages the Macedonian had, or might haue had, but lost by his feare. Perseus braues the Romans, fights with them; knowes not how to vse his victorie, sues for Peace, and is denied it by the vanquished. Perseus having the worst in a skirmish, forsakes all the Countrey lying without Tempe. The Boeotians rebell against the Romans, and are rigorously punished. The Roman Commanders vnfortunate in the warre against Perseus. They vexe the Greekes their friends; for whose ease the Senate make provision, hauing heard their complaints. The flattering Alabanderes.*

SO long had the *Romans* beene seeking occasion to take in hand this *Macedonian* warre, that well might they haue beene ready for it, when it came; and not (as they were) behinde hand in prouisions. But it was on a sudden that they met with a confluence of good pretences to make the warre: whereof, if no one alone had weight enough, yet all of them together seemed more than sufficient. This opportunitie of making their cause honest in common opinion, was not to be neglected: though otherwise they were vnprepared for the action. Wherefore knowing, or hauing reason to beleeue, that their owne strength was such as would preuaile in the end; they hastily imbraced the faire occasion of beginning, and referred other cares to the diligence of Time. Neither was this their vnreadinesse a small helpe, towards examining the disposition of the *Greekes*, and others, who must afterwards dearely pay for any backwardnesse found in their good will. There was not indeede any cause to feare, that all of the *Greekes* or other Easterne people should conspire together, and take part with the *Macedonian*: such was the dissention betweene their seuerall Estates; howsoeuer the generalitie of them were inclined the same way. Neuertheless Embassadours were sent to deale with them all; and to craue their helpe against *Perseus*, or rather to demand it, in no lesse ample manner, than heretofore they had yeelded it against *Philip* and *Antiochus*, in warres pretending the liberty of *Greece*. The Embassadours vsed as gentle words for fashions sake, as if they had stood in doubt, that their request might happen to be denied. But the *Greekes* were now growne well acquainted with such *Roman* courtesie: and vnderstood, that not only such as made refusall, but euen they who might seeme to haue granted halfe vnwillingly, were like to heare other manner of words, when once this businesse was ended. Wherefore none of them were scrupulous in promising the best of their helpe to the *Romans*; the * *Achæans* and *Rhodians*, which were chiefe among them, being rather doubtfull, euen when they had done their best, lest it should be ill taken, as if they had halted in some part of their duetie. It is strange, that men could be so earnest to set vp the side, whereof they gladly would haue seene the ruine. The vulgar sort was euery where addicted to *Perseus*; of the Nobles and Rulers if some were vehemently *Roman*, they wanted not opposers, that were wholly *Macedonian*; yea, the wisest and most honest, who regarded onely the benefit of their Country, wished better to *Perseus* than to the *Romans*. And of this number, *Polybius* the chiefe of Historians was one: who though Hee * iudged the victory of *Perseus*, like to proue hurtfull vnto *Greece*; yet wished hee the *Romans* ill to thriue, that so the *Greekes* might recouer perfect libertie: for his endeuours in which course, he was at length tyrannically handled, as shall be shewed hereafter. This considered, it appeares, that an extraordinary feare, and not onely reuerence of the Imperiall Citie, made the *Achæans* and other Estates of *Greece*, thus conformable to the *Romans*. The occasion of this their feare, may be iustly imputed vnto the timorous demeanour of *Perseus* himselfe. He had vndertaken a warre, whereof the benefit should redound, not onely to his owne Kingdome, but vnto all that were oppressed by the *Romans*. Yet no sooner were some few companies brought ouer-sea, to make a countenance of meaning somewhat against him, than he began to speake the enemie faire, and sue for Peace at *Rome*. Since therefore it was knowne, that euery small thing would serue to terrifie him; and consequently, that it should at all times be in the *Romans* power,

* *Polyb. Legat. 72. 78. & 80.*

* *Polyb. Legat. 77.*

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by giuing him any tolerable conditions of peace, to take reuenge at leisure vpon those which had assisted him: little cause was there, why any should aduenture to partake with him. He made indeede a great noise; leading about his armie; taking by force or composition, some few Townes; and soliciting all to ioyne with him. But wise men could not be so beguiled. For at the same time, he sought all meanes of pacification: and to that end, made humble suit vnto the *Roman* Embassadours. *Q. Martius*, the chiefe of those Embassadours, and a man of more sinenesse in cunning than was vsuall among the *Romans*; made shew of inclination to the King desire: and gaue out such comfortable words, that the King intreated, and obtained a meeting at the Riuer *Peneus*. There did *Martius* very gently rebuke the King, and charge him with those crimes that are before mentioned. Whereto though *Perseus* made none other answere, than the same which they could haue made for him; yet the Embassadours, and especially *Martius*, tooke it in good part, as therewith satisfied; and aduised him to giue the like satisfaction to the Senate. That this might conueniently be done; a truce was agreed vpon. Thus had *Martius* his desire; which was, to make the King lose time. For *Perseus* had all things then in readinesse, and might haue done much, ere the *Roman* Armie could haue beene in *Greece*. But by the interposition of this truce, he no way increased his forces; hee suffred a most conuenient season, of winning vpon the enemie, to slip away; and obtained in recompence nothing else, than leisure and vaine hope. Yet was he pleased herewith, as it had beene with some victory: publishing a copie of the disputation betweene him and the *Romans*, whereby he gaue men to vnderstand, how much he had the better, and what hope there was of Peace. He sent Embassadours also to the *Rhodians*, of whose good will to him he was best perswaded; not onely to let them know how much he was superiour in cause; but to intreat them, that they would take vpon them, as moderators, to compound the differences betweene him and the *Romans*, if perhaps, notwithstanding the goodnesse of his cause, he should be denied peace. These were poore helpes. For hereby it appeared, that his late standing vpon point of Honour, was no better than meere vanity: his owne safety being the vtmost of his ambition. This his fearefulnesse might seeme excusable, and the blame thereof to appertaine vnto the *Greekes*; who deceiued his expectation, by being wanting to him in time of a necessity, that was partly their owne: had it not bin his office, who tooke vpon him as their Champion, to giue such a manly beginning to the warre, as might incourage all others to follow him. But his timorous quality being found, men grew daily more and more auerse from him; and were carefull, not to put their shoulders to a falling wall. The *Rhodians*, among whom he had many stout partizans, desired him not to craue any thing at their hands, in which they might seeme to doe against the good liking of the *Romans*. The *Bœotians* also, who had entred of late into a strict societie with the *Macedonian*; renounced it now, and made the like with the *Romans*: to whom further, in a sort, they yeelded themselues as vassals. Neither was *Martius* contented to accept their submission vnder a generall forme; but caused their seuerall Townes to make couenant apart, each for itselfe; to the end, that being thus distracted into many little Common-weales, they might not (were they neuer so desirous to rebell) haue such force to doe hurt, as when they agreed, and were incorporated in one, vnder the Citie of *Thebes*. This worke, of separating the *Bœotians* from *Thebes* their head; was more than *Agesilaus* could effect, or *Epaminondas* would suffer, then when all *Greece* followed the *Lacedæmonians*. So far more auaileable to *Thebes*, being destitute of helpe from abroad, was the vertue of *Epaminondas* and a few braue Citizens; than was the societie with King *Perseus*, against a number not so great as followed the *Lacedæmonians*.

Martius brought this to effect, whilest the King sate still, as being bound by the truce: and hauing done this, he returned to the Citie; where vaunting what he had wrought by his craft, he was commended, and (though some reproued it as dishonest) employed againe by the Senate, with commission to deale as he should thinke expedient. Touching the Embassadours which *Perseus* had sent; audience was giuen to them, for that they should not plainely see how their Master was deluded: but neither excuse, nor intreatie, would serue their turne, the Senate being resolued before-hand what to doe. It was enough that they were admitted into the Citie, and had thirty daies respite allowed them to depart out of *Italie*: whereas they, who came last on the same errand, did their message without the wals, in the Temple of *Bellona* (the vsuall place of giuing audience to

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open enemies, or to such Commanders, as might not, by reason of some custome, enter the Citie) and had onely the short warning of eleuen dayes, to be gone out of *Italy*. Neither did this poore courtesie serue onely to hide the craft of *Martius*, as if he had meant none other than good earnest: but it was a likely meane, both to keepe a long while from *Perseus* the knowledge of his businesse, and to stagger his resolution, when he should neede it most firme.

And accordingly it fell out. For *Licinius*, the *Roman* Consul, was at *Apallonia*, in a manner as soone, as the *Macedonian* Embassadours were with their King at *Pella*. Which, though it were enough to haue rouzed *Perseus*, and haue made him lay aside all cowardly hope of getting pardon: yet was he contented to deliberate awhile, Whether it were not better to offer himselfe tributary to the *Romans*, and to redeeme their good will with some part of his Kingdome, that so he might enioy the rest; than to put all at once to hazzard. But finally, the stoutest counsel preuailed; which also was the wisest, and so would haue proued, had it beene stoutly and wisely followed. He now beganne, as if the warre had not begunne vntill now, to doe what should haue bin done long afore. Hee caused all his forces to be drawne together; and appointed their Rendeuous at *Citium*, a Towne in *Macedon*. All being in readinesse, he did royall sacrifice, with an hundred beasts, to I know not what *Minerua*, that was peculiarly honored in his Country: and then with all his Courtiers, and those of his guard, set forward to *Citium*. His armie he found consisting of nine and thirtee thousand foot, and foure thousand horse: whereof about twelue thousand foot, and a thousand horse, were strangers, of sundry Nations, most part *Thracians*; the rest of his owne *Macedonians*. These hee animated with lively speeches; laying before them the glory of their ancestors, the insolencie of the *Romans*, the goodnesse of his cause, the greatnesse of his prouisions, and the many aduantages which they had of the Enemy, especially in numbers. They answered him cheerefully, with loud acclamations, and bade him be of good courage. From all Cities of *Macedon* there came likewise messengers, offering to helpe him with money and victuals, according to their seuerall abilities. He gaue them thankes: but answered, That his owne prouisions would abundantly suffice, willing them onely to furnish him with carts, for his engines and munition.

Out of his owne kingdome he issued forth into *Thessalie*: knowing that the *Romans* were to passe through that Countrey, in their iourney towards him. Some Townes of *Thessalie* opened their gates vnto him, without making offer to defend themselues; some he balked, thinking them too strong or well manned; and some he wonne by force. Of these last was *Mylæ*, a Towne thought impregnable, and therefore, not more stoutly than proudly defended by the Inhabitants, who gaue contumelious language to the assailants. It was taken by reason of a sally; which the Townesmen rashly made, and being driuen backe, receiued the *Macedonians*, that entred pell mell with them at the gate. All cruelty of warre was practised here: to the greater terrour of the obstinate. So *Velatie* and *Connus* (townes of much importance, especially *Connus*, which stood in the streights of *Ossa*, leading into *Tempe*) yeelded at the first. Hauing well fortified this passage, the King marched onwards to *Sycurium*, a Towne seated on the foot of mount *Ossa*; where he rested a while, expecting newes of the Enemie.

Licinius the Consul brought with him onely two *Roman* Legions: being promised other strength of auxiliaries, which was thought sufficient. *Eumenes* and *Attalus* his brother came to him in *Thessalie*, with foure thousand foot, and a thousand horse. Thither also came, from euery part of *Greece*, such aide as the seuerall Estates could afford, or thought expedient to send: which from the most of them was very little. Of the Kings abroad; *Masanissa* sent thither his sonne *Misagenes*, with a thousand foot, as many horse, and two and twentie Elephants. *Ariarathes* the *Cappadocian*, by reason of his affinitie with *Eumenes*, was friend to the *Romans*, and had sent to *Rome* his young sonne, there to be brought vp: yet he did little or nothing in this warre; perhaps because *Eumenes* himselfe beganne within a while, but when it was too late, to be otherwise aduised than he had beene in the beginning. *Prusias* was content to be a looker on: as being allied to *Perseus*, and yet fearing the *Romans*. *Antiochus* and *Ptolemie* (though *Ptolemie* was then young, and vnder Tutors) had businesse of their owne; the *Syrian* meaning to inuade the *Ægyptian*: yet each of them promised helpe to the *Romans*, which they cared not to performe. *Gentius* the *Illyrian* was inclinable to the *Macedonian*;

yet made good countenance to the *Romans*, for feare. It was a prettie tricke, wherewith *M. Lucretius*, the *Roman* Admirals brother, serued him, for this his counterfet good will. This king had foure and fiftie ships, riding in the hauen of *Dyrrachium*, vncertain to what purpose: all which *Lucretius* tooke away, after a very kind sort, making shew to beleeue, That for none other end than to serue the *Romans*, their good friend *Gentius* had sent thither this fleet. But whatsoeuer *Gentius* thought in the beginning; he foolishly lost both his kingdome and himselfe, in the end of this warre; by offering, rather then giuing, his helpe to *Perseus*.

With none other company than what hee brought ouer the sea, *Licinius* came into *Thessalie*: so tyred with a painefull iourney, through the mouneainous Countrey of *Athamania*, which stood in his way from *Epirus*; that if *Perseus* had beene ready, attending his descent into the Plaines, the *Romans* must needes haue taken a great ouerthrow. He refreshed himselfe and his wearied armie, by the riuer *Peneus*; where he encamped, attending his auxiliaries, that came in as fast as they could. It was not any slender helpe, that could enable him to deale with *Perseus*. Therefore he resolued, to abide where he then was, and keepe his trenches, vntill his numbers were sufficiently increased: contenting himselfe in the meane while, to haue gotten quiet entrance into the Countrey. The land of *Thessalie*, in which these two armies lay, was better affected to the *Romans*, than any part of *Greece* besides: as hauing beene freed by them from a more heauie yoke of bondage to the *Macedonian*, when there was little hope or expectation of such a benefit. It was generally rich, fruitfull, and abounding in all things needefull to mans life. In the midst of it, but somewhat more to the East, was that beautifull valley of *Tempe*, so exceedingly full of all delights, that the name was often vsed at large, to signifie the most pleasant and goodly places. This valley of it selfe was not great: but adding to it those huge mountaines, *Ossa* and *Olympus* (famous in Poesie) with their Spurres or branches, by which it was on all sides enclosed; it occupied the better part of *Thessalie*. And this way were the *Romans* to enter into *Macedon*; vnlesse they would make an hungrie iourney, thorow the countrey of the *Dassaretians*, as in the former warre with *Philip*, they had long, in vaine, attempted to doe. *Perseus* therefore had no small aduantage, by being master of the streigths leading into *Tempe*: though farre greater he might haue had, if by misspending of time he had not lost it. For if in defending the ragged passages of these mountaines, he were able to put the *Romans* often to the worse; yea to winne vpon them (for a while) euery yeere more than other, both in strength and reputation: questionlesse he might haue done farre greater things, had he seized vpon the streights of *Aous*, which his father once kept, and defended all the Countrey behinde the Mountaines of *Pindus*. Surely not without extreame difficultie, must the *Romans* haue either trauelled by land, with all their carriages and impediments, through places wherein was no reliefe to be found; or else haue committed their armies, and all things thereto needefull, vnto the mercie of seas that were very dangerous; if hee would haue sought other way into *Macedon*, than through the heart of *Greece*: vpon neither of which courses they once deuised, notwithstanding any trouble which they found in this present warre. It may perhaps be said, that the *Greekes*, and others, whom the King must haue left on his backe, would haue made him vnable to defend any places too farre from his owne home. But they were all, excepting the *Thessalians*, better affected now to him, than they had bin to his father in the former warre. The *Ætolians*, vpon whom the *Athamanians* depended, grew into suspition with the *Romans* (as wee shall finde anon) euen as soone as they met with *Perseus*. The *Bœotians*, how politikely soeuer *Martius* had wrought with them, aduentured themselues desperately in the *Macedonian* quarrell: what would they haue done, if hee at first had done his best? The *Rhodians*, *Illyrians*, yea and *Eumenes* himselfe, after awhile began to wauer, when they saw things goe better with *Perseus*, then they had expected. So that if in stead of discouraging his friends, by suing basely for peace; he had raised their hopes, by any braue performance in the beginning; and encreased the number of his well-willers, yea and bought downe with money (as he might haue done) some of his enemies, and among them, *Eumenes*, who offered for good recompence, to forget his broken head: then might the *Romans* perhaps haue bin compelled to forsake their imperious patronage ouer *Greece*; & to render the liberty, by them giuen, entire; which otherwise was but imaginarie. Such benefit of this war, since it was hoped for afterwards, might with greater reason haue beene

expected

expected at first, from greater aduantages. But as a fearefull companie running from their enemies, till some riuer stay their flight; are there compelled by meere desperation to doe such acts, as done, while the battell lasted, would haue won the victory: so fell it out with *Perseus*, In seeking to auoid the danger of that warre, whereof he should haue sought the honour, he left his friends that would haue stood by him, and gaue them cause to prouide for their owne safetie: yet being ouertaken by necessitie, hee chose rather to set his backe to the mountaines of *Tempe*, and defend himselfe with his proper forces, than to be driuen into such miserie, as was inevitable, if he gaue a little further ground. What was performed by him of the *Romans*, all the while that he kept his footing in *Thessalie*, it is hard to shew particularly, for that the history of those things is much perished. Wherefore we must be contented with the summe.

The Consul hauing no desire to fight, vntill such time as all his forces were arriued; kept within his trenches and lay still encamped by the Riuer of *Peneus*, about three miles from *Larissa*. That which perswaded the Consul to protract the time; did contrariwise incite the King, to put the matter vnto a hasty triall. Wherefore he inuited the *Romans* into the field; by wasting the land of the *Pherians* their confederats. Finding them patient of this indignitie; he grew bold to aduenture euen vnto their trenches: out of which if they issued, it was likely, that his aduantage in horse would make the victory his owne. At his comming they were troubled; for that it was sudden: yet no way terrified; as knowing themselues to be safely lodged. They sent out a few of King *Eumenes* his horse, and with them some light armed foot, to entertaine skirmish. The Captaine, and some other of these were slaine: but no matter of importance done; for that neither *Licinius*, nor *Eumenes*, found it reasonable to hazzard battell. Thus day after day, awhile together, *Perseus* continued offering battaile: which they still refused. Hereby his boldnesse much increased; and much more his reputation: to the griefe of those who being so farre come to make a Conquest, could ill digest the shame, that fell vpon them by their enduring these brauadoes The Towne of *Sycurium*, where *Perseus* then lay, was twelues miles from the *Romans*: neither was there any conuenient watering in that long march, which vsed to take vp foure houres of the morning; but hee was faine to bring water along with him in carts, that his men might not be both weary and thirsty when they came to fight. For remedy of these inconueniences, he found out a lodging, seauen miles neerer to the enemy: whom hee visited the next day by the Sunne rising. His comming at such an vnusuall houre, filled the Campe with tumult: in so much as though he brought with him onely his horse and light armature, that were vnfit to assaile the trenches, yet the Consull thought it necessarie, and resolued to giue checke to his pride. Wherefore hee sent foorth his brother *C. Licinius*, King *Eumenes*, *Attalus*, and many braue Captaines, with all his power of horse, his Velites, and all the rest of his light armature to trie their fortune: hee himselfe remaining in the Campe, with his Legions in readinesse. The honour of this morning, was the *Macedonian* Kings; for he obtained the victory in a manner entire (though the *Thessalians* made a good retrait) with little losse of his owne. But he discouered his weakenesse ere night, by hearkening, as Princes commonly doe, to counsaile giuen by one of his owne temper. For whereas the *Romans* were in great feare lest he should assault their Campe; and to that purpose, vpon the first newes of his successe, his Phalanx was brought vnto him by the Captaines, though vnsent for: he neuertheless tooke it for sound aduice, which indeede was timorous and base, To worke warily, and moderate his victory; by which meanes it was said, that either he should get honest conditions of peace, or at leastwise many companions of his fortune. Certainly it was like, that his good fortune would exalt the hope and courage of his friends. Yet had it beene greater, and had he wonne the *Roman* Campe, his friends would haue beene the more, and the bolder. But ouer-great was his folly, in hoping then for peace: and in suing for it, euen when he had the victory, what else did hee, than proclaime vnto all which would become his partakers, that neither good nor bad fortune should keepe him from yeelding to the *Romans*, whensoeuer they would be pleased to accept him? At this time the ioy of his victory would admit none of these considerations. Hee had slaine of the *Roman* horse two hundred, and taken of them prisoners the like number. Of their foot hee had slaine about two thousand: losing of his owne no more than twentie horse and fortie foot. The *Roman* Campe, after this disaster, was full of heauinesse and feare: it being much doubted that

the enemy would ſet vpon it. *Eumenes* gaue counſaile to diſlodge by night, and remoue to a ſurer place beyond the Riuer *Peneus*. The Conſul, though aſhamed to profeſſe, by ſo doing, in what feare he ſtood; yet thought it better to acknowledge the loſſe paſt, than by ſtanding on proud tearmes, to draw vpon himſelfe a greater calamitie. So hee paſſed the Riuer in the dead of the night, and encamped more ſtrongly on the further ſide. The *Ætolians* were ſorely blamed for this loſſe: as if rather a trayterous meaning, than any true feare, had occaſioned their flight, wherein the reſt of the *Greekes* followed them. Fiue of them, that were men of eſpeciall marke, had beene obſerued to be the firſt which turned their backes: an obſeruation likely to coſt them deare, at a time of better leiſure. As for the *Theſſalians*, their vertue was honoured with reward: ſo as the *Greekes* might learne, by examples of either kinde, that if they would ſhunne indignation, or incurre fauour, then muſt they aduenture no leſſe for their Lords the *Romans*, than gladly they would doe for their owne libertie. Thus fared it with the Conſul and his Armie. *Perſeus* came the next day to correct the former dayes errour; which how great it was, he not vntill then found. The *Romans* were gotten into a place of ſafetie; whither they could neuer haue attained, if the King had either preſſed his victory, or giuen better heede to them that night: his light armature alone being ſufficient to haue rowted them whileſt they were conueying themſelues to the other ſide of *Peneus*. But it was vaine to tell what might haue beene done, ſince there was no remedie. The *Romans* were beaten, euen the flower of their Citie, the Gentlemen of *Rome*; out of whom were choſen their Senators, and conſequently the Generals themſelues, Prætors, Conſuls, and all that bore office or command among them; yea, they were beaten ſo ſhamefully, that they ſtole away by night, and ſuffered him to gather vp the ſpoyles of them without reſiſtance, as yeelding themſelues ouercome. With ſuch braue words did the King ſet out the glory of his action; diuiding the ſpoyles among his followers. But there was much wanting within him, to haue made his honor ſound. He came neerer to the *Romans*, and encamped at *Mopſelus*, a place in the mid-way betweene *Tempe* and *Lariſſa*: as if it were his meaning to preſſe them ſomewhat harder. Neuertheleſſe he was eaſily perſwaded to vſe the occaſion, which he ſeemed to haue, of obtaining peace. Therefore he ſent vnto the Conſul, and offered to yeeld vnto the ſame Conditions, wherein his Father had beene bound to the *Romans*; if the warre might ſo take end. It were needeleſſe here againe to ſhew the folly of this his courſe. Towards the accompliſhment of this deſired peace, there was in the Conſul no greater power than to grant a truce, whileſt Embaſſadours might goe to *Rome*: it reſting in the Senate and People to approue the conditions and ratifie the league. And of ſuch a truce granted by *Martius*, he had lately found no ſmall diſcommoditie redounding. But *Licinius* dealt plainly, and returned anſwere, That other hope of peace there was none, ſaue that *Perſeus* would yeeld both his Kingdome and perſon, ſimply and abſolutely, to diſcretion of the Senate. A manly part it was of *Licinius*, to be ſo reſolute in aduerſitie. On the other ſide, it argued a faint heart in *Perſeus*, that hauing receiued an anſwere ſo peremptory, he ſtill perſiſted, making vaine offers of great tribute. Finding that the peace, which he ſo much deſired, could not be purchaſed with money, the King withdrew himſelfe backe to *Sycurium*. There he lay hearkening what the Enemy did; whoſe forces were well repaired by the coming of *Miſagenes* the ſonne of *Maſaniſſa*, with the aide before mentioned. This diſtance betweene the King and them, cauſed the *Romans* to waxe the more bold in making their harueſt: about which buſineſſe they ranged all ouer the fields. Their careleſſe demeanour gaue him hope to doe ſome notable exploit: which he attempted, both vpon their Campe, and vpon thoſe that were abroad. The Campe he thought to haue fired on the ſudden: but the alarme being taken in good ſeaſon, he failed in the enterprize. As for the forragers; he had a good hand vpon them, if he could haue withdrawne it, and giuen ouer in time. But whileſt he ſtroue to force a guard, he was viſited by the Conſul; by whom either in a skirmiſh of horſe, or (for the report is diuers) in a great battell, he was ouercome. This miſaduenture, whether great or ſmall, cauſed *Perſeus*, after a few dayes, to fall backe into *Macedon*; as being naturally giuen to feare danger, euen where none was; whereby what loſſe he felt, will appeare hereafter. He left all behinde him, ſaue onely *Tempe*, weakely guarded: and conſequently an eaſie prey to the *Romans*.

After the Kings departure, *Licinius* went ſtraight vnto *Connus*; hoping to haue taken it,

it, and so to haue gotten entrance into *Tempe*. But finding the worke too hard, he returned backe vnto the *Perrhabians* and others; from whom he won some townes, & among the rest, *Larissa*. There were sundry townes thereabout, bearing the same name of *Larissa*: so that this which the Consul tooke, may seeme not to haue belonged vnto the *Thessalians*; vnlesse, perhaps, after his victory, *Perseus* did greater Acts than we finde recorded, and got some part of *Thessalie*.

Of matters happening in *Greece* at this time, it is hard to giue a precise account; for that the histories of them are greatly defective. One may thinke it strange, that the *Bœotians*, whom a *Roman* Embassadour could terrifie, and bring altogether to his owne will, should not be afraid of a *Roman* Armie, then on foot in *Greece*, and a Navie on their coast. But more strange it is, that the *Thebans*, from whom their dependants were taken by the Art of *Martius*, were more true to *Rome*, than other petie Townes, which by that same distraction of the *Bœotians*, became within themselues more absolute, than formerly they had beene. The causes hereof were to haue beene sought among the changes happening in their variable factions: whereof the knowledge is now lost. Some of them rebelled, and were throughly punished by *Lucretius* the *Roman* Admirall: who got so much by spoyling them, that hee would haue brought others to rebell in like sort, if by extreame oppression he could haue driuen them so farre. Neither was *Licinius* the Consul vndiligent in the same kinde. What his doings were, after such time as he was at leisure from *Perseus*, I finde no where mentioned. Onely this is said in generall; That in the warre which hee made, hee cruelly and couetously demeaned himselfe. *Liu lib. 42.*

After the same fashion dealt they, that commanded in the yeere following; *Hostilius* the Consul, and *Hortensius* the Admirall, or Prætor of the Fleet. *Hostilius* shewed more of his industrie, in picking quarrels with the confederates of *Rome*, than in prosecuting the warre against the *Macedonian*. For concerning the *Roman* warre vpon his kingdome, after that the Consul had sought passage in vaine ouer certaine mountaines, *Perseus* seemed, in a manner, free from it. He was troubled indeede on that side which looked towards *Illyria*, by *Ap. Claudius*, whom the Consul sent thither with an Armie of foure thousand, and who, by leauies made vpon the Confederates, doubled this his Armie. But *Claudius* thinking to haue taken *Vscana*, a border Towne of *Illyria*, by treason, came thither in such careless order, that the inhabitants which had made shew of treason, with purpose onely to traine him into danger; sallied foorth vpon him, ouerthrew him, and chased him so farre, that hardly he escaped with the fourth part of his company. Yet this Towne of *Vscana* shortly after became *Roman*: which howsoeuer it happened, *Perseus* very soone recouered it, and many other places therewithall: *Cotys*, a *Thracian* King, securing him on the one side of *Macedon*; and *Cephalus* an *Epirote*, reuolted from the *Romans*, on the other. *Perseus* likewise made a painefull iourney into *Ætolia*: where he was promised to be admitted into *Stratus*, that was the strongest Citie in that Region. Of this hope though he were disappointed by those of the *Roman* faction; yet in his returne home, hee tooke in *Aperantia*, and shortly heard good newes, That *Ap. Claudius* was againe throughly beaten by *Clenas*, one of his Lieutenants. Such successe had the *Macedonian* warre vnder *Hostilius*. The same Consul offended much the *Greekes*, by the strict inquisition which his Embassadours made into mens affection towards *Rome*. For these Embassadours trauelling thorew all the Cities of *Peloponnesus*, gaue out speeches tending to shew, That they liked no better of those who sought not by might and maine to aduance their businesse, than of those which were of the *Macedonian* faction. Their meaning was, to haue accused by name, in the Parliament of *Achaia*, *Lycortas* that worthy Commander, who nobly followed the steps of *Philopœmen*; and together with him, his sonne *Polybius*, who soone after was Generall of the *Achæan* horse; but more notable by that excellent historie which he wrote, than by his great employments, which he well and honourably discharged. The summe of the accusation should haue beene, That these were not heartie friends vnto the *Romans*, but such as abstained from raising troubles, more for lacke of opportunitie, than for any loue to the common quiet. But since no color of truth could be found, that might giue countenance to such a tale; it was thought better, for the present, to let it alone, and giue gentle words, as if all were well. In like manner dealt they among the *Ætolians*: They demanded hostages, and found some in the Councell that approued the motion; as also among *Polyb. Legat. 70.* *Polyb. Leg. 74*

the *Acarnanians*, there were that entreated to haue *Roman* garrisons bestowed in their Townes. But neither the one nor the other of these propositions tooke effect. They of the *Roman* faction, accused not onely such as were inclinable to the *Macedonian*, but also the good *Patriotes*; making it no lesse than a matter of treason, to be a *Grecian* in *Greece*. On the contrary side, there wanted not some, who roundly told these pick-thankes of their base flatterie; rating them openly in such sort, that one of them hardly escaped being stoned, euen in presence of the Embassadours. Thus was all full of accusations and excuses: among which the Embassadors carried themselues, as men that could beleeue none ill; though it were well enough knowne what they thought. The best was, that an order from the Senate was brought into *Greece*, and published, to this effect: That it should be free for all men, to refuse obedience to any *Roman* Magistrate, imposing any burthen for the present warre, vnlesse it were such, as the Senate had likewise thought meete. Of this decree the whole Country was glad: for it was, or seemed, a good remedy of many inconueniences. But they that standing on priuiledge hereof, refused to fulfill euery commandement, were numbred among the *Patriotes*; which in the end of this warre, proued little better, if not worse, than to haue beene Traytours. The Senate was driuen to set downe this order; by reason of the many and vehement complaints brought to *Rome*, concerning the wrongs done by *Roman* Magistrates, and especially by the Admirals, *Lucretius* and *Hortensius*. *Lucretius* was condemned in a great sum of money, for the wrongs by him done: highly to the commendation of the *Romans*, in that they loued not to haue their subiects oppressed. *Hortensius* being still in office, had warning to amend.

Among the great number of Embassages that came to *Rome* about this time, either to seeke redresse of iniuries, or to offer their seruices: it is note-worthy, that from *Alabanda*, a Towne of the lesser *Asia*, there was presented vnto the Senate, and well accepted, a most base piece of flatterie. These *Alabanders* brought three hundred horsemens targets, and a crowne of gold, to bestow vpon *Iupiter* in the Capitol. But hauing a desire to gratifie the *Romans* with some exquisite token of their dutifull obedience, wherein they would be singular; and being not able to reach vnto any great performance: they built a Temple, vnto the Towne *Rome*, and appointed anniuersarie games to be celebrated among them, in honour of that *goddesse*. Now who can wonder at the arrogant folly of *Alexander*, *Antigonus*, *Ptolemie*, and the like vaine men, that would be thought gods; or at the shameless flatterie of such as bestowed vpon men, and not the most vertuous of men, diuine honors; when hee sees a Towne of houses, wherein powerfull men dwell, worshipped as a goddesse, and receiued (without scorne of the giuers, or shame of the present) the title of *Deitie*, at the gift of such a rascall Citie as *Alabanda*?

§. VII.

Q. Martius *the Roman Consul, with extreme difficultie and danger, enters into Tempe. The cowardize of* Perseus *in abandoning Tempe. The towne of Dium quitted by* Martius; *repaired and fortified by the King. The Romans attempt many places, with ill successe. Their affaires in hard estate.* Martius *a cunning and a bad man.* Polybius *sent Embassadour to* Martius *from the Acheans.* Polybius *his honest wisdome beneficiall to the Acheans. King* Eumenes *growes auerse from the Romans.* Perseus *negotiates with* Antiochus *and* Eumenes. *His false dealing with* Gentius *King of Illyria, whom he drawes into the Roman warre. He sends Embassadors to the Rhodians, who vainly take vpon them to be arbitrators betweene him and the Romans.* Perseus *loseth a mightie succour of the Bastarna, by his wretched parsimonie.*

After two yeeres of the *Macedonian* warre, things were further out of tune in *Greece*, than when the warre began; which had beene thought likely to reforme all those Countries, and bring them to what passe the *Romans* desired; as it did in the end. *Perseus* had hitherto the better, and was stronger now, than when he liued in peace. Hee had enlarged his borders on the *Illyrian* side; his friends, in all parts of *Greece*, tooke courage daily; and his reputation grew such, as caused those that were before wholly *Roman*, to suspect what the issue of the warre might proue, and thereupon to become wise for themselues. Contrariwise, *Licinius* and *Hostilius* the Consuls, had one after the

the other ſpent their time in vaine, ſeeking way into *Macedon*; and defaced the glorious enterprize of conqueſt, by very many loſſes receiued. The *Romane* Admiralls had ſo demeaned themſelues, that many Townes, euen of the beſt affected to *Rome*, kept them out by force. Generally, the feare was great on the *Romans* ſide; and the Armie much leſſened, not onely by caſualties of warre, but by the facilitie of the Tribunes or Colonels, or elſe of the Conſull himſelfe (for they laid the blame one vpon the other) in licencing the ſouldiers to depart. *Quintus Martius* the new Conſul, who ſucceeded vnto *Hoſtilius*, was to amend all this: which neuertheleſſe was more then he knew how to doe: though he brought with him a ſtrong ſupply of men. Hee began hotly to ſet the warre on foot, which a long time had ſlept. And hee began the right way: not ſeeking to force the ſtreights that were ſurely garded, but taking paines to clime the mountaines which were thought able to forbid all paſſage ouer them, without helpe or need of any cuſtodie. The King heard of his approach; and being vncertaine what way hee meant to take, diſtributed his owne forces, to the defence of all places which might giue entrance, or permit aſcent. But the Conſul proceeded in his iourney: with hope, either not to be diſcouered by the Enemie, or to breake through all oppoſition, or at leaſtwiſe, to fight on as conuenient ground, as they ſhould haue that lay to ſtop him, and at length, if all failed to make a ſafe retreat. He ſent before him foure thouſand of his moſt expedit foot, to diſcouer the waies. Two daies was this company troubled, in ouercomming the difficultie of no more than fifteene miles: after which they had ſight of the Enemie, that lay to denie their paſſage. They occupied therefore a ſafe peece of ground; and ſent backe word to the Conſul, where they were; intreating him to haſten vnto them: which he did. The *Macedonians* were not a whit diſmayed at his arriuall; but met him, and fought with him, two or three daies together; each returning to their owne Camp at night, with little loſſe on either ſide. This bickering was on the narrow ridge of a mountaine, which gaue ſcarcely roome vnto three to march in front. So that very few hands came to be employed: all the reſt were beholders. In this caſe, it was impoſſible to get forwards: yet a ſhame to returne. Wherefore *Martius* tooke the onely courſe remaining; and indeed the beſt: Part of his men hee left with *Popilius*, to attend vpon the *Macedonians*: whileſt hee, with the reſt, fetcht a compaſſe about, and ſought out wayes that neuer had beene troden. Heerein hee found extreame difficultie: which notwithſtanding he ouercame. Beſides the troubles commonly incident to ſuch iourneyes, through places vnfit for habitation: hee was compelled, by labour of hand, to make paths where none were, yea where Nature might ſeeme to haue intended, that none ſhould be. So ſteepe he found the deſcent of the mountaines, in this way which he tooke: that of ſeuen miles, which they trauelled the firſt day, his men were compelled, for the more part, to rowle themſelues downe; as not daring to truſt their feet. Neither was this the worſt. For they met with rockes, that ſtood one ouer another, ſo vpright, and cumberſome to get downe; that their Elephants were afraid of the giddy proſpect, and caſting their gouernours, made a terrible noyſe, which affrighted the horſes, and bredde great confuſion. Hauing therefore gone, or wallowed, foure miles of this grieuous iourney; there was nothing more deſired by the ſouldiours, than that they might be ſuffered to creep backe againe, the ſame way which they had come. But ſhift was made to let downe the Elephants, by a kind of bridges, like vnto falling draw-bridges: whereof the one end was ioyned to the edge of the cliffe; the other ſuſtained by two long poſtes, faſtned in the ground below. Vpon theſe two poſtes, or poles, which indeede (not being very ſtrong, ſince it was intended that they ſhould bee either cut or broken) were faſtned two rafters, anſwerable in length to the diſtance, betweene the higher and the lower fall: ſo as the end of one bridge might reach vnto the beginning of another. Theſe were couered with plankes and turfe; that they might ſeeme continent with the ground, ſo to make the beaſts aduenturous to goe vpon them. If there were a plaine of any good extent from the foote of a rocke, to the next downefall, then might the bridge be ſhorter. When an Elephant was gone a pretty way, vpon one of theſe, the poſts vpholding the frame were cut aſunder; thereby cauſing him to ſinke downe vnto the next bridge; whence he was conueyed in like manner, to the third, and onward ſtill to the verie bottome. Thus went they downe ſliding, ſome on their feet, others on their buttockes, till they came to an euen valley. By this it appeares, how throughly prouided the *Romans* vſed to be in their iourneyes, of things needfull in all occaſions: as alſo wha-

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inestimable paines they tooke in this descent, about the conueyance of themselues and all their carriages downe the mountaines. The next day they rested; staying for *Popilius* and his company, who hardly or perhaps neuer, should haue ouertaken them, if the Enemie had followed, and set vpon him from aloft. The third and fourth daies iourneyes were like vnto the first: saue that custome, and the neerenesse to their waies end without meeting enemie, caused them the better to endure the labour.

Perseus could not be ignorant of the *Romans* comming towards him: since they fought with his men vpon the passage, three daies together; he lying so nigh, that he might welneare haue heard the noyse. Yet was hee so possessed with feare; that he neither stirred to helpe his owne men, or to hinder the Consul, nor made any prouision for that which might fall out; but as one void of counsaile, sate hearkening after the euent. Foure onely passages there were, leading into *Tempe*: the first by *Connus*; which the *Romanes* were vnable to force: the second and third were the same which *Martius* had attempted in vaine, and another like vnto it: the last, by the Citie of *Dium* out of *Macedon*. All these were sufficiently guarded: and whosoeuer would seeke any other way, must bee faine to take such paines as *Martius* had vndergone. The entrance by *Dium* was fairer than any of the rest: whereof only the King had benefit; for that his enemies could not get thither, saue through the valley it selfe, into which they must first pierce another way. *Dium* stood vpon the foote of the huge mountaine *Olympus*, about a mile from the sea: of which mile, the riuer *Helicon* becomming there a lake, and called *Baphyras*, tooke vp the one halfe; the rest being such as might easily haue beene fortified. Besides all these, there was in the middest of *Tempe*, a passage which ten men might easily keepe: where the spurres of the mountaines, reaching farre into the valley, drew neere to the verie bankes of *Peneus*, a goodly and deepe riuer which ran thorow it. Wherefore nothing had beene more easie, than to make the Consul repent him of his troublesome iourney: if *Perseus* could haue seene his owne aduantages. For the *Romane* Armie was not onely in ill case to fight, after the vexation of that miserable trauell: but must needs haue either perished for want of victuals, or bin enforced to return the same way that it came, if the King had made good the streight of *Dium*. To haue returned, and climbed vp with their Elephants and carriages, against those rocks, from which, with extreame labour, they could hardly get downe, it seemes a matter of impossibilitie: especially considering, how the enemy from aboue their heads, would haue beaten vpon them; being now aware of the path which they had taken, though hee knew it not when they stole away from him. It may therefore be thought strange, that the *Romans* did not rather take their iourney into *Macedon*, from the side of *Illyria*, whence that kingdome had often beene inuaded, as lying open on that part: than put themselues to the trouble of breaking into *Tempe*; whence, after that they were arriued, there was no meanes to escape, without enforcing one of those passages, which they despaired to winne. For hee no sooner heard that the Enemie was come ouer the mountaines into *Tempe*; then hee fared like one out of his wittes; saying, That hee was vanquished, and had lost all without battaile. Heere withall he began to take out of *Dium*, what hee could carry away in haste; and straight wayes abandoned the Towne. In the same vehemencie of amazement, hee sent a strait commandement to *Thessalonica*, that the Arsenall there should be set on fire; and to *Pella*, that his treasures there should be cast into the sea: as if the *Romans* were like presently to be masters of these two Cities. *Niceas*, who was appointed to drowne the treasure, performed it hastily as well as he could: though soone after, his master grew sorie for the losse; and it was all, in a manner, recouered by Diuers from vnder the water. But *Andronicus*, who had charge to set fire on the Kings Arsenall, deferred the execution; foreseeing that repentance might follow: and so hee preuented the damnage. Whether *Niceas*, for his absolute and blinde obedience, or *Andronicus*, for his carefull prouidence, merited the greater commendation, or more easie pardon; it rested in the King to interpret. The reward of their seruice was this. *Perseus* growing ashamed of his mad cowardize, that appeared in this hastie direction; caused them both to be slaine. Also those poore men, which had fetcht his treasure out of the Sea by their diuing, were payd their wages after the same sort: that so there might be no witnesse of the Kings base folly. Such end must they feare, who are priuie to dishonourable actions of great Princes. If *Perseus* would haue gone surely to worke,

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worke, for the hiding of his fault; then must he so royally haue behaued himselfe, that no man might beleeue him to be the author of any vnworthy act or counsaile. But his vertue was of no such capacitie. Hee thought it enough to lay the blame vpon others. And therefore, hauing called *Hippias* away (the Captaine which had stopped the Consul on the top of the mountaine) and *Asclepiodatus*, from defence of the passages, whereto they were by him appointed; he rated them openly; saying, that they had betraied vnto the Enemie the gates and barres of *Macedon*. Of this reproach, if they would discharge themselues, by laying it vpon him, to whom of right it belonged: then might they haue sped as did *Nicias* and *Andronicus*.

The Consul *Martius* had great cause to reioyce, for that the King so hastily relinquished his possession of *Tempe*, and all the passages leading thereinto: since the *Roman* Armie, this notwithstanding was hardly able to subsist, for want of victualls. He took *Dium* without resistance; and thence went forward into *Macedon*: wherein hauing trauelled about a daies iourney, and gotten one towne that yeelded, hee was compelled by meere lacke of food for his men, to returne backe towards *Thessalie*. His fleete came to him, in this time of necessitie, well appointed to haue holpen him in the warre: but hauing left behinde, at *Magnesia*, the ships of burthen, which carried the prouisions. Wherefore it fell out happily, that one of his Lieutenants had beene carefull to occupy one of the Castles about *Tempe*, which were forsaken by the *Macedonians*: for by those waies onely might corne be brought into the Army. To meet the sooner with this corne, which was most desirously expected; he forlooke *Dium*, and went to *Phila*; by which foolish iourney (if not worse then foolish) hee lost more, than a little the longer fasting had beene worth. It is probable that his carts, with all or the most of his store, were lost among the mountaines: for otherwise it had beene madnesse to put himselfe on such an enterprise, so slenderly prouided, as that without enforcement, or sight of the Enemie, hee should be faine to quite it. Howsoeuer it was: men thought him a coward, or at least a badde man of warre; since he thus recoyled and gaue off, when it most behooued him to haue prosecuted the action.

By vnderstanding the folly, or cowardize of *Martius*; the King recollected himselfe; vnderstood his owne error; sought to hide it by such poore meanes as haue been shewed, and laboured to make what amends he could. He quickly repossessed the towne of *Dium*, which he hastily repaired, finding it dis-mantled by the *Romanes*. This done; he encamped strongly by the riuer of *Enipeus*: meaning there to stop the Enemies proceeding all that Summer. Lesse diligence, more timely vsed, would haue been enough, not onely to haue deliuered *Martius* into his hand, who had beguiled him with an idle hope of peace: but to haue giuen him such a noble victory, as might cause the *Romanes* to seek a good end of the warre vpon faire conditions, and not to begin againe in haste. Yet this recouery and fortification of *Dium*, was to the Consul an exceeding hindrance. For little or nothing could afterward be done toward the conquest in hand, in all the continuance of his office. Onelie the towne of *Heraclea*, standing on the riuer of *Peneus*, fiue miles from *Dium*, was taken by force, or rather by a tricke of climing vpon mens heads, somewhat after the manner of our tumblers. But it made such defence as it could, and was not giuen vp for feare. After this *Martius* did set a bold face towards *Dium*, as if he would haue taken it againe, and haue driuen the King further off: although his intent or hope was nothing like so great: his chiefe care, being to prouide for his wintering. Hee sent the Admirall to make attempt vpon the Sea-Townes, *Thessalonica*, *Cassandrea*, *Demetrias*, and others. All these were assayed: but in vaine. The fieldes about *Thessalonica* were wasted; and some companies, that sundry times aduentured forth of the Towne, were still put to the worse. As for the towne it selfe; there was danger in comming nere it, either by land or sea; by reason of the engins, which shot from the wals, and reached vnto the fleet. Wherefore the Admirall setting saile from thence, ran along by *Ænia*, and *Antigonea*, (landing neere to each of them, and both doing and receiuing hurt) vntill he came to *Pallene* in the territory of *Cassandrea*. There King *Eumenes* ioyned with him, bringing twenty shippes of Warre: and fiue other were sent thither from King *Prusias*. With this accesse of strength, the Admirall was bold to trie his fortune at *Cassandrea*: which was bad. There was a new ditch lately cast by *Perseus*, before the towne: which while the *Romans* were filling vp, question was made, what became of the earth taken thence, for that it lay not vpon the banke. By this occasion, it was learned, that there were

were arches in the towne-wall filled vp with that earth, and couered with one ſingle row of bricke. Hence the Admirall gathered hope of making way into the towne, by ſapping the walls. To this worke he appointed ſuch as he thought meereſt: giuing an alarme to the other ſide of the Towne, thereby to ſhadow his attempt, the breach was ſoon made. But whileſt the *Romanes* wote ſhouting for ioy, and ordering themſelues for the aſſault: the Captaines within the towne perceiued what was done; and ſalying forth vnexpected, gaue a fierce charge on the companies that were betweene the ditch and the wall; of whom they ſlew about ſixe hundred, and ſuffered few to eſcape vnwounded. This diſaſter, and the want of good ſucceſſe on that part of the towne which King *Eumenes* aſſailed (a ſupply in the meane while entring the towne by ſea) cauſed the ſiege to breake vp. *Torone* was the next place which the Admirall thought meete to attempt: and thence likewiſe he was repelled. Finding this too well manned; he made way towards *Demetrias*: whereinto *Euphranor*, a *Macedonian* Captaine, was gotten before his comming, with ſuch forces, as were not onely ſufficient to haue defended the Towne, if the Admirall had layed ſiege to it, but to keepe the land about it from ſpoyle; or at leaſt (as they did) to make the enemy pay deare for all that he there got. This *Euphranor* had taken his iourney to *Demetrias*, by *Melibœa*; whither the Conſul (that he might not be quite without worke) had ſent his Lieutenant to beſiege it: and by the terrour of his appearing ſuddenly ouer their heads, cauſed the beſiegers to diſlodge in all haſte, ſetting their Campe on fire.

Such fortune attended on the *Romans*; or rather, ſo farre was their abilitie ſhort of their Enterpriſes; euer ſince their Conſul (whether daſtardly, or careleſly) moſt vnlike a good Commander, had let goe his hold of *Macedon*, by forſaking *Dium*: Yea, it is to be ſuſpected, that ſome greater harme befell them, or at leaſt, that they were in ſome greater danger, then is expreſſed in the broken remaining Hiſtorie of this Warre. For *Martius* perſwaded the *Rhodians* by *Ageſipolis* their Embaſſadour, who came to him at *Heraclea* about other buſineſſe of leſſe importance, That they ſhould doe well to interpoſe themſelues as mediatours, and ſeeke to finiſh the Warre. Now, although *Polybius* doe moſt probably coniecture, that this was rather a malicious deuice of *Martius*, craftily ſeeking to bring the *Rhodians* in danger (as anon it fell out) by their oppoſing the reſolution of the Senate; than that it proceeded from any true feare in him, either of *Perſeus*, or of *Antiochus*, who had then an armie on foot: yet ſince he made ſhew of feare, it is like withall, that ſomewhat had happened, which might make his feare ſeeme not counterfeit. And ſo were the *Rhodians* moued to thinke of him; not onely for that the extraordinary courteſie, both of him and of the Admirall, towards their Embaſſadour, comming from proud natures, did argue diffidence, where there was no ambition to cauſe it; but much more, for that ſhortly after the Embaſſadours of *Perſeus*, and of *Gentius* the *Illyrian*, did ſet out their buſineſſe at *Rhodes*, not more with the ſtrength of a good fleete, which the *Macedonian* had gotten, than with the honor of ſome victory, wherein he had lately ſlaine great numbers of the *Roman* horſe. Thus much we finde intimated: though the time, place, or other circumſtances of the fight, be not ſpecified. And hereto may be referred, the report of thoſe that were ſent from *Rome* to view the eſtate of *Martius* his armie. For they found the Conſul wanting meat; the Admirall wanting men; and, for thoſe few that he had, wanting both money and cloathes: and *Ap. Claudius* the Prætor, who lay on the frontier of *Illyria*, ſo vnable to inuade *Macedon*, that contrariwiſe, he was in extreame danger, ſo as either he muſt quickly be ſent for thence, or a new army be ſent thither to him. Wherefore it may ſeeme, that ſome blow had bin taken on the *Illyrian* ſide, which made all to halt; or at leaſt, that the *Romans* with greater loſſe, than is before ſpoken of, had beene driuen from ſome of the Townes which they beſieged.

Polyb. Leg. 80.

Polyb. Leg. 87

Now although it were ſo, that *Martius* in very few of his actions, behaued himſelfe like a man of warre: yet in exerciſe of Cunning, which one hath moſt aptly termed, *a crooked or ſiniſter kinde of wiſedome*, he dealt as a craftſmaſter, with a reſtleſſe working diligence. This indeede neither proued his ſufficiency, nor commended his honeſtie: ſince thereby he effected nothing to his owne benefit; and neuertheleſſe, out of enuie, vaine-glory, or ſuch delight as weake and buſie-headed men take, in creating inexplicable troubles, he directly made oppoſition to the good of his Countrey. At ſuch time as *Perſeus*, by the ſucceſſe of his doings againſt *Hoſtilius*, had gotten much reputation, and

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was thought likely to inuade *Thessalie*; *Archo*, *Lycortas*, and other good Patriotes among the *Achæans*, iudged it expedient for their Nation to helpe the *Romanes*, as in a time of aduersitie, whom in prosperity they loued not to flatter. Wherefore *Archo* proposed a decree which passed: That the *Achæans* should send their whole power into *Thessalie*, and participate with the *Romans* in all danger. So the Armie was leuied; and *Polybius*, with others, sent Embassadors vnto *Martius*, to certifie him thereof, and know his pleasure. *Polybius* found the Consul busie in finding passage through *Tempe* into *Macedon*. He went along with the Armie; and awaited the Consuls leisure till they came to *Heraclea*; where finding the time conuenient, he presented the Decree, and offered the seruice of his Nation, wherein soeuer it should bee commanded. *Martius* tooke this very kindely; but said, that he needed now no manner of helpe. Forthwith *Polybius* dispatched home his companions, to signifie thus much: tarrying himselfe behinde in the Campe. After a while, word was brought to *Martius*, that *Ap. Claudius* desired, or rather imperiously required, of the *Achæans*, fiue thousand men, to be sent him into *Epirus*. It was manifest, that *Appius* had need of these men; and that if he were strong in fielde, he might doe notable seruice, by distracting the forces of *Perseus*. But the Labirynthian head of *Martius* could not allow of such plaine reason. He called vnto him *Polybius*, to whom he declared, that *Appius* had no need of such aide, and therefore willed him to returne home, and in any wise take order that the men might not be sent, nor the *Achæans* be put to such needlesse charges. Away went *Polybius*; musing and vnable to resolue whether it were for loue to the *Achæans*, that the Consull was so earnest in this businesse; or rather for enuie, and to hinder *Ap. Claudius* from doing any thing, since himselfe could doe nothing. But when *Polybius* was to deliuer his opinion in the Councell touching this matter: then found hee a new doubt, that more neerely concerned his owne selfe, and those of his partie. For as hee was sure to incurre the great indignation of the Consul, if he should neglect what was giuen him in charge; so was it manifest on the other side, that the words by *Martius* vttered to him in priuate, would proue no good warrant for him and his friends, if openly they should refuse to helpe *Claudius*, alleaging that he had no need: In this case therefore, hee had recourse vnto the decree of the Senate: which exempted men from necessitie of doing what the *Romane* Commanders should require, vnlesse by special order from the Senate; the same were likewise appointed. So for lacke of warrant from the Senate, this demand of *Appius* was referred vnto the aduice of the Consul: by whom it was sure to be made frustrate. Heereby the *Achæans* were sauers, of more then an hundred and twenty talents: though *Polybius* himselfe ranne into danger of *Appius* his displeasure; and for such honest dealing in his Countries behalfe, was afterwards rewarded by the *Romanes* with many a long yeares imprisonment. *Polyb. Legat.* 74.

Whether it were by the like policie of *Martius*, that King *Eumenes* grew cold in his affection to the *Romans*; or whether this King began when it was too late, to stand in feare lest the fire, which he himselfe had helped to kindle, would shortly take hold on his own lodging; or whether the regard of money were able to ouersway all other passions; it is hard to determine: since they that had better means to know the truth, haue not precisely affirmed any certainty. One report is, that *Eumenes* did not so much as giue any helpe to *Martius*: but comming to haue ioyned with him, in such friendly manner as hee did with the former Consuls, was not entertained according to his liking; and thereupon returned home in such anger, that hee refused to leaue behinde him certaine horse of the *Gallogreekes*, being requested to haue done it. If this were true; and that his brother *Attalus* tarrying behinde with the Consul, did the *Romanes* good seruice: then is the reason apparent, of the hatred, borne afterwards by the Senate to *Eumenes*, and the loue to *Attalus*. But it is more generally receiued; that *Eumenes* gaue a willing eare to *Perseus* his desire of accord, for meere desire of gaine. And it might well be, that couetousnesse drew him on, in the course, whereinto indignation first led him. Howsoeuer it befell; *Perseus* caused *Eumenes* to be sounded, and found him so tractable, that hee was bold to sollicite him by an Embassage. The tenour of his aduertisements, both to *Eumenes* & *Antiochus*, was: That there could be no perfect loue betweene a King and a free Citie: That the *Romanes* had quarrell alike to all Kings, though they dealt with ho more than one at a time, and vsed the helpe of one against another; That *Philip* was oppressed by them, with the helpe of *Attalus*; *Antiochus*, with the helpe of *Philip* and *Eumenes*; and now *Perseus* assailed,

assailed, with helpe of *Eumenes* and *Prusias*. Heerewith he willed *Eumenes* to consider, that when *Macedon* was taken out of their way, they would be doing with him in *Asia*, which lay next at hand; yea, that already they began to thinke better of *Prusias*, than of him. In like sort hee admonished *Antiochus*, not to looke for any good conclusion of his warre with the *Ægyptian*, so long as the *Romanes* could make him giue ouer, by denouncing their will and pleasure. Finally, hee requested both of them, either to compell the *Romanes* to surcease from their war vpon *Macedon*; or else to hold them as common enemies vnto all Kings. *Antiochus* lay farre out of the *Romans* way: and therefore was little troubled with such remonstrances. *Eumenes* was more nearely toucht; and as hee felt part of this to be true, so had he reason to stand in doubt of the rest. Yet when he should giue answere; he began to offer a bargaine of peace for money. He thought the *Romans* to be no lesse weary, then *Perseus* was afraid. Wherefore he promised, for his own part, That if he might haue fifteene hundred Talents for withdrawing his hand from this war, then would he remaine a Neuter therein: and that for some greater quantitie of money (how much I find not) he would also bring the *Romanes* to condescend vnto peace: and for assurance of his true meaning herein, he offered to giue hostages. *Perseus* liked well to receiue the hostages: but not to lay out the money; especially before hand, as was required. He would faine haue peace with *Rome*, and not with *Eumenes* onely. For procuring of this, he promised to be at any reasonable cost: but he would lay down the money in the Temple at *Samothrace*: whence it should be deliuered vnto *Eumenes*, after that the peace was fully concluded & ratified. The Isle of *Samothrace* was *Perseus* his owne: and therefore *Eumenes* thought the money no neerer to him, being there, than if it remained in *Pella*. Besides, his labour deserued somewhat, howsoeuer the businesse might happen to succeed: so that needes he would haue part of his wages in *prest*. Thus the two Kings did no more, than lose time; and *Eumenes* grew suspected of the *Romans*, as a Traytor.

After the same manner dealt *Perseus* with King *Gentius* the *Illyrian*. He had attempted this *Illyrian* before; who dealt plainely, and said, That without money he could not stirre. Hereunto *Perseus* loued not to hearken; thinking, that his Treasures would serue at the last cast, to deliuer him from all his feares. But when the *Romans* had gotten within *Tempe*, then did his feare vrge him to prodigalitie; so as hee agreed to pay three hundred Talents, which *Gentius* demanded for a recompence. So the bargaine was soone made, and pledges on both sides deliuered for performance. This was openly done by *Perseus*; to the end that all his Armie might haue comfort, by such accesse of strength to their partie. Presently vpon the bargaine made, Embassadors were sent to *Rhodes*, from both *Perseus* and *Gentius*: who desired the *Rhodians*, to take vpon them, as arbitrators, betweene *Perseus* and the *Romanes*, and to bring the Warre to an end. The *Rhodians* thinking that *Martius* the Consul was no lesse desirous of peace than the *Macedonian*, arrogantly promised, that they, by their authority, would make peace; wishing the Kings to shew themselues conformable. But the *Romane* Senate, hearing proud words to the same effect, from the *Rhodian* Embassadours; gaue an answere as disdainfull, angry, and menacing, as they could deuise: so as this vaine glory of the *Rhodians* was throughly chastised; and more throughly should haue beene, if their submission had not been as humble, as their follie was proud. Such vse of *Gentius* his friendship, made *Perseus*; without laying out one ounce of Siluer. Now faine he would haue hastened this young and rash *Illyrian* to enter with all speed into the Warre: but then must the money be hastened away. *Pantauchus* the *Macedonian* Embassadour, who remained with *Gentius*, exhorted him daily to begin the Warre by land and sea, whilest the *Romans* were vnprouided. But finding what it was that made all to stay; he sent word to *Perseus*, Heereupon tenne Talents were sent to *Pantauchus*: who deliuered it to the yong King, as earnest of that which followed. More followed indeede; and sealed vp with the seale of the *Illyrians*; but carried by *Macedonians*, and not too fast. Before this money came into *Illyria*, *Gentius* had layed hands vpon two *Romane* Embassadours, and cast them into prison. Which *Perseus* no sooner heard, than he recalled his Treasure-bearers, and sent them with their loade to *Pella*; for that now the *Illyrian* was of necessitie to make warre with the *Romans*, whether he were hired thereto or not.

Liu. lib. 44. Plutar. in vit. Æmyl.

There came about the same time, through *Illyria*, to the aid of *Perseus*, vnder one *Clondicus* a petie King, tenne thousand horse and tenne thousand foot, of the *Gaules*, which were

were (as *Plutarch* hath it) the *Bastarne*. These had before-hand made their bargaine, and were to receiue present pay at the first. At their entry into the Kingdome, *Perseus* sent one to them; desiring their Captaines to come visit him, whom he promised to gratifie with goodly rewards; hoping that the multitude would take good words for payment. But the first question that their Generall asked, was, Whether the King had sent money to giue the souldiers their pay in hand, according to his bargaine? Hereto the messenger had not what to answer. Why then (said *Clondicus*) tell thy master, That the *Gaules* will not stirre one foote further, vntill they haue gold, as was agreed, and hostages. *Perseus* hereupon tooke counsaile: if to vtter his owne opinion, before men so wise that they would not contradict him, were to take counsaile. He made an inuectiue against the inciuilitie and auarice of the *Bastarne*: who came with such numbers, as could not but be dangerous to him and to his Kingdome. Fiue thousand horse of them, hee said would bee as manie as he should need to vse; and not so manie, that hee should need to feare them. It had beene well done, if any of his counsailors would haue told him, That there wanted not employment for the whole Armie of them, since without anie danger to the Kingdome, they might be let out, by the way of *Perrhæbia*, into *Thessalie*: where wasting the Country, and filling themselues with spoile, they should make the *Romanes* glad to forsake *Tempe*, euen for hunger and all manner of want; therein doing the King notable seruice, whether they wonne any victorie, or not. This, and a great deale more, might haue beene alledged, if any man had dared to giue aduice freely. In conclusion, *Antigonus*, the same messenger that had beene with them before, was sent againe, to let them know the Kings minde. He did his errand: vpon which followed a great murmure of those many thousands that had beene drawne so farre to no purpose. But *Clondicus* asked him now againe, Whether hee had brought the money along with him, to pay those fiue thousand, whom the King would entertaine. Hereto, when it was perceiued, that *Antigonus* could make no better answere, than shifting excuses; the *Bastarne* returned presently towards *Danubius*, wasting the neighbour parts of *Thrace*; yet suffering this craftie messenger to escape vnhurt: which was more than hee could haue well expected.

Thus dealt *Perseus*, like a carefull Treasurer, and one that would preserue his money for the *Romans*, without diminishing the summe. But of this painfull Office he was very soone discharged by *L. Æmilius Paulus* the new Consul: who in fifteene dayes after his setting forth from *Italie*, brought the Kingdome of *Macedon* to that end, for which *God* had appointed ouer it a King so foolish and so cowardly.

§. VIII.

Of L. Æmylius Paulus *the Consul. His iourney. He forceth* Perseus *to discampe. He will not hazard battaile with anie disaduantage. Of an Eclipse of the Moone.* Æmylius *his superstition. The Battaile of Pydna.* Perseus *his flight. He forsakes his Kingdom: which hastily yeelds to* Æmylius. Perseus *at Samothrace. He yeelds himselfe to the Romane Admirall, and is sent prisoner to* Æmylius.

BY the Warre of *Macedon*, the *Romanes* hitherto had gotten much dishonour. Which, though it were not accompanied with any danger, yet the indignity so moued them, that either * they decreed that Prouince to *L. Æmylius Paulus*, without putting it, as was otherwise their manner, to the chance of lot, betweene him and his fellow Consul; or at least were gladder that the lot had cast it vpon him, than that so worthy a man was aduanced to the dignitie of a second Consulship. Hee refused to propound vnto the Senate any thing that concerned his Prouince; vntill by his Embassadours, thither sent to view the estate of the Warre, it was perfectly vnderstood, in what condition both the *Romane* forces, and the *Macedonian*, at the present remained. This being throughly knowne to be such, as hath beene already told; the Senate appointed a strong supply, not onely to the Consul, but vnto the Nauie; and likewise to the Armie that lay betweene *Illyria* and *Epirus*; from which *App. Claudius* was remooued, and *L. Anicius* sent thither in his place. *Æmylius*, before his departure from *Rome*, making an Oration to the People, as was the custome, spake with much grauitie and authoritie. Hee requested those that did thinke themselues wise

* *Plutarch in vit. Æmil.*

enough to manage this Warre, either to accompany him into *Macedon*, and there assist him with their aduice; or else to gouern their tongues at home, and not take vpon them to giue directions by heare-say, and censure by idle reports: for hee told them plainely, That he would frame his doings to occasions; not to the expectation of the multitude. The like speech of his father *L. Æmilius*, who died valiantly in the Battaile of *Canna*, might well be liuing in some of their memories: which was enough to make them conforme themselues the more gladly vnto the instructions giuen by a wise and resolute Consul.

All his businesse within the Citie being dispatched, *Æmilius* was honourably attended, at his setting forth on his iourney; with an especiall hope of men, that hee should finish the Warre: though that he should finish it so soone and happily, was more then could haue beene hoped or imagined. He came to *Brundusium*: whence, when the wind came faire, he set sayle at breake of day, and arriued safely at the Isle of *Corcyra* before night. Thence passed he to *Delphi*: where, hauing done sacrifice to *Apollo*, after the fifth day he set forwards to the Campe; and was there in fiue dayes more. So are there but fiue of the fifteene dayes remaining, in which he finished the Warre.

Perseus lay strongly encamped at *Dium*; hauing spared no labor of men and of women to fortifie the bankes of *Enipeus*, where it was fordable in drie weather: So as there was little hope, or none, to force him; and consequently, as little possibilitie to enter that way into *Macedon*. One great inconuenience troubling the *Romans*, and much disabling them to make attempt vpon *Dium*; was lacke of fresh water. For there were ten miles betweene *Dium* and *Tempe*; all the way lying betweene the Sea shore and the foote of *Olympus*, without any Brooke or Spring breaking foorth on that side. But *Æmilius* found present remedie for this, by digging Wells on the shoare; where he found sweet Springs: as commonly there is no shoare that wants them, though they rise not aboue the ground. Want of this knowledge was enough to hinder *Martius* from taking vp his lodging any neerer to the enemie, than the Towne of *Heraclea*, on the riuer of *Peneus*; where hee had watering at pleasure, but could performe no seruice of any worth. Yet when the *Romane* Campe had such meanes to lye close to the *Macedonian*, as it presently did; the passage onward beeing defended as hath beene already shewed, seemed no lesse difficult than before. Wherefore it was necessarie to search another way: which by enquirie was soone found out. There was a narrow passage ouer *Olympus*, leading into *Perrhebia*; hard of ascent, but slenderly guarded, and therefore promising a faire iourney. *Martius* eyther had not beene informed heereof; or durst not attempt it: or perhaps could not get his Souldiers to make the aduenture; they fearing lest it would proue such a piece of worke as had beene their march ouer *Ossa* into *Tempe*. But *Paulus* was a man of greater industry, courage, and abilitie, to command. Hee had reformed, euen at his first comming, many disorders in the *Romane* Campe: teaching the souldiors among many other good lessons, to bee obedient and ready in execution; without troubling themselues, as had beene their manner, to examine the doings and purposes of their Generall. And now hee appointed about fiue thousand men to this Enterprise: whereof he committed the charge vnto *Scipio Æmylianus* and *Q. Fabius Maximus*, his owne sonnes by nature, but adopted; the one of them, by a sonne of *Scipio* the *African*; the other, by one of the *Fabij*. *Scipio* tooke with him some light-armed *Thracians* and *Cretans*; but his maine strength was of Legionaries. For the Kings guard, vpon the mountaine, consisted in a manner, wholly of Archers and Slingers: who, though, at some distance, they might doe notable seruice against those that should climbe vp vnto them; yet when the darkenesse tooke away their ayme, they were like to make a bad nights worke, being to deale with those that were armed to fight at hand. To conceale the businesse about which they went, *Scipio* and *Fabius* tooke a wrong way, towards the Fleete; where victualls were prouided for their iourney: it being noysed, that they were to runne along the coast of *Macedon* by sea, and waste the Countrey. All the while that they were passing the Mountaines (which was about three dayes) the Consul made shew of a meaning to set vpon *Perseus* where he lay, rather to diuert the Kings attention from that which was his maine Enterprise, than vpon any hope to doe good, in seeking to get ouer *Enipeus*. The Channell of *Enipeus*, which receiued in Winter time a great fall of waters from the Mountaines, was exceeding deepe and broad; and the ground of it was such, as though at the present it lay well-

well-neare all drie, yet it ſerued not for thoſe that were weightily armed to fight vpon. Wherefore *Æmylius* employed none ſaue his *Velites*; of whom the Kings light armature had aduantage at farre diſtance, though the *Romanes* were better appointed for the cloſe. The Engines from off the Tower which *Perſeus* had rayſed on his owne banke, did alſo beat vpon the *Romans*, and gaue them to vnderſtand, that their labour was in vaine. Yet *Æmylius* perſiſted as hee had begunne; and continued his aſſault, ſuch as it could be, the ſecond day. This might haue ſerued to teach the *Macedonians*, that ſome greater worke was in hand: ſince otherwiſe a good Captaine, as *Æmilius* was knowne to bee, would not haue troubled himſelfe with making ſuch braueries, that were ſomewhat coſtly. But *Perſeus* looked onely vnto that which was before his eyes: vntill his men, that came running fearefully downe the Mountaine, brought word into the Camp; That the *Romanes* were following at their backes. Then was all full of tumult; and the King himſelfe no leſſe (if not more) amazed then any of the reſt. Order was forthwith giuen to diſlodge: or rather without order, in all tumultuous haſte, the Campe was broken vp, and a ſpeedy retreat made to *Pydna*. Whether it were ſo, that they which had cuſtodie of the paſſage were taken ſleeping, or whether they were beaten by plain force; *Scipio* and *Fabius* had very good ſucceſſe in their iourny. It may well be, that they ſlept vntill the *Romans* came ſomwhat neere to them; and then taking alarme, when their arrowes and ſlings could doe little ſeruice, were beaten at handie-ſtrokes: ſo as the different relations that are cited by *Plutarch* out of *Polybius*, & an Epiſtle of *Scipio*, may each of them haue beene true. Thus was an open way cleered into *Macedon*: which had bin effected by *Martius* in the yeere ſore-going; but was cloſed vp againe, through his not proſecuting ſo rich an opportunitie.

Perſeus was in an extreame doubt what courſe to take, after this vnhappy beginning. Some gaue aduice, to manne his Townes, and ſo to linger out the Warre: hauing been taught by the laſt yeeres example, how reſolute the people were in making defence. But farre worſe counſaile preuailed: as generally it doth in turbulent and fearefull deliberations. The King reſolued to put all at once to hazard of battaile: fearing belike to put himſelfe into any one Towne, leſt that ſhould be firſt of all beſieged; and hee therein (as cowardly natures alwaies are iealous) not ouer-carefully relieued. This was euen the ſame that *Æmylius*, or anie inuader, ſhould haue deſired. So a place was choſen neere vnto *Pydna*, that ſerued well for the *Phalanx*, and had likewiſe on the ſides of it ſome peeces of higher ground, fit for the Archers and light armature. There hee abode the comming of the enemie; who ſtayed not long behinde him. As ſoone as the *Romans* had ſight of the Kings Armie; which, with greater feare than diſcretion, had haſted away from them, forſaking the Campe that was ſo notably well fortified: they deſired nothing more, than to giue battaile immediately: doubting leſt otherwiſe the King ſhould change his minde, and get further off. And to this effect *Scipio* brake with the Conſul; praying him not to loſe occaſion by delay. But *Æmilius* told him, That he ſpake like a young man; and therefore willed him to haue patience. The *Romanes* were tyred with their iourney; had no Campe wherein to reſt themſelues; nor any thing there, ſaue onely the bare ground whereon they trode. For theſe, and the like reſpects, the Conſul made a ſtand: and ſhewing himſelfe vnto the *Macedonian*, who did the like, in order of battaile; gaue charge to haue the Campe meaſured out & entrenched behinde the Armie; whereinto, at good leyſure, hee fell backe, without any manner of trouble. After a nights reſt, it was hoped, both by the *Romans* and by the *Macedonians*, that the matter ſhould be determined; each part thinking their owne Generall too blame, for that they had not fought the ſame day. As for the King, hee excuſed himſelfe by the backwardneſſe of the enemy; who aduanced no further, but kept vpon ground ſeruing ill for the *Phalanx*: as on the other ſide, the Conſul had the reaſons before ſhewed, which he communicated to thoſe about him the next day.

That euening (which followed the third of September, by the *Roman* account) *C. Sulpicius Gallus*, a Colonel, or Tribune of a Legion, who had the former yeere beene Prætor, foretold vnto the Conſul, and (with his good liking) vnto the Armie, an Eclipſe of the Moone, which was to bee the ſame night: willing the ſouldiors not to bee troubled therewith, for that it was naturall, and might bee knowne long before it was ſeene. It was the manner of the *Romanes*, in ſuch Eclipſes, to beat Pannes of Braſſe and Baſons, as wee doe in following a ſwarme of Bees; thinking, that thereby they did the Moone

great eaſe, and helped her in her labour. But this prognoſtication of *Sulpitius* conuerted their ſuperſtition into admiration of his deepe skill, wherein they ſaw it verified. Contrariwiſe, the *Macedonians* howled and made a great noyſe, as long as the Eclipſe laſted: rather perhaps becauſe it was their faſhion, than for that they were terrified therewith, as with a prodigie betokening their loſſe; ſince their deſire to fight was no whit leſſened by it. I will not heere ſtand to diſpute, Whether ſuch Eclipſes doe ſignifie, or cauſe any alteration in ciuill affaires, and matters that haue ſmall dependance on naturall complexion: for the argument is too large. More worthy of obſeruation it is, how ſuperſtition captiuates the vnderſtanding of the wiſeſt, where the helpe of true religion is wanting. *Æmylius*, though hee were ſufficiently inſtructed concerning this defect of the Moone, that it was no ſupernaturall thing, nor aboue the reach of humane vnderſtanding, ſo as he ſhould need to trouble himſelfe with any deuout regard thereof; yet could he not refraine from doing his duetie to this Moone, and congratulating with ſacrifice her deliuerie, as ſoone as ſhe ſhone out bright againe: for which, hee is commended euen by *Plutarch*, a ſage Philoſopher, as a godly and religious man. If *Sulpicius* perhaps did not aſſiſt him in this fooliſh deuotion; yet is it like, that he, being a Senatour, and one of the Councell for Warre, was partaker the next morning in a ſacrifice done to *Hercules*; which was no leſſe fooliſh. For a great part of the day was vainely conſumed, ere *Hercules* could be pleaſed with any Sacrifice, and vouchſafe to ſhew tokens of good lucke in the entrailes of the beaſts. At length, in the bellie of the one and twentieth ſacrifice, was found a promiſe of victorie to *Æmilius*; but with condition, That hee ſhould not giue the onſet. *Hercules* was a *Greeke*, and partiall, as neerer in alliance to the *Macedonian* than to the *Romane*. Wherefore it had beene better to call vpon the new goddeſſe, lately canonized at *Alabanda*; or vpon *Romulus*, founder of their Citie, on whom the *Romanes* had beſtowed his Deitie; or (if a God of elder date were more authenticall) vpon *Mars* the Father of *Romulus*, to whom belonged the guidance of militarie affaires; and who therefore would haue limited his fauour, with no iniunctions contrarie to the rules of Warre.

Now concerning the Battaile; *Æmilius* was throughly perſwaded, that the King meant to abide it: for that otherwiſe he would not haue ſtayed at *Pydna*, when, as a little before, his leyſure ſerued to retyre whither hee liſted, the *Romans* being further off. In regard of this, and perhaps of the tokens appearing in the Sacrifices, the Conſul thought that he might wait vpon aduantage, without making any great haſte. Neyther was it to bee neglected, that the morning Sunne was full in the *Romanes* faces: which would bee much to their hinderance all the forenoone. Since therefore *Perſeus* kept his ground, that was commodious for the *Phalanx*, and *Æmilius* ſent forth part of his men to bring in Wood and Fodder; there was no likelyhood of fighting that day. But about ten of the clocke in the morning, a ſmall occaſion brought to paſſe that, which whereto neither of the Generalls had ouer-earneſt deſire.

A Horſe brake looſe at watering: which two or three of the *Romane* ſouldiers followed into the riuer, wading after him vp to the knees. The Kings men lay on the further banke; whence a couple of *Thracians* ranne into the Water, to draw this horſe ouer to their owne ſide. Theſe fell to blowes, as in a priuate quarrell; and one of the *Thracians* was ſlaine. His Countrimen ſeeing this, haſted to reuenge their fellows death, and followed thoſe that had ſlaine him ouer the riuer. Heereupon company came in, to helpe on each part, vntill the number grew ſuch, as made it paſt a fray, and cauſed both the Armies to be carefull of the euent. In fine, each of the Generals placed his men in order of battaile, accordingly as the manner of his Country, and the Armes, wherewith they ſerued, did require. The ground was a flatte leuell, ſaue that on the ſides a few hillockes were raiſed heere and there; whereof each part might take what aduantage it could. The *Macedonians* were the greater number, the *Romans* the better ſouldiers, and better appointed. Both the King and the Conſul encouraged their men with liuely words: which the preſent condition could bountifully afford. But the King hauing finiſhed his Oration, and ſent on his men, withdrew himſelfe into *Pydna*: there to doe ſacrifice, as hee pretended, vnto *Hercules*. It is the leſſe maruaile, that hee durſt aduenture battaile, ſince hee had bethought himſelfe of ſuch a ſtratageme, whereby to ſaue his owne perſon. As for *Hercules*, he liked not the ſacrifice of a Coward: whoſe vnſeaſonable deuotion could bee no better than hypocriſie. For hee that will pray for a

good

good Harueſt, ought alſo to Plow, Sowe, and Weede his Ground. When therefore the King returned to the battaile, hee found it no better than loſt: and he, in looking to his owne ſafetie, cauſed it to be loſt altogether, by beginning the flight.

The acts of this day, ſuch as wee find recorded, are, That the *Roman* Elephants could doe no manner of good; That the *Macedonian Phalanx* did ſo ſtoutly preſſe onwards, and beat off all which came before it, as *Æmylius* was thereat much aſtoniſhed; That the *Peligni* ruſhing deſperately on the *Phalanx*, were ouer-borne, many of them ſlaine, and the ſquadrons following them ſo diſcouraged herewith, as they retired apace towards an hill. Theſe were the things that fell out aduerſe to the *Romanes*; and which the Conſul beholding, is ſaid to haue rent his coat-armor for griefe. If the King with all his power of horſe, had in like manner done his deuoyre; the victorie might haue beene his owne. That which turned the fortune of the battaile, was the ſame which doubtleſſe the Conſul expected, euen from the beginning: the difficultie, or almoſt the impoſſibilitie, of holding the *Phalanx* long in order. For whileſt ſome of the *Romanes* ſmall battallions preſſed hard vpon one part of it, and others recoyled from it; it was neceſſary (if the *Macedonians* would follow vpon thoſe which were put to the worſe) that ſome files hauing open way before them, ſhould aduance themſelues beyond the reſt that were held at a ſtand. This comming ſo to paſſe, admoniſhed the Conſul, what was to be done. The long pikes of the *Macedonians* were of little vſe, when they were charged in flanke by the *Roman* Targettiers; according to the direction giuen by *Æmilius*, when hee ſaw the front of the Enemies great battaile become vnequall, and the rankes in ſome places open, by reaſon of the vnequall reſiſtance which they found. Thus was the vſe of the *Phalanx* prooued vnauaileable againſt many ſmall ſquadrons, as it had beene formerly in the battaile of *Cynoſcephalæ*: yea, this forme of embattailing was found vnſeruiceable againſt the other, by reaſon, that being not euery where alike diſtreſſed, it would breake of it ſelfe; though heere were little ſuch inconnenience of ground, as had beene at * *Cynoſcephalæ*. * Chap. 4. §. 13.

Perſeus, when hee ſaw his battaile begin to route, turned his bridle preſently, and ranne amaine towards *Pella*. All his horſe eſcaped, in a manner, vntouched, and a great number followed him; the little harme which they had taken, witneſſing the little good ſeruice which they had done. As for the poore foote; they were left to the mercy of the Enemie: who ſlew aboue twenty thouſand of them; though hauing little cauſe to be furious, as hauing loſt, in that battaile, onely ſome foureſcore, or ſixeſcore men at the moſt. Some of the foote, eſcaping from the execution, ouertooke the King and his company in a wood; where they fell to rayling at the horſemen, calling them cowards, traytors, and ſuch other names, till at length they fell to blows. The King was in doubt leſt they had ill meaning to himſelfe: and therefore turned out of the common way, being followed by ſuch as thought it good. The reſt of the company diſperſed themſelues: euery one as his owne occaſions guided him. Of thoſe that kept along with their King, the number began within a while to leſſen. For hee fell to deuiſing vpon whom he might lay the blame of that daies misfortune, which was moſt due to himſelfe: thereby cauſing thoſe that knew his nature, to ſhrinke away from him, how they could. At his comming to *Pella*; hee found his Pages and houſhold ſeruants, ready to attend him, as they had beene wont. But of his great men that had eſcaped from the battaile, there was none appearing in the Court. In this melancholike time, there were two of his Treaſurers that had the boldneſſe to come to him, and tell him roundly of his faults. But in reward of their vnſeaſonable admonitions, he ſtabbed them both to death. After this, none whom he ſent for would come at him. This boded no good. Wherefore ſtanding in feare, leſt they that refuſed to come at his call, would ſhortly dare ſome greater miſchiefe: he ſtole out of *Pella* by night. Of his friends he had with him only *Euander* (who had bin employed to kill *Eumenes* at *Delphi*) and two other. There followed him likewiſe about 500. *Cretians*; more for loue of his money than of him. To theſe he gaue of his plate, as much as was worth about fiftie Talents, though ſhortly hee coozened them of ſome part thereof; making ſhew as if hee would haue redeemed it; but neuer paying the money. The third day after the battaile hee came to *Amphipolis*; where he exhorted the Towne-men to fidelitie, with teares; and his owne ſpeech being hindered by teares, appointed *Euander* to ſpeake what himſelfe would haue vttered. But the *Amphipolitans* made it their chiefe care, to looke well to themſelues.

Vpon the first fame of the ouerthrow, they had emptied their towne of two thousand *Thracians* that lay there in garison: sending them forth vnder color of a gainefull employment, and shutting the gates after them. And now to be ridde of the King; they plainly bade *Euander* to be gone. The King hearing this, had no minde to tarry: but embarking himselfe and the treasure which hee had there, in certaine vessells that hee found in the riuer *Strymon*; passed ouer to the Isle of *Samothrace*: where he hoped to liue safe, by priuiledge of the religious Sanctuarie therein.

These miserable shifts of the King make it the lesse doubtfull, how all the Kingdome fell into the power of *Æmilius*, within so few dayes after his victorie. *Pydna* which was neerest at hand, was the last that yeelded. About sixe thousand of the souldiours, that were of sundry Nations, flodde out of the battaile into that Towne; and prepared for defence: the confused rabble of so many strangers hindering all deliberation and consent. *Hippias* who had kept the passage ouer *Ossa* against *Martius*, with *Pantauchus*, who had beene sent Embassadour to *Gentius* the *Illyrian*, were the first that came in: yeelding themselues and the Towne of *Berœa*, whither they had retired out of the battell. With the like message came others from *Thessalonica*, from *Pella*, and from all the Townes of *Macedan*, within two dayes: the losse of the head bereauing the whole body of all sense and strength. Neyther did they of *Pydna* stand out any longer, when they knew that the King had forsaken his Countrey: but opened their gates vpon such termes, that the sacke of it was granted to the *Romane* Armie. *Æmylius* sent abroad into the Countrey, such as he thought meetest, to take charge of other Cities: hee himselfe marching towards *Pella*. Hee found in *Pella* no more than three hundred Talents; the same whereof *Perseus* had lately defrauded the *Illyrian*. But within a very little while hee shall haue more.

It was soone vnderstod, that *Perseus* had taken Sanctuarie, in the Temple at *Samothrace*: his owne letters to the Consul, confirming the report. Hee sent these letters by person of such meane condition; that his case was pitied, for that hee wanted the seruice of better men. The scope of his writing was, to desire fauour: which though hee begged in tearmes ill beseeming a King; yet since the inscription of his Epistle was, *King Perseus to the Consul Paulus*, the Consul, who had taken from him his Kingdome, and would not allow him to retaine the Title, refused to make any answere thereunto. So there came other letters, as humble as could be expected: whereby hee craued and obtained, that some might bee sent to conferre with him about matters of his present estate. Neuertheless, in this conference, hee was maruellous earnest, that hee might bee allowed still to retaine the name of King. And to this end it was perhaps, that hee had so carefully preserued his treasure, vnto the very last: flattering himselfe with such vaine hopes as these; That the *Romanes* would neither violate a Sanctuarie, nor yet neglect those great riches in his possession; but compound with him for money, letting him haue his desire to liue at ease, and to bee called King. Yea it seemes that hee had indeede, euen from the beginning, a desire to liue in this Isle of *Samothrace*: both for that in one of his consultations about the Warre, hee was dehorted by his friends, from seeking to exchange his Kingdome of *Macedon*, for such a paltrie Iland; and for that hee offered to lay vp the money which *Eumenes* demanded, in the holy Temple that was there. But hee findes it otherwise. They vrge him to giue place vnto necessitie, and without more adoe, to yeeld to the discretion and mercie of the people of *Rome*. This is so farre against his minde, that the conference breakes off without effect. Presently there arriues at *Samothrace Cn. Octauius* the *Romane* Admirall, with his fleet: who assayes, as well by terrible threats, as by faire language, to draw the King out of his lurking hole; wherein, for feare of imprisonment, hee had now alreadie imprisoned himselfe. When all would not serue, a question was moued to the *Samothracians*; How they durst pollute their Temple, by receiuing into it one that had violated the like priuiledge of Sanctuary, by attempting the murder of King *Eumenes* at *Delphi*? This went to the quicke. The *Samothracians*, being now in the power of the *Romans*, take this matter to heart; and send word to the King, That *Euander*, who liues with him in the Temple, is accused of an impious fact, committed at *Delphi*, whereof vnlesse he can cleare himselfe in iudgement, hee must not be suffered to prophane that holy place, by his abiding in it. The reuerence borne to his Maiestie, now past, makes them forbeare to say, that *Perseus* himselfe is charged

Liu. lib. 42.

with

with the same crime. But what will this auaile, when the minister of the fact being brought into iudgement, shall (as is to be feared) appeach the author? *Perseus* therefore willed *Euander* to haue consideration of the little fauour that can be expected at the *Romans* hand; who are like to be presidents and ouerseers of this iudgement: so as it were better to dye valiantly, since none other hope remaines, than hope to make good an ill cause; where, though he had a good plea, yet it could not helpe him. Of this resolued *Euander* seemes to like well: and either kils himselfe, or hoping to escape thence, by deferring the time as it were to get poyson wherewith to end his life, is killed by the Kings commandement. The death of this man, who had stucke to *Perseus* in all times of need, makes all the Kings friends that remained hitherto, to forsake him: so as none are left with him, saue his wife and children, with his Pages. It is much to be suspected, that they which leaue him vpon this occasion, will tell perillous tales, and say, That the King hath lost the priuiledge of this holy Sanctuarie, by murdering *Euander* therein. Or if the *Romans* will affirme so much, who shall dare to gainesay them? Since therefore there is nothing but a point of formalitie, and euen that also lyable to dispute, which preserues him from captiuitie; he purposeth to make an escape, and flye, with his Treasures, vnto *Cotys* his good friend, into *Thrace*. *Oroandes*, a *Cretian*, lay at *Samothrace* with one ship; who easily was perswaded to waft the King thence. With all secrecie the Kings money, as much as could be so conueyed, was carried aboord by night; and the King himselfe, with his wife and * children (if rather it were not true, that he had with him onely * *Philip* his elder sonne, who was onely by adoption his sonne, being his * brother by nature) with much adoe got out at a window by a rope, and ouer a mudde wall. At his comming to the Sea-side, he found no *Oroandes* there: the *Cretians* had played a *Cretian* tricke, and he was gone with the money to his owne home. So it began to waxe cleare day, whilest *Perseus* was searching all along the shoare: who had stayed so long about this, that he might feare to be intercepted ere he could recouer the Temple. He ranne therefore amaine towards his lodging: and thinking it not safe to enter it the common way, lest he should be taken; he hid himselfe in an obscure corner. His Pages missing him, ranne vp and downe making enquirie; till *Octauius* made Proclamation, That all the Kings Pages, and *Macedonians* whatsoeuer, abiding with their master in *Samothrace*, should haue their liues and libertie, with all to them belonging, which they had either in that Isle, or at home in *Macedon*, conditionally, That they should presently yeeld themselues to the *Romans*. Hereupon they all came in. Likewise *Ion*, a *Thessalonian*, to whom the King had giuen the custodie of his children, deliuered them vp to *Octauius*. Lastly, *Perseus* himselfe, with his sonne *Philip*, accusing the gods of *Samothrace*, that had no better protected him; rendered himselfe, and made the *Roman* victory compleate. If he had not trusted in those gods of *Samothrace*, but employed his whole care in the defence of *Macedon*, without other hope of liuing, than of reigning therein; he might well haue brought this Warre to an happier end. Now, by diuiding his cogitations, and pursuing, at once, those contrary hopes of sauing his Kingdome by armes, and himselfe by flight; he is become a spectacle of misery, and one among the number of those Princes, that haue beene wretched by their owne default. He was presently sent away to *Æmylius*; before whom he fell to the ground so basely, that he seemed thereby to dishonour the victory ouer himselfe, as gotten vpon one of abiect qualitie, and therefore the lesse to be esteemed. *Æmylius* vsed to him the language of a gentle Victor: blaming him, though mildly, for hauing, with so hostile a minde, made Warre vpon the *Romans*. Hereto good answere might haue beene returned by one of better spirit. As for *Perseus*, he answered all with a fearefull silence. He was comforted with hope of life, or (as the Consul tearmed it) almost assurance; for that such was the mercy of the people of *Rome*. After these good words, being inuited to the Consuls Table, and respectiuely entreated, he was committed prisoner to *Q. Ælius*.

Such end had this *Macedonian* War, after foure yeers continuance: and such end therewithall had the Kingdome of *Macedon*; the glory whereof, that had sometime filled all parts of the World then knowne, was now translated vnto *Rome*.

Plut. in vit. Æmyl. Liu. lib. 45. Liu. lib. 42.

§. IX.

§. IX.

Gentius, *King of the Illyrians, taken by the Romans.*

ABout the same time, and with like celeritie, *Anicius* the *Roman* Prætor, who succeeded vnto *App. Claudius*; had the like successe against King *Gentius* the *Illyrian*. *Gentius* had an Armie of fifteene thousand; with which hee was at *Lissus*, ready to assist King *Perseus* as soone as the money should come, whereof he had receiued onely ten Talents. But *Anicius* arrested him on the way; fought with him; ouercame him; and draue him into * *Scodra*. This Towne was very defensible by nature, besides the helpe of fortification; and strongly manned with all the force of *Illyria*; which, assisted with the Kings presence, made it seeme vnpossible to be wonne, in any not a very long time. Yet *Anicius* was confident in his late victory; and therefore presented his Armie before the walles, making countenance to giue an assault. The *Illyrians*, that might easily haue defended themselues within the Towne, would needes issue foorth and fight. They were, it seemes, rather passionate than couragious: for they were beaten; and thereupon foorthwith began amazedly to treat about yeelding. The King sent Embassadours; by whom, at first, he desired truce for three dayes, that he might deliberate concerning his estate. It ill became him, who had layed violent hand on the *Roman* Embassadours, to haue recourse to such mediation. But he thought his owne fault pardonable, in as much as hitherto there was no greater harme done by him, than the casting of those Embassadours into prison; where they were still aliue. Hauing obtained three dayes respite, he passed vp a Riuer, within halfe a myle of the *Roman* Campe, into the Lake of *Scodra*, as it were to consult the more priuately; though indeede, to hearken whether the report were true, that his brother *Caruantius* was comming to his rescue. Finding that no such helpe was toward, it is wonder, that he was so foolish as to returne into *Scodra*. He sent Messengers craving accesse vnto the Prætor: before whom hauing lamented his folly past (which, excepting the dishonestie, was not so great as his folly present) he fell downe humbly, and yeelded himselfe to discretion. All the Townes of his Kingdome, together with his wife, children, brother, friends, were presently giuen vp. So this Warre ended in thirtie dayes: the People of *Rome* not knowing that it was begun; vntill *Perpenna*, one of the Embassadors that had beene imprisoned, brought word from *Anicius* how all had passed.

* Cal'ed now *Scutari*.

§. X.

How the Romans behaued themselues in Greece and Macedon after their victory ouer Perseus.

NOw began the *Romans* to swell with the pride of their fortune; and to looke tyrannically vpon those that had beene vnmannerly toward them before, whilest the Warre with *Perseus* seemed full of danger. The *Rhodian* Embassadors were still at *Rome*, when the tidings of these victories were brought thither. Wherefore it was thought good to call them into the Senate, and bid them doe their errand againe. This they performed with a bad grace; saying, that they were sent from *Rhodes* to make an ouerture of peace; forasmuch as it was thought, that this Warre was no lesse grieuous to the *Romans* themselues, than to the *Macedonians* and many others: but that now they were very glad, and in behalfe of the *Rhodians* did congratulate with the Senate and People of *Rome*, that it was ended much more happily than had beene expected. Hereto the Senate made answere, That the *Rhodians* had sent this Embassage to *Rome*, not for loue of *Rome*, but in fauour of the *Macedonian*; whose partizans they were, and should so be taken. By these threats, and the desire of some (couetous of the charge) to haue Warre proclaimed against *Rhodes*; the Embassadours were so affrighted, that in mourning apparell, as humble suppliants, they went about the Citie; beseeching all men, especially the great ones, to pardon their indiscretion, and not to prosecute them with vengeance for some foolish words. This danger of Warre from *Rome* being knowne at *Rhodes*, all that had beene any

any whit auerſe from the *Romans* in the late Warre of *Macedon*, were either taken and condemned, or ſent priſoners to *Rome*; excepting ſome that ſlue themſelues for feare, whoſe goods alſo were confiſcated. Yet this procured little grace; and leſſe would haue done, if olde *M. Cato*; a man by nature vehement, had not vttered a milde ſentence, and aduertiſed the Senate, That in decreeing Warre againſt *Rhodes*, they ſhould much diſhonour themſelues, and make it thought, that * rather the wealth of that Citie, which they were greedy to ranſacke, than any iuſt cauſe, had moued them thereto. This conſideration, together with their good deſerts in the Warres of *Philip* and *Antiochus*, helped well the *Rhodians*: among whom, none of any marke remained aliue, ſaue thoſe that had beene of the *Roman* Faction. All which notwithſtanding, many yeeres paſſed, ere by importunate ſuit, they could be admitted into the ſocietie of the *Romans*: a fauour which till now, they had not eſteemed, but thought themſelues better without it, as equall friends.

Cæſar. in orat. apud Salluſt. de Conjurat. Catilinis.

With the like, or greater ſeueritie, did the *Romans* make themſelues terrible in all parts of *Greece*. *Æmylius* himſelfe made progreſſe through the Countrey, viſiting all the famous places therein, as for his pleaſure: yet not forgetting to make them vnderſtand what power he had ouer them. More than fiue hundred of the chiefe Citizens in *Demetrias* were ſlaine at one time by thoſe of the *Roman* faction, and with helpe of the *Roman* ſouldiers. Others fled, or were baniſhed, and their goods confiſcated. Of which things, when complaint was made to the Conſul, the redreſſe was ſuch, as requited not the paines of making ſupplication. His friends, that is to ſay, thoſe which betrayed vnto the *Romans* the liberty of their Countrey, he feaſted like a King, with exceſſiue cheere, yet ſo, that he had all things very cheape in his Campe: an eaſie matter, ſince no man durſt be backward in ſending prouiſions, nor ſet on them the due price. Embaſſadours likewiſe were ſent from *Rome*; ſome, to giue order for ſetling the eſtate of *Macedon*, towards which they had more particular inſtruction from the Senate than was vſuall in ſuch caſes; and ſome, to viſit the affaires of *Greece*. The Kingdome of *Macedon* was ſet at liberty by *Æmylius* and the Embaſſadours, his aſſiſtants, who had order therefore from the Senate. But this liberty was ſuch as the *Romans* vſed to beſtow. The beſt part of it was, That the Tribute which had beene payed vnto the Kings, was leſſened by halfe. As for the reſt; the Countrey was diuided into foure parts, and they forbidden commerce one with the other. All the Nobility were ſent captiue into *Italy*, with their wiues and children, as many as were aboue fifteene yeeres old. The ancient Lawes of the Countrey were abrogated; and new giuen by *Æmylius*. Such miſchiefe the Senate thought it better to doe, at the firſt alteration of things in this Prouince, and in the time of Conqueſt, than otherwiſe to leaue any inconuenience that ſhould be worſe in the future. But concerning the *Greekes*, that were not ſubiects to *Rome*; the things done to them could deſerue no better name than meere tyrannie, yea and ſhameleſſe periury; were it not ſo, that the familiar cuſtome, among Princes and great Eſtates, of violating Leagues, doth make the Oathes of confederation ſeeme of no validitie. The Embaſſadours that were ſent to viſit the *Greekes*, called before them all ſuch men of note, from euery quarter, as had any way diſcouered an vnſeruiceable diſpoſition towards the *Romans*. Theſe they ſent to *Rome*; where they were made ſure enough. Some of theſe had ſent letters to *Perſeus*, which fell at length into the *Romans* hands: and in that reſpect, though they were no ſubiects, yet wanted there no colour, for vſing them as traytors, or at leaſt as enemies. But ſince onely two men were beheaded, for hauing beene openly on the *Macedonian* ſide; and ſince it is confeſſed, that the good *Patriotes* were no leſſe afflicted in this inquiſition, than they that had ſold themſelues to the King: this manner of proceeding was inexcuſable Tyrannie. With the *Achæans* theſe Embaſſadours were to deale more formally: not ſo much becauſe that Common-wealth was ſtrong (though this were to be regarded by them, hauing no Commiſſion to make or denounce Warre) and like to proue vntractable, if manifeſt wrong were offered; as for that there appeared no manner of ſigne, by letters, or otherwiſe, whereby any one of the *Achæans* could be ſuſpitiouſly charged to haue held correſpondence with the *Macedonian*. It was alſo ſo, that neither *Callicrates*, nor any of his adherents, had beene employed by the Nation, in doing or offering their ſeruice to the *Romans*, but onely ſuch as were the beſt *Patriotes*. Yet would not therefore the Embaſſadours neglect to vſe the benefit of the time: wherein, ſince all men trembled for feare of *Rome*, the ſeaſon ſerued fitly to ranke the *Achæans* with the reſt.

And

And hereto *Callicrates* was very vrgent: fearing, and procuring them to feare in behalfe of him and his friends, that if some sharpe order were not now taken, he and his fellowes should be made to pay for their mischieuous deuices, ere long time passed. So the Embassadours came among the *Achæans*: where one of them, in open assembly of the Nation, spake as *Callicrates* had before instructed him. Hee said, that some of the chiefe among them, had with money and other meanes befriended *Perseus*. This being so; he desired that all such men might be condemned, whom, after sentence giuen, hee would name vnto them. After sentence giuen (cried out the whole assembly) what iustice were this? Name them first, and let them answere; which if they cannot well doe, wee will sopne condemne them. Then said the *Roman* boldly, that all their Prætors, as many as had led their armies, were guiltie of this crime. If this were true, said *Xenon*, a temperate man, and confident in his innocence; then should I likewise haue beene friend to *Perseus*: whereof, if any man can accuse me, I shall throughly answere him, either here presently; or before the Senate at *Rome*. Vpon these words of *Xenon* the Embassadour laid hold, and said that euen so it were the best way, for him and the rest to purge themselues before the Senate at *Rome*. Then began he to name others, and left not vntill he had cited aboue a thousand; willing them to appeare and answere before the Senate. This might euen be tearmed the captiuitie of *Greece*; wherein so many of the honestest and worthiest men were carried from home, for none other cause than their loue vnto their Countrey; to be punished according to the will of those, who could not endure, that vertue, and regard of the publike libertie, should dwell together in any of the *Greeks*. At their comming to *Rome*, they were all cast into prison, as men already condemned by the *Achæans*. Many Embassages were sent from *Achaia* (where it is to be wondred, that any such honest care of these innocent men could be remaining: since honestie had been thus punished as a vice, in so many of the worthiest among them) to informe the Senate, that these men were neither condemned by the *Achæans*, nor yet held to be offendors. But in stead of better answere it was pronounced; That the *Senate thought it not expedient for the Countrie, that these men should returne into Achaia*. Neither could any sollicitation of the *Achæans*, who neuer ceased to importune the Senate for their libertie, preuaile at all; vntill after seuenteene yeeres, fewer than thirtie of them were enlarged, of whom that wise and vertuous man *Polybius*, the great Historian was one. All the rest were either dead in prison; or hauing made offer to escape, whether vpon the way before they came to *Rome*: or whether out of iayle, after that they were committed thereto, suffered death as malefactors.

This was a gentle correction, in regard of what was done vpon the *Epirots*. For the Senate being desirous to preserue the *Macedonian* Treasure whole; yet withall, to gratifie the Souldiours, gaue order, That the whole Countrey of *Epirus* should be put to sacke. This was a barbarous and horrible cruelty; as also it was performed by *Æmylius* with mischieuous subtiltie. Hauing taken leaue of the *Greekes*, and of the *Macedonians*, with bidding them well to vse the libertie bestowed vpon them by the people of *Rome*; he sent vnto the *Epirots* for ten of the principall men out of euery Citie. These he commanded to deliuer vp all the Gold and Siluer which they had; and sent along with them, into euery of their Townes, what companies of men he thought conuenient, as it were to fetch the money. But he gaue secret instruction to the Captaines, that vpon a certaine day by him appointed, they should fall to sacke, euery one the Towne wherein to he was sent. Thus in one day were threescore and tenne Cities, all confederate with the *Romans*, spoyled by the *Roman* Souldiours; and besides other acts of hostility in a time of peace, a hundred and fiftie thousand of that Nation made slaues. It may be granted, that some of the *Epirots* deserued punishment, as hauing fauoured *Perseus*. But since they, among this people, that were thought guilty of this offence, yea, or but coldly affected to the *Romans*, had beene already sent into *Italie*, there to receiue their due; and since this Nation, in generall, was not onely at the present in good obedience, but had euen in this warre, done good seruice to the *Romans*: I hold this act so wicked, that I should not beleeue it, had any one Writer deliuered the contrary. But the truth being manifest by consent of all; it is the lesse marueilous, that *God* was pleased to make *Æmylius* childelesse, euen in the glory of his triumph, how great soeuer otherwise his vertues were.

In such manner dealt the *Romans*, after their victory, with the *Greekes* and *Macedonians*.

ans. How terrible they were to other Kingdomes abroad; it will appeare by the efficacie of an Embassage sent from them to *Antiochus*; whereof before we speake, we must speake somewhat of *Antiochus* his foregoers, of himselfe, and of his affaires about which these Embassadours came.

§. XI.

The Warre of Antiochus *vpon Ægypt, brought to end by the Roman Embassadours.*

ANtiochus the Great, after his peace with the *Romans*, did nothing that was memorable in the short time following of his raigne and life. He died the sixe and thirtieth yeere after he had worne a Crowne, and in the seuenteenth or eighteenth of *Ptolemie Epiphanes*: while he attempted to rob the Temple of *Bel*, or (according to *Iustine*) of *Iupiter*. He left behinde him three sonnes, *Seleucus Philopator*, *Antiochus Epiphanes*, *Demetrius Soter*; and one daughter, *Cleopatra*, whom hee had giuen in marriage to *Ptolemie Epiphanes*, King of *Ægypt*. *Seleucus* the fourth of that name, and the eldest of *Antiochus* his sonnes; reigned in *Syria* twelue yeeres, according to *Eusebius*, *Appian*, and *Sulpitius*: though *Iosephus* giue him but seuen. A Prince, who as hee was sloathfull by nature; so the great losse which his father *Antiochus* had receiued, tooke from him the meanes of managing any great affaire. Of him, about three hundred yeeres before his birth, *Daniel* gaue this iudgement, *Et stabit in loco eius vilissimus & indignus decore regio. And in his place* (speaking of *Antiochus*, the Father of this man) *shall start vp a vilde person, vnworthy the honour of a King.* Vnder this *Seleucus*, those things were done which are spoken of *Onias* the high Priest, in these words, and other to the same effect: *What time as the holy Citie was inhabited with all Peace, because of the godlinesse of* Onias *the Priest, it came to passe, that euen the King did honour the place, and garnished the Temple with great gifts.* And all that is written in the third Chapter of the second of *Macchabees*, of *Simon* of *Beniamin*, who by *Apollonius* betrayed the Treasures of the Temple; and of *Heliodorus* sent by the King to seize them; of his miraculous striking by God, and his recouery at the prayers of *Onias*; of the Kings death, and of his successour *Antiochus Epiphanes*. It is therefore from the raigne of this King, that the bookes of the *Macchabees* take beginning. Which bookes seeme not to be deliuered by one and the same hand. For the first booke, although it touch vpon *Alexander* the Great, yet it hath nothing else of his storie, nor of the acts of his successours, till the time of *Antiochus Epiphanes*, the brother and successour of this *Seleucus*; from whom downward to the death of *Simon Macchabeus* (who died in the hundred threescore and seuenteenth yeere of the *Greekes* in *Syria*) that first booke treateth. The Author of the second booke, although he take the Storie somewhat further off, by way of a Proeme, yet he endeth with the hundred and one and fiftieth yeere of the *Grecian* raigne, and with the death of *Nicanor*, slaine by *Iudas*: remembring in the fourth Chapter the practice of *Iason* the brother of *Onias*, who after the death of *Seleucus*, preuailed with *Antiochus Epiphanes*, his successor, for the Priesthood. It is also held by *Iansenius* and other graue Writers, that it was in the time of this *Onias*, that *Arius* King of the *Spartans* sent Embassadours to the *Iewes*, as to their brothers and kinsmen. Which intelligence betweene them and the *Greekes*, *Ionathan* the brother and successour of *Iudas*, remembreth in the Preamble of that Epistle, which he himselfe directed to the people of *Sparta* by *Numenius* and *Antipater* his Embassadours, whom he employed at the same time to the Senate of *Rome*; repeating also the former Letters word by word, which *Arius* had sent to *Onias* the high Priest, whereof *Iosephus* addes, that the name of the *Lacedæmonian* Embassador was *Demoteles*, and that the Letters had a square Volume, and were sealed with an Eagle holding a Dragon in her clawes.

Strab. lib. 16; Iust. lib. 35.

Euseb in Chro. App de bell Syr. Ant. 12. cap. 5.

Dan. 11. v. 21.

2 Mac. cap 3.

Mac. 1. 12. Super Eccl. c. 5.

Now to this *Seleucus*, the fourth of that name, succeeded *Antiochus Epiphanes*, in the hundred and seuen and thirtieth yeere of the *Greekes* in *Syria*. He was the second sonne of the Great *Antiochus*: and he obtained his Kingdome by procuring the death of the King his brother; which also he vsurped from his brothers sonne.

Ptolemie Philometor, his Nephew by his sister *Cleopatra*, being then very young, had beene about seuen yeeres King of *Ægypt*.

Ptolemie Epiphanes, the Father of this King *Philometor*, had reigned in *Ægypt* foure and twenty yeeres, in great quiet, but doing little or nothing that was memorable. *Philip*

of

of *Macedon*, and the great *Antiochus*, had agreed to diuide his Kingdome betweene them, whileſt he was a childe. But they found ſuch other buſineſſe, ere long, with the *Romans*, as made them giue ouer their vniuſt purpoſe; eſpecially *Antiochus*, who gaue, with his daughter in marriage, vnto this *Ptolemie*, the Prouinces of *Cœloſyria*, *Phœnice*, and *Iudea*, which he had won by his victory ouer *Scopas*, that was Generall of the *Ægyptian* forces in thoſe parts. Neuertheleſſe, *Ptolemie* adhered to the *Romans*: whereby hee liued in the greater ſecuritie. He left behinde him two ſons; this *Ptolemie Philometor*, and *Ptolemie Phyſcon*, with a daughter, *Cleopatra*. *Cleopatra* was wife to the elder of her brethren, and after his death to the yonger, by whom ſhee was caſt off, and her daughter taken in her ſtead. Such were the marriages of theſe *Ægyptian* Kings.

Ptolemie Philometor, ſo called (that is, the louer of his mother) by a bitter nickname, becauſe he ſlew her, fell into hatred with his ſubiects, and was like to be chaſed out of his Kingdome, his yonger brother being ſet vp againſt him. *Phyſcon* hauing a ſtrong party, got poſſeſſion of *Alexandria*; and *Philometor* held himſelfe in *Memphis*, crauing ſuccour of King *Antiochus* his vncle. Hereof *Antiochus* was glad: who vnder colour to take vpon him the protection of the young Prince, ſought by all means poſſible to poſſeſſe himſelfe of that Kingdome. He ſent *Apollonius* the ſonne of *Mneſtheus* Embaſſadour into *Ægypt*, and vnder colour to aſſiſt the Kings Coronation, hee gaue him inſtructions to perſwade the Gouernours of the yong King *Philometor*, to deliuer the King his Nephew with the principall places of that Kingdome into his hands; pretending an extraordinary care and deſire of his Nephewes ſafety and well doing. And the better to anſwere all argument to the contrary, he prepared a forcible armie to attend him. Thus came hee alongſt the coaſt of *Syria* to *Ioppe*, and from thence on the ſudden he turned himſelfe towards *Ieruſalem*, where, by *Iaſon* the Prieſt (a Chaplin fit for ſuch a Patron) he was with all pompe and ſolemnitie receiued into the Citie. For though lately, in the time of *Seleucus*, the brother and predeceſſour of *Epiphanes*, that impious Traitour *Simon* of the Tribe of *Beniamin*, Ruler of the Temple, when he would haue deliuered the treaſures thereof to *Apollonius* Gouernour of *Cœloſyria* and *Phœnicia*, was diſappointed of his wicked purpoſe by miracle from heauen; the ſaid *Apollonius* being ſtrucken by the Angell of God, and recouering againe at the prayer of *Onias*: yet ſufficed not this example to terrifie others from the like vngodly practices. Preſently vpon the death of *Seleucus*, this *Iaſon*, the brother of *Onias*, ſeeking to ſupplant his brother, and to obtaine the Prieſthood for himſelfe, offered vnto the King three hundred and threeſcore talents of ſiluer, with other rents and ſummes of money. So he got his deſire, though he not long inioyed it.

10 20 30 40 50

2 Mac. 4.

Mac. 3. 24. 3.

Mac. 4. 7. 4.

This naughty dealing of *Iaſon*, and his being ouer-reached by another in the ſame kinde, cals to minde a by-word taken vp among the *Achaans*, when as that miſchieuous *Callicrates*, who had beene too hard for all worthy and vertuous men, was beaten at his owne weapon, by one of his owne condition. It went thus:

One fire than other burnes more forcibly,
One Wolfe than other Wolues does bite more ſore;
One Hawke than other Hawkes more ſwift does fly.
So one moſt miſchieuous of men before,
Callicrates, *falſe knaue as knaue might be,*
Met with Menalcidas *more falſe than he.*

And euen thus fell it out with *Iaſon*: who within three yeeres after, was betrayed, and ouerbidden by *Menelaus* the brother of *Simon*, that for three hundred talents more obtained the Prieſthood for himſelfe: *Iaſon* thereupon being forced to flye from *Ieruſalem*, and to hide himſelfe among the *Ammonites*.

From *Ieruſalem*, *Antiochus* marched into *Phœnicia*, to augment the numbers of his men of warre, and to prepare a Fleet for his expedition into *Ægypt*; with which, and with a mighty armie of land-forces, *He went about to raigne ouer Ægypt, that he might haue the dominion of two Realmes, and entred Ægypt with a mighty company with, Chariots and Elephants, with Horſemen, and with a great Nauie, and moued warre againſt* Ptolemæus *King of Ægypt, but* Ptolemæus *was afraid of him, and fled, & many were wounded to death. He won many ſtrong Cities, and tooke away the ſpoyles of the Land of Ægypt.* Thus was fulfilled

Mac. 1. 1. 1. v. 17.

Verſ. 18. 19. 20 &c.

Prophecie of *Daniel*: *He shall enter into the quiet and plentifull Prouinces, and he shall doe that which his Fathers haue not done, nor his Fathers Fathers.* Neuer indeede had any of the Kings of *Syria* so great a victory ouer the *Ægyptians*, nor tooke from them so great riches. For he gaue a notable ouerthrow to the Captaines of *Ptolemie*, betweene *Pelusium* and the hill *Cassius*, after which he entred, and sackt the greatest and richest of all the Cities of *Ægypt*, *Alexandria* excepted, which he could not force. In conclusion, after *that Antiochus had smitten Ægypt, he turned againe, and went vp towards Israel and Ierusalem with a mightie people, and entred proudly into the Sanctuary, and tooke away the golden Altar, and the Candlesticke for the light, and all the instruments thereof, and the table of the Shew-bread, and the Powring Vessels, and the Bolles, and the golden Basons, and the Vaile and the Crownes, and the golden Apparell. He tooke also the Siluer and the Gold, and the precious Iewels, and the secret Treasures: and when hee had taken away all, hee departed into his owne Land, after he had murdered many men.* Dan. 11. v. 24. Hier. in Dan. Mac. l. 1. c. 1.

It was about the beginning of the *Macedonian* warre, that *Antiochus* tooke in hand this *Ægyptian* businesse. At what time he first laid claime to *Cœlosyria*, iustifying his title by * the same allegations which his father had made; and stiffely auerting, that this Prouince had not beene consigned ouer to the *Ægyptian*, or giuen in dowrie with *Cleopatra*. Easie it was to approue his right vnto that which he had already gotten, when he was in a faire way to get all *Ægypt*. The *Achæans*, *Rhodians*, *Athenians*, and other of the *Greekes*, pressed him, by seuerall Embassages, to some good conclusion. But his answere was, that if the *Alexandrians* could be contented to receiue their King his Nephew *Philometor*, the elder brother of the *Ptolemies*, then should the warre be presently at an end; otherwise not. Yet when he saw, that it was an hard piece of worke to take *Alexandria* by force: he thought it better to let the two brothers consume themselues with intestine war, than by the terror of his armes, threatning destruction vnto both of them, to put into them any desire of comming to agreement. He therefore withdrew his forces for the present; leauing the *Ptolemies* in very weake estate, the yonger almost ruinated by his inuasion, the elder hated and forsaken by his people. Lib. 6. * Cap. 5. §. 2. Polyb. Leg. 81. 82. Leg.

But how weake soeuer these *Ægyptians* were, their hatred was thought to be so strong, that *Antiochus* might leaue them to the prosecution thereof; and follow, at good leisure, his other businesse at *Ierusalem* or elsewhere. So after the sacke of *Ierusalem*, he rested him awhile at *Antioch*, and then made a iourney into *Cilicia*, to suppresse the Rebellion of the *Thracians* and other in those parts, who had bin giuen as it were, by way of dowry, to a Concubine of the Kings, called *Antiochis*. For Gouernour of *Syria* in his absence, he left one *Andronicus*, a man of great authority about him. In the meane while *Menelaus* the brother of *Simon*, the same who had thrust *Iason* out of the Priesthood, and promised the King three hundred talents for an Income, committing the charge of the Priesthood to his brother *Lysimachus*, stole certaine vessels of gold out of the Temple: whereof hee presented a part to *Andronicus* the Kings Lieutenant, and sold the rest at *Tyre*, and other Cities adioyning. This hee did, as it seemeth, to aduance the payment of the three hundred talents promised; the same being now by *Sostratus* eagerly demanded. Hereof when *Onias* the Priest (formerly dispossessed by *Iason*) had certaine knowledge, being moued with zeale, and detesting the sacriledge of *Menelaus*, he reproued him for it; and fearing his reuenge, he withdrew himselfe into a Sanctuary at *Daphne*.

Daphne was a place of delight adioyning as a suburb to *Antioch*. In compasse it had about ten miles: wherein were the *Temples* of *Apollo* and *Diana*, with a Grone, sweete Springs, banquetting places, and the like; which were wholly, in a manner, abused to lust and other such voluptuousnesse. Whether it were well done of *Onias*, to commit himselfe to the protection of *Apollo* and *Diana*, or to claime priuiledge, from the holinesse of a ground consecrated to any of the Heathen gods, I will not stand to discourse. Onely I say for mine owne opinion; that the inconuenience is farre lesse, to hold this booke as *Apocryphall*, than to iudge this fearefull shift which *Onias* (though a vertuous man) made for his life, either commendable, or allowable, as the booke seemes to doe. As for this refuge, it could not saue the life of the poore olde man: for Menelaus *taking* Andronicus *apart, prayed him to slay* Onias. *So when hee came to* Onias, *hee counselled him craftily, giuing him his right hand with an oath, and perswaded him to come out of the Sanctuarie; so hee slew him incontinently without any regard of righteousnesse.* Hereof Mac. l. 2. c. 4.

when complaint was made to *Antiochus* after his returne out of *Cilicia*, *He tooke away* Andronicus *his garment of purple, and rent his cloathes, and commanded him to be led throughout the Citie, and in the same place where he had committed the wickednesse against* Onias, *he was slaine as a murderer.* In taking reuenge of this innocent mans death, I should haue thought that this wicked King had once in his life-time done Iustice. But presently after this, at the suit of one *Ptolemie*, a Traytor to *Ptolemie Philometor*, hee condemned innocent men to death; who iustly complained against *Menelaus*, and his brother *Lysimachus*, for a second robbing of the Temple, and carrying thence the vessels of gold remaining. Hereby it is manifest, that he was guided by his owne outragious will, and not by any regard of iustice: since he reuenged the death of *Onias*, yet slue those that were in the same cause with *Onias*; *Who, had they told their cause, yea, before the* Scythians, *they should haue beene heard as innocent.* By reason of such his vnsteadinesse, this King was commonly tearmed *Epimanes*, that is, mad, in stead of *Epiphanes*, which signifieth Noble or Illustrious.

Mac. 2. c. 4. v. 38.

Vers. 47.

After this, *Antiochus* made preparation for a second voyage into *Ægypt*, *and then were there seene throughout all the Citie of* Ierusalem, *forty daies long, horsemen running in the ayre with robes of gold, and as bands of Spearemen, and as troupes of Horsemen set in aray, encountring and coursing one against another.* Of these prodigious signes, or rather forewarnings of *God*, all Histories haue deliuered vs, some more, some lesse. Before the destruction of *Ierusalem* by *Vespasian*, a starre in the forme of a sword appeared in the Heauens directly ouer the City, after which there followed a slaughter like vnto this of *Epiphanes*, though farre greater. In the *Cymbrian* warres, *Pliny* tels vs, that Armies were seene fighting in the ayre from the morning till the euening.

Mac. 2. c. 5. v. 1

Plin. l. 2. c. 57.

In the time of Pope *Iohn* the eleuenth, a fountaine powred out blood in stead of water, in or neare the Citie of *Genoa*; soone after which the Citie was taken by the *Saracens*, with great slaughter. Of these and the like prodigious signes, *Vipera* hath collected many, and very remarkeable. But this one seemeth to mee most memorable, because the most notorious. All men know, that in the Emperour *Nero*, the Off-spring of the *Cæsars*, as well naturall as adopted, tooke end; whereof this notable signe gaue warning.

Mercur. Vipera de Prodig. l. 8. Vipera de Prisco & sacro instituto.

When *Liuia* was first married to *Augustus*, an Eagle let fall into her armes a white Hen, holding a Lawrell branch in her mouth. *Liuia* caused this Hen to be carefully nourished, and the Lawrell branch to be planted: Of the Hen came a faire encrease of white Poultrie; and from the little Branch there sprang vp in time a Groue of Lawrell: so that afterwards, in all Triumphs, the Conquerors did vse to carry in their hands a branch of Bayes taken out of this Groue; & after the Triumphs ended, to set it againe in the same ground: which branches were obserued, when they happened to wither, to foreshew the death of those persons who carried them in triumph. And in the last yeere of *Nero*, all the broodes of the white Hens died, and the whole Groue of Bayes withered at once. Moreouer, the heads of all the *Cæsars* Statues, and the Scepter placed in *Augustus* his hand, were stricken downe with lightning. That the *Iewes* did not thinke such strange signes to be vnworthy of regard; it appeares by their calling vpon *God*, and praying, that these tokens might turne to good.

Sueton. Galba.

Now as the first voyage of *Antiochus* into *Ægypt* was occasioned by discord of the two brethren therein reigning: so was his second Expedition caused by their good agreement. For the elder *Ptolemie* being left in *Memphis*, nor strong enough to force his brother, who had defended *Alexandria* against all the power of their Vncle; thought it the best way to seeke entrance into that royall Citie, rather by perswasion than by armes. *Physcon* had not yet forgotten the terrour of the former siege: the *Alexandrines* though they loued not *Philometor*, yet loued they worse to liue in scarcitie of victuals (which was already great among them, and like to grow extreame) since nothing was brought in from the Countrey; and the friends of the yonger brother saw no likelihood of good issue to be hoped for without reconciliation. These good helpes, and aboue all these, the louing disposition of *Cleopatra*, who then was in *Alexandria*, encouraged *Philometor* in his purpose. But that which made him earnestly desirous to accomplish it, was the feare wherein hee stood of his Vncle. For though *Antiochus* were gone out of *Ægypt* with his armie; yet had he left behinde him a strong garrison in *Peluſium*; retaining that Citie, which was the Key of *Ægypt*, to his owne

owne vse. This consideration wrought also with *Physcon*, and with those that were about him; so as by the vehement mediation of *Cleopatra* their sister, the two brethren made an end of all quarrels.

When the newes of this accord was brought to *Antiochus*, hee was greatly enraged: for notwithstanding that he had pretended no other thing than the establishment of the King *Philometor* his nephew, and a meaning to subiect his younger brother vnto him, which hee gaue in answere to all Embassadours; yet he now prepared to make a sharpe warre vpon them both. And to this end he presently furnished and sent out his Nauie towards *Cyprus*, and drew his land Armie into *Cœlosyria*, ready to enter *Ægypt* the Spring following. When he was on his way as farre as *Rhinocorura*, he met with Embassadours sent from *Ptolemie*. Their errand was partly to yeelde thankes to *Antiochus* for the establishing of *Philometor* in his Kingdome; partly to beseech him, That hee would rather be pleased to signifie what hee required to haue done in *Ægypt*, which should be performed, than to enter it as an enemy with so puissant an Armie. But *Antiochus* returned this short answere, That hee would neither call backe his Fleete, nor withdraw his Armie, vpon any other condition, than that *Ptolemie* should surrender into his hands together with the Citie of *Pelusium*, the whole Territory thereto belonging: and that hee should also abandon and leaue vnto him the Ile of *Cyprus*, with all the right that he had vnto either of them for euer. For answere vnto these demands, hee set downe a day certaine, and a short one. Which being come and past, without any accord made, the *Syrian* Fleete entred *Nilus*, and recouered as well those places which appertained to *Ptolemie* in *Arabia*, as in *Ægypt* it selfe; for *Memphis*, and all about it, receiued *Antiochus*, being vnable to resist him. The King hauing now no stoppe in his way to *Alexandria*; passed on thitherwards by easie iourneyes.

Of all these troubles past, as well as of the present danger wherein *Ægypt* stood, the *Romans* had notice long agoe. But they found, or, were contented to finde, little reason for them to intermeddle therein. For it was a ciuill warre: and wherein *Antiochus* seemed to take part with the iuster cause. Yet they gaue signification, that it would be much displeasing vnto them, to haue the Kingdome of *Ægypt* taken from the rightfull owners. More they could not, or would not doe; being troubled with *Perseus*; and therefore loath to prouoke *Antiochus* too farre. Neuertheless, the *Ægyptian* Kings being reconciled, and standing ioyntly in neede of helpe against their Vncle, who prepared and made open warre against them both: it was to be expected, that not onely the *Romans*, but many of the *Greekes*, as being thereto obliged by notable benefits should arme in defence of their Kingdome. *Rome* had beene sustained with food from *Ægypt*, in the warre of *Hannibal*; when *Italy* lying waste, had neither corne, nor money wherewith to buy sufficient store. By helpe of the *Ægyptian*, had *Aratus* laide the foundation of that greatnesse, whereto the *Achæans* attained. And by the like helpe, had *Rhodes* beene defended against *Demetrius Poliorcetes*. Neither were these friendly turnes, which that bountifull house of the *Ptolemies* had done for sundry people abroad, ill followed, or seconded, by other as bad in requitall: but with continuance of suitable beneficence, from time to time encreased. Wherefore the two brothers sent abroad confidently for ayde; especially to the *Rhodians* and *Achæans*, who seemed most able to giue it effectually. To the *Romans*, *Physcon* and *Cleopatra* had sent, a yeere since: but their Embassadours lay still in *Rome*. Of the *Achæans* they desired in particular, that *Lycortas* the braue warriour might be sent vnto them, as Generall of all the *Auxiliaries*, and his sonne *Polybius*, Generall of the Horse. Hereunto the *Achæans* readily condescended: and would immediatly haue made performance, if *Callicrates* had not interposed his mischieuous art. Hee, whether seeking occasion to vaunt his obsequiousnesse to the *Romans*; or much rather enuying those Noble Captaines, whose seruice the Kings desired; withstood the common voyce; which was, That their Nation should, not with such small numbers as were requested, but withall their power, be ayding vnto the *Ptolemies*. For it was not now (hee said) conuenient time to entangle themselues in any such businesse, as might make them the lesse able to yeelde vnto the *Romans*, what helpe soeuer should be required in the *Macedonian* warre. And in this sentence, hee with those of his faction, obstinately persisted, terrifying others with bigge words, as it were in behalfe of the *Romans*. But *Polybius* affirmed, that *Martius*

the late Conſull had ſignified vnto him, that the *Romans* were paſt all neede of helpe: adding further, that a thouſand foote, and two hundred horſe, might well be ſpared, to the ayde of their Benefactours, the *Ægyptian* Kings, without diſabling their Nation to performe any ſeruice to the *Romans*; for as much as the *Achæans* could without trouble, raiſe thirtie or fortie thouſand Souldiours. All this notwithſtanding, the reſolution was deferred from one meeting to another; and finally broken, by the violence of *Calliclates*. For when it was thought that the Decree ſhould haue paſſed; he brought into the Theater where the aſſembly was held, a Meſſenger with letters from *Martius*; whereby the *Achæans* were deſired to conforme themſelues to the *Roman* Senate; and to labour as the Senate had done, by ſending Embaſſadours to ſet *Ægypt* in peace. This was an aduice againſt all reaſon. For the Senate had indeede ſent Embaſſadours to make peace; but as in a time of greater buſineſſe elſewhere, with ſuch milde words, that nothing was effected. Wherefore it was not likely, that the *Achæans* ſhould doe any good in the ſame kinde. Yet *Polybius* and his friends, durſt not gaine-ſay the *Roman* Councell; which had force of an iniunction. So the Kings were left in much diſtreſſe; diſappointed of their expectation. But within a while was *Perſeus* ouercome: and then might the Embaſſadour ſent from the *Roman* Senate, performe as much as any Armie could haue done.

Audience had beene lately giuen by the Senate, vnto thoſe Embaſſadours of *Phyſcon* and *Cleopatra*; which hauing ſtayed more then a whole yeere in the City, brought nothing of their buſineſſe to effect vntill now. The Embaſſadors deliuered their meſſage in the name of thoſe that had ſent them: though it concerned (which perhaps they knew not) *Philometor*, no leſſe than his Brother and Siſter.

In this ambaſſage of *Ptolemie*, now requeſting helpe from *Rome*; appeared a notable change of his fortune, from ſuch as it had beene before three or foure yeeres laſt paſt. For in the beginning of theſe his troubles, which beganne with the *Macedonian* Warre; either he, or *Eulæus*, or *Lenæus* (vpon whom the blame was afterwards layd) which had the gouernment of him, thought his affaires in ſuch good eſtate, that not onely hee determined to ſet vpon *Antiochus*, for *Cœleſyria*; but would haue interpoſed himſelfe betweene the *Romans* and *Perſeus*, as a competent Arbitratour; though it fell out well, that his Embaſſadour was by a friend perſwaded to forget that point of his errand. From theſe high thoughts he fell on the ſudden, by the rebellion of his brother and ſubiects, to liue vnder protection of the ſame *Antiochus*. And now at ſuch time as by atonement with his brother and ſubiects, he might haue ſeemed to ſtand in no neede of ſuch protection, he hath remaining none other helpe whereby to ſaue both his Kingdome and life, than what can be obtained by their interceſſion which were imployed againſt him. This miſerable condition of him, his brother and ſiſter, ſhewed it ſelfe, euen in the habit of thoſe Embaſſadours. They were poorely clad; the haire of their heads and beardes ouergrowne, as was their manner in time of affliction; and they carried in their hands, branches of Oliue. Thus they entred into the Senate, and there fell, grouling and proſtrate vpon the floore. Their garments were not ſo meane and mournefull, nor their lookes and Countenances ſo ſadde and dejected, but that their ſpeech was than either of the other farre more lamentable. For hauing told in what danger their King and Countrey ſtood; they made a pittifull and grieuous complaint vnto the Senate, beſeeching them to haue compaſſion of their Eſtate, and of their Princes, who had alwaies remained friendly and faithfull to the *Romanes*. They ſaid that the people of *Rome* had ſo much heeretofore fauoured this *Antiochus* in particular, and were of ſuch account and authoritie, with all other Kings and Nations; as if they pleaſed but to ſend their Embaſſadours, and let *Antiochus* know, that the Senate was offended with his vndertaking vpon the King their Confederate; then would hee preſently raiſe his ſiege from before *Alexandria*, and with-draw his Armie out of *Ægypt*, into *Syria*. But that if the Senate protracted any time, or vſed any delay; then ſhould *Ptolemie* and *Cleopatra*, be ſhortlie driuen out of their Realmes, and make repaire to *Rome*; with ſhamefull diſhonour to the Senate, and people thereof, in that, in the extreme dangers of all their fortunes, they had not vouchſafed to relieue them.

Polib. Leg. 72

The Lords of the Senate moued with compaſſion, ſent incontinently *C. Popilius Lenas*, *C. Decimius*, and *A. Hoſtilius*, as Embaſſadors to determine and end the warre betweene thoſe Kings. In commiſſion they had firſt to finde King *Ptolemie*, and then *Antiochus*, and

to

to let them both vnderstand, that vnlesse they surceased, and gaue ouer Armes, they would take that King no more for a friend to the Senate, and people of *Rome*, whom they found obstinate, or vsing delay. So these *Romans* together with the *Alexandrine* Embassadours, tooke their leaue, and went onward their way within three dayes after.

Whilest *Popilius* and his fellowes were on their way toward *Ægypt*, *Antiochus* had transported his Armie ouer *Lusine*, some fortie myles from *Alexandria*. So neere was he to the end of his iourney, when the *Roman* Embassadours met him. After greeting and salutations at their first encounter, *Antiochus* offered his right hand to *Popilius*: but *Popilius* filled it with a Rolle of paper, willing him to reade those Mandates of the Senate, before he did any thing else. *Antiochus* did so; and hauing a little while considered of the businesse, he told *Popilius*, That hee would aduise with his friends, and then giue the Embassadours their answere. But *Popilius*, according to his ordinary blunt manner of speech, which hee had by nature, made a Circle about the King with a Rodde which hee held in his hand, willing him to make him such an answere as hee might report to the Senate, before hee moued out of that Circle. The King astonished at this so rude and violent a Commandement, after hee had stayed and pawsed awhile, I will be content (quoth hee) to doe whatsoeuer the Senate shall ordaine. Then *Popilius* gaue vnto the King his hand, as to a Friend and Allie of the *Romans*.

Thus *Antiochus* departed out of *Ægypt*, without any good issue of his costly Expedition; euen in such manner as * *Daniel* had propheſied long before: yea, fulfilling euery particular circumstance, both of returning, and of doing mischiefe to *Ierusalem* after his returne; likeas if these things had rather beene historified than fore-told by the Prophet. As for the *Roman* Embassadors, they stayed awhile, and setled the Kingdome of *Ægypt*, leauing it vnto the elder brother, and appointed the yonger to reigne ouer *Cyrene*. This done, they departed towards *Cyprus*; which they felt, as it had beene, in the power of the *Ægyptian*, hauing first sent away *Antiochus* Fleet, which had already giuen an ouerthrow to the *Ægyptian* ships.

* *Dan. cap. 11. v. 29. 30. &c.*

§. XII.

How the Romans were dreadfull to all Kings. Their demeanour towards Eumenes, Prusias, Masanissa, *and* Cotys. *The end of* Perseus *and his children. The instabilitie of Kingly Estates. The Triumphs of* Paulus, Anicius, *and* Octauius. *With the Conclusion of the worke.*

BY this peremptorie demeanour of *Popilius*, in doing his Message, and by the ready obedience of King *Antiochus* to the will of the Senate; wee may perceiue how terrible the *Romans* were growne, through their conquest of *Macedon*. The same *Popilius* had beene well contented, a yeere before this, to lay aside the roughnesse of his naturall condition, and to giue good language to the *Achæans* and *Ætolians*, when hee went Embassadour to those people of *Greece*, that were of farre lesse power than the King of *Antiochus*. Likewise, *Antiochus* had with good words, and no more than good words, dismissed other Embassadours which came from *Rome*, in such sort, as they complained not, much lesse vsed any menacing tearmes, though he performed nothing of their request. But now the case was altered. So found other Kings as well as *Antiochus*.

Eumenes sent to *Rome* his brother *Attalus*, to gratulate the victory ouer *Perseus*, and to craue helpe or countenance of the Senate against the *Gallogreekes*, which molested him. Very welcome was *Attalus*, and louingly entertained by most of the Senatours: who bade him be confident, and request of the Senate his brothers Kingdome for himselfe; for it should surely be giuen him. These hopefull promises tickled *Attalus* with such ambition, that hee either approued, or seemed to approue the motion. But his honest nature was soone reclaymed by the faithfull counsaile of *Stratius* a Physician; whom *Eumenes* had sent to *Rome* of purpose to keepe his brother vpright. So, when hee came into the Senate, hee deliuered the errand about which hee had beene sent; recounting his owne seruices done to the *Romans* in the late Warre, * where withall hee forgat not to make of his brother as good mention as hee could: and finally requested, That the Townes of *Ænus* and *Maronea* might be bestowed

* *Liu. lib. 45.*

* Polyb. Legat. 93. bestowed vpon himselfe. * By his omitting to sue for his brothers Kingdome, the Senate conceiued opinion, that he meant to craue another day of audience for that businesse alone. Wherefore, to make him vnderstand how gracious he was, they not onely granted all his desire; but in the presents which they gaue to him (as was their custome to Embassadours that came with an acceptable message) they vsed singular magnificence. Polyb. ibid. Neuertheless, *Attalus* tooke no notice of their meaning; but went his way, contented with what they had already granted. This did so highly displease the Senate, that whilest he was yet in *Italie*, they gaue order for the libertie of *Æmus* and *Maronea*; thereby making vneffectuall their promise; which otherwise they could not, without shame, reuoke. And as for the *Gallogrecks*, which were about to inuade the Kingdome of *Pergamus*; they sent Embassadours to them, with such instructions, as rather encouraged than hindered them in their purpose. The displeasure of the Senate being so manifest; *Eumenes* thought it worthy of his labour to make another voyage to *Rome*. He might well blame the folly of his second voyage thither, for this necessity of the third: since, by his malice to *Perseus*, hee had layed open vnto these ambitious Potentates the way to his owne doores. No sooner was he come into *Italie*, than the Senate was ready to send him going. It was not thought expedient to vse him as an enemy, that came to visit them in loue: neither could they, in so doing, haue auoided the note of singular inconstancy: and to entertaine him as a friend, was more than their hatred to him, for his ingratitude, as they deemed it, would permit. Wherefore they made a Decree, That no King should be suffered to come to *Rome*; and by vertue thereof sent him home, without expence of much further complement.

Prusias King of *Bithynia* had beene at *Rome* somewhat before; where hee was welcommed after a better fashion. Hee had learned to behaue himselfe as humbly as the proud *Romans* could expect or desire. For entring into the Senate, hee lay downe, and kissed the threshold, called the *Fathers* his gods and sauiours: as also hee vsed to weare a Cap, after the manner of slaues newly manumised, professing himselfe an enfranchised bondman of the People of *Rome*. Hee was indeede naturally a slaue, and one that by such abiect flattery kept himselfe safe; though doing otherwise greater mischiefe than any wherewith *Perseus* had beene charged. His errand was, besides matter of complement, to commend vnto the Senate the care of his sonne *Nicomedes*, whom hee brought with him to *Rome*, there to receiue education. Further petition hee made, to haue some Townes added to his Kingdome: whereto, because the graunt would haue beene vniust, hee receiued a cold answere. But concerning the Wardshippe of his sonne, it was vndertaken by the Senate: which, vaunting of the pleasure lately done to *Ægypt*, in freeing it from *Antiochus*, willed him thereby to consider, what effectuall protection the *Romans* gaue vnto the children of Kings, that were to their patronage commended.

But aboue all other Kings, *Masanissa* held his credit with the *Romans* good. His quarrels were endlesse with the *Carthaginians*: which made the friendship of the *Romans* to him the more assured. In all controuersies they gaue iudgement on his side: and whereas hee had inuaded the Countrey of *Emporia*, holding the Lands, but vnable to winne the Towes; the *Romans* (though at first they could finde no pretext, whereby to countenance him in this oppression) compelled finally the *Carthaginians* both to let goe all their hold, and to pay fiue hundered Talents to the *Numidian*, for hauing hindered him of his due so long. Now indeede had *Rome* good leysure to deuise vpon the ruine of *Carthage*: after which, the race of *Masanissa* himselfe was shortly by them rooted vp. But heereof the olde King neuer dreamed. Hee sent to *Rome* one of his sonnes, to congratulate the victory ouer *Perseus*; and offered to come thither himselfe, there to sacrifice for ioy vnto *Iupiter* in the *Capitol*. His good will was louingly accepted; his sonne rewarded; and hee entreated to stay at home.

Cotys the *Thracian* sent Embassadours, to excuse himselfe touching the aide by him giuen to *Perseus*, for that the *Macedonian* had him bound by hostages; and to entreat, That his sonne, which was taken with the children of *Perseus*, might be set at libertie for conuenient ransome. His excuse was not taken; since hee had voluntarily obliged himselfe to *Perseus*, by giuing hostages, without necessitie: Yet was his sonne giuen backe to him ransome-free, with admonition, to carry himselfe better toward the

Romans

Romanes in time following. His Kingdome lay betweene *Macedon* and some barbarous Nations; in which respect, it was good to hold him in faire tearmes.

As for these vnhappy Kings, *Perseus* and *Gentius*, they were led through *Rome*, with their children and friends, in the Triumphs of *Æmilius* and *Anicius*. *Perseus* had often made suite to *Æmilius*, that he might not be put to such disgrace: but hee still receiued one skornefull answere, That it lay in his owne power to preuent it; whereby was meant, that he might kill himselfe. And surely, had hee not hoped for greater mercie than hee found, he would rather haue sought his death in *Macedon*, than haue bin beholding to the courtesie of his insolent enemies for a wretched life. The issue of the *Romane* clemencie, whereof *Æmilius* had giuen him hope, was no better than this: After that hee, and his fellow King, had been led in chaynes through the streets, before the Chariots of their triumphing Victors, they were committed to prison, wherein they remained without hope of releasse. It was the manner, that when the Triumpher turned his Chariot vp towards the *Capitol*, there to doe sacrifice, he should command the captiues to be had away to prison, and there put to death: so as the honor of the Vanquisher, and miserie of those that were ouercome, might be both together at the vtmost. This last sentence of death was remitted vnto *Perseus*: yet so, that he had little ioy of his life; but eyther famished himselfe, or (for it is diuersly reported) was kept watching perforce by those that had him in custodie; and so died for want of sleepe. Of his sons, two died; it is vncertaine how. The yongest called *Alexander* (onely in name like vnto the Great, though destined sometimes perhaps by his father, vnto the fortunes of the Great) became a Ioyner, or Turner, or, at his best preferment, a Scribe vnder the *Romane* Officers. In such pouertie ended the Royall House of *Macedon*: and it ended on the suddaine; though some eightscore yeeres after the death of that Monarch, vnto whose ambition this whole Earth seemed too narrow.

If *Perseus* had knowne it before, that his owne sonne should one day be compelled to earne his liuing by handie-worke, in a painefull Occupation; it is like, that he would not, as in a wantonnesse of Soueraignetie, haue commanded those poore men to bee slaine, which had recouered his treasures out of the sea, by their skill in the feat of diuing. Hee would rather haue beene verie gentle, and would haue considered, that the greatest oppressors, and the most vndertroden wretches, are all subiect vnto the One high Power, gouerning all alike with absolute command. But such is our vnhappinesse; in stead of that blessed counsaile, *Doe as ye would be done vnto*, a sentence teaching all moderation, and pointing out the way to felicitie; we entertaine that arrogant thought, *I will bee like to the most High*: that is, I will doe what shall please my selfe. One hath saith truly:

--vv-- Et qui nolunt occidere quenquam
Posse volunt ——

Iuuenal. Sat. 10.

Euen they that haue no murdrous will,
Would haue it in their power to kill.

All, or the most, haue a vaine desire of abilitie to do euill without controule: which is a dangerous temptation vnto the performance. *God*, who best can iudge what is expedient, hath granted such power to very few: among whom also, very few there are, that vse it not to their owne hurt. For who sees not, that a Prince, by racking his Soueraigne authoritie to the vtmost extent, enableth (besides the danger to his owne person) some one of his owne sonnes or nephewes to root vp all his progenie? Shall not many excellent Princes, notwithstanding their brotherhood, or other neerenesse in bloud, be driuen to flatter the Wife, the Minion, or perhaps the Harlot that gouernes one, the most vnworthie of his whole house, yet reigning ouer all? The vntimely death of many Princes which could not humble themselues to such flattery; and the common practice of the *Turkish* Emperours to murder all their brethren, without expecting till they offend; are too good proofes hereof. Heereunto may be added, That the heyre of the same *Roger Mortimer*, who murdered most traiterously and barbarously King *Edward* the second; was, by reason of a marriage, proclaimed, in time not long after following, heire apparent to the Crowne of *England*: which had he obtained, then had all the power of *Edward* fallen into the race of his mortall enemie, to exercise the same vpon the Line of that vnhappie King. Such examples of the instabilitie whereto all mortall affaires are subiect;

subiect; as they teach moderation, and admonish the transitorie Gods of Kingdomes, not to authorize, by wicked precedents, the euill that may fall on their owne posteritie: so doe they necessarily make vs vnderstand, how happie that Countrie is, which hath obtained a King able to conceiue and teach, That * *God is the sorest and sharpest Schoolemaister that can be deuised, for such Kings, as thinke this world ordained for them, without controlment to turne it vpside-downe at their pleasure.*

* The true Law of free Monarchies.

Now, concerning the Triumph of *L. Æmylius Paulus*; it was in all points like vnto that of *T. Quintius Flaminius*: though farre more glorious, in regard of the Kings owne person, that was ledde along therein, as part of his owne spoyles; and in regard likewise both of the Conqueſt and of the Bootie. So great was the quantitie of Gold and Siluer carried by *Paulus* into the *Roman* Treasurie, that from thence forth, vntill the ciuil Wars which followed vpon the death of *Iulius Cæsar*, the Estate had no need to burthen it selfe with any Tribute. Yet was this noble Triumph likely to haue bin hindred by the Souldiors; who grudged at their General, for not hauing dealt more bountifully with them. But the Princes of the Senate ouer-ruled the People and Souldiers herein, and brought them to reason by seuere exhortations. Thus *Paulus* enioyed as much honour of his victorie as men could giue. Neuertheleſſe, it pleased *God* to take away from him his two remaining sons, that were not giuen in adoption: of which, the one died fiue daies before the Triumph; the other three daies after it. This losse he bore wisely: and told the People, That he hoped to see the Common-wealth flourish in a continuance of prosperitie, since the ioy of his victorie was requited with his owne priuate calamitie, in stead of the publike.

Chap. 3. §. 4.

About the same time, *Octauius* the Admirall, who had brought *Perseus* out of *Samothrace*; and *Anicius* the Prætor, who had conquered *Illyria*, and taken King *Gentius* prisoner; made their seuerall triumphs. The glory of which magnificent spectacles; together with the confluence of Embassages from all parts; and Kings, either visiting the Imperiall Citie, or offering to visit her, and doe their duties in person; were enough to say vnto *Rome*, *Sume superbiam*, *Take vpon thee the Maiestie, that thy deserts haue purchased.*

BY this which wee haue alreadie set downe, is seene the beginning and end of the three first Monarchies of the world; whereof the Founders and Erectours thought, that they could neuer haue ended. That of *Rome* which made the fourth, was also at this time almost at the highest. Wee haue left it flourishing in the middle of the field; hauing rooted vp, or cut downe, all that kept it from the eyes and admiration of the world. But after some continuance, it shall begin to lose the beauty it had; the stormes of ambition shall beat her great boughes and branches one against another; her leaues shall fall off, her limbes wither, and a rabble of barbarous Nations enter the field, and cut her downe.

Now these great Kings, and conquering Nations, haue bin the subiect of those ancient Histories, which haue bin preserued, and yet remaine among vs; and withall of so many tragicall Poets, as in the persons of powerfull Princes, and other mighty men haue complained against Infidelitie, Time, Destinie, and most of all against the Variable successe of worldly things, and Instabilitie of Fortune. To these vndertakings, these great Lords of the world haue beene stirred vp, rather by the desire of Fame, which ploweth vp the Aire, and soweth in the Winde; than by the affection of bearing rule, which draweth after it so much vexation and so many cares. And that this is true, the good aduice of *Cineas* to *Pyrrhus* proues. And certainely, as Fame hath often beene dangerous to the liuing, so is it to the dead of no vse at all; because separate from knowledge. Which were it otherwise, and the extreame ill bargaine of buying this lasting discourse, vnderstood by them which are dissolued; they themselues would then rather haue wished, to haue stolne out of the world without noyse; than to be put in minde, that they haue purchased the report of their actions in the world, by rapine, oppression, and crueltie: by giuing in spoyle the innocent and labouring soule to the idle and insolent, and by hauing emptied the Cities of the world of their ancient Inhabitants, and filled them againe with so many and so variable sorts of sorrowes.

Since the fall of the *Roman* Empire (omitting that of the *Germanes*, which had neither greatnesse nor continuance) there hath beene no State fearefull in the East, but that

of

of the *Turk*; nor in the Weſt any Prince that hath ſpred his wings farre ouer his neſt, but the *Spaniard*; who ſince the time that *Ferdinand* expel'd the *Moores* out of *Granado*, haue made many attempts to make themſelues Maſters of al *Europe*. And it is true, that by the treaſures of both *Indies*, and by the many Kingdoms which they poſſeſſe in *Europe*, they are at this day the moſt powerfull. But as the *Turke* is now counterpoyſed by the *Perſian*, ſo in ſtead of ſo many Millions as haue beene ſpent by the *Engliſh*, *French*, and *Netherlands* in a defenſiue Warre, and in diuerſions againſt them, it is eaſie to demonſtrate, that with the charge of two hundred thouſand pound continued but for two yeeres, or three at the moſt, they may not onely be perſwaded to liue in peace, but all their ſwelling and ouer-flowing ſtreames may bee brought backe into their naturall channels and old bankes. Theſe two Nations, I ſay, are at this day the moſt eminent, and to be regarded; the one ſeeking to roote out the Chriſtian Religion altogether, the other the truth and ſincere profeſſion therof; the one to ioyne all *Europe* to *Aſia*, the other the reſt of all *Europe* to *Spaine*.

For the reſt, if we ſeeke a reaſon of the ſucceſſion and continuance of this boundleſſe ambition in mortall men, we may adde to that which hath beene already ſaid; That the Kings and Princes of the world haue alwaies laid before them, the actions, but not the ends of thoſe great Ones which præceded them. They are alwayes tranſported with the glorie of the one, but they neuer minde the miſerie of the other, till they finde the experience in themſelues. They neglect the aduice of *God*, while they enioy life, or hope it; but they follow the counſell of Death, vpon his firſt approach. It is hee that puts into man all the wiſedome of the world, without ſpeaking a word; which *God* with all the words of his Law, promiſes, or threats, doth infuſe. *Death*, which hateth and deſtroyeth man, is beleeued; *God*, which hath made him and loues him, is alwaies deferred. *I haue conſidered* (ſaith *Salomon*) *all the workes that are vnder the Sunne, and behold, all is vanitie, and vexation of ſpirit*: but who beleeues it, till Death tells it vs? It was Death, which opening the conſcience of *Charles* the fift, made him enioyne his ſonne *Philip* to reſtore *Nauarre*; and King *Francis* the firſt of *France*, to command that iuſtice ſhould be done vpon the Murderers of the Proteſtants in *Merindol* and *Cabrieres*, which til then he neglected. It is therfore Death alone that can ſuddenly make man to know himſelfe. He tells the proud and inſolent, that they are but Abiects, and humbles them at the inſtant; makes them crie, complaine, and repent, yea, euen to hate their forepaſſed happineſſe. He takes the account of the rich, and proues him a begger; a naked begger, which hath intereſt in nothing, but in the grauell that fills his mouth. He holds a Glaſſe before the eyes of the moſt beautifull, and makes them ſee therein, their deformitie and rottenneſſe; and they acknowledge it.

O eloquent, iuſt, and mighty Death! whom none could aduiſe, thou haſt perſwaded; what none hath dared, thou haſt done; and whom all the world hath flattered, thou only haſt caſt out of the world and deſpiſed: thou haſt drawne together all the farre ſtretched greatneſſe, all the pride, crueltie, and ambition of man, and couered it all ouer with theſe two narrow words, *Hic iacet*.

Laſtly, whereas this Booke, by the title it hath, calls it ſelfe, *The firſt part of the Generall Hiſtorie of the World*, implying a *Second* and *Third* Volume; which I alſo intended, and haue hewne out; beſides many other diſcouragements, perſwading my ſilence; it hath pleaſed *God* to take that glorious *Prince* out of the world, to whom they were directed; whoſe vnſpeakeable and neuer enough lamented loſſe, hath taught mee to ſay with *Iob*, *Verſa eſt in Luctum Cithara mea, & Organum meum in vocem flentium.*

FINIS.

To the Reader.

THe vſe of Chronologicall Tables is needfull to all Hiſtories, that reach to any length of time; and moſt of all, to thoſe that are moſt generall: ſince they cannot, like Annales, yeerely ſet downe all Occurrences not cohærent. This heere following, may ſerue as an Index to the preſent part of this worke; pointing vnto the ſeuerall matters, that hauing fallen out at one time, are farre diſioyned in the Relation. Certainly it is not perfect: neither doe I thinke, that any can be. For howſoeuer the yeares of the firſt Patriarchs may ſeeme to haue been well-neere compleat, yet in the reignes of the Kings of Iuda and Iſrael, we finde many fractions, and the laſt yeere, or yeeres, of one King reckoned alſo as the moſt of another. The ſame is moſt likely to haue fallen out in many other; though not precisely recorded. Heereto may be added the diuerſe and imperfect formes of the yee, which were in vſe among ſundry Nations: cauſing the * Summer Moneths, in proceſſe of ſome ages, to fall into the Winter; and ſo breeding extreme confuſion in the reckning of their times. Neither is it a ſmall part of trouble, to chuſe out of ſo many, and vtterly diſagreeing computations, as haue already gotten authoritie, what may probably be held for truth. All this, and a great deale more, is to be alleaged, in excuſe of ſuch errour as a more intentiue and perfect Calculator ſhall happen to finde heerein. It may ſerue to free the Booke, and likewiſe the Reader (if but of meane iudgement) from any notorious Anachroniciſme; which ought to ſuffice. The Booke indeed will need it, euen in that regard; not onely for ſome errors of the preſſe, in the numbring of yeeres, but for ſome haſtie miſ-reckonings of mine owne; which I deſire to haue heereby reformed, in hope that the printing of this Table ſhall not want carefull diligence. The Reader, if he be not offended with the reſt, ſhall finde reaſon to be pleaſed with this, as tending wholly to his owne eaſe.

* See lib. 2. chap. 3. §. 6

The Titles ouer the Columnes, haue reference to that which followes vnder them; as will readily be conceiued. Where two Titles, or more, are ouer the head, as | Rome / Nabonaſſar | there doe the numbers vnderneath anſwere proportionably, the higher to the higher, the lower to the lower. For example: The walls of Ieruſalem were finiſhed in the 319. yeere from the building of Rome, and in the 314. from Nabonaſſar. In like manner it is to be vnderſtood, That Iehoſaphat beganne his reigne in the 3774. of the Iulian Æra, in the 3092. of the World, & in the 99. yeare of the Temple. This needs not more illuſtration; nor indeed ſo much, to thoſe that are acquainted with works of this kinde. To auoid prolixitie, I haue forbome to inſert thoſe yeeres, which I finde not ſigned with ſome regardable accident: as with the birth or death of ſome Patriarch; the beginning of ſome Kings Reigne; ſome change of Gouernement; ſome Battaile fought; or the like. So, of the 13. yeares wherein Syluius Capetus reigned ouer the Latines, I note onely the firſt; that is; omitting all betweene the 4. of Iehoſaphat, wherein Capetus began, vnto the 17, wherein Syluius Auentinus ſucceeded, and wherein Iehoram firſt reigned with Iehoſaphat his father. For I thought it vaine to haue filled vp a page with 12 lines of idle cyphers; numbring forth 2.3.4.5. and ſo ſtill onwards, till I had come to the firſt of Auentinus, and the 17 of Iehoſaphat. In ſetting downe the Kings, there is noted ouer the head of euery one, what place he held in order of ſucceſſion: as whether he were the firſt, ſecond, fift, ſeuenth, or ſo forth, in ranke, of thoſe that reigned in his Country, without notable interruption: Before the name is the firſt yeare of his reigne; at the end, or foot of the name (as the ſpace giues leaue) is the whole number of yeeres in which he reigned; in the ſpaces following vnderneath are thoſe yeeres of his, which were concurrent with the beginning of ſome other King, or with the yeere of any remarkeable accident.

accident. Where two numbers, or more, are found before one Kings name, there it is to be vnderstood, that the same yere belonged not onely to that King the beginning, but vnto some one, or more, of his fore-goers: as the first yeere of Ioram King of Israel was the same with the second of his brother Ahaziah, & the 22. his father Ahab. So, where two or three names are found in one place; as in the 77. yeare of the World, Zimri, Tibni, and Omri: it is meant that euery one of them reigned in some part of the same yeere; which is reckoned the second of Ela, & first of Omri. Particularly, vnder the yeeres of the Ægyptian Kings are set downe the yeares of those Dynasties, which it was thought meet to insert; as likewise, erewhiles, the day of the moneth vpon which Nabonassars yeare began: which, beit varied from other yeares, may be found in the place last aboue cited.

Concerning the Æra, or accompt of yeeres, from Iphitus, to began the Olympiads from Rome built, from Nabonassar, and the like; as much as was thought conuenient hath been said, where due place was, in the Booke it self: so as it remaineth only to note, that vnder the title of Olympiads is set downe first the number of the Olympiad, and beneath it, the yeere of that Olympiad: as that Cyrus began his reigne in Persia, in the 55. Olympiad, and the first yeere thereof.

Now, for that the yeares of the World, of the Olympiad, of Rome, of Nabonassar, & other, had not beginning in one moneth, but some of them in March, some in April, some about Midsummer, and some at other times: the beer to expresse their seuerall beginnings, some painfull Chronologers haue diuided them proportionably in their seuerall Columnes, opposing part of the one yeare to part of the other: not (as I haue here done) cutting all ouerthwart with one streight line, as if it had begun and ended at one time. But this labour haue I spared, as more troublesom than vsefull; since the more part wold not haue apprehended the meaning, & since ye learned might well be without it. It will only be needfull to obserue, that howsoeuer the Æra of the Olympiads be 24. yeres elder than that of Rome, and 29, than that of Nabonassar, yet the reigne of some King may haue begun at such a time of the yeere as did not sute with this difference. But hereof I take little regard. The more curius will easily finde my meaning: the vulgar will not find the difficultie. One familiar example may explane all. Queen Elizabeth began her reigne the 17. of November, in the yeare of our Lord 1558. She was crowned; held a Parliament; brake it vp; threw down Images; and reformed many things in Religion, all in her first yeere: yet not all in that yeere 1558, but the greater part in the yeere following; whether we begin with the first of Ianuarie, or with the 25 of March. The like may be otherwhiles found in his Table; but so, as the difference is neuer of a whole yeere.

The Iulian Period, which I haue placed, as the greater number, ouer the yeres of the World, was deliuered by that honorable and excellently learned Ioseph Scaliger: being accommodated to the Iulian yeeres, now in vse among vs. It consisteth of 7980. yeres, which result from the multiplicatiō of 19. 28. & 15, that is, of the Cycle of the Moon, the Cycle of the Sun, and the yeares of an Indiction. Being diuided by any of these, it leaues the number of the present yeere; or if no fraction remaine, it shewes the last yere of that Cycle to be current. For example: in the 4498. of this period, when was fought the great battaile of Cannæ, the Prime or Golden number was 14, the Cycle of the Sun 18, & consequently the Dominicall letter F. as may be found by diuiding the same number of the Iulian Period 4498, by 19. for the Prime, by 28. for the Cycle of the Sunne. This Iulian Period, after the present accompt, alwaies exceedes the yeares of the world by 682. Besides the former vses, and other thence redounding, it is a better Character of a yeare, than any other Æra (as, From the beginning of the World, From the Floud, From Troy taken, or the like) which are of more vncertain position.

More I shall not need to write, as touching the vse or explication of these Tables. Neither was thus much requisite to such as are conuersant in workes of this kinde: it sufficeth if hereby all be made plaine enough to the vulgar.

Iulian

A CHRONOLOGICALL TABLE.

Yeares of the Iulian Period, World, Patriarchs, &c.

	Iulian, The World, and Adam.															
	683 1. Adã. 930															
	813 131	1. Seth. 912														
	918 236	106	1. Enos 905													
	1008 326	196	91	1. Cainan. 910	All the yeeres of the Patriarchs, wherein they begate children, dyed, or performed any thing, are reckoned compleat: which is inferred out of the addition of the yeeres before they begate children, vnto those that followed; making alwayes a compleate summe, Gen. 5.											
	1078 396	266	161	71	1. Mahalaleel 895											
	1143 461	331	226	136	66	1. Iared 962										
	1305 623	493	388	298	228	163	1. Enoch. 365									
	1370 688	558	453	363	293	228	66	1. Methusela 969								
	1557 875	745	640	550	480	415	253	188	1. Lamech, 777							
lamed died about nd of the yeare.	1612 930	800	695	605	535	470	308	243	56							
ch translated	1669 987	857	752	662	592	527	365	300	113							
died about the of this yeare.	1724 1042	912	807	717	647	582		355	168							
	1739 1057		822	732	662	597		370	183	1. Noah. 950						

	Iulian, The world.	Enos.	Cainan	Mahalaleel.	Iared.	Methuselah.	Lamech.	Noah.	Sem.				
Enos dyed.	1842 1140	905	815	745	680	453	366	84					
Cainan dyed.	1917 1235		910	842	775	548	361	179					
Mahalaleel dyed this yeere.	1972 1290			895	830	603	416	234					
Iared dyed.	2104 1422					735	584	366					
Flood threatned, Gen. 6, 3.	2119 1537					850	663	481					
	2241 1559					872	685	503	1. Sem. 600				
Lamech dyed,	2333 1651					964	777	595	93				
Methuselah dyed this yeere a little before the Flood. Noah entreth into the Arke. C. 7. § 8. & 9. The Flood.	2338 1656					969		600	98				
The Flood ceaseth. Noah issued out of the Arke.	2339 1657							601	99				
	Iulian. World. Flood.	Noah.	Sem.	1. Arphaxad 438									
	2341 1659	603	101										
	2376 1694 37	638	136	36	1. Salah. 433								
	2406 1724 67	668	166	66	31	1. Heber. 464							
	2440 1758 101	702	200	100	65	35	1. Peleg.		Kings of Assyria.				
	2470 1788 131	732	230	130	95	65	31	1. Reu. 239	1. Nimrod 114				
	2502 1820 163	764	262	162	127	97	63	33	33	1. Sarug. 230	Kings of Egypt		
Vide lib. 2. c. 2. § 2.	2530 1848 191	792	290	190	155	125	91	61	61	29	1 Cham 161		
	2532 1850 193	694	292	192	157	127	93	63	63	31	3	1. Nabor. 148	
	2561 1879 222	823	321	221	186	156	122	92	92	69	32	30	
	2584 1902 245	846	344	244	209	179	145	115	2 1. Belus, 65	83	55	53	

	Iulian. World. Floud.	Noah.	Sem.	Arphaxad.	Salah.	Heber.	Peleg.	Reu.	Assyria	Sarug.	Ægypt	Nahor.	Terah.	Kings of Sicyon	
	2618 1936 279	880	378	378	243	213	179	149	35	117	89	87	58	1 1. Aegyeus. 3	
	2649 1967 316	911	409	309	274	244	210	180	3 1. Ninus, 52	148	120	118	89	32	
	2670 1988 331	932	430	330	295	265	231	201	22	169	141	139	110	2 1. Europs 45	
The last yeare of Peleg his life.	2678 1956 339	940	438	338	303	273	239	209	30	177	149	147	118	9	
The death of Nahor	2679 1997 340	941	439	339	304	274		210	31	178	150	148	119	10	
Noah died this yeer	2688 2006 349	950	448	348	313	283		219	40	187	159		128	19	
The 16. Dynastie in Ægypt. Vid. L. 2 c. 2. § 1, 4, 5, &c.	2691 2009 352		451	351	316	286		222	43	190	2 1. Mizraim or Osiris		131	22	1. Abram. 275
	2701 2019 362		461	361	326	296		232	4 1. Semiramis, 42	200	11		141	32	11
The last yeere of Reu	2708 2026 369		468	368	333	303		239	8	207	18		148	39	18
	2715 2033 376		475	375	340	310			15	214	25		155	3 1. Telkin, or Selchin 20	25
The last of Sarug.	2731 2049 392		491	391	356	326			31	230	41		171	17	41

	Iulian. World. Floud.	Sem	Arphaxad.	Salah.	Heber.	Assyria.	Ægypt.	Terah.	Sicyon.	Abram.
	2735 2053 395	495	395	360	330	35	45	175	4 1. Apis, 25	45
	2743 2061 404	503	403	368	338	5 1. Ninias, 28	53	183	9	53
	2760 2078 421	520	420	385	355	18	70	200	5 1. Thelxion or Thelasion, 52	70
Abram receiveth the promise. Abideth in Haran L. 1. c. 1. § 1, 2, 3.	2765 2083 426	525	425	390	360	23	75	205	6	75

	Iulian. World. Promise.	Sem	Arphaxad	Salah.	Heber.	Abram.	Assyria	Ægypt	Sicyon.
Abram enters into Canaan, and descends into Ægypt. The first of the 430. yeers of seruitude.	2766 2084 1	526	426	391	361	76	24	76	7
Abram returnes into Canaan.	2767 2085 2	527	427	392	362	77	25	77	8
Abram has victory ouer Chedorlaomer, &c. Melchisedech. L. 1. c. 1. § 8, 9	2775 2093 10	535	435	400	370	85	33	85	16
Isaac borne.	2777 2095 12	537	437	402	372	87	35	87	18
Arphaxad dies.	2778 2096 13	538	438	403	373	88	36	88	19

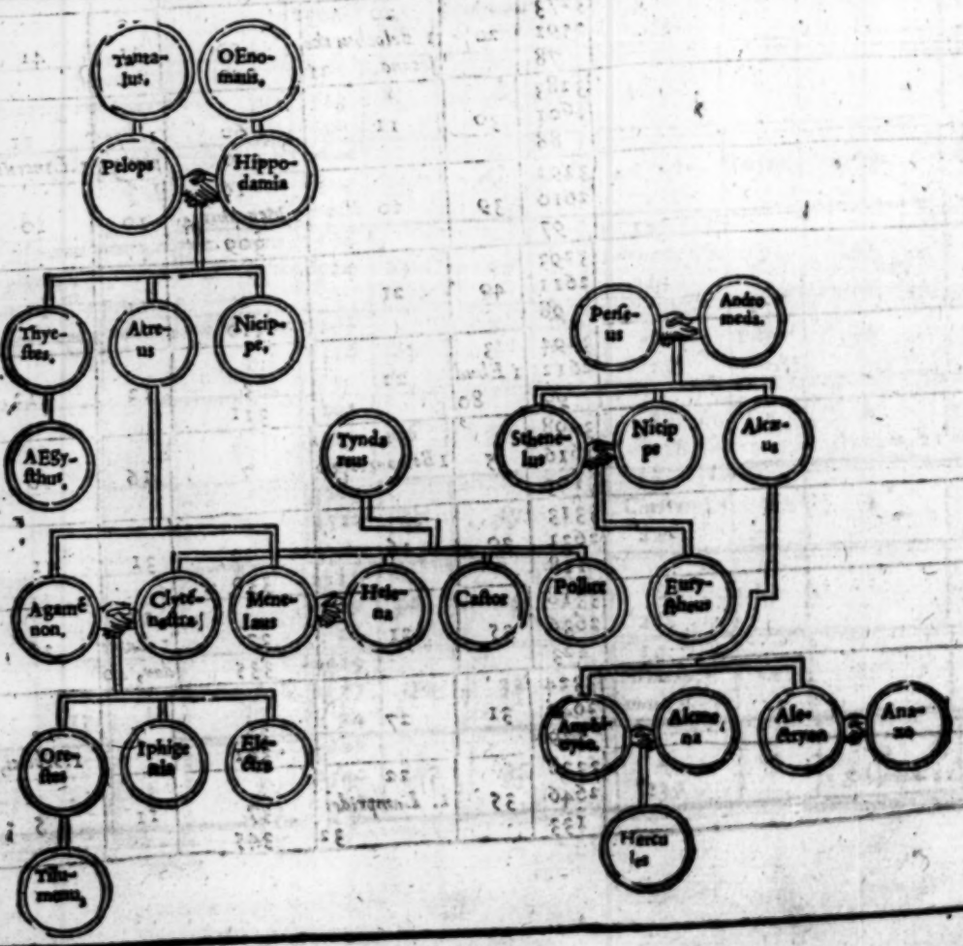
	Iulian.	Sem	Salah.	Heber.	Abraham.	Assyria	Ægypt.	Sicyon.		
	2781					6				
	2099	541	406	376	91	1. Arius. 30	91	22		
	16									
Isaac borne when Abraham was 100. yeers old compleat, 101. current.	2791									
	2109	551	416	386	101	11	101	32	1. Isaac	
	26								180	
	2808									
The last yeare of Salah.	2126	568	433	403	118	28	118	49	18	
	43									
	2811					7				
	2129	571		406	121	1. Aralius, 40	121	52	21	
	46									
	2812							6		
	2130	572		407	122	2	122	1. Ægir. 34	22	
	47									
	2827									
Sarai the wife of Abraham dyed this yeare.	2145	587		422	137	17	137	16	37	
	62									
Isaac tooke Rebecca to wife, when he was 40. yeares old compleate.	2831									
	2149	591		426	141	21	141	20	41	
	66									
	3840									
The last yeare of Sem.	2158	600		435	150	30	150	29	50	
	75									
	Iulian,	World,	Heber.	Abraham.	Isaac.	Iacob	Assyria	Ægypt	Sicyon.	Argines.
	2845							7		
	2164	441	156	56		36	156	1. Thurimachus. 45		
	81									
	2851					8			1	
	2169	446	161	61	1 Iacob	1. Belus 30	161	6	1. Inachus 50	
	86				147					
	2865									
Abraham dyed this yeare.	2183	460	175	75	15	15	175	20	15	
	100									
	2869									
Heber died this yeare.	2187	464		79	19	19	179	24	19	
	104									
The 17. Dynastie, called of the Shepheards, beginning this yeare, lasted 103. yeares.	2881					9				
	2199			91	31	1. Armamithres, 38	191	36	31	
	116						1			
	2891							1		
	2209			101	41	11	201	1. Leucippus, 53	41	
	126						11			
	2901								1	
	2219			111	51	21	211	11	1. Phoroneus, 60	
	136						21			
The flood of Ogyges, a thousand and twenty yeares before the Olympiads. See lib. 1. c. 7. §. 2.	2919					10				
	2237			129	69	1. Belochus Prisc. 21	229	29	19	
	154						39			
	2942									1.
	2260			152	92	24	252	52	42	Sicyon
	177						62			11
	2944							1		
	2262			154	94	26	254	1. Messapus, 40	44	3
	179						64			
	2952						3. and 4.			
See lib. 2. c. 2. §. 6.	2270			162	102	34	1 Typhon, & after him Hercul. 3	9	52	11
	187						72			
	2954					11				
	2272			164	104	1. Balæus, 52	3	11	54	13
	189						74			

	Iulian. Worlds promise			Isaac.	Iacob.	Assyria	Ægipt	Sicyon.	Argiues.	
Ioseph sold into Ægypt.	2959 2277 194			169	109	6	5 1. Orus, 79. 115.	16	59	18
	2961 2279 196			171	111	8	3 81	18	3 1. Apis. 35	20
The last yeere of Isaac.	2970 2288 205			180	120	17	12 90	27	10	29
Israel into Ægypt.	2980 2298 215				130	27	22 100	37	20	39
The eighteenth Dynastie in Ægypt, which lasted 348. yeares.	2984 2302 219				134	31	26 1	41	24	43
	2991 2309 226				141	38	33 8	10 1. Ferc[illegible] tus. 46	31	50
	2996 2314 231				146	43	38 13	6	4 1. Argus.	55
Iacob dyes in Ægypt.	2997 2315 232				147	44	39 14	7	2	56
	Iulian. World. promise	Ioseph.	Assyria.	Ægypt.			Sicyon.	Argiues.		
	3006 2324 241	65	12 1. Altades, 32	48 23			16	11		
	3037 2355 272	96	32	79 54			51 1. Plemneus 41	42		
	3038 2356 273	97	13 1. Mamitus 20	80 55			2	43		
The last yeere of Ioseph.	3051 2369 286	110	14	93 68			15	56		
	3066 2384 301		29	108 83			30	5 1. Pirasus, or Criasus, 54		
	3068 2386 303		14 1. Mancaleus, 30	110 85			32	3		
	3074 2392 309		7	6 1. Sesostris the Great, 33 91			38	9		
	3085 2403 320		18	12 102			12 1 Orthopolis 63	20		
	3098 2416 333		15 1. Spherus or Ipherens, 20.	25 115			14	33		
	3107 2425 342		10	7 1. Sesostris the second. 14 124			23	42		
	3116 2434 351	1. Moses. 120	29	10 133			32	51		

	Iulian. World. promise	Moses.	Assyria.	Ægypt.	Sicyon.	Argines	
	3118 2436 353	3	16 1. Mamilas, or Mamelus. 30	12 135	34		
	3120 2438 355	5	3	14 137	36	6 1. Phorbas, 35	
	3121 2439 356	6	4	8 1. Orus 2. or Busiris, 38. 138	37		Athenians.
	3148 2466 383	33	17 1. Sparetus, 40	28 165	13 1. Marathius 30	29	
	3151 2469 386	36	4	31 168	4	32	1. Cecrops 50
Moses visites his brethren the Israelites, kils an Ægyptian, and flies into Midian.	3155 2473 390	40	8	35 172	8	7 1. Tripas, 46	5
	3159 2477 394	44	12	9 1. Thermutis, or Accencheres, Qu 12, 176	12	5	9
	3171 2489 406	56	24	10 1. Rathoris, or Achoris 9. 188	24	17	21
	3178 2496 413	63	31	8 195	14 1 Marathus, 20	24	28
	3180 2498 415	65	33	11 1. Chencres 16 197	3	26	30
	3188 2506 423	73	18 1. Ascatades. 40	9 205	11	34	38
Moses his wandering into Ægypt.	3195 2513 430	80	8	16 212	18	41	45
	Iulian. World Exodus	Moses.	Assyria.	Ægypt.	Sicyon.	Argos.	Athens
The Passeouer. Israel deliuered out of Ægypt. Pharaoh drowned. The Law giuen. The first of the 480 yeeres from Exodus to building the Temple.	3196 2514 1	81	9	12 1. Acherres, 8. 213	19	42	46
The Flood of Deucalion, and conflagration of Phaeton about this time.	3198 2516 3	83	11	3 215	15 1. Echbireus, 55	44	48
	3201 2519 6	86	14	6 218	4	8 1. Crotopus, 21	2 1 Cranaus 10
	3204 2522 9	89	17	13 1. Cherres, 15 221	7	4	4
	3211 2529 16	96	24	8 228	14	11	3 1 Amphictyon. 12
	3219 2537 24	104	32	14 1. Armeus, or Danaus 5. 236	22	19	9
	3222 2540 27	107	35	4 239	25	9 1 Sthenelus 11	12

Julian. World. Exodus	Moses.	Assyria.	Ægypt	Sicyon.	Argos.	Athens	Troy.
3223 2541 28	108	36	5 240	26	2	4 Erectheus, 50	
3224 2542 29	109	37	15 1. Rameſſes, 68 241	27	3	2	Troy
3228 2546 33	113	19 1. Amyntas 4	5 245	31	7	6	
3229 2547 34	114	2	6 245	32	8	7	1 1. Dardanus, 6
3233 2551 38	118	6	10 250	36	10 1. Danaus, 50	11	5
The laſt yeare of Moſes. 3235 2553 40	120	8	12 252	38	3	13	7
Julian. World. Exodus	Iſrael	Aſſyria.	Ægypt.	Sicyon.	Argos.	Athens	Troy.
The Iſraelites enter the Land of Promiſe. 3236 2554 41	1 1 Joſua 18	9	13 253	39	4	14	8
3253 2571 58	18	26	30 270	16 1. Corax 30	21	31	25
3254 2572 59	2 1. Othoniel, 40	27	31 271	2	22	32	26
3273 2591 78	20	20 1 Belochus the ſecond, 25	50 290	21	41	5 1. Pandion 40	45
3283 2601 88	30	11	60 300	17 1. Epopeus 35	11 1. Lynceus 41	11	55
3292 2610 97	39	20	16 1 Menophis 40 309	10	10	20	64
3293 2611 98	40	21	2 310	11	11	21	2 1. Erectheus, 40
3294 2612 99	3 1 Ehud 80	22	3 311	12	12	22	2
3298 2616 103	5	1 Belopares, 30	7	16	16	26	6
3313 2631 118	20	16	22 330	31	31	6 1. Erectheus, 50	21
3318 2636 123	25	21	27 335	18 1 Lamedon, 40	36	6	26
3324 2642 129	31	27	33 341	7	12 1. Abas, 2.	12	32
3328 2646 133	35	22 1. Lampredes 32	37 345	11	5	16	36

The 19. Dynastie: of the Larthes, 194. yeeres. See L.2.c.26.§.4.	3332 2650 137	32	5	17 Zethus, or Isethes. 55 1	15	9	20	40
	3339 2657 144	46	12	8 8	22	16	27	3 1. Tros 60
Tantalus *in Phrygia.*	3347 2665 152	54	20	16 16	30	13 1. Præ-tus, 17	35	9
	3358 2676 163	65	31	27 27	19 1. Sicyon, 45	12	46	20
	3360 2678 165	67	23 1. Sesarei, 20.	29 29	3	14	48	22
	3363 2681 168	70	4	32 32	6	17	7 1. Corys the second, 40.	25
Pelops *in Pisa, who gave name to Peloponnesus.*	3364 2682 169	871	5	33 33	7	14 1. Acri-sius, 31	2	26
Ion *and* Xuthus *the sonne of* Hellen. See Lib.2.c.17.§.6.	3374 2692 179	4 1. Debo-ra & Ba-rac 40	15	43 43	17	11	13	36
	3380 2698 185	7	24 1. Lamares 30	49 49	23	17	18	42
	3387 2705 192	14	8	18 1. Ramses, 66. 56	30	24	25	49
After the death of Acrisius, the Kingdome of the Argives was diuided into many small parts, and ouergrowne by that of Mycenæ, whereof some Kings descended from Perseus, others from Pelops as in the Pedegree following.	3394 2712 199	21	15	8 63	37	31	32	56



	Iulian. World Exodus	Israel	Assyria	Ægypt	Sicyon	Mycenæ.	Athens	Troy.
	3399 2717 204	26	20	13 68	42		37	4 1. *Ilus*, 55.
	3402 2720 207	29	23	16 71	45	1 *Euristhenes*, 43	40	4
	3403 2721 208	30	24	17 72	20 1. *Polybus*, 40	2	8 1 *Pandion* the 2. 23	5
	3410 2728 215	37	25 1. *Pannias*, 45	24 79	8	9	8	12
	3414 2732 219	5 1. *Gedeon*. 40	5	28 83	12	13	12	16
Pandion chased out of his Kingdome, which is recovered by his sonne Aegeus, *on few yeares after. The omission of this Interregnum, and reckoning the yeares in the first eight of Aegeus, or the numbring them apart by themselues, breeds answerable difference in the times of the Athenians following as of Menestheus, Caops, and the rest.*	3427 2745 232	14	18	41 96	25	26	25	29
	3432 2750 237	19	23	46 101	30	31	9 1. *Aegeus*, 41	34
Oedipus in Thebes.	3443 2761 248	30	34	57 112	21 1. *Inachus* 4	42	12	45
	3447 2765 252	34	38	61 116	5	1 *Atreus* and *Thyestes*, 6	16	49
	3453 2771 258	40	44	19 1. *Amenophis*, 122 40	11	7	22	55
	3454 2772 259	6 1. *Abimelech*,	45	2 123	12	8	23	5 1. *Laomedon*, 36
	3455 2773 260	2	26 1 *Sosarmus* 19	3 124	13	9	24	2
	3457 2775 262	7 1. *Tholai*, 23	3	5 126	15	11	26	4
	3474 2792 279	18	27 1 *Mitreus*, 27	22 143	32	28	43	21
	3480 2798 285	8 1. *Iair*, 22	7	28 149	38	34	10 1. *Theseus* 36	27
	3485 2803 290	35	32	33 154	22 1. *Phestus*, 8	39	6	32
	3490 2808 295	41	37	38 159	6	44	11	6 1. *Priamus*, 40
	3493 2811 298	14	40	20 1. *Anuemenes*, 162 26	22 1. *Adrastus*, 4	47	14	4
	3497 2815 302	18	44	5 166	24 1. *Polyphides*, 31	51	18	8
	3501 2819 306	22	28 1. *Tautanes*,	9 170	5	55	22	12

	Iulian. World. Exodus	Israel	Assyria	Ægypt	Sicyon.	Mycenæ.	Athens	Troy.
	3502 2820 307	9 1. Iephta, 6	2	10 171	6	56	23	13
	3508 2826 313	10 1. Ibzan 7	8	16 177	12	62	29	19
	3510 2828 315	3	10	18 179	14	64	11 1. Mnesthe' 24	21
	3512 2830 317	5	12	20 181	16	1. Agamemnon 18	3	23
	3515 2833 320	11 1. Elon 10	15	23 184	19	4	6	26
The warre of Troy began this yeare.	3519 2837 324	5	19	21 1. Thuoris, 7 188	23	8	10	30
	3525 2843 330	12 1. Abdon. 8	25	7 194	29	14	16	36
The 20. Dynastie, called Of the Diapolitani, began this yeare in Ægypt, and lasted 178. yeares, See lib: 2. c. 26. § 4.	3526 2844 331	2	26	20 1. Dynastie, 178	30	15	17	37
	3528 2846 333	4	28	3	25 1. Pelasgus, 20	17	19	39
Troy taken 408. yeares, before the beginning of the Olympiads. See L. 2. c. 14. § 1.	3529 2847 334	5	29	4	2	18	20	40. Troy ta

	Iulian. World. Exodus	From Troy taken.	Israel.	Assyria	Ægypt	Sicyon.	Mycenæ.	Athens	The Kingdo of the Latin
	3530 2848 335	1	6	30	5	3	1. Acgisthus, 6	21	
	3533 2851 338	4	13 1. Sampson, 20	29 1. Tentenes 40	8	6	4	24	1 1. Æneas,
	3534 2852 339	5	2	2	9	7	5	12 1. Demophon, 32	2
	3536 2854 341	7	4	4	11	9	1. Orestes, 70	3	2 1. Ascani
	3548 2866 353	19	16	16	23	26 1. Zeuxippus, 32	13	15	13
	3553 2871 358	2	14 1. Eli, 40	21	28	6	18	20	18
	3567 2885 372	38	15	35	42	20	32	13 1. Oxintes, 12	31
	3573 2891 378	44	21	30 1. Thynæus 30	48	26	38	7	38
	3574 2892 379	45	22	2	49	27	39	8	3 1. Syl. Post mus, 29.

	Iulian. World. Exodus	From Troy taken.	Israel.		Assyria	Ægypt	Sicyon.	Mycenæ.	Athens	The Kingdom of the Latines.
The Sycionian Kings ended in Zeuxippus.	3579 2897 384	50	27		7	54	32	44	14 1. Apsilas, 1	8
	3580 2898 385	51	28		8	55		45	15 1. Thametes, 8.	7
	3588 2906 393	59	36		16	63		53	16 1. Melanthus, 37	15
	3593 2911 398	64	15 1. Samuel, & after him Saul, 40		21	68		58	6	20
	3603 2921 408	74	11		31 1. Dercylus, 40	78		68	16	4 1. Sylvius Æneas, 31.
	3606 2924 411	77	14		4	81		1 Tisamenus, 5	19	4
The descent of the Heraclidæ into Peloponnesus; gave end to the kingdome of Mycenæ, and beginning to the Kingdome of Sparta, Argos, and Messene, the Kings whereof I forbeare to insert into this Table.	3609 2927 414	80	17		7	84			22	7
	3625 2943 430	96	33		23	100			17 1. Codrus 21	23
	Iulian. World. Exodus	From Troy taken.	Israel		Assyria	Ægypt	Athens	Latines		
	3633 2951 438		104	1. David, 40.	31	108	9	31		
	3634 2952 439		105	2	32	109	10	5 1. Syl. Latinus, 50		
	3643 2961 448		114	11	32 1. Empales, 38	118	19	10		
The Medontidæ succeede unto the Athenian Kings, after the death of Codrus. lib. 2. c. 17. §. 10.	3646 2964 451		117	14	4	121	1 1. Medon, 21	13		
	3666 2984 471		137	34	24	141	2 1. Agastus, 36	33		
Vaphres reigneth in Ægypt. See L. 2. c. 26. §. 5.	3673 2991 478	Temple 1	144	1. Salomon, 40	31	148	8	40		
Salomon began to build the Temple 480. yeares com-pleat after the deliverance out of Ægypt.	3676 2994 481	1	147	4	34	151	11	43		
	3681 2999	6	152	9	33 1. Lastthenes, 45	156	16	48		
	3684 3002	9	155	12	4	159	19	6 1. Syl. Alba.		
	3692 3010	17	163	20	12	1. Sesac 26 167	27	9		
	3702 3020	27	173	30	22	11 177	3 1. Archippus, 19	19		

Julian. World.	Temple	From Troy taken.	Israel	Assyria.	Ægypt	Athens	Latines	
3704	29	175	33	24	13	3	21	
3022					1			
The 21. Dynastie in Ægypt, which lasted 130. yeares.								
3709	34	180	37	29	18	8	26	
3027					6			
The Ionicke migration after the taking of Troy, 180. yeares. See L. 2. c. 17. §. 6.								

Julian. World. Temple	Troy.	Iuda.	Israel.	Assyria	Ægypt	Athens	Latines
3713		1	1				
3031	184	1. Roboboam.	1. Ieroboams.	33	22	12	30
98		17	22		10		
3718		6			1. Chemmi, 30		
3036	189		6	38	15.	17	35
43							
3721					4	4	
3039	192	9	9	41	18	1. Tersippus, 41	38
46							
3723					6	3	
3041	194	11	11	43	20		
48							
3726				34			
3044	197	14	14	1. Pyrithiades.	9	6	4
51				30	23		
3730		2			13		
3048	201	1. Abijam. 3	18	5	27	10	8
55							
3733		3			16		
3051	204	1. Asa, 41.	21	8	30	13	11
58							
3734			22				
3052	205	2	1. Nadab 2.	9	17	14	12
59					31		
3735			2				
3053	206	3	3	10	18	15	13
60			1. Baasha, 24.		32		
3749							
3067	220	17	15	24	32	29	
74					46		
3756				35			
3074	227	24	22	1. Ophrateus,	39	36	8
81				20	53		
3758			24				
3076	229	26	4	3	42	38	
83			1. Ela, 2.		53		
3759			3				
3077	230	27	{ Zimri. 6. Thni.	4	42	39	
84			7. Omri. 12		56		
3762					45	5	
3080	233	30	4	7	59	1. Phorbas, 31	
87							
3768					1. Chebops, 56.		
3086	239	36	10	13	65	7	
93							
3770			12		3		
3088	241	38	8	15	67	9	
95			1. Ahab, 22				
3774		4			7		
3092	245	1. Iehosaphat.	5	19	71	13	
99		25					

Of these Israelitish Kings, See lib. 2. c. 19. §. 5.

	Julian. World. Temple	Troy.	Iuda.	Israel	Assyria	Ægypt	Athens	Latines	
	3776 3094 101	247	3	7	36 1. Oparetus, 30	9 73	15	28	
	3777 3095 102	248	4	8	2	10 74	16	9 1. Syl. Capetus, 13	
Of Iehoram *his sundrie beginnings to reigne.* See lib. 2. c. 20. §. 1. & 2.	3790 3108 115	261	17 5 1. *Ieboram.*	21 9 1. *Ahazia*, 2.	15	23 87	29	10 1. Syl. Tyberinus. 8.	
	3791 3109 116	262	18 2	10 1. *Ieboram.*	16	24 88	30	2	
	3793 3111 118	264	20 0	3	18	26 90	6 1. Mezades, 30.	4	
	3795 3113 120	266	22 1. *Iehoram againe*, 8.	5	20	28 92	3	6	
Iehosaphat *dies, and* Iehoram *reignes alone.*	3798 3116 123	269	25 4	8	23	31 95	6	11 1. Syl. Agrippa, 41.	
	3802 3120 127	273	8 6 1. *Ahazia.* 1.	12	27	35 99	10	5	
	3803 3121 128	274	7 1. *Athalia* 7	11 1. *Iehu.* 28.	28	36 100	11	6	
	3809 3127 134	280	7 8 1. *Ioas* 40.	7	34	42 106	17	12	
Carthage built. L. 2. c. 22. §. 6.	3819 3137 144	290	11	17	44	52 116	27	22	
	3825 3143 148	294	15	21	48	56 120	7 1 Diognetus, 23	26	
	3824 3142 149	295	16	22	49	1 Cephrenes, 50. 121	2	27	
	3825 3144 151	297	18	24	37 Ocrasapes, Or. 1. Amyntharaeus 42	3 123	4	29	
	3831 3149 156	302	23	12 1. *Ieboahaz.* 17	6	8 128	9	34	
The end of the 21. Dynastie. The Dynasties following. Innit.	3833 3151 158	304	25	3	8	10 130	11	36	
	3839 3157 164	310	31	9	14	16	17	12 1 Sil. Alladius, 19	
Ioas *reigned with his Father*, L. 2. c. 22. §. 7.	3845 3163 170	316	37	15 13 1. *Ioas.*	20	22	23	7	
Ioas *reignes alone.*	3847 3165 172	318	39	1. *Ioas*, 16.	22	24	25	9	
	3848 3166 173	319	40 0 1. *Amazia*, 20	2	23	25	26	10	

	Julian. World. Temple	Troy.	Iuda.	Israel	Assyria	Ægypt	Athens	Latines	
	3851 3169 176	322	4	5	26	28	8 1. Pheredus, 19.	13	
	3858 3766 183	329	11	12	33	35	8	13 1. Syl. Aventinus 37.	
	3862 3180 187	333	15	16 14 1. Ieroboam, 41	37	39	12	5	
	3868 3186 193	339	21	7	38 1. Sardanapalus. 20	45	18	11	
	3870 3188 195	341	23	9	3	47	9 1. Ariphron. 20	12	
	3874 3192 199	345	27	13	7	1. Mycerinus 6	5	16	
	Julian. World. Temple	Troy.	Iuda.	Israel	Assyria	Ægypt	Athens	Latines	Media.
L. 2. C. 22. §. 11.	3877 3195 202	348	1 Interregnum 11 yeares.	16	10	4	8	19	
	3880 3198 205	351	4	19	13	1. Bocchorus 44	11	22	
L. 2. c. 22. §. 12.	3887 3205 212	358	11	26	20. Sardanapalus slain	8	18	29	
L. 2. c. 33. §. 1. & 4.	3888 3206 213	359	10 1. Vzzia, or Azaria. 52	27		9	19	30	1 1. Arbaces. 28
	3890 3208 215	361	3	29		11	10 1 Thesporus, 17	32	3
L. 2. c. 23. §. 4.	3892 3210 217	363	5	31	1 1. Belesus, or Phul. 48.	13	3	34	5
	3895 3213 220	366	8	34	4	16	6	14 1. Syl. Procas, 23	8
L. 2. c. 23. §. 1.	3903 3221 228	374	16	1. Interregnum 23. yeeres.	12	24	14	9	16
	3916 3234 241	387	29	14	25	37	27	22	2 1. Diocles, 39.
	3917 3235 242	388	30	15	26	38	11 1. Agamestor. 20	23	2
	3918 3236 243	389	31	16	27	39	2	15 1. Syl. Amulius 44.	3
	3924 3242 249	395	37	22	33	Afychis & after him Amyrtis. 6	8	7	9
Zacharia began at the very end of the yeere. L. 2. c. 23. §. 1.	3925 3243 250	396	38	23 15 Zacharia six Menethi.	34	2	9	8	10

	Iulian. World. Temple	Troy.			Iuda.	Israel.	Assyria	Egypt	Athens	Latines	Media
	3926 3244 251	397			39	16 Shallum one month. 17 Menahem.	35	3	10	9	11
This yeere neerely concurres with the first of Menahem	3927 3245 252	398			40	10. 1	36	4	11	10	12
	3930 3248 255	401			43	4	39	1. Sabacus the Ethiopian. 10	14	13	15
	3937 3255 262	408	Iphitus	Olympiads.	50	18 1. Pekahia. 2	46	8	12 1. Eschylus 23	20	22
The beginning of the Olympiads. L.2.c.23.§.5.	3938 3256 263	409	1	1 1	51	2	47	9	2	21	23
	3939 3257 264	410	2	1 2	52	19 1. Pekaiah Ramelia. 20.	48	10	3	22	24
L.2.c.23.§.6.	3940 3258 265	411	3	1 3	11 1 Iotham 16	2	2 Tiglath Phul. Assar. 27	11	4	23	25
	Iulian. World. Temple	Iphit.	Olymp.	Iuda.	Israel	Assyria	Ægypt	Athens	Latins	Media	
	3946 3264 271	9	3 1	7	8	7	17	10	29	3 1. Medidus, 40	
	3955 3273 280	18	5 2	16 12 1. Abaz. 16	17	16	26	19	38	10	
	3959 3277 284	22	6 2	5	1. Interregnum 7. yeeres	20	30	23	42	14	
	3960 3278 285	23	6 3	6	2	21	31	13 1. Alcmeon, 2.	43	15	
	Iulian. World. Temple	Rome. Nabon.	Iphitus	Olymp.	Iuda.	Israel	Assyria	Egypt.	Athens	Romans.	Media
Rome built. Lib.2.chap.24.§.5. Carpps the First, governing in Athens for ten yeeres: after whom succeeded five chosen each after other for the like time, and thence the Office became Annuall.	3962 3280 287	1	25	7 1	8	4	23	33	1 1. Carops, 10	1 1 Romulus, 37	17
	3966 3284 291	5	29	8 1	12	20 1 Hosea 9	27	37	5	5	21
The Æra of Nabonassar. Lib.2.c.25.§.1.	3967 3285 292	6 1	30	8 2	13	2	3 1. Salmanassar, or Nabonassar, 10	38	6	6	22
Ezekia began in the verie end of this yeare. L.2.c.23.§.1.	3968 3286 293	7 2	31	8 3	14 13 Ezekiah 29	3	2	39	7	7	23
This years concurres with the first of Ezekia. *Ibid.*	3969 3287 294	8 3	32	8 4	15 1	4	3	40	8	8	24
The beginning of the first Messenian war. Whereof see L.2.c.27.§4. It lasted 20. yeares.	3971 3289 296	10 5	34	9 2	3	6	5	42	10	10	26
Samaria besieged by Salmanassar.	3972 3290 297	11 6	35	9 3	4	7	6	43		11	27

The captivitie of the ten Tribes.	3974 3292 299	13 8	37	10 1	6	9	8	45		13	29	
	3976 3294 301	15 10	39	10 3	8		10 4 1. Senacherib. 7	47		15	31	
L. 2. c. 26. §. 7.	3980 3298 305	19 14	43	11 3	12	King of the Caldeans.	5	1. Serbau. 33		29	35	
Senacheribs Army destroyed, and he slaine. L. 2. c. 25. § 2.	3982 3300 307	21 16	45	12 1	14		7	3		21	37	
	3983 3301 308	22 17	46	12 2	15	1. Merodach, or Mardocempalus.	5 1. Asarhaddon 19	4		22	38	
	3986 3304 311	25 20	49	13 1	18	4	4	7		25	4 1. Cardiceas. 13	
Merodach gets the whole empire. This yeere or in the end of the yeare foregoing, an eclipse of the Moone	3993 3311 318	32 27	56	14 4	25	1 1. Merodach, 40	11	14		32	8	
	Iulian. World. Temple	Rome. Nabon.	Iphit.	Olymp.	Iuda.	Caldea.	Ægypt	Rome.	Media.	Lydia.		
Two eclipses of the Moone, in the second yeere of Mardocempadus.	3994 3312 319	33 28	57	15 1	26	2	15	33	9			
	3997 3319 322	36 31	60	15 4	29	5	18	36	12	1 1. Gyges, 38.		
	3998 3316 323	37 32	61	16 1	14 1. Manasses.	6	19	37	13	2		
	3999 3317 324	38 33	62	16 2	2	7	20	Interregnum one yeere.	5 1. Deioces, 53	3		
	4000 3318 325	39 34	63	16 3	3	8	21	2 1. Numa Pompilius, 43	2	4		
L. 2. c. 27. §. 2.	4013 3331 338	52 47	76	19 4	16	21	1. Interregnum 2.	14	15	17		
	4015 3333 340	54 49	78	20 2	18	23	1. 12 Princes, 15	16	17	19		
The beginning of the second Messenian war; which lasted about 18. yeares. Lib. 2. c. 27. §. 3.	4029 3347 354	68 63	92	23 4	32	37	15 1. Psammiticus, 44	30	31	33		
L. 2. c. 78. § 3.	4033 3351 358	72 67	96	24 4	36	2 1. Ben. Merodach 21	5	34	35	37		
	4035 3353 360	74 69	98	25 2	38	3	7	36	37	2 1. Ardys. 49		
	4043 3361 368	82 77	106	27 2	46	11	15	3 1. Tullus Hostilius. 32	45	9		
	4052 3370 377	91 86	115	29 3	55	20	24	10	6 1. Rhacettes, 24	18		
	4053 3371 378	92 87	116	29 4	15 1. Amon, 2.	21	25	11	2	19		

	Iulian. Period.	Rome. Temple	Nabon.	Iphit.	Olymp.	Iuda.	Chaldæa.	Ægipt	Rome	Media	Lydia.
The expedition of the Scythians. Lib.2.c.28.§.3.&4.	4054	93			30		3 Nabo. Nasser. 35	26	12	3	20
	3372			117		2					
	379	88			1						
	4055	94			30	16					
	3373			118		1. Iosaf. 31	2	27	13	4	21
	380	89			2						
Lib.2.c.28.§.1.	4073	112			34						
	3391			136		19	20	1. Neco. 17	31	22	39
	398	107			4						
	4075	114			35				1 Ancus Martius 34		
	3393			138		21	22	3		24	41
	400	109			2						
	4076	115			35					7	
	3394			139		22	23	4	2	1 Cyaxares, 40.	42
	401	110			3						
	4084	123			37						3
	3402			147		30	31	12	10	9	1. Sadyattes, 12
	409	118			3						
Lib.2.c.28.§.1.& 2.	4085	124			37	37					
	3403			148		Ichoz. 3 months.	32	13	11	10	2
	410	119			4						
Nabuchodonosor had reigned one yeare with his Father, which is to be regarded in Astronomicall observations concerning his time. Lib.2.c.28.§.6.&.C.25.§.1.	4086	125			38	1 18					
	3404			149		1. Ithoatam. 11.	33	14	12	11	3
	411	120			1						
	4089	128			38		4				
	3407			152		4	1 Nabuchodonosor the Great 44.	17	15	14	6
	414	123			4						
	4090	129			39						
	3408			153		5	2	1. Psamis, 12	16	15	7
	415	124			1						
	4096	135			40	11 19					4
	3414			159		1. Ichoni 3 months	8	7	12	21	1. Alyattes 57
	421	130			3						
Zedekiah his iourney to Babylon. L.2.c.28.§.6.	4099	138			41	20			1		
	3417			162		Zedekia 11. yeeres.	11	10	L. Tarquin. Priscus, 38	24	4
	424	133			2	4					
	4102	141			42						
	3420			165		7	14	1 Apries or Hophra. 19	4	27	7
	427	136			1						
Ierusalem taken by Nabuchodonosor, with whose 18. for the more part, and partly with whose 19. this yeere concurres.	4106	145			43						
	3424			169		11	18	5	8	31	11
	431	140			1						
	Iulian. World.	Rome. Nabon.		Iphit.	Olymp	Captivit	Caldea	Egypt.	Rome.	Media	Lydia.
Ierusalem destroyed.	4107	146			43			6			
	3425			170		1	19	1. Phar. Hophra slaine, and	9	32	12
	426	141			2						
Ægypt conquered by Nabuchodonosor. L.3.c.1.§.8.& 9.	4111	150			44			the kingdom of Egypt gouerned 40 yeeres by			
	3429			174		5	23	Vicerove	13	36	16
	430	145			2						
	4116	155			45			6		8	
	3434			179		10	28		18	1 Astyages, 35	21
	435	150			3						
Nabuchodonosor lines wilde; and his Kingdome is gouerned by others for him, during seuen yeeres. L.3.c.1.§.12.	4125	164			47		32				
	3443			188		19	1 Euilmerodach	15	27	10	30
	444	159			4						
	4127	166			48		34				
	3445			190		21	1. Niglissar, et Nitocris, 4	17	29	12	32
	446	161			1						

	Iulian. and World.	Rome. Nabon.	Iphit.	Olymp.	Iuda.	Chaldea.	Ægipt	Rome	Media	Lydia.	
Nebuchadnezzar recouers his sense and Kingdom.	4131	170	194	49	25	43 1. Laborosardach 9 mon.	21	33	16	36	
	449	165		2							
Lib. 3. c. 1. §. 6. The 37. of Iechonia his captiuity compleat, and he enlarged.	4133	172	196	49	27	2 Euilmerodach. 26	23	35	18	38	
	3451	167		4							
	4137	176	200	50	31	5	27	6 1. Seruius Tullius, 44	22	42	
	3455			4							
Forty yeares after the Conquest of Egypt past, Amasis began his reigne: this being inclusiuely the 41. and therefore the next yeere seemes concurrent with Amasis his first.	4151	190	214	54	45	19	Amasis 34	15	9 1. Cyaxares or Darius the Mede, 26	56	
	3469	185		2							
	4153	192	216	54	47	21	2	17	3	5 1. Crœsus, 14	
	3471			4							
	Iulian. World.	Rome. Nabon.	Iphit.	Olymp.	Persia	Caldea	Egypt.	Rome.	Media	Lydia.	Iewes.
	4154	193	217	55	1 1. Cyrus in Persia 23	22	3	18	4	2	48
	3472	188		1							
The seuen Sages in Greece.	4159	198	222	56	6	6 1. Balthasar. 17	8	23	9	7	53
	3477	193		2							
Pisistratus makes himselfe Tyrant in Athens.	4164	203	227	57	11	6	13	28	14	12	58
	3482	198		3							
	4166	205	229	58	13	8	15	30	16	14 Crœsus taken by Cyrus.	60
	3484	200		1							
The end of the Chaldean Empire.	4175	214	238	60	22	17. Balthasar slaine.	24	39	25		69
	3493	209		2							
	4176	215	239	60	23	1. Darius the Mede, 2	25	40	26		70
	3494	210		3							
The beginning of Cyrus his Empire. His edict of liberty to the Iewes.	4177	216	240	60	1 Cyrus 7	2	26	41	Yeeres from 1 Cyrus		Zorobabel.
	3495	211		4							
	4181	220	244	61	5		30	7 L. Tarquinij Superbus, 25	5	Onely Zorobabel & Nehemias are remembred as gouernours of the Iewes, Vnto the 32 of Artaxerxes Mnemon. But there were many before Nehemias as himselfe witnesseth Ch. 5. v. 15. so that the stories of them, their number and names, are vncertaine.	
	3499	215		4							
	4184	223	247	62	2 1. Cambyses 7		33	4	8		
	3502	218		3							
The 2 first yeares of Psammeticus, & part of the third may be added to the yeare of his father, if it bee true that Cambyses was Egypt presently on the death of Amasis, L. 3. c. 4. §. 2.	4186	225	249	63	3		1 Psammenitus, 3.	6	10		
	3504	220		1							
The Conquest of Egypt by Cambyses.	4188	227	251	63	5		3	8	12		
	3506	222		3							
	Iulian. World.	Rome. Nabon	Iphitus	Olymp.	Persia	Ægipt	Rome	Greece.	Iewes	From Cyrus.	
Cambyses reigned seuen yeares and fiue moneths, so as his last yeare was filled vp by the Magi, and (as may seeme) a good part of the next. L. 3. C. 4. §. 4.	4191	230	254	64	8 The Magi one yeare		11			15	
	3509	225		2							
	4192	231	255	64	1 Darius Hystaspes, 36.		12			16	
	3510	226		3							

	Iulian. World.	Rome. Nabon.	Iphitus	Olymp.	Persia.	Ægypt.	Rome.	Greece.	Iewes and fro Cyrus.
	4197	236	260	65	6		17	Hippias the son of Pisistratus Tyrant in Athens.	21
	3515	231		4					
	4204	243	267	67	13 Babylon, which had rebeld, taken by Darius,		42		28
	3522	238		3					
The Tarquines expelled Rome. L.4.c.7.§.1.	4205	244	268	67	14		25		29
	3523	239		4					
The Carthaginians first league with Rome. L.5.c.1.§.2.	4206	245	269	68	15		Brutus & Publicola	Consulles.	30
	3524	240		1					
L.3.c.5.§.4.	4211	250	274	69	20. Darius his expedition against the Scythians				35
	3529	245		2					
	4212	251	275	69	21			The Athenians and Ionians take Sardes.	36
	3530	246		3					
	4222	261	285	72	31		Sp. Cassius Posth. Comin. & Consuls.	The battaile of Marathon.	46
	3540	256		1					
	4226	265	289	73	35	Ægypt rebelleth against Darius.			50
	3544	260		1					
	4228	267	291	73	4 1. Xerxes, 21				52
	3546	262		3					
The Law Agraria in Rome propounded, for division of Lands: which bred great commotion.	4229	268	292	73	2	Ægypt recovered by Xerxes.	Proc. Virginius. Sp. Cassius.	Coss.	53
	3547	263		4					
An Eclipse of the Sun. L.3.c.6.§.2.	4233	272	296	74	6. The great muster of Xerxes his armie at Sardes.				57
	3551	267		4					
L.3.c.6.§.3.& 6.	4234	273	297	75	7			The battailes at Thermopyla, Artemisium, and Salamis.	58
	3552	268		1					
L.3.c.6.§.9.10.& 11.	4235	274	298	75	8 Xerxes his traggicall love			The battaile of Platea and Mycale.	59
	3553	269		2					
L.3.c.7.§.1. and 2.	4237	276	300	75	10			The Athenians rebuild their walls, & lay the foundation of their Dominion.	62
	3555	271		4					
	4244	283	307	77	17			The great victories of Cimon, at Eurymedon, and elsewhere.	68
	3562	278		3					
Lib.3.c.7.§.3.	4248	287	311	78	21 The death of Xerxes, by the treason of Artaban.				72
	3566	282		3					
	4249	288	312	78	5 1. Artaxerxes Longimanus. 40			Themistocles being banished, flyes to Artaxerxes.	73
	3567	283		4					
	4251	290	314	94	3	Inarus set up as King by the Ægyptians.			75
	3569	285		2					
L.3.c.7.§.5.& 7.	4255	294	318	80	7. The mariage of Hester	Inarus vanquished by the Persians.	The decemviri chosen to compound a bodie of the Rom. Lawes.		79. Eldras cometh to Ierusalem, 1. Daniel his 70. weeks or 490. yeres beginne.
	3573	289		2					
	4264	303	327	82	16			Hippocrates the great Physitian, and Democritus the Philosopher florish.	88 10.
	3582	298		3					

The Accompt from the solution of the Captivitie, is the same with that from Cyrus.	Iulian. World.	Rome. Nabon.	Iphitus	Olymp.	Persia.	Ægypt	Rome.	Greece.	Iewes, from Cyrus and Daniel.
	4265	304		82			The decemviri chosē for a second yeere, tyranize & vsurpe the place a 3. yeere.	Cymons voyage to Cyprus, in which he dyed.	89
	3583	299	328	4	17				11
Nehemias comes to Ierusalem.	4268	307	331	83	20			A League for 30 yeeres, betweene Athens & Sparta.	92
	3586			3					14
	4272	311	335	84	24		Tribuni Militum first chosen insted of Cōsuls,		96
	3590	306		3					18
	4273	312	336	84	25		Dionys. Liuy placeth thē in the 310 yeere of Rome.	The conquest of Samos by the Atheniās vnder Pericles.	97
	3591	307		4					19
	4278	317	341	86	30			The Athenians & the Corcyraans against the Corinthians	102
	3596	312		1					24
The walles of Ierusalem finished.	4280	319	343	86	32				104
Nehemias returnes to King Artaxerxes.	3598	314		3					26
Lib.3.c.8.§.1.	4283	322	346	67	35			The first yeare of the Peloponnesian Warre.	107
	3601	317		2					29
L.3.c.9.§.1. L.3.c.8.§.4.	4289	328	352	88	6 Xerxes 2. months. 7. Sogdianus 8. mon.			The victorie of the Athenians at Pylus.	113
	3607	323		4					35
L.3.c.9.§.1.	4290	329	353	89	8 1. Darius Nothus. 19				114
	3608	324		1					36
L.3.c.8.§.5. and 6.	4292	331	355	89	3			A vaine & frō blessed peace betweene Athens & Sparta.	116
	3610	326		3					38
L.3.c.9.§.1. & c.8.§,8.	4301	340	364	91	12. Egypt rebelleth against the Persian, and sets vppe Kings that reigne succesfiuely, till Ochus his re-conquest.	1 1. Amyrtæus, 6		The Athenian forces in Sicil vtterly destroyed.	125
	3619	335		4					48
Cap.8.§.9.	4302	341	365	92	13. Darius enters in to confederacie with the Spartanes.	2		The gouernment of the 400. in Athens, which was suppressed the yere following	128
	3620	336		1					50
The Carthaginians invade Sicil with an Army of 300000. L.5.c.1.§.4 † 3.	4304	343	367	92	15	4		The Athenians begynne to recouer strength.	125
	3622	338		3					50
L.3.c.8.§.10.	4306	345	369	93	17	6		Alcibiades after many victories returnes from banishment to Athens: is made Generall, and banished againe.	130
	3624	340		1					52
	4307	345	370	93	18	2 1. Nephres, 6		The battaile at Aginusa.	131
	3625	341		2					53
	4308	347	371	93	19	2		Dionysius the elder vsurps tyranny in Syracuse.	132
	3626	342		3					54
L.3.c.8.§ 12.	4309	348	372	93	9 1. Artaxerxes Mnemon, 43	3		The battaile at Argos, Potamos, &c.	133
	3627	343		4					55
	4311	350	374	94	3	5	The siege of Veij, lasted 10 yeares.		135
	3629	345		2					57
L.3.c.10.§.1.	4313	352	376	94	5 The expedition of Cyrus against Artaxerxes.	3 1. Acoris 12		Socrates put to death. The 30 tirants put downe in Athens	137
	3631	347		4					59

	Iulian. and World.	Rome. Nabon.	Iphit.	Olymp.	Persia	Ægypt	Rome	Greece.	Iewes From Cyrus. Daniel.
Lib.3.c.15.§.4.	4318 3636	357 350	381	96 1	10	6		Agesilaus warreth in Asia.	142 64
L.3.c.11.§.7.	4320 3638	359 354	383	96 3	12	8		The victory of Conon at Gnidus, &c.	144 66
	4321 3639	360 355	384	96 4	13	9	Veij taken by Camillus.	Xenophon and Plato flourish.	145 67
	4325 3643	364 359	388	97 4	17	2 1. Psammiticus the son of Inarus, & after him Nephres, that had bin expelled, reigned in all about two yeares.	The honorable victory of Camillus over the Falisci.		149 71
Lib.4.c.7.§.1 Lib.3.c.11.§.9.	4326 3644	365 360	389	98 1	18	2	Rome taken & burnt by the Gauls	The Peace of Antalcidas.	150 72
	4327 3645	376 361	390	98 2	19	4 1. Nectanebus. 18			151 73
	4332 3650	371 366	395	99 3	24	6	M. Manlius Capitolinus put to death.	The Lacedemonians take the Citadell of Thebes by treason.	156 78
Lib.3.c.11.§.11.	4336 3654	375 370	399	100 3	28	10		The Thebans recover their Citadell, and make strong warre upon the Lacedemonians.	160 82
	4340 3658	379 374	403	101 3	32	14	Tribunes of the people cõtinued 5. yeares in office, propound popular Lawes, among which, That one of the Consulls should be ſtil a Plebeian.		164 86
L.3.c.12.§.1.	4343 3661	382 377	406	102 2	35	17		The famous battaile of Leuctra.	167 89
L3.c.12.§.4.	4345 3363	384 379	408	102 4	37	4 1, Tachus 8. Eusebius giues onely two yeares to Tachus. Reinec.6, but the storie of him proues more.	L. Sextius a Plebeian & L. Aemilius, Consuls.	The hasty growth of the Theban estate.	169 91
	4351 3669	390 385	414	104 2	3. Many Prouinces rebel against Artaxerxes, & are soone reclaimed.	7		The great Battaile of Mantinea. Epaminondas dyes.	175 97 Ionathan
L.3.C.12.§.8.	4352 3670	391 386	415	104 3	10 1. Ochus. 23	8. Tachus betrayed by Agesilaus. 1. Nectanebus, 13		Peace in Greece. The Athenians weaken themselues by conuerting their treasure to vaine vses.	176 about this time High Priest. 98
	4354 3672	393 388	417	105 1	3	3		1. Philip King of Macedon 24. yeares, and part of the 25.	178 100
L.4.c.1.§.4	4359 3677	398 393	422	106 2	8	8		6 The Phocians warre begint.	183 105
	4364 3632	403 398	427	107 3	12. Ochus reconquers Ægypt.	13. Nectanebus flies into Æthiopia.		11	188 110
L.4.c.1.§6.	4368 3686	407 402	431	108 3	17			15. The end of the Phocian warre.	192 114
L.5.c.1.§.4.†.4.	4369 3678	408 403	432	108 4	18			16. Timoleon his voyage into Sicil.	193 115
	4370 3688	409 404	433	109 1	19	Nabonassar. Nouemb. the 17.		17. Philip wasteth Illyria, & draweth the Thessalians to follow him.	194 116
After this, the yeares from Cyrus & Daniel are too few, by One.	4375 3693	414 409	438	110 2	11 1. Arses 3.			22	199 Iaddus High Priest 26 121

	Iulian. and World.	Rome. Nabon.	Iphit.	Olymp.	Persia	Ægypt	Rome.	Greece.	Iewes From Cyrus. Daniel.
	4376	415	439	110	2			22 The battaile of Chæronea, Philip chosen Captaine Generall of the Greekes.	2 199
	3694	410		3					121
	4378	417	441	111	12. 1. Darius 6 yeeres & somwhat more	Nabon. Nouemb. 15.		23. Philip slaine by Pausanias. 1. Alexander the great, 12 yeeres and fiue moneths.	4 201
	3696	412		1					123
	4379	418	442	111	2			2 Thebes razed by Alexander.	5 202
	3697	413		2					124
	4380	419	443	111	3			3 Alexander passeth into Asia.	6 203
	3608	414		3					125
L.4.c.2.§.4.	4381	420	444	111	4 The battaile of Issus.			4	7 204
	3699	415		4					126
L.4. c.7. §.5 6.& 7. & L.5.c.2. §.8.	4382	421	445	112	5		The Gaulsenter in league with the Romanes.	5 Alexander wins Tyre and Ægypt.	8 205 Iaddus meeting Alex. is reuerenced by him.
	3700	416		1					129
	Iulian. World.	Rome. Nabon.	Iphit.	Olymp.					
An Eclipse of the Moon	4383	422	446	112	6 The battaile of Arbela.			6 Babylon, Susa, and Persepolis won by Alexander.	9 206
	3701	417		2					128
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	4385	424	448	112	8. Alexand. changes conditions, putting to death Parmenio & Philotas					11
	3703	419		4						130
	4380	425	449	113	9. Alexander passeth into Indias: kils Clytus & Calisthenes.					12
	3704	420		1						131
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	3713	429		2						140
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	3721	437		2						148

	Iulian. and World.	Rome. Nabon.	Iphit.	Olymp.	Macedon.	Ægypt.	Syria, and the Kingdome of the Greekes.	Greece.	Romans.	Iewes. Daniel.
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	4417	456	480	120	1. Antipater and Alexander the son of Cassander.	27	14			4
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	3772	488		1			51			199	Cn. Cornelius.
	4457	496	520	130	22	29	5		Regulus passeth into Afrik.	12	M. Attil. Reg
	3775	491		4			54			202	Cn. Cornelius.
Lib. 5. c. 1. §. 8	4458	497	521	131	23	30	6	Marcus Carynensis Prator of the Achaans	Regulus taken prisoner.	13	L. Manlius.
	3776	492		1			55			203	Q. Caditus.
	4463	502	526	132	28	35	11	Aratus recoures Sicyon, and ioynes it to the Achaans		18	L. Cacilius.
	3781	497		2			60			208	C. Furius.
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	3782	498		3			61			209	L. Manlius
	4465	504	528	132	30	37	13		Shipwracke, and unhappy fight of the Romans at sea	20	P. Claudius, Pulcher, and L. Iunius.
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	3785	501		2			64			212	M. Fabius
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	3787	503		4			66			214	C. Atilius
	4472	511	535	134	2 Demetri°. 10	6	4		Lutatius his great victorie at Ægates.	27	C. Lutt. Catul.
	3790	506		3			69			217	A. Posthumius
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	4474	513	537	135	3	8 Nabon Oct. 22	6			1. Simon the iust 18	C. Claudius
	3792	508		1			71			219	M. Sempronius
The war with the Mercenaries ended.	4476	515	539	135	5	10	8		The Romans take Sardinia from the Carthaginians.	3	Gracchus.
	3794	510		3			73			221	Falco.
	4482	521	545	137	1 Antigonus Doson. 12	16	14			9	Lepidus.
	3800	516		1			79			227	Malleolus
	4483	522	546	137	2	17	15		A Roman Embassador slaine by Queene Teuta,	12	M. Æmylius
	3801	517		2			80			230	M. Iunius
Lib. 5. c. 2. §. 7.	4485	524	548	137	4	19	17		Teuta Queene of Illyria subdued by the Romans.	10	L. Posthumius
	3803	519		4			82			234	C. Fulvius
Lib. 5. c. 5. §. 1.	4489	528	552	138	8	23	5 1 Seleucus Ceraunus. 3			16	L. Æmylius.
	3807	523		4			86			224	C. Atilius.
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	3810	526		3			89.			237	M. Marcellus.
L. 5. c. 5. §. 2.	4493	532	556	139	12	4 1. Ptolomy Philopator. 27	2			20	P. Cornelius
	3811	527		4			90			238	M. Minutius.
	4494	533	557	140	4 1. Philip. 42.	2	3			20	L. Veturius.
	3812	528		1			91			239	C. Lutatius.

	Iulian. World.	Rome. Nabon.	Iphic.	Olymp.	Macedon.	Ægypt.	Syria & Kingdome of the Greeks.	Greece.	Rome	Iewes and Daniel.	Consuls.
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	3812	529		2			92			240	M. Livius.
The beginning of the second Punicke Warre.	4496	534	559	140	3	4 5 Warre in Syria betweene Antiochus & Ptol.	4		The battails of Ticinus and Trebia	23	P. Cor. Scipio.
	3814	529		3						241	T. Sempronius.
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	3815	530		4			94			242	Cn. Servilius.
	4498	537	561	141	5	6 Nabonassars yeere begins October 16.	7		The great battaile at Canne.	25	C. Terēt. Varr⁹
	3816	532		1			95			243	L. Æm. Paul.
	4499	538	562	141	6		8		Posthumius the Ro. Cōsul slain by the Gaules.	26	L. Posthumius. T. Semp. Grac.
	3817	533		2		7	96			244	Q. Fabius.
The two Scipioes slaine in Spaine. Hannibal wonnes Tarentum.	4502	541	565	142	9	10	11	Philip & the Acoans war with the Etolians and Romans in Greece	Syracuse won by Marcellus. Capua besieged.	247 1. Onias hie praefr 39	Ap. Claudius.
	3820	536		1			99				Q. Fulvius.
Hannibal at the walls of Rome.	4503	542	566	142	10	11	12		Yong Scipio sent into Spaine. Capua won by the Romans.	2	Cn. Fulvius.
	3821	537		2			100			248	P. Sulpitius.
	4507	546	570	143	14	15	16		The battaile at Metaurus.	6	C. Clau. Nero
	3825	541		2			104			252	M. Livius.
	4508	547	571	143	15	16	17		Scipio drives the Carthaginians quite out of Spaine	7	Q. Cæcilius.
	3826	542		3			105			253	L. Veturius.
	4510	549	573	144	17	5 1. Ptolemy Epiphanes.	19		Scipio invades Africke.	9	Cethegus.
	3828	544		1			107			255	P. Sempronius
	4511	550	574	144	18	2	20		King Syphax taken.	10	Servilius, and Servilius.
	3829	545		2			108			256	
	4512	551	575	144	19	3	21		Hannibal vanquished by Scipio.	11	T. Claudius.
	3830	546		3			109			257	M. Servilius.
The end of the second Punicke war, and beginning of the Macedonian war with Philip.	4513	552	576	144	20	4	22		Scipio triumphs over Carthage.	12	Lentulus
	3831	547		4			110			258	Pætus.
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	3834	550		3			113			261	Sex. Ælius.
L.5.c.5.§.14	4517	556	580	145	The battaile at Cynoscephalæ.	8	26			16	Cethegus
	3835	551		4	24		114	Liberty of Greece proclaimed by the Romans.		262	Q. Minutius
Hannibal expelled Carthage. L.5.c.5. §.4. & c.4.§.15.	4518	557	581	146	25. Peace between Philip & the Romans.	9	27			17.	L. Furius.
	3836	552		1			115			263	Marcellus.
C.5.§5.	4519	558	582	146	26	10	28	War vp on Nabis the Tyrant.		18	M. Cato.
	3837	553		2			116			264	L. Valerius.
C.5.§7.	4522	561	585	147	29	13	31. Antiochus at Chalcis.			21	L. Quintius.
	3840	556		1			119			267	Cn. Domitius
	4523	562	586	147	30	14	32 Antiochus vanquished at Thermopila. 120		The great victorie of L. Scipio ouer Antiochus in Asia, which gaue beginning to the Roman Luxurie.	22	Acils Glabrio.
	3841	557		2						268	Nasica
	4524	563	587	147	31	15	33	C.5.§8		23	L. Scipio.
	3842	558		3			121			269	C. Lælius.

	Iulian. World.	Rome. Nabon.	Iphit.	Olymp.	Macedon.	Ægypt	Syria & Kingdome of the Greeks.	Greece.	Rome	Iewes and Daniel.	Consuls.
	4527	566	590	148	34	18	36		Scipio bestoweth himselfe fro Rome	26	Lepidus.
L.5.c.5.§.9.	3845	561		2			124			272	Flaminius.
	4528	567	591	148	35	19	1. Seleucus Philopator, 12. 25.			27	Sp. Posthumius
	5846	562		3						237	Q. Martius.
	4531	570	594	149	38	22	4		Scipio Hannibal & Philopœmen die. Tully placeth Scipios death, 2. yeeres earlier.	30	Marcellus
L.5.c.6.§.2.	2849	565		2			128			267	Q. Fabius
	4532	571	595	149	39 The tirany of Philip His son Demetrius accused to him, and slain the next yere.	23	5			31	Paulus.
L.5.c.6.§ 3.	3850	566		3			129			277	Cn. Babius
	4533	572	596	149	40	24	6		Callicrates betraves the Achæans, & all the Greekes.	32	Cethegus
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	4534	573	597	150	41	1. Ptolemeus Philometor, and his Brother Physcon 35	7			33	A. Posthumius
	3852	568		1			131			279	Piso
	4535	574	598	150	42 1 Perseus, 11 or 12 yeares.	2	8			34	Piso
	3853	569		2			132			280	Manlius
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	4541	580	604	151	7	8	2		See L. 5. cap: 6.§, 11	Iason buies the hie-priesthood, and after him	L. Posthumius
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	3861	577		2			140				C. Cassius
	4545	584	608	152	11	12. Egypt invaded by Antiochus vnder pretence of helping one King against the other.	6				Martius
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	4547	586	610	153	Macedon made a Romane Province.	14	8	The captivity of all the best among the Greekes.	Triumph in Rome	C.6. §. 10 & 12	Paetus
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FINIS.

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FINIS.

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Printed by William Iaggard for Walter Burre, and are to be sold at his Shop in Paules Church-yard at the signe of the Crane.

1617.